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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 32

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΑΒ΄

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 32 is the Song of Moses (Hebrew Haazinu, 'Give ear'), the great covenant-lawsuit poem (rîb) that Moses teaches Israel as a witness against them (cf.

Translation & textual notes

The Greek text of Deuteronomy 32 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 32 is the Song of Moses (Hebrew Haazinu, 'Give ear'), the great covenant-lawsuit poem (rîb) that Moses teaches Israel as a witness against them (cf. 31:19–22); it runs vv. 1–43 as sustained Hebrew verse, followed by the prose epilogue (vv. 44–47) and the divine command that Moses ascend Mount Nebo to die (vv. 48–52). The poem is built on parallelismus membrorum, and the LXX preserves the bicolon structure with marked rhythmic balance. Its dominant theological image is God as

the Rock (Hebrew **רֹאשׁ**): perfect in his works and faithful, a θεὸς πιστός 'without injustice, righteous and holy' (v. 4); the Rock who begot Israel (v. 18); the Rock incomparable to the no-gods (v. 31). Greek-speaking readers met the motif not through a single lexeme but through ὁ θεός / ὁ θεὸς ἡμῶν, since the LXX regularly de-metaphorizes **רֹאשׁ** into 'God'; the Rock-of-Israel theme stands behind 1 Cor 10:4. Deuteronomy 32 is among the most cited OT chapters in the New Testament. Four LXX divergences from the Masoretic Text carry major NT weight: (1) v. 8, where the Most High fixes the boundaries of the nations 'according to the number of the angels of God' (κατὰ ἀριθμὸν ἀγγέλων θεοῦ) — the LXX/Qumran reading against MT's 'sons of Israel'; (2) v. 21, παρεζήλωσάν με ἐπ' οὐ θεῶ ... καὶ γὰρ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει ('they made me jealous with a no-god ... I will make them jealous with a no-people'), quoted verbatim by Paul at Rom 10:19 as the scriptural charter of Gentile inclusion; (3) v. 35, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ('in the day of vengeance I will repay'), the source of ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω at Rom 12:19 and Heb 10:30; and (4) the long LXX text of v. 43 — εὐφράνθητε, οὐρανοί ... καὶ προσκυνήσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ — which supplies both the angels-worship line cited at Heb 1:6 and the nations-rejoice line cited at Rom 15:10, a longer reading attested at Qumran (4QDeut-q) against the shorter MT. Verse 36 (κρινεῖ κύριος τὸν λαὸν αὐτοῦ) is likewise cited at Heb 10:30. The Song thus moves from cosmic summons (vv. 1–3), through the Rock's righteousness and Israel's election and apostasy (vv. 4–18), the provocation and judgment (vv. 19–35), to vindication and the worship of the nations and angels (vv. 36–43), closing with Moses' delivery of the song and his appointed death (vv. 44–52).

A · 32:1–3

Exordium: heaven and earth summoned to hear the proclamation of the Name

Moses summons the cosmic witnesses — οὐρανέ ('O heaven') and γῆ ('O earth') — to the covenant lawsuit (vv. 1–2). His teaching is to fall like rain, dew, shower, and snow upon the grass: a fourfold rain-simile for the life-giving word. He proclaims the Name of the LORD (ὄνομα κυρίου ἐκάλεσα) and calls Israel to ascribe greatness to God (v. 3).

B · 32:4–6

The Rock: perfect, faithful, just — against the crooked generation

The thesis of the Song: God (the Rock) — his works are true (ἀληθινά), all his ways are judgments, a faithful God (θεὸς πιστός) without injustice, righteous and holy (v. 4). Against this perfection stands the people: blemished children, a crooked and perverse generation (γενεὰ σκολιὰ καὶ διεστραμμένη, v. 5) — foolish and unwise to requite the LORD their father, maker, and creator (v. 6).

C · 32:7–14

Election and providence: Jacob as the LORD's portion, nursed in the wilderness

Remember the days of old (v. 7): when the Most High apportioned the nations he set their bounds 'according to the number of the angels of God' (κατὰ ἀριθμὸν ἀγγέλων θεοῦ, v. 8 — the LXX crux), but Jacob became the LORD's own portion and inheritance (v. 9). He found Israel in the desert, encircled and guarded him as the apple of his eye (v. 10), bore him as an eagle bears its young (v. 11); the LORD alone led him (v. 12), set him on the heights and fed him with the produce of the land — honey from the rock, oil, curds, milk, the blood of the grape (vv. 13–14).

D · 32:15–18

Jeshurun grew fat and kicked: the apostasy from the Rock

The Beloved (ὁ ἡγαπημένος / Jeshurun) grew fat and kicked, abandoning the God who made him and the Rock of his salvation (v. 15). They provoked him to jealousy with foreign gods and abominations (v. 16), sacrificing to demons and no-gods, new gods their fathers never knew (v. 17); they forsook the God who begot them and forgot the God who reared them (v. 18 — 'the Rock that begot you').

E · 32:19–25

The provocation answered: divine jealousy and the sentence of judgment

The LORD saw and was provoked (v. 19); he will hide his face and see their end, a faithless generation (v. 20). The pivot (v. 21): they made him jealous with a no-god, so he will make them jealous with a no-people, a foolish nation (the verse Paul cites at Rom 10:19). Fire is kindled from his wrath to the depths of Sheol (v. 22); he heaps evils upon them (v. 23) — famine, beasts, the sword — and the sword bereaves within and terror without (vv. 24–25).

F · 32:26–35

Restraint for the Name's sake; the folly of the enemy; vengeance reserved

He would have scattered them (v. 26) but for the enemy's arrogance, lest the foe boast 'our hand is exalted, not the LORD' (v. 27). The nations are without counsel or understanding (vv. 28–29): how should one chase a thousand unless God had sold them? (v. 30) — for their rock is not as our Rock (v. 31). Their vine is of Sodom, their wine the venom of serpents (vv. 32–33); all is stored and sealed with God (v. 34): 'in the day of vengeance I will repay' (v. 35 — cited at Rom 12:19; Heb 10:30).

G · 32:36–43

Vindication: the LORD judges his people; the no-gods exposed; heaven, nations, and angels summoned to worship

The LORD will judge his people and have compassion on his servants (v. 36 — cited at Heb 10:30). Where are their gods, the rock in whom they trusted? (vv. 37–38). 'See that I am, and there is no god but me; I kill and I make alive' (v. 39); he lifts his hand to heaven and swears (vv. 40–42). The climactic v. 43 (long LXX text): 'Rejoice, O heavens, with him, and let all the sons of God worship him; rejoice, O nations, with his people ... and let all the angels of God strengthen themselves in him' — supplying Heb 1:6 and Rom 15:10.

H · 32:44–47

Epilogue: Moses delivers the Song and exhorts Israel to the law

Moses wrote the song and taught it to the sons of Israel, he and Joshua son of Naue (v. 44); having finished speaking to all Israel (v. 45), he charges them to set their heart on all these words (v. 46), for it is no empty word but their very life, by which they will live long in the land they cross the Jordan to inherit (v. 47).

I · 32:48–52

Moses commanded to ascend Mount Nebo and die

On that same day the LORD speaks to Moses (v. 48): ascend Mount Abarim / Nebo in Moab, opposite Jericho, and see the land of Canaan (v. 49); die on the mountain and be gathered to your people as Aaron died on Mount Hor (v. 50) — because you broke faith at the waters of Meribah-Kadesh and did not sanctify me (v. 51); you shall see the land from afar but not enter it (v. 52).

1 πρόσεχε οὐρανέ καὶ λαλήσω καὶ ἀκούετω γῆ ῥήματα ἐκ στόματός μου

Give heed, O heaven, and I will speak; and let the earth hear the words from my mouth.

Exordium: vocative summons opening the covenant-lawsuit song

πρόσεχε οὐρανέ

The Song opens with the classic prophetic rîb-summons, calling heaven and earth as cosmic witnesses against Israel (cf. Deut 4:26; 30:19; Isa 1:2). The verse is a balanced bicolon: 'Give heed, O heaven ... let the earth hear,' with chiasmic verb–vocative / vocative–verb arrangement (πρόσεχε οὐρανέ // ἀκούετω γῆ). The first-person λαλήσω places Moses' own speech between the two summoned witnesses.

πρόσεχε

give heed

Pres Act Impv 2 Sg · προσέχω

main verb (opening imperative to heaven)

→ durative present imperative (sustained attention)

προσέχω: 'attend to / give heed / pay attention'; renders Hebrew נָתַן־עָרַב ('give ear'); the present imperative summons continuous attention; the cosmic witnesses are addressed first, framing the Song as a formal lawsuit.

οὐρανέ

O heaven

Vocative

vocative (first summoned witness)

→ direct address

οὐρανός (voc. οὐρανέ): 'heaven / sky'; the singular here renders עֲרַבָּא; heaven and earth are the standing witnesses of the covenant (Deut 30:19), invoked because they outlast every generation and so can testify against Israel in perpetuity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (Moses' first-person announcement)

→ predictive future (the speech-act about to begin)

λαλέω: 'speak / utter'; the future λαλήσω announces the Song itself; Moses places his own proclamation between the summoned heaven and earth, a poet-prophet mediating the divine word.

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

ἀκουέτω

let it hear

Pres Act Impv 3 Sg · ἀκούω

main verb (third-person imperative to earth)

→ durative present imperative (sustained hearing)

ἀκούω: 'hear / listen'; renders עֲרַבָּא; the third-person imperative ἀκουέτω parallels the second-person imperative πρόσσεχε, completing the witness-pair; the verb governs ῥήματα as its object.

γῆ

O earth

Vocative

vocative subject of ἀκουέτω (second summoned witness)

→ direct address

γῆ: 'earth / land'; the nominative-vocative γῆ is the second cosmic witness; the heaven-and-earth merism encompasses the whole created order as the audience and guarantor of the covenant testimony.

ῥήματα

words

Accusative

direct object of ἀκουέτω

→ object specification

ῥῆμα (pl. ῥήματα): 'word / saying / utterance'; renders עֲרַבָּא ('the sayings of'); the plural anticipates the whole content of the Song that follows; ῥήματα recurs at v. 2, binding the exordium together.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

στόματός

mouth

Genitive

genitive of source (with ἐκ: 'from my mouth')

→ relational specification

στόμα (gen. στόματος): 'mouth'; renders 'אִי; 'the words from my mouth' marks the Song as Moses' own prophetic utterance, even as he speaks the divine word; the source-phrase grounds the witness in the speaker's authority.

μου

my

Genitive

genitive of possession (with στόματος)

→ relational specification

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

2 προσδοκάσθω ὡς ὑετός τὸ ἀπόφθεγμά μου καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου ὡσεὶ ὄμβρος ἐπ' ἄγρωσιν καὶ ὡσεὶ νιφετός ἐπὶ χόρτον

Let my utterance be awaited like rain, and let my words come down like dew, like a shower upon the herbage and like snow upon the grass.

Continuation of exordium: the rain-simile for the prophetic word **προσδοκάσθω ὡς ὑετός**

A fourfold rain-simile (ὕετός / δρόσος / ὄμβρος / νιφετός — rain, dew, shower, snow) figures the life-giving descent of the prophetic word upon the grass. The verse is two parallel bicola, each governed by a jussive verb (προσδοκάσθω, καταβήτω) followed by two ὡς/ὡσεὶ comparisons. The teaching falls like moisture from heaven — gentle, fructifying, and from above — matching the heaven-and-earth frame of v. 1.

προσδοκάσθω

let it be awaited

Pres Mid/Pass Impv 3 Sg · προσδοκάω

main verb (jussive: 'let my utterance be looked for')

→ durative present imperative (continuous expectation)

προσδοκάω: 'await / expect / look for'; the passive 'let it be awaited' renders Hebrew יָעֵרֵי ('let it drop'); the LXX recasts the dropping of rain as the eager expectation of it — the word is longed for like the first rains.

ὥς

like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the first of four rain-similes in the verse.

ὕετός

rain

Nominative

predicate nominative of comparison (with ὥς)

→ participant prominence

ὕετός: 'rain'; renders ὑָטָה; the first of the four moisture-images; rain is the paradigm of the heaven-sent, life-giving word.

τὸ

the

Nominative

article (with ἀπόφθεγμα)

→ noun-phrase marking

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

ἀπόφθεγμά

utterance

Nominative

subject of προσδοκάσθω

→ participant prominence

ἀπόφθεγμα: 'declaration / weighty utterance / apophthegm'; renders חֻזָּק ('teaching / instruction'); a dignified term for an authoritative pronouncement, parallel to ῥήματα below.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

καταβήτω

let it come down

Aor Act Impv 3 Sg · καταβαίνω

main verb (jussive: 'let my words descend')

→ ingressive aorist imperative (the descent of the word)

καταβαίνω: 'go down / descend'; renders לָיַת ('let it flow/distil'); the downward motion mirrors rain and dew from heaven — the word descends from above to the earth summoned in v. 1.

ὥς

like

comparative particle

→ discourse linkage or contrast

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

δρόσος

dew

Nominative

predicate nominative of comparison

→ participant prominence

δρόσος: 'dew'; renders לֵט ('the second moisture-image; dew is the gentle, silent night-moisture indispensable to growth in a dry land.

τὰ

the

Nominative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματά

words

Nominative

subject of καταβήτω

→ participant prominence

ῥήμα (pl.): 'words'; picks up ῥήματα from v. 1, binding the exordium; here the subject of the descending-dew image.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὥσεί

as

comparative particle (third simile)

→ discourse linkage or contrast

ὥσεί: 'as / like'; a fuller form of ὥς; introduces the third and fourth rain-similes (shower, snow).

ὄμβρος

shower

Nominative

predicate nominative of comparison

→ participant prominence

ὄμβρος: 'rainstorm / heavy shower'; renders רִבְיָבִים ('raindrops / showers'); the third moisture-image, an abundant downpour on tender herbage.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

ἄγρωστιν

herbage

Accusative

accusative object of ἐπὶ (target of the shower)

→ object specification

ἄγρωστις: 'grass / wild herbage / field-growth'; renders נֶשֶׁךְ ('green growth'); the tender new growth that the shower nourishes, figuring the receptive hearer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὥσεί

as

comparative particle (fourth simile)

→ discourse linkage or contrast

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

νιφετός

snow

Nominative

predicate nominative of comparison

→ participant prominence

νιφετός: 'snow / snowfall'; renders רִבְיָבִים ('copious showers'); the LXX reads the fourth image as snow, the slow-melting moisture that waters the grass; the four-image set (rain/dew/shower/snow) is a totality of heaven's moisture.

ἐπὶ

upon

preposition + accusative

→ spatial or relational framing

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

χόρτον

grass

Accusative

accusative object of ἐπὶ (target of the snow)

→ object specification

χόρτος: 'grass / hay / vegetation'; renders נֶשֶׁךְ ('herb / grass'); parallel to ἄγρωστις, completing the rain-and-grass picture of the fructifying word.

3 ὅτι ὄνομα κυρίου ἐκάλεσα δότε μεγαλωσύνην τῷ θεῷ ἡμῶν

For I have called upon the name of the LORD; give greatness to our God.

Ground of the summons: proclamation of the Name and call to ascribe greatness

ὅτι ὄνομα κυρίου

ὅτι ('for') grounds the rain-simile; the word descends because Moses proclaims the divine Name. The verse pivots from cosmic summons to doxology — 'give greatness to our God' (δότε μεγαλωσύνην) — calling the audience to ascribe to God the majesty that the rest of the Song will vindicate. The first-person ἐκάλεσα and the plural imperative δότε together draw the hearers into the act of praise.

ὅτι

for

causal conjunction (grounding the exordium)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; grounds the preceding summons — the witnesses must attend because the Name itself is being proclaimed.

ὄνομα

name

Accusative

direct object of ἐκάλεσα (the Name proclaimed)

→ object specification

ὄνομα: 'name'; renders נֶשֶׁךְ; the phrase ὄνομα κυρίου ἐκάλεσα renders נִקְרָא ('I will proclaim the name of YHWH'); to 'call/proclaim the Name' is to declare the LORD's character and acts.

κυρίου

of the LORD

Genitive

genitive of possession (with ὄνομα: 'the name of the LORD')

→ relational specification

κύριος (gen. κυρίου): the standard LXX rendering of the Tetragrammaton יהוה; 'the name of the LORD' is the object of proclamation, the theme the Song unfolds.

ἐκάλεσα

I have called / proclaimed

Aor Act Indic 1 Sg · καλέω

main verb (Moses' act of proclamation)

→ constative aorist (the act of proclaiming the Name)

καλέω: 'call / call upon / proclaim'; renders נִקְרָא; here 'I proclaim/call upon the Name'; the aorist views the whole act of proclamation as the basis for the summons of vv. 1–2.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (plural imperative: doxological call)

→ ingressive aorist imperative (ascribe greatness now)

δίδωμι: 'give'; renders וְנָתַתְּ ('ascribe / give'); δότε μεγαλωσύνην ('give greatness') is the doxological idiom of ascribing glory to God (cf. Ps 28:1–2 LXX); the plural draws all the hearers into worship.

μεγαλωσύνην

greatness

Accusative

direct object of δότε (the greatness ascribed)

→ object specification

μεγαλωσύνη: 'greatness / majesty'; renders גָּדְלָהּ; the abstract attribute ascribed to God; to 'give greatness' is to acknowledge his majesty, the very theme the Song defends.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

indirect object of δότε (recipient of greatness)

→ sphere or reference

θεός (dat. θεῷ): 'God'; renders וְיְהוָה; the dative recipient of the ascribed greatness; 'our God' anticipates the covenant 'we/our' that runs through the Song (cf. ὁ θεὸς ἡμῶν, v. 31).

ἡμῶν

our

Genitive

genitive of possession (with θεῶ: 'our God')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the possessive marks covenant belonging — the God whose greatness is proclaimed is Israel's own God.

4 θεός ἀληθινὰ τὰ ἔργα αὐτοῦ καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις θεὸς πιστός καὶ οὐκ ἔστιν ἀδικία δίκαιος καὶ ὅσιος κύριος

God — true are his works, and all his ways are judgments; a faithful God, and there is no injustice in him; righteous and holy is the LORD.

Thesis of the Song: the righteousness of God (the Rock)

θεός ἀληθινὰ τὰ ἔργα

The theological heart of the Song. Where MT opens with 'the Rock (רוּחַ), his work is perfect,' the LXX renders the Rock-title simply as θεός ('God'), de-metaphorizing רוּחַ; the Rock-of-Israel motif (recurring vv. 15, 18, 30, 31) stands behind 1 Cor 10:4. The verse is a cascade of predications: true works, all-just ways, a faithful God (θεὸς πιστός), no injustice, righteous and holy. This perfection is the standard against which Israel's crookedness (v. 5) is measured.

θεός

God

Nominative

subject / topic (the Rock, named at the head)

→ participant prominence

θεός: 'God'; here the LXX rendering of the Hebrew רֹכֵץ ('the Rock'), the title that opens the central stanza; the LXX consistently de-metaphorizes רֹכֵץ into θεός / ὁ θεός, so Greek readers meet the Rock-of-Israel motif through 'God' (cf. vv. 15, 18, 31).

ἀληθινά

true

Nominative

predicate adjective (neuter plural with ἔργα)

→ participant prominence

ἀληθινός: 'true / genuine / perfect'; renders תָּמִיךְ ('perfect / blameless'); the neuter plural ἀληθινά agrees with τὰ ἔργα; God's works are 'true' — without flaw or falsehood.

τὰ

the

Nominative

article (with ἔργα)

→ noun-phrase marking

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

ἔργα

works

Nominative

subject of the predication (ἀληθινά τὰ ἔργα)

→ participant prominence

ἔργον (pl. ἔργα): 'work / deed'; renders עֲשָׂה ('work'); 'his works are true' is the first of the cascade of divine perfections that ground the lawsuit.

αὐτοῦ

his

Genitive

genitive of possession (with ἔργα)

→ relational specification

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

καὶ

and

coordinate conjunction (parallel predication)

→ discourse linkage or contrast

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

πᾶσαι

all

Nominative

attributive adjective (feminine plural with ὁδοί)

→ participant prominence

πᾶς (fem. pl. πᾶσαι): 'all'; renders כָּל; emphasizes the totality — not some but all his ways are just.

αἱ

the

Nominative

article (with ὁδοί)

→ noun-phrase marking

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

ὁδοί

ways

Nominative

subject of the predication (ὁδοί ... κρίσεις)

→ participant prominence

ὁδός (pl. ὁδοί): 'way / path / conduct'; renders דְּרָכָיו ('his ways'); the 'ways' of God are his characteristic modes of acting, here declared wholly just.

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοί)

→ relational specification

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

κρίσεις

judgments

Nominative

predicate nominative (all his ways are judgments)

→ participant prominence

κρίσις (pl. κρίσεις): 'judgment / justice / right verdict'; renders צְדָקָה ('justice'); 'all his ways are judgments' means every act of God is just; the plural intensifies — his ways are nothing but justice.

θεός

God

Nominative

subject of the predication (θεός πιστός)

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; 'a faithful God' — the second naming of God in the verse, here qualified by πιστός.

πιστός

faithful

Nominative

predicate adjective (with θεός: 'a faithful God')

→ participant prominence

πιστός: 'faithful / trustworthy / reliable'; renders נאמן ('faithfulness'); θεὸς πιστός ('a faithful God') is a landmark phrase — God's reliability is the bedrock against which Israel's faithlessness (v. 20, οὐκ ἔστιν πίστις) is judged.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negative of fact; with ἔστιν denies any injustice in God absolutely.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no injustice')

→ gnomic present (timeless truth about God)

εἰμί: 'be / exist'; the existential ἔστιν with the negative asserts the timeless absence of injustice in God — οὐκ ἔστιν ἀδικία renders אֵין עָלַי ('there is no iniquity').

ἀδικία

injustice

Nominative

subject of ἔστιν (existential: 'no injustice exists')

→ participant prominence

ἀδικία: 'injustice / unrighteousness / wrong'; renders עָלַי; the categorical denial 'there is no injustice' is the negative counterpart to δίκαιος; God is wholly without wrong.

δίκαιος

righteous

Nominative

predicate adjective (with κύριος)

→ participant prominence

δίκαιος: 'righteous / just'; renders צַדִּיק; the first of the closing pair (righteous and holy) summing up the verse's portrait of God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁσιος

holy

Nominative

predicate adjective (with κύριος)

→ participant prominence

ὁσιος: 'holy / devout / pious'; renders יָשָׁר ('upright'); paired with δίκαιος to close the predication; 'righteous and holy is the LORD' is the verse's climactic confession.

κύριος

LORD

Nominative

subject (the LORD, named at the climax)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine Name closes the verse, gathering all the predications — true, just, faithful, righteous, holy — under the covenant Name of Israel's God.

5 ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά γενεὰ σκολιὰ καὶ διεστραμμένη

They have sinned; not his are they — blemished children, a crooked and perverse generation.

Antithesis: the crooked people set against the perfect Rock of v. 4 ἡμάρτοσαν οὐκ αὐτῷ

The dark counterpart to v. 4: against God's flawless works stands a people who have sinned and are 'not his.' The verse is a difficult, compressed bicolon; the LXX reads 'they sinned — not his — blemished children,' i.e. their corruption is no longer his doing or his likeness. γενεὰ σκολιὰ καὶ διεστραμμένη ('a crooked and perverse generation') becomes a fixed NT phrase for the faithless age (Phil 2:15; cf. Acts 2:40).

ἡμάρτοσαν

they have sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

main verb (the people's act of sin)

→ constative aorist (the settled fact of their sinning)

ἁμαρτάνω: 'sin / miss the mark / do wrong'; the Hellenistic 3rd-pl. ending -οσαν (for -ον) is common in the LXX; renders תִּפְשׁ ('act corruptly'); the verb opens the indictment of the lawsuit against the people.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ (οὐκ): negation; the compressed οὐκ αὐτῷ ('not his') asserts that the corrupt children no longer belong to / resemble God — the blemish is theirs, not his.

αὐτῷ

his / to him

Dative

dative of relation ('not his are they')

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative of possession/relation; 'not his' — the blemished children stand outside the relation to the faithful God of v. 4.

τέκνα

children

Nominative

subject in apposition (the sinning ones described)

→ participant prominence

τέκνον (pl. τέκνα): 'child'; renders יְלָדָיו ('his sons/children'); the term recalls the sonship of Israel (cf. v. 6, 'your father') now tragically marred.

μωμητά

blemished

Nominative

attributive adjective (with τέκνα)

→ participant prominence

μωμητός: 'blameworthy / blemished / having a defect'; from μῶμος ('blemish'); renders מְמוּמָם ('their blemish'); ironically the people who should be unblemished offerings to God are themselves the defect.

γενεὰ

generation

Nominative

subject in apposition (further description)

→ participant prominence

γενεά: 'generation / race'; renders גֵּרָה; the term frames Israel as a single faithless cohort, echoed at v. 20 (γενεὰ ἐξεστραμμένη).

σκολιὰ

crooked

Nominative

attributive adjective (with γενεά)

→ participant prominence

σκολιός: 'crooked / bent / perverse'; renders שָׁקֵץ; the antonym of the 'straight' way; γενεὰ σκολιὰ καὶ διεστραμμένη is taken up at Phil 2:15.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διεστραμμένη

perverse / twisted

Perf Mid/Pass Ptcp Nom Sg Fem · διαστρέφω

perfect participle (predicate adjective with γενεά)

→ resultative perfect participle (a settled state of distortion)

διαστρέφω: 'twist / distort / pervert'; the perfect passive participle denotes a fixed condition — thoroughly warped; renders ἁπλοῦς ('twisted'); pairs with σκολιά to describe a generation morally bent out of true.

6 ταῦτα κυρίῳ ἀνταποδίδετε οὕτω λαὸς μωρὸς καὶ οὐχὶ σοφός οὐκ αὐτὸς οὗτός σου πατήρ ἐκτήσατό σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε

Do you thus requite the LORD, O foolish and unwise people? Is he not himself your father who acquired you, and made you, and created you?

Indignant rhetorical question rebuking the people's ingratitude

ταῦτα κυρίῳ ἀνταποδίδετε

A double rhetorical question: 'Is this how you repay the LORD?' followed by the appeal to God's paternity — he is your father, acquirer, maker, creator. The threefold ἐκτήσατό ... ἐποίησέν ... ἔκτισέν piles up the verbs of origination, exposing the absurdity of a creature repaying its Creator with apostasy. λαὸς μωρὸς καὶ οὐχὶ σοφός ('foolish and unwise people') is the verdict on their ingratitude.

ταῦτα

these things

Accusative

direct object of ἀνταποδίδοτε (the recompense)

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these things'; the object of requital — the apostasy of v. 5 returned to God in place of gratitude.

κύριω

to the LORD

Dative

indirect object of ἀνταποδίδοτε (the one requited)

→ sphere or reference

κύριος (dat. κύριω): rendering of the Tetragrammaton יהוה; the dative of the one to whom recompense is wrongly rendered.

ἀνταποδίδοτε

do you requite

Pres Act Indic 2 Pl · ἀνταποδίδωμι

main verb (indignant rhetorical question)

→ progressive present (the ongoing pattern of ingratitude)

ἀνταποδίδωμι: 'repay / requite / render in return'; renders יגלגל ('do you repay'); the same verb of recompense recurs in the divine 'I will repay' (ἀνταποδώσω, vv. 35, 41, 43) — Israel's misplaced requital is answered by God's just recompense.

οὕτω

thus

adverb of manner (with ἀνταποδίδοτε)

→ adverbial qualification

οὕτω(ς): 'thus / in this way'; sharpens the rhetorical question — 'is it in this manner that you repay the LORD?'

λαὸς

people

Nominative

vocative-nominative (address to the people)

→ participant prominence

λαός: 'people'; renders אָמ; here a nominative of address, the indicted covenant people.

μωρός

foolish

Nominative

attributive adjective (with λαός)

→ participant prominence

μωρός: 'foolish / dull / senseless'; renders מְרִיר ('foolish / churlish'); folly here is moral and covenantal — failure to grasp who God is and what is owed him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχὶ

not

emphatic negative (with σοφός)

→ clausal contribution

οὐχί: emphatic form of οὐ; 'and not wise' — the litotes underscores the indictment of folly.

σοφός

wise

Nominative

predicate adjective (with λαός: 'not wise')

→ participant prominence

σοφός: 'wise / skilled'; renders סָפִיָּה; the people who should embody covenant wisdom (cf. Deut 4:6) are declared its opposite.

οὐκ

not

negative particle (introducing rhetorical question)

→ discourse linkage or contrast

οὐ (οὐκ): the negative introducing a question expecting the answer 'yes' — 'is he not himself your father?'

αὐτός

himself

Nominative

intensive pronoun (with οὗτος / πατήρ)

→ participant reference

αὐτός: 'he himself'; the intensive pronoun stresses that the LORD personally is Israel's father and maker — no intermediary.

οὗτός

this one

Nominative

demonstrative subject (this one is your father)

→ participant reference

οὗτος: 'this one / he'; the demonstrative points back to κύριος — 'this one is your father!'

σου

your

Genitive

genitive of possession (with πατήρ)

→ relational specification

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

πατήρ

father

Nominative

predicate nominative (he is your father)

→ participant prominence

πατήρ: 'father'; renders אֲבִיךָ; the fatherhood of God over Israel grounds the indictment — apostasy is filial betrayal (cf. v. 18, the God who begot you).

ἐκτήσατό

acquired

Aor Mid Indic 3 Sg · κτάομαι

main verb of relative clause (first of three origination-verbs)

→ constative aorist (the act of acquiring Israel as his own)

κτάομαι: 'acquire / obtain / possess'; renders אֲרָבְךָ ('acquired/created you'); the first of the triad — God acquired Israel as his own possession at the Exodus.

σε

you

Accusative

direct object of ἐκτήσατο

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησέν

made

Aor Act Indic 3 Sg · ποιέω

main verb (second origination-verb)

→ constative aorist (the making of the people)

ποιέω: 'make / do'; renders אֲפָעַל ('made you'); the second of the triad — God made Israel a people; recurs at v. 15 (θεὸν τὸν ποιήσαντα αὐτόν).

σε

you

Accusative

direct object of ἐποίησεν

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκτισέν

created

Aor Act Indic 3 Sg · κτίζω

main verb (third origination-verb)

→ constative aorist (the creating of the people)

κτίζω: 'create / found / establish'; renders אֲבָנִי ('established you'); the third and climactic origination-verb; the triad acquire–make–create exhausts the language of divine origination, making apostasy the more monstrous.

σε

you

Accusative

direct object of ἔκτισεν

→ participant reference

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

7 μνήσθητε ἡμέρας αἰῶνος σύνετε ἔτη γενεᾶς γενεῶν ἐπερώτησον τὸν πατέρα σου καὶ ἀναγγελεῖ σοι τοὺς πρεσβυτέρους σου καὶ ἐροῦσίν σοι

Remember the days of old; consider the years of generation upon generation; ask your father, and he will tell you; your elders, and they will say to you.

Summons to remember: appeal to the tradition of the elders μνήσθητε ἡμέρας αἰῶνος

A call to memory and tradition opening the historical retrospect (vv. 8–14). Two imperatives (μνήσθητε, σύνετε) summon recollection; two more clauses appeal to the father and the elders as bearers of the covenant tradition. The parallelism (father // elders; will tell // will say) is tightly balanced. The verse shifts the lawsuit from indictment to evidence — the saving history about to be rehearsed.

μνήσθητε

remember

Aor Pass Impv 2 Pl · μιμνήσκομαι

main verb (imperative to remember)

→ ingressive aorist imperative (call to recollection)

μιμνήσκομαι: 'remember / call to mind'; renders זָכַר; the deponent aorist-passive imperative summons covenant memory — the foundation of Israel's identity (cf. Deut 8:2).

ἡμέρας

days

Accusative

direct object of μνήσθητε

→ object specification

ἡμέρα (pl. ἡμέρας): 'day'; renders יוֹם ('days of'); 'the days of old' are the formative past of the nation's history with God.

αἰῶνος

of old / of eternity

Genitive

genitive (descriptive: 'days of old')

→ relational specification

αἰών (gen. αἰῶνος): 'age / eternity / olden time'; renders עוֹלָם; ἡμέρας αἰῶνος = 'the days of old,' the ancient saving history.

σύνετε

consider

Aor Act Impv 2 Pl · συνίημι

main verb (parallel imperative)

→ ingressive aorist imperative (call to understand)

συνίημι: 'understand / perceive / consider'; renders וָיָבִין ('understand'); pairs with μνήσθητε — to remember is also to grasp the meaning of the years.

ἔτη

years

Accusative

direct object of σύνετε

→ object specification

ἔτος (pl. ἔτη): 'year'; renders תּוֹנֶשׁ ('years of'); parallel to ἡμέρας — the long span of generations to be pondered.

γενεᾶς

of generation

Genitive

genitive (with γενεῶν: 'generation of generations')

→ relational specification

γενεά (gen. γενεᾶς): 'generation'; the phrase γενεᾶς γενεῶν renders דִּרְדָּר ('generation and generation'), a Hebraism for many successive ages.

γενεῶν

of generations

Genitive

genitive plural (intensifying: 'generation upon generation')

→ relational specification

γενεά (gen. pl. γενεῶν): the doubled genitive expresses the whole succession of past generations — the depth of the tradition.

ἐπερώτησον

ask

Aor Act Impv 2 Sg · ἐπερωτάω

main verb (singular imperative: 'ask your father')

→ ingressive aorist imperative (inquiry of the tradition)

ἐπερωτάω: 'ask / inquire of'; renders לָאָשׁ; the shift to the singular (ἐπερώτησον ... σου) individualizes the appeal — each Israelite is to interrogate the tradition through his father and elders.

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

direct object of ἐπερώτησον

→ object specification

πατήρ (acc. πατέρα): 'father'; renders אָבִי; the father as transmitter of covenant memory (cf. Deut 6:7, 20–21).

σου

your

Genitive

genitive of possession (with πατέρα)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναγγελεῖ

he will tell

Fut Act Indic 3 Sg · ἀναγγέλλω

main verb (the father's response)

→ predictive future (the father's certain reply)

ἀναγγέλλω: 'declare / report / tell'; renders אָמַר ('he will tell you'); the father's role is to declare the saving history to the next generation.

σοι

to you

Dative

indirect object of ἀναγγελεῖ

→ participant reference or interest

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

τούς

the

Accusative

article (with πρεσβυτέρους)

→ noun-phrase marking

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

πρεσβυτέρους

elders

Accusative

direct object (implied 'ask the elders')

→ object specification

πρεσβύτερος (pl. πρεσβυτέρους): 'elder / older man'; renders אֲנָשִׁים ('your elders'); parallel to 'father' — the communal bearers of the tradition alongside the family.

σου your Genitive <i>genitive of possession (with πρεσβυτέρους)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πρεσβυτέρους).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐροῦσίν they will say Fut Act Indic 3 Pl · λέγω (ἐρῶ) <i>main verb (the elders' response)</i> → predictive future (the elders' certain reply) λέγω (fut. ἐρῶ, 3 pl. ἐροῦσιν): 'say / tell'; renders וַיֹּאמְרוּ ('and they will say'); parallel to ἀναγγελεῖ — the elders too will declare the tradition.	σοι to you Dative <i>indirect object of ἐροῦσιν</i> → participant reference or interest σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of ἐροῦσιν.
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8 ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη ὡς διέσπειρεν υἱοὺς Ἀδαμ ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ

When the Most High apportioned the nations, when he dispersed the sons of Adam, he set the boundaries of the nations according to the number of the angels of God.

The election in cosmic perspective: the apportioning of the nations (LXX crux)

ὅτε διεμέριζεν ὁ ὕψιστος

The famous LXX crux. At the primeval division of humanity (Babel), the Most High (ὁ ὕψιστος) fixed the boundaries of the nations 'according to the number of the angels of God' (κατὰ ἀριθμὸν ἀγγέλων θεοῦ). Where the MT reads 'according to the number of the sons of Israel' (לְכָל־בְּנֵי־יִשְׂרָאֵל), the LXX — supported by 4QDeut-j (בְּנֵי אֱלֹהִים, 'sons of God') — reads 'angels of God,' reflecting the older idea that each nation was assigned to an angelic guardian, while the LORD kept Israel as his own portion (v. 9). The temporal ὅτε ... ὡς frame sets the election against the backdrop of the nations' apportionment.

ὅτε

when

temporal conjunction (introducing the primeval division)

→ discourse linkage or contrast

ὅτε: 'when'; renders לְכִנְיָהּ ('when he gave as inheritance'); sets the scene at the primeval apportioning of the nations (the dispersal at Babel, Gen 11).

διεμέριζεν

was apportioning

Impf Act Indic 3 Sg · διαμερίζω

verb of temporal clause (the dividing of the nations)

→ progressive imperfect (the unfolding act of division)

διαμερίζω: 'divide / distribute / apportion'; renders לְכִנְיָהּ ('apportion as inheritance'); the imperfect pictures the Most High in the act of parcelling out the nations.

ὁ

the

Nominative

article (with ὕψιστος)

→ noun-phrase marking

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

ὕψιστος

Most High

Nominative

subject (substantivized adjective: the Most High)

→ participant prominence

ὕψιστος: 'highest / Most High'; substantivized as the divine title, rendering הַיְיָ (Elyon); the title evokes God as sovereign over all nations, fitting the cosmic scope of the verse.

ἔθνη

nations

Accusative

direct object of διεμέριζεν

→ object specification

ἔθνος (pl. ἔθνη): 'nation / Gentiles'; renders עַמִּים; the peoples of the earth being apportioned; ἔθνη recurs throughout the Song (vv. 21, 28, 43) and is key to the Gentile-inclusion theme.

ὥς

when / as

temporal conjunction (parallel to ὅτε)

→ discourse linkage or contrast

ὥς: here temporal, 'when / as'; parallels ὅτε, introducing the synonymous clause about the dispersal of humanity.

διέσπειρεν

he dispersed

Aor Act Indic 3 Sg · διασπείρω

verb of parallel temporal clause (the scattering of mankind)

→ constative aorist (the act of dispersal)

διασπείρω: 'scatter / disperse'; renders וַיַּפְּרֵד ('when he separated'); the source of διασπορά ('diaspora'); recalls the scattering of the sons of Adam at Babel.

υἱούς

sons

Accusative

direct object of διέσπειρεν

→ object specification

υἱός (pl. υἱούς): 'son'; renders בָּנָי; υἱούς Αδάμ = 'the sons of Adam,' i.e. all humanity, dispersed into the nations.

Αδάμ

of Adam

genitive of relationship (indeclinable proper noun)

→ participant identification

Αδάμ: transliteration of Hebrew אָדָם; indeclinable in the LXX; 'sons of Adam' = mankind as a whole, the human race apportioned into nations.

ἔστησεν

he set

Aor Act Indic 3 Sg · ἵστημι

main verb (the fixing of boundaries)

→ constative aorist (the establishing act)

ἵστημι: 'set / establish / fix'; renders כָּנָה ('he set up'); the Most High fixed the territorial bounds of the peoples — an act of sovereign ordering of the nations.

ὅρια

boundaries

Accusative

direct object of ἔστησεν

→ object specification

ὄριον (pl. ὅρια): 'boundary / border / territory'; renders גְּבֻלֹת ('borders'); the fixed limits assigned to each nation (cf. Acts 17:26, ὁρίσας ... τὰς ὁροθεσίας).

ἐθνῶν

of nations

Genitive

genitive (with ὅρια: 'boundaries of nations')

→ relational specification

ἔθνος (gen. pl. ἐθνῶν): 'nations'; the genitive specifies whose boundaries — those of the peoples apportioned at Babel.

κατὰ

according to

preposition + accusative (norm/measure)

→ spatial or relational framing

κατὰ + acc.: 'according to / corresponding to'; introduces the measure by which the boundaries were set — the crux phrase follows.

ἀριθμὸν

number

Accusative

accusative object of κατὰ (the standard of measure)

→ object specification

ἀριθμός: 'number / count'; renders 𐤀𐤓𐤍𐤁; the nations are numbered to correspond to the heavenly beings who oversee them.

ἁγγέλων

of angels

Genitive

genitive (with ἀριθμὸν: 'number of the angels')

→ relational specification

ἄγγελος (gen. pl. ἁγγέλων): 'angel / messenger'; THE CRUX: the LXX reads 'angels of God' where MT reads 'sons of Israel' (לְאֶלְשֵׁי יִבְנֵי); 4QDeut-j supports 'sons of God' (בְּנֵי אֱלֹהִים), and the LXX interprets these as angels — the heavenly guardians assigned to the nations (cf. Dan 10:13, 20–21), while Israel remains the LORD's own portion (v. 9).

θεοῦ

of God

Genitive

genitive (with ἁγγέλων: 'angels of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; the genitive marks the angels as God's own; the phrase ἁγγέλων θεοῦ anticipates the υἱοὶ θεοῦ / ἄγγελοι θεοῦ of the long text of v. 43.

9 καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακωβ σχοίνισμα κληρονομίας αὐτοῦ Ἰσραηλ

And the LORD's portion became his people Jacob, the measured allotment of his inheritance, Israel.

The election proper: Israel as the LORD's own portion καὶ ἐγενήθη μερὶς κυρίου

The counterpart to v. 8: while the nations were assigned to the angels, the LORD kept Israel for himself. A tight synonymous bicolon — 'the LORD's portion / Jacob' // 'the allotment of his inheritance / Israel' — with the inheritance-vocabulary (μερίς, σχοίνισμα, κληρονομία) marking Israel as God's personal possession. Jacob and Israel form the standard poetic name-pair.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

became

Aor Pass Indic 3 Sg · γίνομαι

main verb (predicative: 'became the LORD's portion')

→ constative aorist (the settled fact of election)

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be'; renders הָיָה; the passive states the result of the election — Jacob came to be the LORD's own share.

μερίς

portion

Nominative

predicate nominative ('the LORD's portion')

→ participant prominence

μερίς: 'portion / share / part'; renders מֶרֶץ; the LORD's 'portion' is Israel — the inverse of v. 8, where the nations were portioned out to others; cf. the priestly idiom 'the LORD is my portion' (Ps 15:5 LXX).

κυρίου

of the LORD

Genitive

genitive of possession (with μερίς)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; 'the LORD's portion' — the genitive of the one who owns the share.

λαός

people

Nominative

nominative in apposition (the portion = his people)

→ participant prominence

λαός: 'people'; renders אָמָּץ; 'his people Jacob' identifies the portion as the covenant nation.

αὐτοῦ

his

Genitive

genitive of possession (with λαός)

→ relational specification

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

Ιακωβ

Jacob

appositive (indeclinable proper noun, = his people)

→ participant identification

Ιακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable in the LXX; Jacob/Israel is the standard poetic name-pair for the nation; here Jacob names the LORD's portion.

σχοίνισμα

measured allotment

Nominative

predicate nominative (parallel to μερίς)

→ participant prominence

σχοίνισμα: 'measuring-line / measured portion / allotment'; from σχοινίου ('measuring cord'); renders מֶרֶץ ('measured portion / lot'); the land-survey image casts Israel as the surveyed inheritance of God.

κληρονομίας

of inheritance

Genitive

genitive (with σχοίνισμα: 'allotment of his inheritance')

→ relational specification

κληρονομία (gen. κληρονομίας):
'inheritance / heritage'; renders ἡ κληρονομία;
Israel is God's inheritance — the language
of land-allotment applied to the people
themselves.

αὐτοῦ

his

Genitive

genitive of possession (with κληρονομίας)

→ relational specification

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

Ἰσραηλ

Israel

appositive (indeclinable proper noun, = his inheritance)

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל;
indeclinable; the second member of the
Jacob//Israel pair, naming the inheritance
and closing the bicolon.

10 αὐτάρκησεν αὐτὸν ἐν γῇ ἐρήμῳ ἐν δίψει καύματος ἐν ἀνύδρῳ ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διεφύλαξεν αὐτὸν ὡς κόραν ὀφθαλμοῦ

He sustained him in a desert land, in the thirst of burning heat, in a waterless place; he encircled him and instructed him and guarded him as the apple of an eye.

Providential care: God's nurture of Israel in the wilderness

αὐτάρκησεν αὐτὸν

The wilderness-care stanza: God found and sustained Israel amid desert, thirst, and waterless waste. A chain of four verbs (sustained, encircled, instructed, guarded) governed by the divine subject, climaxing in the tender simile 'as the apple of an eye' (ὡς κόραν ὀφθαλμοῦ) — the most protected, precious part of the body.

αὐτάρκησεν

he sustained

Aor Act Indic 3 Sg · αὐταρκέω

main verb (God's provision in the wilderness)

→ constative aorist (the act of sustaining)

αὐταρκέω: 'be self-sufficient / supply fully / provide all that is needed'; here transitive, 'he made him self-sufficient / sustained him'; renders וַיִּצְדֵּק! ('he found him'); the LXX recasts the 'finding' as God's full provision for Israel in the desert.

αὐτόν

him

Accusative

direct object of αὐτάρκησεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of αὐτάρκησεν.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place (with ἐρήμω: 'in a desert land')

→ sphere or reference

γῆ (dat. γῆ): 'land / earth'; renders יְרֵדָה; the locale of God's provision — the inhospitable wilderness of the wandering.

ἐρήμω

desert

Dative

attributive adjective (with γῆ)

→ sphere or reference

ἐρημος: 'deserted / desolate / wilderness'; renders דֶּשֶׁדֶשׁ; the desert is the place where God's care was most needed and most displayed.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

δίψει

thirst

Dative

dative of place/circumstance ('in thirst')

→ sphere or reference

δίψος / δίψα (dat. δίψει): 'thirst'; renders the desolation of the parched land; the thirst of the heat dramatizes Israel's dependence on God's provision (cf. the water from the rock, v. 13).

καύματος

of burning heat

Genitive

genitive (with δίψει: 'thirst of heat')

→ relational specification

καῦμα (gen. καύματος): 'burning heat / scorching'; renders the parching conditions of the wilderness; the genitive specifies the cause of the thirst.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἀνύδρω

a waterless place

Dative

substantivized adjective (dative of place: 'in a waterless [land]')

→ sphere or reference

ἄνυδρος: 'waterless / dry'; from ἀ- + ὕδωρ; renders וַתְּהִי / יָשֵׁן ('wasteland'); the waterless waste completes the threefold picture of desert peril through which God carried Israel.

ἐκύκλωσεν

he encircled

Aor Act Indic 3 Sg · κυκλόω

main verb (protective surrounding)

→ constative aorist (the encircling act)

κυκλόω: 'encircle / surround / encompass'; renders וַיִּסְבֵּב! ('he surrounded him'); God hedged Israel about protectively in the wilderness.

αὐτόν

him

Accusative

direct object of ἐκύκλωσεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκύκλωσεν.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπαίδευσεν
he instructed

Aor Act Indic 3 Sg · παιδεύω

main verb (formative discipline)

→ constative aorist (the act of instruction)

παιδεύω: 'instruct / train / discipline'; renders יְבֹנֵן ('he cared for / gave him understanding'); the LXX reads God's wilderness-care as paideia — formative discipline (cf. Deut 8:5).

αὐτὸν
him

Accusative

direct object of ἐπαίδευσεν

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπαίδευσεν.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

διεφύλαξεν
he guarded

Aor Act Indic 3 Sg · διαφυλάσσω

main verb (climactic protection)

→ constative aorist (the act of guarding)

διαφυλάσσω: 'guard carefully / protect / preserve'; renders יִצַּח ('he kept him'); the intensive δια- stresses thorough protection, leading into the apple-of-the-eye simile.

αὐτὸν
him

Accusative

direct object of διεφύλαξεν

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διεφύλαξεν.

ὥς
as

comparative particle (introducing simile)

→ discourse linkage or contrast

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

κόραν
apple / pupil

Accusative

accusative of comparison ('as the pupil')

→ object specification

κόρη (acc. κόραν): 'girl / pupil of the eye'; renders נַעֲרָה ('little man / pupil'); the 'pupil/apple of the eye' is the most jealously guarded part of the body, a byword for what is most precious and protected (cf. Ps 16:8 LXX; Zech 2:8).

ὀφθαλμοῦ
of an eye

Genitive

genitive (with κόραν: 'pupil of an eye')

→ relational specification

ὀφθαλμός (gen. ὀφθαλμοῦ): 'eye'; renders יָיִן; completes the simile of God's most careful protection of Israel.

11 ὥς αἰτὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόθησεν διεῖς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ

As an eagle to shelter his nest, and over his nestlings he yearned; spreading out his wings he received them and took them up upon his back.

Extended simile: God as the mother eagle bearing her young ὥς αἰτὸς

The famous eagle-simile continuing the wilderness-care. God is likened to an eagle that shelters its nest, yearns over its young, and bears them up on its wings (cf. Exod 19:4). The participle διεῖς ('spreading out') and the verbs ἐδέξατο ... ἀνέλαβεν depict the tender lifting and carrying of the fledglings — an image of God's sustaining strength in the exodus and wandering.

ὥς

as

comparative particle (introducing the eagle-simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the extended eagle-simile that figures God's parental care.

αἰτὸς

eagle

Nominative

subject of the simile

→ participant prominence

αἰτὸς: 'eagle / vulture'; renders ἁψ; the eagle's care for its young is the OT image of God's protective strength (cf. Exod 19:4, 'I bore you on eagles' wings').

σκεπάσαι

to shelter

Aor Act Inf · σκεπάζω

infinitive (epexegetic: the eagle's action of sheltering)

→ aorist infinitive (the protective act)

σκεπάζω: 'cover / shelter / protect'; the infinitive describes the eagle's characteristic action — to spread cover over its nest; figures God's protective overshadowing of Israel.

νοσσιὰν

nest / brood

Accusative

direct object of σκεπάσαι

→ object specification

νοσσιά: 'nest / brood of young'; renders נק; the object of the eagle's sheltering — its own brood, i.e. Israel.

αὐτοῦ

his

Genitive

genitive of possession (with νοσσιὰν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + dative (with ἐπεπόθησεν: 'yearned over')

→ spatial or relational framing

ἐπί + dat.: 'over / upon'; with ἐπιποθέω marks the object of yearning — 'yearned over his nestlings.'

τοῖς

the

Dative

article (with νεοσσοῖς)

→ noun-phrase marking

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

νεοσσοῖς

nestlings

Dative

object of ἐπί (with ἐπεπόθησεν)

→ sphere or reference

νεοσσός (pl. νεοσσοῖς): 'young bird / nestling'; renders זָיִל ('young'); the fledglings over which the eagle yearns — Israel as God's helpless young.

αὐτοῦ

his

Genitive

genitive of possession (with νεοσσοῖς)

→ relational specification

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

ἐπεπόθησεν

he yearned

Aor Act Indic 3 Sg · ἐπιποθέω

main verb (the eagle's longing)

→ constative aorist (the act of yearning)

ἐπιποθέω: 'long for / yearn over / desire'; renders הִתְיַבֵּץ ('hover/flutter'); the LXX renders the protective hovering as affectionate yearning — God's tender longing over his young.

διεῖς

spreading out

Aor Act Ptcp Nom Sg Masc · διήμι

circumstantial participle (means: 'by spreading')

→ aorist participle of attendant circumstance (the wing-spreading)

διήμι: 'send through / spread apart / stretch out'; the aorist participle διεῖς τὰς πτέρυγας ('spreading his wings') depicts the eagle extending its pinions to gather and bear the young; figures God's outstretched protective power.

τὰς

the

Accusative

article (with πτέρυγας)

→ noun-phrase marking

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

πτέρυγας

wings

Accusative

direct object of διεῖς

→ object specification

πτέρυξ (pl. πτέρυγας): 'wing'; renders כַּנְפָיו ('his wings'); the spread wings are the means by which the eagle gathers and carries — the image of refuge under God's wings (cf. Ps 90:4 LXX).

αὐτοῦ

his

Genitive

genitive of possession (with πτέρυγας)

→ relational specification

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

ἐδέξατο

he received

Aor Mid Indic 3 Sg · δέχομαι

main verb (gathering the young)

→ constative aorist (the act of receiving)

δέχομαι: 'receive / take / welcome'; renders הִתְקַיֵּץ ('he took him'); the eagle gathers its young onto its wings — God receiving Israel into his care.

αὐτούς

them

Accusative

direct object of ἐδέξατο

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέλαβεν

he took up

Aor Act Indic 3 Sg · ἀναλαμβάνω

main verb (lifting the young aloft)

→ constative aorist (the act of lifting up)

ἀναλαμβάνω: 'take up / lift up / carry'; renders הִתְחַבֵּץ ('he bore him'); the eagle lifts its young upon its back — God carrying Israel through the wilderness (cf. Exod 19:4; Acts 1:11 uses the same verb of the ascension).

αὐτούς

them

Accusative

direct object of ἀνέλαβεν

→ participant reference

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

ἐπὶ

upon

preposition + genitive (position: 'upon his back')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (position: 'upon his back').

τῶν

the

Genitive

article (with μεταφρένων)

→ noun-phrase marking

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

μεταφρένων

back / shoulders

Genitive

object of ἐπὶ (the place of carrying)

→ relational specification

μετάφρενον (pl. μεταφρένων): 'the part between the shoulder-blades / the back'; renders יְתִיבָאֵן ('his pinions'); the LXX pictures the young carried on the eagle's back — the most secure place, high above all danger.

αὐτοῦ

his

Genitive

genitive of possession (with μεταφρένων)

→ relational specification

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

12 κύριος μόνος ἦγεν αὐτούς καὶ οὐκ ἦν μετ' αὐτῶν θεὸς ἄλλότριος

The LORD alone was leading them, and there was no foreign god with them.

Summation of providence: the LORD's exclusive guidance κύριος μόνος ἦγεν

The summary and theological point of the care-stanza: the LORD alone (κύριος μόνος) led Israel — no foreign god shared the work. The antithetical bicolon (the LORD alone // no strange god) asserts monotheistic exclusivity and sets up the tragedy of vv. 15–18, where Israel turns to the very 'strange gods' that had no part in their salvation.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the emphatic subject — the LORD and no other guided Israel.

μόνος

alone

Nominative

predicate adjective (with κύριος: 'the LORD alone')

→ participant prominence

μόνος: 'alone / only'; renders יָחִיד ('alone'); the exclusivity-word — God's sole agency in the salvation history, the ground for the demand of exclusive worship.

ἦγεν

was leading

Impf Act Indic 3 Sg · ἄγω

main verb (durative guidance)

→ progressive imperfect (the ongoing leading through the wilderness)

ἄγω: 'lead / guide / bring'; renders הִנְיָח ('he led him'); the imperfect pictures the continuous guidance of Israel through the desert by the LORD alone.

αὐτούς

them

Accusative

direct object of ἦγεν

→ participant reference

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

καὶ
and

coordinate conjunction (introducing antithesis)

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἦν)

→ discourse linkage or contrast

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

ἦν
there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was no strange god')

→ durative imperfect (the continued absence of any other god)

εἰμί (impf. ἦν): 'be / exist'; the existential denies any foreign deity's presence in Israel's salvation — the LORD acted utterly alone.

μετ'
with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

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

αὐτῶν
them

Genitive

object of μετ' (accompaniment)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετ' (accompaniment).

θεός
god

Nominative

subject of ἦν (the absent foreign god)

→ participant prominence

θεός: 'god'; here a pagan deity (qualified by ἄλλότριος); renders לֵאלֹהִים; the very 'strange god' that had no part in the salvation will become the object of Israel's apostasy (vv. 16–17).

ἄλλότριος
foreign / strange

Nominative

attributive adjective (with θεός)

→ participant prominence

ἄλλότριος: 'belonging to another / foreign / strange'; renders נָכְרִי ('foreign'); θεός ἄλλότριος ('strange god') is the standard LXX phrase for an alien deity (cf. Ps 80:10 LXX); its absence here heightens the scandal of v. 16, where Israel provokes God ἐπ' ἄλλοτρίοις.

13 ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν ἐθήλασαν μέλι ἐκ πέτρας καὶ ἔλαιον ἐκ στερεᾶς πέτρας

He brought them up onto the strength of the land; he fed them the produce of the fields; they sucked honey out of a rock, and oil out of solid rock.

Providence in the land: abundance from the rock ἀνεβίβασεν αὐτοὺς

The provision-stanza moves from wilderness to settled abundance: God set Israel on the heights and fed them the land's produce — honey and oil drawn even from the rock (ἐκ πέτρας ... ἐκ στερεᾶς πέτρας). The rock that gives sweetness here is a positive note in the πέτρα-motif, the same Rock who is God himself (cf. v. 4; 1 Cor 10:4 reads the wilderness rock as Christ).

ἀνεβίβασεν

he brought up

Aor Act Indic 3 Sg · ἀναβιβάζω

main verb (elevation onto the heights)

→ constative aorist (the act of raising up)

ἀναβιβάζω: 'bring up / cause to ascend / set on high'; renders יַרְכִּיבֵהוּ ('he made him ride'); God exalts Israel onto the high places of the land — settlement and dominion.

αὐτοὺς

them

Accusative

direct object of ἀνεβίβασεν

→ participant reference

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

ἐπὶ

onto

preposition + accusative (direction onto)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with ἰσχύν)

→ noun-phrase marking

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

ἰσχύον

strength / heights

Accusative

accusative object of ἐπί ('onto the strength of the land')

→ object specification

ἰσχύς: 'strength / might'; here 'the strong places / heights' of the land; renders יְהִי גְּרָר ('the high places of the earth'); the LXX reads the heights as the land's fastnesses, the secure high ground God gives Israel.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

of the land

Genitive

genitive (with ἰσχύον: 'strength of the land')

→ relational specification

γῆ (gen. γῆς): 'land / earth'; renders גְּרָר; the promised land whose heights God gives Israel to possess.

ἐψώμισεν

he fed

Aor Act Indic 3 Sg · ψωμίζω

main verb (nourishing with produce)

→ constative aorist (the act of feeding)

ψωμίζω: 'feed / give to eat (morsel by morsel)'; from ψωμός ('morsel'); renders לָכַן ('he ate / fed'); the verb connotes intimate provision, like feeding a child by hand.

αὐτούς

them

Accusative

direct object of ἐψώμισεν

→ participant reference

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

γενήματα

produce

Accusative

accusative of content (what they were fed)

→ object specification

γένημα (pl. γενήματα): 'produce / yield / fruit (of the land)'; renders תְּנוּבָה ('increase / produce'); the agricultural bounty of the settled land.

ἀγρῶν

of fields

Genitive

genitive (with γενήματα: 'produce of fields')

→ relational specification

ἀγρός (gen. pl. ἀγρῶν): 'field / countryside'; renders יָדֵשׁ; the cultivated fields yielding their increase.

ἐθήλασαν

they sucked

Aor Act Indic 3 Pl · θηλάζω

main verb (drawing nourishment)

→ constative aorist (the act of suckling)

θηλάζω: 'suckle / give or draw milk / suck'; renders יָדָהּ ('he suckled him'); the nursing-image — Israel drew nourishment as a child at the breast, even from the rock.

μέλι

honey

Accusative

direct object of ἐθήλασαν

→ object specification

μέλι: 'honey'; renders שֶׁבַע; the wild honey of the rocks, a sign of the land's miraculous sweetness (cf. 'a land flowing with milk and honey').

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

πέτρας

a rock

Genitive

genitive of source (with ἐκ: 'out of a rock')

→ relational specification

πέτρα: 'rock / crag'; renders שֶׁבַע; 'honey out of the rock' is a wonder of provision; the word πέτρα carries the Rock-motif of the Song (cf. v. 4 'the Rock'; 1 Cor 10:4, the rock that followed Israel in the wilderness).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλαιον

oil

Accusative

direct object (parallel to μέλι)

→ object specification

ἔλαιον: 'olive oil'; renders יַיִן; oil from the rock (olive trees rooted in stony soil) — a second wonder of the land's fertility.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

στερεᾶς

solid / hard

Genitive

attributive adjective (with πέτρας)

→ relational specification

στερεός: 'firm / hard / solid'; renders שִׁמְרִית ('flint'); the 'solid rock' intensifies the wonder — even the hardest stone yields oil at God's provision.

πέτρας

rock

Genitive

genitive of source (with ἐκ: 'out of solid rock')

→ relational specification

πέτρα: 'rock'; the second occurrence in the verse, reinforcing the rock-as-source-of-blessing image that mirrors the Rock who is God himself.

14 βούτυρον βοῶν καὶ γάλα προβάτων μετὰ στέατος ἀρνῶν καὶ κριῶν υἱῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ καὶ αἶμα σταφυλῆς ἔπιον οἶνον

Butter of cattle and milk of sheep, with fat of lambs and rams, of the young of bulls and goats, with the fat of the kidneys of wheat; and the blood of the grape they drank as wine.

Catalogue of abundance: the rich produce of the land

βούτυρον βοῶν

A heaped catalogue of the land's richest fare — curds, milk, the fat of lambs, rams, bulls, and goats, 'the fat of the kidneys of wheat' (the choicest grain), and the 'blood of the grape' (the finest wine). The accumulation of genitives without verbs (asyndetic plenty) conveys overflowing abundance, the climax of God's bounty just before Israel's ingratitude in v. 15.

βούτυρον

butter / curds

Accusative

accusative (continuing the catalogue of food)

→ object specification

βούτυρον: 'butter / curds'; renders חֲמֶצֶת ('curds'); the first item in the catalogue of dairy abundance.

βοῶν

of cattle

Genitive

genitive of source (with βούτυρον)

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / cow / cattle'; renders קֳרֵי; the cattle whose curds nourish Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γάλα

milk

Accusative

accusative (parallel to βούτυρον)

→ object specification

γάλα: 'milk'; renders חֲלָב; the milk of the flock, paired with the curds of the herd.

προβάτων

of sheep

Genitive

genitive of source (with γάλα)

→ relational specification

πρόβατον (gen. pl. προβάτων): 'sheep'; renders יָאֵשׁׁ (the flock providing milk).

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

στέατος

fat

Genitive

object of μετὰ ('with the fat of')

→ relational specification

στέαρ (gen. στέατος): 'fat / suet'; renders שֶׁמֶן; the fat is the choicest part, reserved in sacrifice for God (Lev 3:16); here a sign of the richest fare.

ἀρνῶν

of lambs

Genitive

genitive (with στέατος: 'fat of lambs')

→ relational specification

ἀρὴν (gen. pl. ἀρνῶν): 'lamb'; renders אֵיִלָּ (lamb); the fat of young sheep.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κριῶν

of rams

Genitive

genitive (parallel to ἀρνῶν)

→ relational specification

κριός (gen. pl. κριῶν): 'ram'; renders אֵיִלָּ (rams); the mature males of the flock.

υἱῶν

of the young

Genitive

genitive (with ταύρων: 'young of bulls')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son / young'; renders בְּנֵי ('sons/young of'); a Hebraism — 'sons of bulls' = young bulls.

ταύρων

of bulls

Genitive

genitive (with υἱῶν)

→ relational specification

ταῦρος (gen. pl. ταύρων): 'bull'; renders אֲבִירָא (read as cattle); the strong bulls of the herd.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τράγων

of goats

Genitive

genitive (parallel to ταύρων)

→ relational specification

τράγος (gen. pl. τράγων): 'he-goat'; renders אֵזִים ('he-goats'); completing the list of choice livestock.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

στέατος

fat

Genitive

object of μετὰ (second occurrence)

→ relational specification

στέαρ (gen. στέατος): 'fat'; the second 'fat' phrase, now of the grain — 'the fat of the kidneys of wheat,' a striking metaphor for the choicest wheat.

νεφρῶν

of kidneys

Genitive

genitive (with στέατος: 'fat of the kidneys')

→ relational specification

νεφρός (gen. pl. νεφρῶν): 'kidney'; renders תִּיִּזְּ ('kidneys'); 'the fat of the kidneys of wheat' is a Hebrew idiom for the richest, fattest grain — the kidney-fat being the choicest of an animal.

πυροῦ

of wheat

Genitive

genitive (with νεφρῶν: 'kidneys of wheat')

→ relational specification

πυρός (gen. πυροῦ): 'wheat'; renders הַטֶּהֱן; the finest grain, here described with the sacrificial language of fat and kidneys to mark its excellence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἷμα

blood

Accusative

direct object of ἔπιον

→ object specification

αἷμα: 'blood'; renders דָּם; 'the blood of the grape' is a vivid poetic metaphor for red wine (cf. Gen 49:11); the image ironically foreshadows the blood-vengeance of vv. 42–43.

σταφυλῆς

of the grape

Genitive

genitive (with αἷμα: 'blood of the grape')

→ relational specification

σταφυλή (gen. σταφυλῆς): 'cluster of grapes / grape'; renders בִּזְע ('grape'); the grape whose 'blood' is wine; σταφυλή recurs darkly at v. 32 (σταφυλή χολῆς, 'grape of gall').

ἔπιον

they drank

Aor Act Indic 3 Pl · πίνω

main verb (the drinking of wine)

→ constative aorist (the act of drinking)

πίνω (aor. ἔπιον): 'drink'; renders הִשְׁתִּיִּזְּ ('you drank'); Israel drank the finest wine — the climax of the catalogue of abundance, the satiety that leads to the apostasy of v. 15.

οἶνον

wine

Accusative

accusative in apposition / object (the wine drunk)

→ object specification

οἶνος: 'wine'; renders יַיִן; in apposition to 'the blood of the grape' — they drank it as wine; οἶνος recurs at v. 33 (the wine of dragons' venom).

15 καὶ ἔφαγεν Ἰακωβ καὶ ἐνεπλήσθη καὶ ἀπελάκτισεν ὁ ἡγαπημένος ἐλιπάνθη ἐπαχύνθη ἐπλατύνθη καὶ ἐγκατέλιπεν θεὸν τὸν ποιήσαντα αὐτὸν καὶ ἀπέστη ἀπὸ θεοῦ σωτῆρος αὐτοῦ

And Jacob ate and was filled, and the Beloved kicked; he grew fat, grew thick, grew broad — and he forsook the God who made him and departed from God his savior.

The turning-point: satiety and apostasy (Jeshurun grew fat and kicked) καὶ ἔφαγεν Ἰακωβ

The hinge of the Song: prosperity breeds rebellion. ὁ ἡγαπημένος ('the Beloved') renders Hebrew Jeshurun (יִשְׁרֹן, 'the upright one'), an affectionate name for Israel. The three asyndetic verbs ἐλιπάνθη ἐπαχύνθη ἐπλατύνθη ('grew fat, thick, broad') hammer the bloated complacency that issues in apostasy. He forsook the God who made him (cf. v. 6) and abandoned θεοῦ σωτῆρος — God his savior, where MT has 'the Rock of his salvation' (the Rock-motif de-metaphorized).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν
ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (the eating that leads to satiety)

→ constative aorist (the act of eating)

ἐσθίω (aor. ἔφαγεν): 'eat'; renders לָכַח; the feeding of vv. 13–14 issues in eating and being filled — the prelude to forgetting God (cf. Deut 8:12–14).

Ἰακωβ
Jacob

subject (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of יַעֲקֹב; indeclinable; the covenant name, here the subject who eats and is filled.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνεπλήσθη
was filled

Aor Pass Indic 3 Sg · ἐμπίμπλημι

main verb (satiety)

→ constative aorist (the state of being filled)

ἐμπίμπλημι (aor. pass. ἐνεπλήσθη): 'fill / satisfy / glut'; renders וַיִּשְׂבֹּר ('and was satisfied'); the dangerous satiety that breeds forgetfulness of God (cf. Deut 6:11–12; 8:10).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπελάκτισεν
kicked

Aor Act Indic 3 Sg · ἀπολακτίζω

main verb (the act of rebellion)

→ constative aorist (the act of kicking out)

ἀπολακτίζω: 'kick out / kick away'; from λάκτιζω ('kick'); renders וַיִּכּוּ ('and kicked'); the image of the well-fed ox or ass that kicks against its master — Israel's bloated rebellion against God.

ὁ
the

Nominative

article (with ἡγαπημένος)

→ noun-phrase marking

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

ἡγαπημένος

the Beloved

Perf Mid/Pass Ptcp Nom Sg Masc · ἀγαπάω

substantivized participle (subject: the Beloved = Jeshurun)

→ resultative perfect participle (one who is and remains beloved)

ἀγαπάω (perf. pass. ptcp.): 'love'; ὁ ἡγαπημένος ('the beloved one') is the LXX's rendering of Hebrew Jeshurun (יֵשׁוּרֻן, 'the upright one'), the poetic pet-name for Israel (cf. Deut 33:5, 26); the perfect marks an abiding belovedness — making the kick all the more grievous.

ἐλιπάνθη

grew fat

Aor Pass Indic 3 Sg · λιπαίνω

main verb (first of three satiety-verbs)

→ ingressive aorist passive (became fat)

λιπαίνω (aor. pass. ἐλιπάνθη): 'make fat / grow fat / sleek'; renders תַּגַּבְשׁ ('you grew fat'); the first of the asyndetic triad describing bloated prosperity.

ἐπαχύνθη

grew thick

Aor Pass Indic 3 Sg · παχύνω

main verb (second satiety-verb)

→ ingressive aorist passive (became thick/gross)

παχύνω (aor. pass. ἐπαχύνθη): 'make thick / fatten / make gross/dull'; renders תַּיַבֵּץ ('you grew thick'); the same verb is used of the dulled, fat heart in Isa 6:10 LXX (cited Matt 13:15; Acts 28:27) — fatness as spiritual insensibility.

ἐπλατύνθη

grew broad

Aor Pass Indic 3 Sg · πλατύνω

main verb (third satiety-verb)

→ ingressive aorist passive (became broad/distended)

πλατύνω (aor. pass. ἐπλατύνθη): 'make broad / widen / distend'; renders תַּשְׁבֵּץ ('you grew gorged'); the third of the triad — gorged to bursting; the cumulative effect is grotesque self-satisfaction.

καὶ

and

coordinate conjunction (introducing the apostasy)

→ discourse linkage or contrast

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

ἐγκατέλιπεν

he forsook

Aor Act Indic 3 Sg · ἐγκαταλείπω

main verb (the act of abandonment)

→ constative aorist (the act of forsaking)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders וַיַּטֵּן ('and he forsook'); the grave verb of covenant abandonment (cf. Ps 21:2 LXX, cited Matt 27:46); Israel deserts the very God who made him.

θεόν

God

Accusative

direct object of ἐγκατέλιπεν

→ object specification

θεός: 'God'; renders תֵּיּלֹךְ; the object of the abandonment, qualified by the participle 'who made him' — apostasy against the Creator.

τὸν

the (one)

Accusative

article (with the participle ποιήσαντα)

→ noun-phrase marking

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

ποιήσαντα

who made

Aor Act Ptcp Acc Sg Masc · ποιέω

attributive participle (modifying θεόν: 'the God who made him')

→ *constative aorist participle (the completed act of making)*

ποιέω (aor. ptcp. ποιήσαντα): 'make / create'; renders יָשַׁע ('the one who made him'); echoes ἐποίησέν σε of v. 6 — Israel forsakes its own Maker, the height of folly.

αὐτόν

him

Accusative

direct object of ποιήσαντα

→ *participant reference*

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσαντα.

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

ἀπέστη

departed

Aor Act Indic 3 Sg · ἀφίστημι

main verb (the act of apostasy)

→ *constative aorist (the act of withdrawing)*

ἀφίστημι (aor. ἀπέστη): 'withdraw / depart / fall away / apostatize'; renders בָּרַח ('he treated as foolish / spurned'); the source of ἀποστασία ('apostasy'); Israel stands off from God his savior.

ἀπὸ

from

preposition + genitive (separation)

→ *spatial or relational framing*

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

θεοῦ

God

Genitive

object of ἀπὸ (the one departed from)

→ *relational specification*

θεός (gen. θεοῦ): 'God'; here rendering Hebrew רֹאשׁ ('Rock') in the phrase 'the Rock of his salvation'; the LXX de-metaphorizes the Rock-title into 'God his savior' — part of the recurring πέτρα/Rock-motif (cf. vv. 4, 18, 31).

σωτήρος

savior

Genitive

genitive in apposition (with θεοῦ: 'God his savior')

→ *relational specification*

σωτήρ (gen. σωτήρος): 'savior / deliverer'; renders יְשׁוּעָה ('his salvation'); 'God his savior' for MT 'the Rock of his salvation' — the abandoned God is precisely the one who saved him.

αὐτοῦ

his

Genitive

genitive of possession (with σωτήρος)

→ *relational specification*

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

16 παρώξυνάν με ἐπ' ἀλλοτρίοις ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με

They provoked me with strange gods; with their abominations they embittered me.

The provocation: idolatry as the offense (first-person divine speech begins) παρώξυνάν με

The voice shifts to the first-person divine 'me' (με), intensifying the indictment. A tight synonymous bicolon — 'they provoked me with strange gods // with their abominations they embittered me' — frames idolatry as personal affront to God. παρώξυνάν ('provoked') anticipates the jealousy-vocabulary of v. 21 (παρεζήλωσαν, παρώργισαν) that Paul will cite at Rom 10:19.

παρώξυνάν

they provoked

Aor Act Indic 3 Pl · παροξύνω

main verb (the act of provocation)

→ constative aorist (the act of provoking to anger)

παροξύνω: 'provoke / irritate / exasperate'; renders יתגזל ('they made him jealous'); the verb of stirring divine anger; cognate with the παρα-compounds of jealousy/provocation clustered at v. 21.

με

me

Accusative

direct object of παρώξυναν (the divine 'me')

→ participant reference

ἐγώ (acc. με): 'me'; the first-person divine object marks the shift to direct God-speech; the provocation is against God himself.

ἐπὶ

with / over

preposition + dative (cause/opportunity, elided before vowel)

→ spatial or relational framing

ἐπί + dat.: 'with / over / on account of'; marks the occasion of the provocation — the strange gods; the same construction recurs at v. 21 (ἐπ' οὐ θεῶ).

ἄλλοτρίοις

strange gods

Dative

object of ἐπὶ (substantivized: 'with strange [gods]')

→ sphere or reference

ἄλλότριος (dat. pl. ἄλλοτρίοις): 'foreign / strange'; substantivized 'with strange [gods]'; renders ד'יִזְרָאֵל ('with strangers'); recalls θεὸς ἄλλότριος of v. 12 — Israel embraces the alien gods that had no part in their salvation.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

βδελύγμασιν

abominations

Dative

instrumental dative (means of embittering)

→ sphere or reference

βδελύγμα (dat. pl. βδελύγμασιν): 'abomination / detestable thing'; renders תבליט ('abominations'); the standard LXX term for idols and their cult (cf. τὸ βδελύγμα τῆς ἐρημώσεως, Dan 9:27; Matt 24:15).

αὐτῶν

their

Genitive

genitive of possession (with βδελύγμασιν)

→ relational specification

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

ἐξεπίκρανάν

they embittered

Aor Act Indic 3 Pl · ἐκπικραίνω

main verb (parallel to παρώξυναν)

→ constative aorist (the act of provoking to bitterness)

ἐκπικραίνω: 'embitter / make very bitter / provoke'; the intensive ἐκ- form; renders יתעצב ('they vexed him'); parallel to παρώξυναν, completing the synonymous bicolon of provocation.

με

me

Accusative

direct object of ἐξεπίκραναν

→ participant reference

ἐγώ (acc. με): 'me'; the repeated divine 'me' frames the bicolon, stressing the personal nature of the offense against God.

17 ἔθυσαν δαιμονίοις καὶ οὐ θεῷ θεοῖς οἷς οὐκ ᾔδεισαν καινοὶ πρόσφατοι ἤκασιν οὐς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν

They sacrificed to demons and not to God, to gods whom they did not know; new, recent ones have come, whom their fathers did not know.

Specification of the idolatry: sacrifice to demons and no-gods ἔθυσαν δαιμονίοις

The provocation specified: their sacrifices went to δαιμόνια ('demons') and not to God — gods unknown, new, recent, unknown even to the fathers. The LXX's δαιμονίοις (for Hebrew דִּימֹן) supplies Paul's framework at 1 Cor 10:20 ('what they sacrifice, they sacrifice to demons'). The fourfold emphasis on the gods' newness and unknownness underscores the perversity of abandoning the ancient God of the fathers for novel deities.

ἔθυσαν

they sacrificed

Aor Act Indic 3 Pl · θύω

main verb (the act of idolatrous sacrifice)

→ constative aorist (the act of sacrificing)

θύω: 'sacrifice / offer / slay'; renders יָבִיִּץ ('they sacrificed'); the cultic verb — their worship was directed to demons rather than to God.

δαιμονίοις

to demons

Dative

indirect object of ἔθυσαν (recipients of sacrifice)

→ sphere or reference

δαιμόνιον (dat. pl. δαιμονίοις): 'demon / evil spirit'; renders דִּימֹן ('demons / spirits'); the LXX identifies the idols with demons, the basis of Paul's argument that idol-sacrifice is communion with demons (1 Cor 10:20–21).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with θεῷ)

→ discourse linkage or contrast

οὐ: 'not'; the sharp antithesis 'to demons and not to God' exposes the apostasy — worship misdirected away from the true God.

θεῶ

to God

Dative

dative (the God they did not sacrifice to)

→ sphere or reference

θεός (dat. θεῶ): 'God'; renders הַלֵּל; the true God, contrasted with the demons; their sacrifice bypassed him entirely.

θεοῖς

to gods

Dative

dative (recipients: 'to gods whom they did not know')

→ sphere or reference

θεός (dat. pl. θεοῖς): here pagan 'gods'; renders הַלֵּל (of false gods); the plural marks the polytheistic apostasy.

οἷς

whom

Dative

relative pronoun (dative object of ἤδεισαν)

→ participant reference or interest

ὅς (dat. pl. οἷς): relative 'whom'; introduces the clause stressing the gods' unknownness.

οὐκ

not

negative particle (with ἤδεισαν)

→ discourse linkage or contrast

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

ἤδεισαν

they knew

Plpf Act Indic 3 Pl · οἶδα

verb of relative clause (the gods were unknown)

→ stative pluperfect (a prior state of not-knowing)

οἶδα (plpf. ἤδεισαν, with imperfect/aorist sense): 'know'; renders יָדָעוּ ('they knew them'); the gods were utterly unknown — no ancestral relationship, no covenant, no history.

καινοὶ

new

Nominative

predicate adjective (the gods as 'new')

→ participant prominence

καινός (pl. καινοί): 'new / novel'; renders הַחֲדָשִׁים ('new ones'); the novelty of the gods is itself a reproach — Israel abandoned the ancient God for upstart deities.

πρόσφατοι

recent

Nominative

predicate adjective (parallel to καινοί)

→ participant prominence

πρόσφατος (pl. πρόσφατοι): 'recent / freshly come / new-made'; renders מֵעַתָּה ('lately / from near'); intensifies καινοί — these gods are mere newcomers.

ἦκασιν

have come

Perf Act Indic 3 Pl · ἦκω

main verb (the recent arrival of the gods)

→ resultative perfect (they have recently arrived and are now present)

ἦκω (perf. ἦκασιν): 'have come / be present'; renders יָבֹאוּ ('they came'); the perfect stresses the gods' recent and current presence — johnny-come-lately deities.

οὗς

whom

Accusative

relative pronoun (accusative object of ἤδεισαν)

→ participant reference

ὅς (acc. pl. οὗς): relative 'whom'; introduces the second unknownness-clause, now about the fathers.

οὐκ

not

negative particle (with ἤδεισαν)

→ discourse linkage or contrast

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

ἤδεισαν

knew

Plpf Act Indic 3 Pl · οἶδα

verb of relative clause (the fathers did not know them)

→ stative pluperfect (the fathers' prior not-knowing)

οἶδα (plpf. ἤδεισαν): 'know'; the repeated verb stresses the rupture with the ancestral faith — gods unknown even to the patriarchs.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of the second ἤδεισαν

→ participant prominence

πατήρ (pl. πατέρες): 'father / ancestor'; renders אֲבוֹתֵיכֶם ('your fathers'); the patriarchs and forefathers who knew only the LORD — their ignorance of these gods condemns the present generation's novelty-worship.

αὐτῶν

their

Genitive

genitive of possession (with πατέρες)

→ relational specification

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

18 θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε

The God who begot you, you forsook, and you forgot the God who nourishes you.

Direct rebuke: forsaking the God who begot you (the Rock that begot you) θεὸν τὸν γεννήσαντά σε

The reproach turns to direct second-person address ('you'). MT reads 'the Rock that begot you (רֹכֶץ יָלְדְּךָ) you neglected'; the LXX renders the Rock as θεόν — 'the God who begot you.' The birth-and-nurture imagery (γεννήσαντα // τρέφοντος, begot // nourishes) makes the apostasy a child's betrayal of its own parent. A tight antithetical bicolon: forsook the begetter // forgot the nourisher.

θεόν

God

Accusative

direct object of ἐγκατέλιπες (fronted for emphasis)

→ object specification

θεός: 'God'; here rendering Hebrew רֹכֶל ('Rock') in the phrase 'the Rock that begot you'; the fronted accusative emphasizes the enormity of the object forsaken — the Rock-motif again de-metaphorized to θεός (cf. vv. 4, 15, 31).

τὸν

the (one)

Accusative

article (with the participle γεννήσαντα)

→ noun-phrase marking

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

γεννήσαντά

who begot

Aor Act Ptcp Acc Sg Masc · γεννάω

attributive participle (modifying θεόν: 'the God who begot you')

→ constative aorist participle (the completed act of begetting)

γεννάω (aor. ptcp. γεννήσαντα): 'beget / father / bring forth'; renders ἄτελες ('begot you'); 'the Rock that begot you' — God as Israel's father/begetter; the birth-language makes apostasy a betrayal of one's own parent (cf. v. 6, your father; v. 15, who made him).

σε

you

Accusative

direct object of γεννήσαντα

→ participant reference

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

ἐγκατέλιπες

you forsook

Aor Act Indic 2 Sg · ἐγκαταλείπω

main verb (the act of forsaking)

→ constative aorist (the act of abandonment)

ἐγκαταλείπω (aor. ἐγκατέλιπες): 'forsake / abandon'; renders Ἠσυχία ('you neglected'); the second-person picks up ἐγκατέλιπεν of v. 15, now a direct accusation against the hearer.

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

ἐπελάθου

you forgot

Aor Mid Indic 2 Sg · ἐπιλανθάνομαι

main verb (parallel to ἐγκατέλιπες)

→ constative aorist (the act of forgetting)

ἐπιλανθάνομαι (aor. ἐπελάθου): 'forget / be unmindful of'; renders Ἐπελάθου ('and you forgot'); the antithesis of μνήσθητε (v. 7) — Israel was commanded to remember but instead forgot the God who reared it.

θεοῦ

God

Genitive

genitive object of ἐπελάθου (verb of forgetting takes genitive)

→ relational specification

θεός (gen. θεοῦ): 'God'; renders ὁ Θεός; the genitive object of forgetting; qualified by 'who nourishes you' — the abandoned God is the sustainer.

τοῦ

the (one)

Genitive

article (with the participle τρέφοντος)

→ noun-phrase marking

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

τρέφοντός

who nourishes

Pres Act Ptcp Gen Sg Masc · τρέφω

attributive participle (modifying θεοῦ: 'the God who nourishes you')

→ progressive present participle (the ongoing act of nourishing)

τρέφω (pres. ptcp. τρέφοντος): 'feed / nourish / rear'; renders ἡγάγη ('who brought you to birth / formed you'); the present tense marks God's continual sustaining — he still nourishes the very people who forgot him.

σε

you

Accusative

direct object of τρέφοντος

→ participant reference

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

19 καὶ εἶδεν κύριος καὶ ἐζήλωσεν καὶ παρωξύνθη δι' ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων

And the LORD saw, and was jealous, and was provoked because of the anger of his sons and daughters.

The divine response: the LORD sees and is provoked (turn to judgment)

καὶ εἶδεν κύριος

The pivot from indictment to verdict. Three rapid verbs — saw, was jealous, was provoked (εἶδεν ... ἐζήλωσεν ... παρωξύνθη) — narrate the divine reaction to the apostasy of vv. 15–18. The provocation is δι' ὀργήν, 'because of the anger / provocation' of his own sons and daughters, intensifying the grief: it is his own children who provoke him. This sets up the sentence of judgment in vv. 20–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the LORD perceives the apostasy)

→ constative aorist (the act of seeing)

ὁράω (aor. εἶδεν): 'see / perceive'; renders נָחַד ('and he saw'); God observes the idolatry — the seeing that triggers the judicial response.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject of the three reaction-verbs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐζήλωσεν

was jealous

Aor Act Indic 3 Sg · ζηλώω

main verb (the divine jealousy)

→ ingressive aorist (became jealous)

ζηλώω: 'be jealous / be zealous'; renders זָחַל ('and he spurned') but the LXX introduces the jealousy-theme; cognate with the jealousy-vocabulary (παράζηλώω) of v. 21 — God's covenant jealousy, the proper response to spiritual adultery.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρωξύνθη

was provoked

Aor Pass Indic 3 Sg · παρωξύνω

main verb (the divine provocation)

→ ingressive aorist passive (was stirred to anger)

παρωξύνω (aor. pass. παρωξύνθη): 'be provoked / be exasperated'; picks up παρώξυναν of v. 16 — the people provoked, and now God is provoked in turn; the verb of stirred divine anger.

δι

because of

preposition + accusative (cause, elided before vowel)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; marks the cause of the provocation — the anger/offense given by his children.

ὀργήν

anger / provocation

Accusative

accusative object of διὰ (cause of the provocation)

→ object specification

ὀργή: 'anger / wrath / provocation'; renders זַעֲזָה ('from vexation'); here 'the provocation of his sons and daughters' — the offense they gave; ὀργή will recur of God's own wrath (cf. v. 22, the fire of his θυμός).

υἱῶν

of sons

Genitive

genitive (with ὀργήν: 'anger of his sons')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; renders בָּנָיו ('his sons'); the offenders are God's own children — the grief of the verse is that of a betrayed father (cf. v. 6, your father).

αὐτοῦ

his

Genitive

genitive of possession (with υἱῶν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρων

and daughters

Genitive

genitive (parallel to υἱῶν: 'sons and daughters')

→ relational specification

θυγάτηρ (gen. pl. θυγατέρων): 'daughter'; renders יְהוָה ('and his daughters'); the sons-and-daughters pair embraces the whole people as God's family, deepening the pathos of the betrayal.

20 καὶ εἶπεν ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν καὶ δείξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων ὅτι γενεὰ ἐξεστραμμένη ἐστίν υἱοὶ οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς

And he said, 'I will turn away my face from them, and I will show what will be for them at the last; for they are a perverse generation, sons in whom there is no faithfulness.'

The divine sentence begins: the hiding of the face

καὶ εἶπεν ἀποστρέψω

God's first-person verdict: 'I will turn away my face' (ἀποστρέψω τὸ πρόσωπόν μου) — the hiding of the face, the withdrawal of favor and protection (cf. Deut 31:17–18). The reason is given by ὅτι: 'they are a perverse generation, sons in whom there is no faithfulness (οὐκ ἔστιν πίστις)!' This is the precise antithesis of v. 4 (θεὸς πιστός, 'a faithful God') — God is faithful, but his children have no faith.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (introducing divine speech)

→ constative aorist (the speech-act of judgment)

λέγω (aor. εἶπεν): 'say'; introduces the first-person divine sentence; God now speaks the verdict directly.

ἀποστρέψω
I will turn away

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (the divine resolve to hide the face)

→ predictive future (the announced withdrawal)

ἀποστρέφω: 'turn away / turn back'; renders הִתְחַלַּצְתִּי ('I will hide'); ἀποστρέψω τὸ πρόσωπον ('I will turn away my face') is the hiding-of-the-face motif — the withdrawal of divine presence and favor (cf. Deut 31:17–18; Ps 12:1 LXX).

τὸ
the

Accusative

article (with πρόσωπον)

→ 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'; renders פָּנַי ('my face'); the divine 'face' is God's favorable presence; its turning away is the withdrawal of blessing and protection.

μου
my

Genitive

genitive of possession (with πρόσωπον)

→ relational specification

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

ἀπὸ
from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation, elided before vowel).

αὐτῶν
them

Genitive

object of ἀπὸ (those from whom the face turns)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἀπὸ (those from whom the face turns).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δείξω
I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (the divine purpose to reveal their end)

→ predictive future (the announced revealing)

δείκνυμι: 'show / point out / make known'; renders הִרְאֵה ('I will see / let me see'); God will demonstrate what their end will be — the judgment about to be detailed.

τί
what

Nominative

interrogative pronoun (subject of ἔσται in indirect question)

→ participant reference

τίς (n. τί): 'what'; introduces the indirect question 'what will be for them at the last' — the outcome God will reveal.

ἔσται
will be

Fut Indic 3 Sg · εἰμί

verb of indirect question

→ predictive future (their coming fate)

εἰμί (fut. ἔσται): 'be'; the future in the indirect question points to the eschatological outcome — 'what will be for them at the last.'

αὐτοῖς

for them

Dative

dative of advantage/reference (with ἔσται)

→ participant reference or interest

αὐτοῖς: meaning 'for them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage/reference (with ἔσται).

ἐπ'

at

preposition + genitive (temporal: 'at the last', elided)

→ spatial or relational framing

ἐπί + gen.: 'at / in (the time of)'; ἐπ' ἐσχάτων ('at the last / in the latter end') marks the future, eschatological horizon of the judgment.

ἐσχάτων

the last

Genitive

substantivized adjective (object of ἐπ': 'at the last [days]')

→ relational specification

ἔσχατος (gen. pl. ἐσχάτων): 'last / final'; renders תְּיָרִיחַ ('end / latter part'); ἐπ' ἐσχάτων points to the latter days, the horizon of consummation; the language colors the NT 'last days' (cf. Heb 1:2).

ὅτι

for

causal conjunction (grounding the judgment)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; gives the reason for the hiding of the face — their perversity and faithlessness.

γενεά

generation

Nominative

predicate nominative (with ἐστίν: 'they are a generation')

→ participant prominence

γενεά: 'generation'; renders גֵּרִי; echoes γενεά σκολιά of v. 5, framing the whole apostate cohort.

ἐξεστραμμένη

perverse

Perf Mid/Pass Ptcp Nom Sg Fem · ἐκστρέφω

perfect participle (predicate with γενεά: 'a perverted generation')

→ resultative perfect participle (a settled state of perversion)

ἐκστρέφω (perf. pass. ptcp. ἐξεστραμμένη): 'turn inside out / pervert / distort'; renders תַּכְפֹּת ('perversity'); the perfect denotes a fixed warped condition; synonymous with διεστραμμένη of v. 5 — a generation thoroughly turned out of true.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (predication about the generation)

→ gnomic present (their settled character)

εἰμί (pres. ἐστίν): 'be'; the copula asserting the generation's perverse character.

υἱοί

sons

Nominative

nominative in apposition (the generation = sons without faith)

→ participant prominence

υἱός (pl. υἱοί): 'son'; renders בְּנֵי; God's 'sons' (cf. v. 19) now characterized by their lack of faith — the tragic irony of faithless children of the faithful God.

οἷς

in whom

Dative

relative pronoun (dative of possession/reference: 'in whom')

→ participant reference or interest

ὅς (dat. pl. οἷς): relative 'in whom / to whom'; introduces the clause denying them faith.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no faith in them')

→ gnomic present (the abiding absence of faith)

εἰμί (pres. ἔστιν): the existential 'there is'; οὐκ ἔστιν πίστις ('there is no faith') is the deliberate antithesis of οὐκ ἔστιν ἀδικία ... θεὸς πιστός (v. 4) — God lacks all injustice and is faithful; his sons lack all faith.

πίστις

faith / faithfulness

Nominative

subject of ἔστιν (existential)

→ participant prominence

πίστις: 'faith / faithfulness / trust'; renders ἡμεῖς ('faithfulness'); the cardinal covenant-virtue; its absence in the 'sons' is the inverse of the θεὸς πιστός of v. 4 and lies behind Paul's contrast of faith and faithlessness in Rom 3:3; 9–11.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτοῖς

them

Dative

object of ἐν (where faith is absent)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν (where faith is absent).

21 αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς

They made me jealous with a no-god; they provoked me with their idols; and I will make them jealous with a no-people; with a foolish nation I will provoke them.

The *lex talionis* pivot: a no-god answered by a no-people (cited at Rom 10:19) αὐτοὶ παρεζήλωσάν με

The theological hinge of the whole Song and one of its most consequential verses in NT use. Built on a precise measure-for-measure chiasm: 'they made me jealous (παρεζήλωσαν) with a no-god (ἐπ' οὐ θεῷ) ... and I will make them jealous (παραζηλώσω) with a no-people (ἐπ' οὐκ ἔθνει)'; 'they provoked me (παρώργισαν) with idols ... I will provoke them (παροργιῶ) with a foolish nation.' Paul cites this verbatim at Rom 10:19 (Μωϋσῆς λέγει· ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς) as the scriptural charter that God always intended to provoke Israel to jealousy through the Gentiles — the structural logic of Romans 9–11 (cf. Rom 11:11, 14). The 'no-people' (οὐκ ἔθνος) answering the 'no-god' (οὐ θεός) is the divine poetic justice.

αὐτοὶ

they themselves

Nominative

subject (emphatic: 'they')

→ participant prominence

αὐτός (nom. pl. αὐτοί): 'they (themselves)'; the emphatic subject sets up the antithesis with κἀγὼ ('and I') — they acted, and I will act in kind.

παρεζήλωσάν

they made jealous

Aor Act Indic 3 Pl · παραζηλώω

main verb (the people's provocation to jealousy)

→ constative aorist (the act of provoking jealousy)

παραζηλώω: 'provoke to jealousy / make jealous'; renders ἡμεῖς ('they made me jealous'); the key verb of the verse and of Rom 10:19; 11:11, 14, where the same verb describes God provoking Israel to jealousy through the Gentiles.

με

me

Accusative

direct object of παρεζήλωσαν

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of παρεζήλωσαν.

ἐπ'

with

preposition + dative (cause/opportunity, elided)

→ spatial or relational framing

ἐπί + dat.: 'with / over / on account of'; marks the means of provocation — the 'no-god'; the same construction is mirrored in the apodosis (ἐπ' οὐκ ἔθνει).

οὐ

no / not

negative particle (with θεῶ: 'a no-god')

→ discourse linkage or contrast

οὐ: 'not'; οὐ θεῶ ('a no-god') is the striking phrase — the idols are not really gods at all; renders ܠܐ ܠܝܠܐ ('with a no-god'); answered by οὐκ ἔθνεϊ ('a no-people') below.

θεῶ

god

Dative

object of ἐπὶ (with οὐ: 'a no-god')

→ sphere or reference

θεός (dat. θεῶ): 'god'; with οὐ, 'a no-god' — a non-entity, an unreal deity (cf. 1 Cor 8:4, 'an idol is nothing'); the offense answered measure-for-measure by 'a no-people.'

παρώργισάν

they provoked

Aor Act Indic 3 Pl · παρωργίζω

main verb (parallel to παρεζήλωσαν)

→ constative aorist (the act of provoking to anger)

παρωργίζω: 'provoke to anger / enrage'; renders ܝܢܝܨܘܢ ('they vexed me'); parallels παρεζήλωσαν; the verb recurs in the apodosis (παρωργιῶ), completing the chiasmic measure-for-measure.

με

me

Accusative

direct object of παρώργισαν

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of παρώργισαν.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with εἰδώλοις)

→ noun-phrase marking

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

εἰδώλοις

idols

Dative

instrumental dative (means of provocation)

→ sphere or reference

εἶδωλον (dat. pl. εἰδώλοις): 'idol / image / phantom'; renders ܕܡܝܬܝܬܐ ('their vanities'); the LXX's standard word for idols; the 'idols' are equated with the 'no-god' — empty images that are no true deity.

αὐτῶν

their

Genitive

genitive of possession (with εἰδώλοις)

→ relational specification

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

κάγω

and I

Nominative

emphatic subject of the apodosis (crasis καὶ ἐγώ)

→ participant prominence

κάγω: crasis of καί + ἐγώ ('and I'); the emphatic 'and I' pivots from their action to God's retaliatory action — the lex talionis turn; in Rom 10:19 Paul renders the same with ἐγώ at the head of the citation.

παραζηλώσω

I will make jealous

Fut Act Indic 1 Sg · παραζηλώω

main verb (God's retaliatory provocation to jealousy)

→ predictive future (the announced provoking of Israel)

παραζηλώω (fut. παραζηλώσω): 'provoke to jealousy'; the divine answer to their παρεζήλωσαν — God will make Israel jealous 'with a no-people'; Paul cites this future precisely at Rom 10:19 and builds on it at Rom 11:11, 14 (the salvation of Gentiles to provoke Israel to jealousy).

αὐτούς

them

Accusative

direct object of παραζηλώσω

→ participant reference

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

ἐπ

with

preposition + dative (means, elided)

→ spatial or relational framing

ἐπ: meaning 'with'; here it marks the relation signaled by preposition + dative (means, elided).

οὐκ

no / not

negative particle (with ἔθνει: 'a no-people')

→ discourse linkage or contrast

οὐ (οὐκ): 'not'; οὐκ ἔθνει ('a no-people') answers οὐ θεῶ ('a no-god') — God repays the worship of a non-god with provocation by a non-nation, i.e. the Gentiles outside the covenant; renders מְצֹלֶה ('with a no-people').

ἔθνει

people / nation

Dative

object of ἐπ (with οὐκ: 'a no-people')

→ sphere or reference

ἔθνος (dat. ἔθνει): 'nation / people / Gentiles'; with οὐκ, 'a no-people' — those who were not God's people (cf. Hos 1:9–10; 2:23, taken up at Rom 9:25–26; 1 Pet 2:10); the Gentiles, no nation in covenant terms, become the instrument of Israel's jealousy.

ἐπ

with

preposition + dative (means, elided)

→ spatial or relational framing

ἐπ: meaning 'with'; here it marks the relation signaled by preposition + dative (means, elided).

ἔθνει

nation

Dative

object of ἐπ (with ἀσυνέτῳ: 'a foolish nation')

→ sphere or reference

ἔθνος (dat. ἔθνει): the second occurrence, now qualified by ἀσυνέτῳ; the parallel 'foolish nation' restates 'no-people' — the Gentiles, lacking covenant understanding, are God's chosen instrument.

ἄσυνέτω

foolish / without understanding

Dative

attributive adjective (with ἔθνει: 'a foolish nation')

→ sphere or reference

ἄσυνετος; 'without understanding / foolish / senseless'; renders לָבָא ('foolish'); the Gentile nation is 'without understanding' from the covenant standpoint — the same ἄσυνετος that Paul applies to humanity at Rom 1:21, 31; here cited at Rom 10:19.

παροργιῶ

I will provoke

Fut Act Indic 1 Sg · παροργίζω

main verb (God's retaliatory provocation to anger)

→ predictive future (the announced provoking)

παροργίζω (fut. παροργιῶ): 'provoke to anger'; the divine answer to their παρώργισαν; completes the chiasm of measure-for-measure; cited at Rom 10:19 (ἐπ' ἔθνει ἄσυνέτω παροργιῶ ὑμᾶς).

αὐτούς

them

Accusative

direct object of παροργιῶ

→ participant reference

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

22 ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου καυθήσεται ἕως ἄδου κάτω καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς φλέξει θεμέλια ὀρέων

For a fire has been kindled from my wrath; it will burn down to Hades below; it will devour the earth and its produce; it will set ablaze the foundations of the mountains.

Ground of the judgment: the consuming fire of divine wrath

ὅτι πῦρ ἐκκέκαυται

ὅτι grounds the threat of v. 21 in the cosmic fire of God's wrath. The fire imagery escalates downward and outward — burning to Hades below, devouring the earth and its produce, blazing to the very foundations of the mountains. The perfect ἐκκέκαυται ('has been kindled') presents the wrath as already alight; the chain of futures (καυθήσεται, καταφάγεται, φλέξει) traces its all-consuming spread.

ὅτι

for

causal conjunction (grounding the judgment)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; grounds the threatened provocation in the blazing reality of divine wrath.

πῦρ

fire

Nominative

subject (the fire of wrath)

→ participant prominence

πῦρ: 'fire'; renders שֶׁחֵחַ; the fire of divine wrath, a standing OT image of judgment (cf. Deut 4:24, 'a consuming fire'; Heb 12:29).

ἐκκέκαυται

has been kindled

Perf Mid/Pass Indic 3 Sg · ἐκκαίω

main verb (the wrath already alight)

→ resultative perfect (kindled and now burning)

ἐκκαίω (perf. pass. ἐκκέκαυται): 'kindle / set ablaze'; renders הִתְקַדֵּשׁ ('is kindled'); the perfect presents the wrath as already ignited and currently burning — the judgment is underway.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with θυμοῦ)

→ noun-phrase marking

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

θυμοῦ

wrath

Genitive

genitive of source (with ἐκ: 'from my wrath')

→ relational specification

θυμός (gen. θυμοῦ): 'wrath / fury / anger'; renders הָאֵף ('anger / nostril'); the fierce, hot anger of God; the fire is kindled from God's θυμός (cf. v. 24, μετὰ θυμοῦ).

μου

my

Genitive

genitive of possession (with θυμοῦ)

→ relational specification

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

καυθήσεται

it will burn

Fut Pass Indic 3 Sg · καίω

main verb (the spread of the fire)

→ predictive future (the burning to come)

καίω (fut. pass. καυθήσεται): 'burn / be set on fire'; renders וְהִתְקַדֵּשׁ ('and it burns'); the fire will blaze down to the depths — the first of the chain of consuming futures.

ἕως

down to

preposition + genitive (extent: 'as far as')

→ spatial or relational framing

ἕως: 'until / as far as'; marks the downward extent of the fire — even to Hades.

ᾗδου

Hades

Genitive

object of ἕως (the lower limit of the fire)

→ relational specification

ᾗδης (gen. ᾗδου): 'Hades / the underworld / Sheol'; renders לוֹאֵשׁ ('Sheol'); the realm of the dead beneath; the fire reaches even the lowest depths — total, cosmic judgment.

κάτω

below

adverb of place (intensifying ἕως ᾗδου)

→ clausal contribution

κάτω: 'below / down / beneath'; renders תַּיִתְהִת ('lowest'); intensifies the depth — 'to the lowest Hades,' the uttermost reach of the consuming fire.

καταφάγεται

it will devour

Fut Mid Indic 3 Sg · κατεσθίω

main verb (the fire consumes the earth)

→ predictive future (the devouring to come)

κατεσθίω (fut. καταφάγεται): 'devour / consume / eat up'; renders לֹכֵחַת ('and it consumes'); the fire as a devouring mouth; the verb recurs at v. 42 (ἡ μάχαιρά μου καταφάγεται κρέα).

γῆν

earth / land

Accusative

direct object of καταφάγεται

→ object specification

γῆ (acc. γῆν): 'earth / land'; renders גֶּזֶן; the earth and its produce devoured by the fire of wrath — the reversal of the land's abundance (vv. 13–14).

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 γενήματα)

→ noun-phrase marking

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

γενήματα

produce

Accusative

direct object (parallel to γῆν)

→ object specification

γένημα (pl. γενήματα): 'produce / yield'; renders הַבֹּיָה ('its increase'); the very produce God once gave (v. 13) is now devoured by his fire — the undoing of the blessing.

αὐτῆς

its

Genitive

genitive of possession (with γενήματα: 'its produce')

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with γενήματα: 'its produce').

φλέξει

it will set ablaze

Fut Act Indic 3 Sg · φλέγω

main verb (the fire reaches the mountains' roots)

→ predictive future (the blazing to come)

φλέγω (fut. φλέξει): 'burn / blaze / set on fire'; renders וְתִלְחֹל ('and it sets aflame'); the climax of the fire-chain — even the foundations of the mountains burn, total cosmic conflagration.

θεμέλια

foundations

Accusative

direct object of φλέξει

→ object specification

θεμέλιον (pl. θεμέλια): 'foundation / base'; renders יְדִימוֹ ('foundations of'); the deepest roots of the mountains — the most stable structures of creation — are consumed; an image of judgment shaking the cosmos to its base.

ὀρέων

of mountains

Genitive

genitive (with θεμέλια: 'foundations of mountains')

→ relational specification

ὄρος (gen. pl. ὀρέων): 'mountain'; renders הַרִים ('mountains'); the mountains' foundations represent the most immovable parts of the earth, now reached by the fire.

23 συνάξω εἰς αὐτοὺς κακὰ καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς

I will gather evils upon them, and I will spend my arrows upon them.

The arsenal of judgment: heaped evils and spent arrows

συνάξω εἰς αὐτοὺς κακὰ

A terse first-person bicolon: God heaps evils and exhausts his arrows upon them. The arrow-image (τὰ βέλη μου) personifies the calamities of vv. 24–25 (famine, plague, beasts, sword) as divine missiles. συντελέσω ('I will spend / use up completely') suggests an unsparing barrage — every arrow loosed against the apostate people.

συνάξω

I will gather

Fut Act Indic 1 Sg · συνάγω

main verb (heaping up calamities)

→ predictive future (the announced gathering of evils)

συνάγω (fut. συνάξω): 'gather / collect / heap up'; renders **קָהַרְנָה** ('I will heap / sweep'); God amasses evils upon them — the calamities are gathered like a hostile stockpile.

εἰς

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

εἰς + acc.: 'into / upon / against'; here in the hostile sense, 'upon / against them.'

αὐτοὺς

them

Accusative

object of εἰς (target of the evils)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of εἰς (target of the evils).

κακά

evils

Accusative

direct object of συνάξω

→ object specification

κακός (pl. n. κακά): 'evil / harm / calamity'; renders **רָעָה** ('evils / disasters'); the heaped-up disasters, specified in vv. 24–25 as famine, beasts, and sword.

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with βέλη)

→ noun-phrase marking

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

βέλη

arrows

Accusative

direct object of συντελέσω

→ object specification

βέλος (pl. βέλη): 'arrow / dart / missile'; renders **יָצִיחַ** ('my arrows'); God's 'arrows' are the personified calamities of judgment (cf. Ps 7:14 LXX; the same image returns at v. 42, 'I will make my arrows drunk with blood').

μου

my

Genitive

genitive of possession (with βέλη)

→ relational specification

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

συντελέσω

I will spend / expend fully

Fut Act Indic 1 Sg · συντελέω

main verb (exhausting the arrows)

→ predictive future (the announced spending of the arrows)

συντελέω (fut. συντελέσω): 'complete / accomplish / spend completely / use up'; renders הִלָּחֵץ ('I will spend / make an end of'); the arrows are loosed to the last — an unsparing barrage exhausted against them.

εἰς

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

αὐτούς

them

Accusative

object of εἰς (target of the arrows)

→ participant reference

αὐτούς; meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of εἰς (target of the arrows).

24 τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων καὶ ὀπισθότονος ἀνίατος ὀδόντας θηρίων ἀποστελῶ εἰς αὐτούς μετὰ θυμοῦ συρόντων ἐπὶ γῆς

Wasting away with famine and the devouring of birds and incurable spasm; the teeth of beasts I will send against them, with the wrath of creatures crawling upon the earth.

Catalogue of calamities: famine, plague, and wild beasts

τηκόμενοι λιμῷ

The arrows of v. 23 itemized: famine, the devouring of carrion-birds, incurable convulsive disease (ὀπισθότονος ἀνίατος, lit. 'backward-tension,' a tetanus-like spasm), and the teeth of wild beasts. The participle τηκόμενοι ('wasting away') pictures the people consumed by these plagues. The verse heaps natural and bestial terrors as instruments of the divine θυμός.

τηκόμενοι

wasting away

Pres Mid/Pass Ptcp Nom Pl Masc · τήκω

circumstantial participle (the people consumed)

→ progressive present participle (the ongoing wasting)

τήκω (pres. mid./pass. ptcp. τηκόμενοι): 'melt / waste away / pine'; renders יָרַךְ ('wasted / exhausted'); the people melt away under famine and plague — the present tense conveys the slow, ongoing consumption.

λιμῶ

with famine

Dative

dative of cause/means (the agent of wasting)

→ sphere or reference

λιμός (dat. λιμῶ): 'famine / hunger'; renders בָּצָר ('hunger'); the first of the calamities — starvation that melts the flesh.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βρώσει

devouring

Dative

dative of cause/means (parallel to λιμῶ)

→ sphere or reference

βρώσις (dat. βρώσει): 'eating / consuming / corrosion'; renders הָשַׁךְ ('plague / burning'); here 'the devouring of birds' — being eaten by carrion-birds, a horror of the unburied dead.

ὀρνέων

of birds

Genitive

genitive (with βρώσει: 'devouring of birds')

→ relational specification

ὄρνειον (gen. pl. ὀρνέων): 'bird / fowl'; the carrion-birds that consume the slain; the subjective genitive — the birds do the devouring.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀπισθότονος

spasm (backward convulsion)

Nominative

nominative (a further calamity: convulsive disease)

→ participant prominence

ὀπισθότονος: 'opisthotonos / backward convulsion'; from ὀπίσθεν ('behind') + τόνος ('tension'); a medical term for a tetanus-like spasm that arches the body backward; renders בָּרָץ ('destruction / pestilence'); the LXX specifies a particular agonizing disease.

ἀνίατος

incurable

Nominative

attributive adjective (with ὀπισθότονος)

→ participant prominence

ἀνίατος: 'incurable / without remedy'; from ἀ- + ἰάομαι ('heal'); the spasm admits no cure — its hopelessness deepens the terror; contrast v. 39, where God alone heals (ἰάσομαι).

ὀδόντας

teeth

Accusative

direct object of ἀποστελῶ

→ object specification

ὀδοὺς (acc. pl. ὀδόντας): 'tooth'; renders וְשִׁנָּי ('tooth'); 'the teeth of beasts' — the rending fangs of wild animals sent as instruments of judgment (cf. Lev 26:22).

θηρίων

of beasts

Genitive

genitive (with ὀδόντας: 'teeth of beasts')

→ relational specification

θηρίον (gen. pl. θηρίων): 'wild beast / animal'; renders תַּמְהָרָא ('beasts'); the predatory animals whose teeth God unleashes.

ἀποστελῶ

I will send

Fut Act Indic 1 Sg · ἀποστέλλω

main verb (God dispatches the beasts)

→ predictive future (the announced sending)

ἀποστέλλω (fut. ἀποστελῶ): 'send / dispatch / commission'; renders וְשִׁלְחָא ('I will send'); God sends the beasts as agents of judgment, as he sends the arrows of v. 23.

εἰς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

αὐτούς

them

Accusative

object of εἰς (target of the beasts)

→ participant reference

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

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

θυμοῦ

wrath / venom

Genitive

object of μετά ('with the wrath of')

→ relational specification

θυμός (gen. θυμοῦ): 'wrath / fury / (of animals) rage'; renders נִמְרָא ('venom / heat'); the savage rage of the crawling creatures, echoing the divine θυμός of v. 22 from which all these terrors flow.

συρόντων

of (creatures) crawling

Pres Act Ptcp Gen Pl · σύρω

attributive participle (the crawling creatures whose wrath is sent)

→ progressive present participle (creatures that habitually crawl/trail)

σύρω (pres. act. ptcp. gen. pl. συρόντων): 'drag / trail / crawl'; renders וְרֹמְשִׁי ('crawlers / creeping things'); the venomous serpents and reptiles that trail upon the ground — 'creatures crawling upon the earth' (cf. the snake-venom imagery of v. 33).

ἐπὶ

upon

preposition + genitive (place)

→ spatial or relational framing

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

γῆς

the earth

Genitive

object of ἐπὶ (where the creatures crawl)

→ relational specification

γῆ (gen. γῆς): 'earth / ground'; the surface on which the venomous crawlers trail; completes the picture of beasts and reptiles loosed in judgment.

25 ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα καὶ ἐκ τῶν ταμιείων φόβος νεανίσκος σὺν παρθένῳ θηλάζων μετὰ καθεστηκότος πρεσβύτου

Outside the sword will bereave them of children, and terror from the inner chambers — young man with maiden, suckling infant with the aged old man.

Total devastation: sword without, terror within, all ages struck

ἔξωθεν ἀτεκνώσει

The sword strikes outside, terror within the chambers — a merism for inescapable death. The closing list (young man, maiden, suckling infant, aged old man) is an age-merism encompassing the whole population, from the nursing child to the gray-headed elder: none is spared. The verse completes the catalogue of judgment begun at v. 23.

ἔξωθεν

outside

adverb of place (the sword strikes without)

→ clausal contribution

ἔξωθεν: 'from outside / without'; renders גִּוְיָ ('from outside'); contrasts with ἐκ τῶν ταμιείων ('from the inner chambers') — death meets them both abroad and at home.

ἀτεκνώσει

will bereave of children

Fut Act Indic 3 Sg · ἀτεκνώω

main verb (the sword's bereavement)

→ predictive future (the announced bereavement)

ἀτεκνώω (fut. ἀτεκνώσει): 'make childless / bereave of children'; from ἄτεκνος ('childless'); renders לַחֲשֹׁת ('will bereave'); the sword leaves households childless — the cutting-off of the next generation.

αὐτοὺς

them

Accusative

direct object of ἀτεκνώσει

→ participant reference

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

μάχαιρα

sword

Nominative

subject of ἀτεκνώσει

→ participant prominence

μάχαιρα: 'sword / knife'; renders בִּרְחֹ ('sword'); the instrument of bereavement; μάχαιρα recurs at vv. 41–42 as God's own avenging sword.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with ταμείων)

→ noun-phrase marking

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

ταμείων

inner chambers

Genitive

genitive of source (with ἐκ: 'from the chambers')

→ relational specification

ταμεῖον (gen. pl. ταμείων): 'inner chamber / storeroom / private room'; renders חֲבִירִית ('chambers'); the inner rooms where one seeks safety — but terror reaches even there; the merism 'outside ... from the chambers' means no refuge anywhere (cf. Matt 6:6; 24:26 for ταμεῖον).

φόβος

terror

Nominative

subject (terror within, parallel to μάχαιρα without)

→ participant prominence

φόβος: 'fear / terror / dread'; renders חֹרֵר ('terror'); the terror within the home parallels the sword without — total insecurity.

νεανίσκος

young man

Nominative

nominative (first of the age-merism)

→ participant prominence

νεανίσκος: 'young man / youth'; renders נָעָר ('young man'); the first member of the all-ages list — the vigorous youth struck down.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

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

παρθένω

maiden

Dative

object of σύν (paired with the young man)

→ sphere or reference

παρθένος (dat. παρθένω): 'virgin / maiden'; renders בְּתוּלָה ('virgin'); the young man and maiden together — those of marriageable age, the hope of the future, cut off.

θηλάζων

suckling infant

Pres Act Ptcp Nom Sg Masc · θηλάζω

substantivized participle (the nursing child, third of the merism)

→ progressive present participle (one still at the breast)

θηλάζω (pres. ptcp. θηλάζων): 'suck / nurse'; substantivized 'the suckling / nursing infant'; renders תנין ('suckling'); the youngest — even the nursing babe is not spared; ironic echo of ἐθήλασαν (v. 13), where Israel sucked honey from the rock.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

καθεστηκός

aged / advanced (in years)

Perf Act Ptcp Gen Sg Masc · καθίστημι

attributive participle (with πρεσβύτου: 'the settled/aged old man')

→ resultative perfect participle (one settled / advanced in age)

καθίστημι (perf. act. ptcp. καθεστηκός): 'set / establish / be settled'; the perfect 'one who is settled / advanced (in age)'; renders הַיָּשׁ ('gray hair / old age'); modifies πρεσβύτου — the fully aged elder.

πρεσβύτου

old man

Genitive

object of μετὰ (the eldest, closing the age-merism)

→ relational specification

πρεσβύτης (gen. πρεσβύτου): 'old man / elder'; renders הַיָּשׁ ('the gray-haired man'); the oldest member, closing the merism that runs from nursing infant to aged elder — every age perishes.

26 εἶπα διασπερῶ αὐτούς παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν

I said, 'I will scatter them; I will make their memory cease from among men' —

The deliberated near-annihilation (apodosis withheld until v. 27) εἶπα διασπερῶ αὐτούς

God's inner resolve, the protasis of a withheld condition completed by v. 27 (εἰ μή, 'were it not'). 'I said I would scatter them and blot out their memory' — total dispersal and erasure. The verse is suspended in mid-thought: the divine intention to annihilate is checked only by the consideration of v. 27, that the enemy might misread the destruction as their own triumph.

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (the divine deliberation)

→ constative aorist (the inner resolve spoken)

λέγω (aor. εἶπα, Hellenistic 1 sg.): 'say'; renders יִתְּנָה ('I said'); introduces God's deliberative resolve to scatter — a divine soliloquy on the verge of annihilation.

διασπερῶ

I will scatter

Fut Act Indic 1 Sg · διασπείρω

main verb (the resolve to disperse)

→ predictive future (the intended scattering)

διασπείρω (fut. διασπερῶ): 'scatter / disperse'; renders דַּחֲקֵנָה ('I will dash them in pieces / scatter'); the verb of diaspora (cf. v. 8); God resolves to disperse Israel among the nations as judgment.

αὐτούς

them

Accusative

direct object of διασπερῶ

→ participant reference

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

παύσω

I will make cease

Fut Act Indic 1 Sg · παύω

main verb (the resolve to blot out their memory)

→ predictive future (the intended erasure)

παύω (fut. παύσω): 'cause to cease / stop / put an end to'; renders הַיָּשׁ ('I will make to cease'); God resolves to end all remembrance of them — total erasure from human memory.

δὴ

indeed

emphatic particle (intensifying the resolve)

→ discourse linkage or contrast

δὴ: emphatic particle, 'indeed / surely / now'; lends urgency and decisiveness to the divine resolve — 'I will surely make their memory cease.'

ἐξ

from among

preposition + genitive (separation)

→ spatial or relational framing

ἐξ: meaning 'from among'; here it marks the relation signaled by preposition + genitive (separation).

ἀνθρώπων

men

Genitive

object of ἐξ (from among humankind)

→ relational specification

ἄνθρωπος (gen. pl. ἀνθρώπων): 'human being / man'; renders ὅλην ('mankind'); their memory would vanish from among all humanity — the most complete annihilation conceivable.

τὸ

the

Accusative

article (with μνημόσυνον)

→ noun-phrase marking

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

μνημόσυνον

memory / memorial

Accusative

direct object of παύσω

→ object specification

μνημόσυνον: 'memorial / remembrance'; renders ἡμνήσιν ('their memory'); to blot out a people's μνημόσυνον is to erase them from history entirely (cf. the threat against Amalek, Exod 17:14; Deut 25:19).

αὐτῶν

their

Genitive

genitive of possession (with μνημόσυνον)

→ relational specification

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

27 εἰ μὴ δι' ὀργὴν ἐχθρῶν ἵνα μὴ μακροχρονίσωσιν καὶ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι μὴ εἴπωσιν ἢ χεὶρ ἡμῶν ἢ ὑψηλὴ καὶ οὐχὶ κύριος ἐποίησεν ταῦτα πάντα

— were it not for the wrath of the enemies, lest they should endure long, and lest the adversaries should band together and say, 'Our own exalted hand, and not the LORD, has done all these things.'

The restraining consideration: the enemy's potential boast εἰ μὴ δι' ὀργὴν ἐχθρῶν

The apodosis-checking clause (εἰ μὴ, 'were it not for'): God restrains the annihilation of v. 26 lest the enemy misread Israel's destruction. The fear is not for Israel's sake but for the LORD's honor — that the adversaries should not boast 'our exalted hand, not the LORD, has done all this.' The hand-of-the-enemy boast (ἡ χεὶρ ἡμῶν ἢ ὑψηλή) is the theological concern: God's restraint guards his own glory among the nations.

εἰ
if

conditional particle (with μὴ: 'were it not')

→ discourse linkage or contrast

εἰ: 'if'; with μὴ forms 'were it not for / except' — introduces the restraining consideration that checks the resolve of v. 26.

μὴ
not

negative particle (with εἰ: 'were it not')

→ discourse linkage or contrast

μὴ: the negative of supposition; εἰ μὴ = 'except / were it not for'; renders יְיָיִל ('were it not that').

δι'

because of

preposition + accusative (cause, elided)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; the cause restraining the judgment — concern over the enemy's reaction.

ὀργήν

wrath / provocation

Accusative

object of δι' (the cause of restraint)

→ object specification

ὀργή: 'wrath / provocation / arrogance'; renders נִצְּחַ ('provocation / vexation'); here the provocative arrogance of the enemies that God anticipates — their potential boastful misreading of Israel's fall.

ἐχθρῶν

of enemies

Genitive

genitive (with ὀργήν: 'wrath of enemies')

→ relational specification

ἐχθρός (gen. pl. ἐχθρῶν): 'enemy / hostile one'; renders עֹיֵן ('enemy'); the foes whose arrogant reaction God forestalls; ἐχθροί recur at vv. 41–43 as the object of God's vengeance.

ἵνα

so that

purpose conjunction (with μή: negative purpose)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μή, negative purpose — 'lest'; introduces what God's restraint prevents.

μή

not

negative particle (with the subjunctive)

→ discourse linkage or contrast

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

μακροχρονίσωσιν

they should endure long

Aor Act Subj 3 Pl · μακροχρονίζω

verb of negative purpose clause

→ aorist subjunctive (the feared long persistence of the enemy)

μακροχρονίζω (aor. subj. μακροχρονίσωσιν): 'live / last a long time'; from μακρός + χρόνος; renders יִרְכֹּן ('they misjudge / mistake'), here LXX-rendered as the enemy's enduring/persisting; the concern that the foe should not prolong their triumph or arrogance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵνα

so that

purpose conjunction (with μή)

→ discourse linkage or contrast

ἵνα: meaning 'so that'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negative particle (with the subjunctive)

→ discourse linkage or contrast

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

συνεπιθῶνται

they should band together / attack

Aor Mid Subj 3 Pl · συνεπιτίθημι

verb of negative purpose clause

→ aorist subjunctive (the feared concerted assault)

συνεπιτίθημι (aor. mid. subj. συνεπιθῶνται): 'join in attacking / conspire together / set upon'; the συν- marks concerted action; the adversaries might band together in a common boast/assault — which God's restraint forestalls.

οἱ

the

Nominative

article (with ὑπεναντίοι)

→ noun-phrase marking

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

ὑπεναντίοι

adversaries

Nominative

subject of συνεπιθῶνται / εἰπωσιν

→ participant prominence

ὑπεναντίος (pl. ὑπεναντίοι): 'opposing / adversary / foe'; renders ἄχ ('adversary'); a strong word for active opponents; the same term Paul-era usage marks the hostile parties whose boast God forestalls.

μὴ

not

negative particle (with εἰπωσιν: continuing negative purpose)

→ discourse linkage or contrast

μὴ: negative; introduces the feared boast itself — 'lest they say'

εἰπωσιν

they should say

Aor Act Subj 3 Pl · λέγω

verb of negative purpose clause (introducing the boast)

→ aorist subjunctive (the feared boastful claim)

λέγω (aor. subj. εἰπωσιν): 'say'; renders יאמרו ('they should say'); introduces the very words of the enemy's potential boast — the theological danger God guards against.

ἡ

the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of ἐποίησεν (within the quoted boast)

→ participant prominence

χεῖρ: 'hand'; renders יד ('hand'); 'our exalted hand' is the boast of self-sufficient power — the enemy claiming the victory as its own strength rather than God's act.

ἡμῶν

our

Genitive

genitive of possession (with χεῖρ)

→ relational specification

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

ἡ

the

Nominative

article (with ὑψηλή, attributive position)

→ noun-phrase marking

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

ὑψηλή

exalted / high

Nominative

attributive adjective (with χεῖρ: 'our exalted hand')

→ participant prominence

ὑψηλός: 'high / exalted / uplifted'; renders נָשָׂא ('lifted up'); the 'high hand' is the idiom of triumphant power; ironically, in the Exodus it was the LORD's 'high hand' that delivered Israel (Exod 14:8) — here the enemy usurps the claim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχὶ

not

emphatic negative (with κύριος)

→ clausal contribution

οὐχὶ: emphatic 'not'; 'and not the LORD' — the heart of the blasphemous boast, denying God's agency and crediting human strength.

κύριος

LORD

Nominative

subject of ἐποίησεν (the one the boast denies)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the enemy's boast denies that the LORD did these things — the very denial God's restraint is designed to prevent.

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

main verb of the quoted boast

→ constative aorist (the deed wrongly attributed/denied)

ποιέω (aor. ἐποίησεν): 'do / make'; renders לַעֲשֶׂה ('did / wrought'); the boast both claims the deed for the enemy's hand and denies it to the LORD — a double affront God will not permit.

ταῦτα

these things

Accusative

direct object of ἐποίησεν

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these things'; the judgments upon Israel, which the enemy would wrongly credit to itself.

πάντα

all

Accusative

attributive adjective (with ταῦτα: 'all these things')

→ object specification

πᾶς (acc. pl. n. πάντα): 'all'; ταῦτα πάντα ('all these things') sweeps up the entire judgment — the totality the enemy would arrogate to its own hand.

28 ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἐστιν καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη

For it is a nation that has lost counsel, and there is no understanding in them.

Verdict on the enemy nation: bereft of counsel and understanding

ὅτι ἔθνος ἀπολωλεκὸς βουλήν

ὅτι grounds the preceding fear in a characterization of the enemy (or of Israel — the referent is debated): a nation that has 'lost counsel' (ἀπολωλεκὸς βουλήν) and lacks all understanding (ἐπιστήμη). The bicolon pairs counsel and understanding, the two faculties of wise discernment, both absent. Their folly (cf. v. 29) blinds them to the truth that God, not their hand, governs events.

ὅτι

for

causal conjunction (grounding the foregoing)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָ; grounds the enemy's boastful blindness in their want of counsel.

ἔθνος

nation

Nominative

subject (the senseless nation)

→ participant prominence

ἔθνος: 'nation / people'; renders יָ; the nation 'void of counsel' — most read this of the enemy nations, though some apply it to faithless Israel; either way, folly is the charge.

ἀπολωλεκός

having lost / destroyed

Perf Act Ptcp Nom Sg Neut · ἀπόλλυμι

attributive participle (with ἔθνος: 'a nation that has lost counsel')

→ resultative perfect participle (counsel lost and gone)

ἀπόλλυμι (perf. act. ptcp. ἀπολωλεκός): 'destroy / lose / ruin'; the active perfect 'having lost / destroyed (its own counsel)'; renders תִּשָּׁלַח תִּבָּח ('lost of counsels'); the nation has thrown away its capacity for wise deliberation.

βουλήν

counsel

Accusative

direct object of ἀπολωλεκός

→ object specification

βουλή: 'counsel / plan / deliberation'; renders תִּשָּׁלַח ('counsels'); the faculty of wise planning, now lost — they cannot rightly judge their situation before God.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (predication about the nation)

→ gnomic present (the nation's settled character)

εἰμί (pres. ἐστίν): 'be'; the copula asserting the nation's character as bereft of counsel.

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no understanding')

→ gnomic present (the abiding absence of understanding)

εἰμί (pres. ἔστιν): the existential 'there is'; οὐκ ἔστιν ... ἐπιστήμη ('there is no understanding') echoes the οὐκ ἔστιν formulas of vv. 4, 20 — here the lack of discernment in the foolish nation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτοῖς

them

Dative

object of ἐν (where understanding is absent)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν (where understanding is absent).

ἐπιστήμη

understanding / knowledge

Nominative

subject of ἔστιν (existential)

→ participant prominence

ἐπιστήμη: 'understanding / knowledge / discernment'; renders תְּבוּנָה ('understanding'); paired with βουλή — counsel and understanding, the two faculties of wisdom, both wanting; their absence is the root of the folly censured in v. 29.

29 οὐκ ἐφρόνησαν συνιέναι ταῦτα καταδεξάσθωσαν εἰς τὸν ἐπίοντα χρόνον

They had no mind to understand these things; let them take them to heart for the time to come.

Lament over their folly: the failure to discern οὐκ ἐφρόνησαν συνιέναι

The folly of v. 28 specified: they had no mind to understand 'these things' (the working of God in judgment). The closing imperative καταδεξάσθωσαν ('let them take to heart') turns wistful — if only they would receive understanding for the time to come. The verse pivots toward the wisdom that the rest of the stanza (vv. 30–31) tries to teach: that no defeat happens apart from God.

οὐκ

not

negative particle (with ἐφρόνησαν)

→ discourse linkage or contrast

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

ἐφρόνησαν

they were minded

Aor Act Indic 3 Pl · φρονέω

main verb (their failure of discernment)

→ constative aorist (their settled failure to be wise)

φρονέω: 'think / be minded / be wise'; renders מִדָּבָר (LXX); 'they had no mind to' — they lacked the disposition toward wisdom; the verb governs the infinitive συνιέναι.

συνιέναι

to understand

Pres Act Inf · συνίημι

complementary infinitive (with ἐφρόνησαν)

→ present infinitive (the act of understanding)

συνίημι (pres. inf. συνιέναι): 'understand / comprehend / discern'; echoes σύνετε (v. 7) — they were summoned to understand the years of old but had no mind to grasp God's ways.

ταῦτα

these things

Accusative

direct object of συνιέναι

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these things'; the works of God in election and judgment that they failed to comprehend.

καταδεξάσθωσαν

let them take to heart

Aor Mid Impv 3 Pl · καταδέχομαι

main verb (wistful imperative: 'let them receive')

→ ingressive aorist imperative (let them now accept)

καταδέχομαι (aor. mid. impv. καταδεξάσθωσαν): 'receive / accept / take to oneself'; the intensive κατα- 'take fully to heart'; renders יגידו ('let them understand'); the wistful hope that they would yet receive understanding.

εἰς

for

preposition + accusative (temporal goal: 'for the time to come')

→ spatial or relational framing

εἰς + acc.: 'for / unto / with a view to'; marks the future horizon — the understanding is for the coming time.

τὸν

the

Accusative

article (with χρόνον)

→ noun-phrase marking

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

ἐπιόντα

coming / approaching

Pres Act Ptcp Acc Sg Masc · ἔπειμι

attributive participle (with χρόνον: 'the coming time')

→ progressive present participle (the time that is approaching)

ἔπειμι (pres. ptcp. ἐπιόντα): 'come upon / approach / be at hand'; the participle 'the approaching time'; renders אָרִיבֶּנָה ('their latter end'); the future for which they ought to gain wisdom — echoing ἐπ' ἐσχάτων (v. 20).

χρόνον

time

Accusative

object of εἰς (with ἐπιόντα: 'the coming time')

→ object specification

χρόνος (acc. χρόνον): 'time / period'; the span of the future; the understanding is to be received with a view to what is coming — the eschatological turn of the Song.

30 πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσουσιν μυριάδας εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς καὶ κύριος παρέδωκεν αὐτούς

How shall one pursue a thousand, and two rout ten thousand, unless God had sold them and the LORD had delivered them up?

The wisdom-lesson: no defeat without God's hand

πῶς διώξεται εἷς χιλίους

A rhetorical question teaching the lesson the foolish nation missed: the staggering rout (one chasing a thousand, two routing ten thousand) is mathematically impossible 'unless God had sold them and the LORD delivered them up.' The verse insists that Israel's defeats are not the enemy's strength but God's act — the very point the enemy's boast (v. 27) denied. The numerical hyperbole (one/thousand, two/ten thousand) heightens the wonder.

πῶς

how

interrogative adverb (rhetorical question)

→ clausal contribution

πῶς: 'how?'; renders הַכֵּן ('how'); introduces the rhetorical question whose impossible answer points to God's hidden agency.

διώξεται

shall pursue

Fut Mid Indic 3 Sg · διώκω

main verb (the impossible rout)

→ deliberative/predictive future (in the rhetorical question)

διώκω (fut. mid. διώξεται): 'pursue / chase / persecute'; renders הִדָּר ('pursue'); one man chasing a thousand is impossible by ordinary strength — the question exposes a supernatural cause.

εἷς

one

Nominative

subject of διώξεται

→ measure or count

εἷς, μία, ἓν: 'one'; renders טַרְחַן; a single pursuer against a thousand — the impossible ratio that demands God as explanation.

χιλίους

a thousand

Accusative

direct object of διώξεται

→ object specification

χίλιοι (acc. χιλίους): 'thousand'; renders הָאֶלֶף; the thousand fleeing before one — a reversal of the blessing of Lev 26:8 (five chasing a hundred) now turned to curse.

καὶ
and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

δύο
two

Nominative

subject of μετακινήσουσιν (indeclinable numeral)

→ measure or count

δύο: 'two'; indeclinable in this form; the parallel intensifies the ratio — two routing ten thousand.

μετακινήσουσιν
shall rout / put to flight

Fut Act Indic 3 Pl · μετακινέω

main verb (parallel to διώζεται)

→ predictive future (the impossible routing)

μετακινέω (fut. μετακινήσουσιν): 'move away / dislodge / put to flight'; renders יוֹנִי ('put to flight'); two men dislodging ten thousand — an even greater impossibility, demanding the divine explanation.

μυριάδας
ten thousands

Accusative

direct object of μετακινήσουσιν

→ object specification

μυριάς (acc. pl. μυριάδας): 'ten thousand / myriad'; renders רַבְרָב ('myriad'); the vast host routed by two — the numerical climax of the impossibility.

εἰ
if

conditional particle (with μὴ: 'unless')

→ discourse linkage or contrast

εἰ: 'if'; with μὴ = 'unless / except'; introduces the only possible explanation — God's act.

μὴ
not

negative particle (with εἰ: 'unless')

→ discourse linkage or contrast

μὴ: εἰ μὴ = 'unless'; renders אֶל־אֵם ('except'); the rout is inexplicable except by divine surrender of Israel.

ὁ
the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός
God

Nominative

subject of ἀπέδοτο

→ participant prominence

θεός: 'God'; here rendering Hebrew צור ('Rock') in 'their Rock had sold them'; the LXX again de-metaphorizes the Rock-title to ὁ θεός; it is God himself who hands Israel over.

ἀπέδοτο
had sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

verb of the εἰ μὴ clause (God's surrender of Israel)

→ constative aorist (the act of selling/handing over)

ἀποδίδωμι (aor. mid. ἀπέδοτο): 'give up / sell / hand over'; renders מָכַר ('sold them'); God 'sold' Israel into their enemies' power — the commercial metaphor for judicial abandonment (cf. Judg 2:14).

αὐτοὺς
them

Accusative

direct object of ἀπέδοτο

→ participant reference

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

καὶ
and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

κύριος
LORD

Nominative

subject of παρέδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in parallel with ὁ θεός — the LORD who delivered them up; the divine Name underscores that the defeat is the LORD's own judicial act.

παρέδωκεν

delivered up

Aor Act Indic 3 Sg · παραδίδωμι

verb of the *εἰμή* clause (parallel to *ἀπέδοτο*)

→ constative aorist (the act of handing over)

παραδίδωμι (aor. παρέδωκεν): 'hand over / deliver up / betray'; renders *פָּרַדַּן* ('delivered them up'); the verb of judicial surrender (cf. Rom 1:24, 26, 28, παρέδωκεν αὐτούς — God handing humanity over); here God delivers Israel to its foes.

αὐτούς

them

Accusative

direct object of *παρέδωκεν*

→ participant reference

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

31 ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν οἱ θεοὶ αὐτῶν οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι

For their gods are not as our God; but our enemies are without sense.

The incomparability of God (the Rock) over against the no-gods ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν

The Rock-of-Israel motif in its sharpest comparative form. MT reads 'their rock is not as our Rock (*לֹא כִצְוֶהוּ*)' — the LXX de-metaphorizes both rocks into 'gods': 'their gods are not as our God.' The comparison is the theological summit of the stanza: the no-gods of the enemy cannot compare with the LORD. The closing clause — 'our enemies are without sense (*ἀνόητοι*)' — recalls the foolish nation of vv. 28–29 and forms a bridge to the judgment of the foe.

ὅτι

for

causal conjunction (grounding v. 30)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders *כִּי*; grounds the wisdom-lesson — the defeat comes from God because no other 'god' compares with him.

οὐκ

not

negative particle (with *ἔστιν*)

→ discourse linkage or contrast

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

ἔστιν

are

Pres Act Indic 3 Sg · εἰμί

linking verb (comparison: 'are not as')

→ gnomic present (the timeless incomparability)

εἰμί (pres. ἔστιν): 'be'; οὐκ ἔστιν ὡς ('there is none like') is the incomparability-formula; the singular verb with the plural *θεοί* is regular for a generalizing predication.

ὡς

as

comparative particle ('as our God')

→ discourse linkage or contrast

ὡς: 'as / like'; the comparison-marker — their gods cannot be likened to our God.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate of comparison (as our God')

→ participant prominence

θεός: 'God'; here rendering Hebrew רֹכֶה ('Rock') in 'our Rock'; ὁ θεὸς ἡμῶν ('our God') is the LXX's de-metaphorized Rock-of-Israel (cf. vv. 4, 15, 18, 30); the incomparable God of the covenant.

ἡμῶν

our

Genitive

genitive of possession (with θεός: 'our God')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the covenant 'our God' (cf. v. 3), set against 'their gods'.

οἱ

the

Nominative

article (with θεοί)

→ noun-phrase marking

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

θεοὶ

gods

Nominative

subject of ἔστιν (the enemy's gods)

→ participant prominence

θεός (pl. θεοί): here pagan 'gods'; renders צוֹרֵם / אֱלֹהֵימֹו ('their rock'); the no-gods of the enemy, incapable of comparison with the LORD.

αὐτῶν

their

Genitive

genitive of possession (with θεοί)

→ relational specification

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

οἱ

the

Nominative

article (with ἐχθροί)

→ noun-phrase marking

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

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here mildly adversative, contrasting the incomparable God with the senseless enemies.

ἐχθροὶ

enemies

Nominative

subject (predicate ἀνόητοι understood with ἔστιν)

→ participant prominence

ἐχθρός (pl. ἐχθροί): 'enemy'; renders אֲדִיבָנֵינוּ ('our enemies'); the foes whose senselessness (failing to know the incomparable God) is now declared.

ἡμῶν

our

Genitive

genitive of possession (with ἐχθροί)

→ relational specification

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

ἀνόητοι

without sense / foolish

Nominative

predicate adjective (with ἐχθροί: 'our enemies are senseless')

→ participant prominence

ἀνόητος (pl. ἀνόητοι): 'without understanding / foolish / senseless'; from ἀ- + νοῦς; the enemies lack νοῦς — recalling the foolish nation of v. 28; the same word Paul uses of the Galatians (Gal 3:1) and at Rom 1:14.

32 ἐκ γὰρ ἀμπέλου Σοδομων ἡ ἄμπελος αὐτῶν καὶ ἡ κληματὶς αὐτῶν ἐκ Γομορρας ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς βότρυς πικρίας αὐτοῖς

For their vine is of the vine of Sodom, and their tendril is of Gomorrah; their grape is a grape of gall, a cluster of bitterness for them.

The corruption of the enemy: a vine of Sodom yielding poison ἐκ γὰρ ἀμπέλου Σοδομων

γὰρ grounds the enemy's senselessness in their corrupt nature, figured as a vine sprung from Sodom and Gomorrah — the archetypes of wickedness and divine destruction. The viticultural imagery (ἄμπελος, κληματὶς, σταφυλή, βότρυς) yields only 'gall' and 'bitterness,' a dark inversion of the wine-blessing of v. 14 (αἶμα σταφυλῆς, the blood of the grape). The poisoned vintage prepares for the serpent-venom of v. 33.

ἐκ

of / from

preposition + genitive (origin)

→ spatial or relational framing

ἐκ + gen.: 'out of / from'; marks the origin of the vine — descended from the stock of Sodom.

γὰρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γὰρ: 'for / because'; post-positive; grounds the senselessness of the enemies in their corrupt origin.

ἀμπέλου

vine

Genitive

genitive of source (with ἐκ: 'from the vine of')

→ relational specification

ἄμπελος (gen. ἀμπέλου): 'vine / grapevine'; renders יִצְחָק ('vine'); the parent-stock from Sodom; the vine-image (used of Israel in Ps 79:9 LXX; Isa 5) is here turned to the corrupt enemy.

Σοδομων

of Sodom

Genitive

genitive (with ἀμπέλου: 'vine of Sodom')

→ relational specification

Σόδομα (gen. pl. Σοδομων): the city of Sodom (neuter plural τὰ Σόδομα), rendering סֹדֹמָה; the archetype of wickedness destroyed by fire (Gen 19); its 'vine' yields only corruption.

ἡ

the

Nominative

article (with ἄμπελος)

→ noun-phrase marking

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

ἄμπελος

vine

Nominative

subject ('their vine')

→ participant prominence

ἄμπελος: 'vine'; the enemy's own vine, sprung from Sodom's stock — corrupt at the root.

αὐτῶν

their

Genitive

genitive of possession (with ἄμπελος)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with κληματίς)

→ noun-phrase marking

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

κληματίς

tendril / branch

Nominative

subject (parallel to ἄμπελος)

→ participant prominence

κληματίς: 'vine-branch / tendril / shoot'; renders תַּמְרִיט ('fields / terraces'); the LXX continues the vine-imagery — the branch as corrupt as the root, sprung from Gomorrah.

αὐτῶν

their

Genitive

genitive of possession (with κληματίς)

→ relational specification

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

ἐκ

of / from

preposition + genitive (origin)

→ spatial or relational framing

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

Γομορρας

of Gomorrah

Genitive

genitive of source (with ἐκ: 'from Gomorrah')

→ relational specification

Γόμορρα (gen. Γομορρας): the city of Gomorrah, rendering גְּמֹרָרָא; paired with Sodom as the byword for wickedness and fiery destruction (Gen 19; cf. Rom 9:29, where Paul cites Isa 1:9, 'we would have become as Sodom and like Gomorrah').

ἡ

the

Nominative

article (with σταφυλή)

→ noun-phrase marking

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

σταφυλή

grape

Nominative

subject ('their grape')

→ participant prominence

σταφυλή: 'cluster of grapes / grape'; echoes v. 14 (αἶμα σταφυλῆς, the blood of the grape that Israel drank as wine) — but here the grape is poison, a dark inversion of the blessing.

αὐτῶν

their

Genitive

genitive of possession (with σταφυλή)

→ relational specification

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

σταφυλή

a grape

Nominative

predicate nominative ('a grape of gall')

→ participant prominence

σταφυλή: the repeated noun (anadiplosis) — 'their grape, a grape of gall'; the rhetorical repetition fixes attention on the poisoned fruit.

χολῆς

of gall

Genitive

genitive of quality (with σταφυλή: 'grape of gall')

→ relational specification

χολή (gen. χολῆς): 'gall / bile / bitterness / poison'; renders שָׂרָר ('poison / venom'); the grape yields gall — bitter poison; χολή appears at the crucifixion (Matt 27:34, wine mixed with gall).

βότρυς

cluster

Nominative

nominative in apposition ('a cluster of bitterness')

→ participant prominence

βότρυς: 'cluster of grapes'; renders תַּבְרִיט ('clusters'); parallel to σταφυλή — the cluster yields only bitterness, completing the image of the corrupt vintage.

πικρίας

of bitterness

Genitive

genitive of quality (with βότρυς: 'cluster of bitterness')

→ relational specification

πικρία (gen. πικρίας): 'bitterness'; renders מְרַר ('bitter things'); the bitter cluster; πικρία appears at Rom 3:14 (a mouth full of bitterness) and Heb 12:15 (a root of bitterness).

αὐτοῖς

for them

Dative

dative of disadvantage ('bitterness for them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'for them'; the dative of disadvantage — the bitter cluster is their own to drink, the poison of their corruption recoiling upon them.

33 θυμὸς δρακόντων ὁ οἶνος αὐτῶν καὶ θυμὸς ἀσπίδων ἀνίατος

Their wine is the venom of serpents and the incurable venom of asps.

The poisoned vintage: their wine is serpent-venom θυμὸς δρακόντων ὁ οἶνος αὐτῶν

The corrupt vine of v. 32 yields venom for wine. θυμός here means the 'rage/venom' of serpents — their wine is dragons' venom and the incurable poison of asps. A tight bicolon (venom of serpents // venom of asps) closing the vine-and-poison image; ἀνίατος ('incurable') recalls the incurable spasm of v. 24, marking the enemy's nature as fatally toxic.

θυμὸς

venom / rage

Nominative

predicate nominative ('their wine is venom')

→ participant prominence

θυμός: 'wrath / fury'; here 'venom' — the rage/poison of serpents; renders תַּמָּן ('venom'); the same word for divine wrath (vv. 22, 24) is turned to the serpent's poison, the essence of the corrupt vintage.

δρακόντων

of serpents / dragons

Genitive

genitive of source (with θυμός: 'venom of serpents')

→ relational specification

δράκων (gen. pl. δρακόντων): 'serpent / dragon / sea-monster'; renders דְּרָקִים ('serpents / monsters'); the venomous serpent whose poison their wine becomes; δράκων is the great serpent of Rev 12.

ὁ

the

Nominative

article (with οἶνος)

→ noun-phrase marking

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

οἶνος

wine

Nominative

subject ('their wine')

→ participant prominence

οἶνος: 'wine'; echoes v. 14 (the wine Israel drank in blessing) now become serpent-venom — the dark inversion of the blessing-vintage.

αὐτῶν

their

Genitive

genitive of possession (with οἶνος)

→ relational specification

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

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

θυμός

venom

Nominative

predicate nominative (parallel: 'venom of asps')

→ participant prominence

θυμός: the repeated 'venom' (anadiplosis) — the wine is the venom of asps as well as of serpents; the doubling intensifies the poison-image.

ἀσπίδων

of asps

Genitive

genitive of source (with θυμός: 'venom of asps')

→ relational specification

ἀσπίς (gen. pl. ἀσπίδων): 'asp / cobra / venomous snake'; renders ὐχιδῶν ('cobras / asps'); the deadly asp; the phrase 'venom of asps' is echoed at Rom 3:13 (ὁ ἀσπίδων, 'the poison of asps,' citing Ps 139:4 LXX).

ἀνίατος

incurable

Nominative

attributive adjective (with θυμός: 'incurable venom')

→ participant prominence

ἀνίατος: 'incurable / without remedy'; recalls ὁπισθότονος ἀνίατος (v. 24); the asp's venom admits no cure — the enemy's poison is fatal, beyond healing.

34 οὐκ ἰδοὺ ταῦτα συνῆκται παρ' ἐμοὶ καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου

Behold, are not these things stored up with me and sealed in my treasures?

The sealed record: judgment reserved with God

οὐκ ἰδοὺ ταῦτα συνῆκται

A rhetorical question (οὐκ ...; expecting 'yes'): all 'these things' — the record of the enemy's deeds and the appointed vengeance — are gathered and sealed in God's treasures. The perfect verbs (συνῆκται 'has been stored,' ἐσφράγισται 'has been sealed') present the judgment as already filed away, awaiting its appointed day (v. 35). The sealed-treasury image bespeaks the certainty and reserve of divine recompense.

οὐκ

not

negative particle (introducing rhetorical question)

→ discourse linkage or contrast

οὐ (οὐκ): the negative introducing a question expecting 'yes' — 'are not these things stored up?'

ἰδοὺ

behold

interjection (attention-marker)

→ clausal contribution

ἰδοὺ: 'behold / look'; a frozen aorist imperative of ὁράω used as a presentative interjection; renders הִנֵּה ('behold'); calls attention to the sealed reserve of judgment.

ταῦτα

these things

Nominative

subject of συνηκται

→ participant prominence

οὗτος (nom. pl. n. ταῦτα): 'these things'; the record of the enemy's deeds and the appointed vengeance, stored with God.

συνῆκται

has been stored up

Perf Mid/Pass Indic 3 Sg · συνάγω

main verb (the judgment gathered and filed)

→ resultative perfect (stored up and remaining in reserve)

συνάγω (perf. pass. συνηκται): 'gather / store up / collect'; renders שָׁמַר ('stored up / hidden'); the perfect marks the deeds as already gathered and held in reserve with God; cf. συνάξω (v. 23), where God gathers evils.

παρ

with

preposition + dative (location: 'with me', elided)

→ spatial or relational framing

παρά + dat.: 'beside / with / in the keeping of'; 'with me' — the judgment is held in God's own custody.

ἐμοὶ

me

Dative

object of παρ (the divine 'me')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'me'; the emphatic first-person — the record is in God's own keeping, anticipating the ἐμοὶ ἐκδίκησις ('vengeance is mine') of v. 35.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐσφράγισται

has been sealed

Perf Mid/Pass Indic 3 Sg · σφραγίζω

main verb (the judgment sealed up)

→ resultative perfect (sealed and remaining sealed)

σφραγίζω (perf. pass. ἐσφράγισται): 'seal / set a seal on / secure'; renders סָתַם ('sealed'); the perfect marks the deeds as sealed in God's archives, secure and certain — to be opened on the day of vengeance (cf. the sealed scroll, Rev 5:1).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with θησαυροῖς)

→ noun-phrase marking

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

θησαυροῖς

treasuries

Dative

dative of place (with ἐν: 'in my treasures')

→ sphere or reference

θησαυρός (dat. pl. θησαυροῖς): 'treasury / storehouse / treasure'; renders תְּצִא ('treasuries'); God's storehouses, where the record of judgment is kept sealed (cf. the treasures of snow and wrath, Job 38:22).

μου

my

Genitive

genitive of possession (with θησαυροῖς)

→ relational specification

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

35 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ἐν καιρῷ ὅταν σφαλῇ ὁ πούς αὐτῶν ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτῶν καὶ πάρεστιν ἔτοιμα ὑμῖν

In the day of vengeance I will repay, in the time when their foot shall slip; for the day of their destruction is near, and the things prepared for you are at hand.

Vengeance reserved to God (cited at Rom 12:19; Heb 10:30)

ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω

A pivotal NT crux. The LXX reads ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ('in the day of vengeance I will repay'); Paul (Rom 12:19) and Hebrews (10:30) cite the related form ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω ('Vengeance is mine, I will repay'), agreeing with the sense of the Hebrew (עָלַי חֲסִדְךָ יְיָ) — both establish that recompense belongs to God alone, forbidding personal revenge. The 'slipping foot' marks the appointed moment of judgment; the nearness of 'the day of their destruction' and 'the things prepared' underline its certainty and imminence.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἡμέρα

day

Dative

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

→ sphere or reference

ἡμέρα (dat. ἡμέρᾳ): 'day'; renders דַּי ; 'the day of vengeance' is the appointed time of recompense; the phrase colors the NT 'day of wrath' (Rom 2:5).

ἐκδίκησews

of vengeance

Genitive

genitive (with ἡμέρᾳ: 'day of vengeance')

→ relational specification

ἐκδίκησις (gen. ἐκδικήσεως): 'vengeance / vindication / punishment'; renders נִקְמָה ('vengeance'); the cognate noun of ἀνταποδώσω; in Paul's citation (Rom 12:19) it stands as ἔμοι ἐκδίκησις ('vengeance is mine'); the vindication belongs to God alone.

ἀνταποδώσω

I will repay

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (the divine recompense)

→ predictive future (the certain repayment)

ἀνταποδίδωμι (fut. ἀνταποδώσω): 'repay / recompense / requite'; renders נָשַׁב ('repay'); the key verb cited at Rom 12:19 and Heb 10:30 (ἐγὼ ἀνταποδώσω, 'I will repay'); answers the people's misplaced ἀνταποδίδετε of v. 6 — God alone repays, and rightly; recurs at vv. 41, 43.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

καιρῶ

time / season

Dative

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

→ sphere or reference

καιρός (dat. καιρῶ): 'appointed time / season / decisive moment'; renders תֵּנָה ('time'); the fixed, opportune moment of judgment — when their foot slips.

ὅταν

when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive σφαλῇ; marks the precise moment of the slipping foot as the trigger of vengeance.

σφαλῇ

shall slip

Aor Pass Subj 3 Sg · σφάλλω

verb of temporal clause (the slipping of the foot)

→ aorist subjunctive (the decisive slip)

σφάλλω (aor. pass. subj. σφαλῇ): 'cause to slip / trip / make fall'; passive 'slip / stumble'; renders נִפְּלוּ ('slips / totters'); the slipping foot is the moment their security gives way and judgment falls.

ὁ

the

Nominative

article (with πούς)

→ noun-phrase marking

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

ποὺς

foot

Nominative

subject of σφαλῇ

→ participant prominence

ποὺς: 'foot'; renders לָּהֶם ('their foot'); the slipping foot is the image of sudden downfall — the loss of footing that precipitates ruin (cf. Ps 37:31; 93:18 LXX).

αὐτῶν

their

Genitive

genitive of possession (with πούς)

→ relational specification

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

ὅτι

for

causal conjunction (grounding the certainty)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי ; grounds the announced repayment in the nearness of the day of destruction.

ἐγγύς

near

adverb of nearness (predicate with ἡμέρα)

→ clausal contribution

ἐγγύς: 'near / at hand'; renders קָרֵב ('near'); the day of their destruction is imminent — the certainty and nearness of judgment (cf. ἐγγύς ἡ ἡμέρα, Rom 13:12).

ἡμέρα

day

Nominative

subject (predicate ἐγγύς: 'the day is near')

→ participant prominence

ἡμέρα: 'day'; the day of their destruction, near at hand — picking up 'the day of vengeance' above.

ἀπωλείας

of destruction

Genitive

genitive (with ἡμέρα: 'day of destruction')

→ relational specification

ἀπώλεια (gen. ἀπωλείας): 'destruction / ruin / perdition'; renders Τῆς ('calamity'); the day of ruin; ἀπώλεια is the NT word for eschatological perdition (cf. Phil 1:28; 3:19; 2 Thess 2:3).

αὐτῶν

their

Genitive

genitive of possession (with ἡμέρα ἀπωλείας)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἡμέρα ἀπωλείας).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάρεσιν

is at hand

Pres Act Indic 3 Sg · πάρεμι

main verb (the prepared things are present)

→ futuristic present (the imminent presence of judgment)

πάρεμι (pres. πάρεσιν): 'be present / be at hand / have come'; renders שָׁחַד ('hastens'); the things prepared are already present — the imminence of the reckoning (the singular verb with neuter plural ἔτοιμα is regular).

ἔτοιμα

things prepared

Nominative

subject of πάρεσιν (the ready judgments)

→ participant prominence

ἔτοιμος (nom. pl. n. ἔτοιμα): 'ready / prepared'; renders תְּהִי (things prepared'); the judgments stored and sealed (v. 34) now stand ready — prepared and at hand for you.

ὕμῃν

for you

Dative

dative of disadvantage (the recipients of the prepared things)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'for you'; the abrupt second-person plural addresses the objects of judgment — the prepared recompense is ready for them.

36 ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται εἶδεν γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλελοιπότες ἐν ἐπαγωγῇ καὶ παρειμένους

For the LORD will judge his people and have compassion on his servants; for he saw them paralyzed and failing under affliction and worn out.

The turn to vindication: the LORD judges his people (cited at Heb 10:30)

ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ

The pivot from judgment to vindication, and a second NT crux. κρινεῖ κύριος τὸν λαὸν αὐτοῦ ('the LORD will judge his people') is cited at Heb 10:30 alongside v. 35 — here 'judge' carries the sense of vindicate/do justice for his people. The motive is compassion (παρακληθήσεται): God sees his people paralyzed, failing under affliction, and worn out, and so relents toward them. Three perfect participles (παραλελυμένους, ἐκλελοιπότες, παρειμένους) paint their utter helplessness, the ground of divine pity.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָד; grounds the turn — God will act because he will vindicate his people.

κρινεῖ

will judge / vindicate

Fut Act Indic 3 Sg· κρίνω

main verb (the LORD's judgment for his people)

→ predictive future (the certain vindication)

κρίνω (fut. κρινεῖ): 'judge / decide / vindicate / do justice for'; renders יִדְּ ('will judge / vindicate'); here in the favorable sense — God judges in his people's favor; cited at Heb 10:30 (κρινεῖ κύριος τὸν λαὸν αὐτοῦ); cf. v. 4, all his ways are κρίσεις.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine judge who vindicates his people.

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 κρινεῖ

→ object specification

λαός (acc. λαόν): 'people'; renders לָעָם ; 'his people' — the covenant nation, now vindicated rather than condemned; the same λαός whose folly was rebuked (vv. 6, 9).

αὐτοῦ

his

Genitive

genitive of possession (with λαόν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + dative (with παρακληθήσεται: 'have compassion on')

→ spatial or relational framing

ἐπὶ + dat.: 'over / on'; with παρακαλέομαι marks the object of compassion — 'will relent concerning his servants.'

τοῖς

the

Dative

article (with δούλοις)

→ noun-phrase marking

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

δούλοις

servants

Dative

object of ἐπὶ (those pitied)

→ sphere or reference

δοῦλος (dat. pl. δούλοις): 'servant / slave'; renders עֲבָדָיו ('his servants'); the people as God's servants — the relationship that grounds his compassion.

αὐτοῦ

his

Genitive

genitive of possession (with δούλοις)

→ relational specification

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

παρακληθήσεται

will have compassion / relent

Fut Pass Indic 3 Sg · παρακαλέω

main verb (the divine relenting)

→ predictive future (the certain compassion)

παρακαλέω (fut. pass. παρακληθήσεται): 'comfort / console / have compassion / relent'; renders יִרְחֹם ('he will relent / take pity'); the passive 'will be moved to compassion'; God relents toward his servants; the cognate noun παράκλησις is the NT 'comfort / consolation.'

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (the ground of compassion)

→ constative aorist (the act of seeing their plight)

ὁράω (aor. εἶδεν): 'see / perceive'; renders ἵδεν ('he sees'); God sees his people's helplessness — the same seeing that earlier triggered judgment (v. 19) now moves him to pity.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; post-positive; grounds the compassion in what God sees — their utter helplessness.

παραλελυμένους

paralyzed

Perf Mid/Pass Ptcp Acc Pl Masc · παραλύω

object-complement participle (with αὐτούς: 'saw them paralyzed')

→ resultative perfect participle (in a settled state of paralysis)

παραλύω (perf. pass. ptcp. παραλελυμένους): 'loosen / weaken / paralyze'; the source of παραλυτικός ('paralytic'); the perfect marks a fixed condition of helpless weakness; the first of three participles of utter debility.

αὐτούς

them

Accusative

direct object of εἶδεν

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλελοιπότες

failing / fainting

Perf Act Ptcp Acc Pl Masc · ἐκλείπω

object-complement participle (parallel to παραλελυμένους)

→ resultative perfect participle (in a settled state of having failed)

ἐκλείπω (perf. act. ptcp. ἐκλελοιπότες): 'fail / give out / be exhausted / faint'; renders ἵδεν ('is gone / fails'); the perfect marks them as having utterly given out under affliction — strength gone.

ἐν

in / under

preposition + dative (circumstance)

→ spatial or relational framing

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

ἐπαγωγή

affliction / calamity

Dative

dative of circumstance (with ἐν: 'under affliction')

→ sphere or reference

ἐπαγωγή (dat. ἐπαγωγῇ): 'a bringing upon / calamity / affliction'; from ἐπάγω ('bring upon', cf. Exod 11:1); the disaster brought upon them; under this affliction they are failing and worn out.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρειμένους

worn out / enfeebled

Perf Mid/Pass Ptcp Acc Pl Masc · παρίημι

object-complement participle (third of the debility-triad)

→ resultative perfect participle (in a settled state of exhaustion)

παρίημι (perf. pass. ptcp. παρειμένους): 'let drop / relax / weaken / leave exhausted'; renders בָּרַח ('forsaken / left'); the perfect marks them as slackened and worn out; the same participle at Heb 12:12 (χεῖρας παρειμένας, 'drooping hands'); the third image of total helplessness moving God to compassion.

37 καὶ εἶπεν κύριος ποῦ εἰσιν οἱ θεοὶ αὐτῶν ἐφ' οἷς ἐπεποίθειςαν ἐπ' αὐτοῖς

And the LORD said, 'Where are their gods, in whom they had trusted,

The taunt against the idols: where are their gods?

καὶ εἶπεν κύριος ποῦ εἰσιν

God's mocking interrogation of the impotent idols, in the manner of the prophetic taunt-song (cf. Isa 44; Jer 2:28). 'Where are their gods, in whom they trusted?' exposes the helplessness of the deities Israel chose over the LORD. The double ἐπί (ἐφ' οἷς ... ἐπ' αὐτοῖς) is a Hebraic resumptive ('in whom they trusted — in them'), emphasizing the misplaced confidence.

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 (introducing the divine taunt)

→ constative aorist (the speech-act of taunting)

λέγω (aor. εἶπεν): 'say'; introduces the LORD's taunt against the idols — the mocking interrogation that exposes their impotence.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker of the taunt.

ποῦ
where

interrogative adverb (taunting question)

→ clausal contribution

ποῦ: 'where?'; renders יַחַד ('where'); the taunting 'where are their gods?' — the rhetorical exposure of the idols' absence in the hour of need.

εἰσιν
are

Pres Act Indic 3 Pl · εἰμί

main verb (the existential taunt)

→ gnomic present (the idols' present nonexistence/absence)

εἰμί (pres. εἰσιν): 'be / exist'; 'where are they?' — the question implies the answer 'nowhere'; the gods that cannot save are as good as nonexistent.

οἱ
the

Nominative

article (with θεοί)

→ noun-phrase marking

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

θεοί
gods

Nominative

subject of εἰσιν (the impotent idols)

→ participant prominence

θεός (pl. θεοί): here pagan 'gods'; renders יְהוָה ('their gods'); the idols in whom Israel/the enemy trusted, now exposed as powerless.

αὐτῶν
their

Genitive

genitive of possession (with θεοί)

→ relational specification

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

ἐφ'
in

preposition + dative (object of trust, elided)

→ spatial or relational framing

ἐπί + dat.: 'upon / in'; with πέποιθα marks the object of trust — 'in whom they trusted.'

οἷς
whom

Dative

relative pronoun (object of ἐπεποίθειςαν)

→ participant reference or interest

οἷς (dat. pl. οἷς): relative 'whom'; the gods in whom misplaced trust was set.

ἐπεποίθειςαν
they had trusted

Plpf Act Indic 3 Pl · πέιθω

verb of relative clause (the misplaced trust)

→ stative pluperfect (a prior settled state of trusting)

πέιθω (2nd perf. πέποιθα 'trust'; plpf. ἐπεποίθειςαν): 'trust / rely on / be confident in'; renders יָקָמוּ ('they took refuge'); the pluperfect of the perfect-with-present-sense πέποιθα — they had placed their confidence in idols that now fail them.

ἐπ'
in

preposition + dative (resumptive Hebraism, elided)

→ spatial or relational framing

ἐπί + dat.: the resumptive 'in them' (ἐφ' οἷς ... ἐπ' αὐτοῖς) is a Hebraism reproducing the redundant relative-plus-pronoun of the underlying Hebrew (בּוֹ ... רָשָׁעִים).

αὐτοῖς

them

Dative

resumptive pronoun (Hebraism: 'in whom ... in them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): the resumptive pronoun completing the Hebraic relative construction — 'the gods in whom they trusted, in them.'

38 ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἡσθίετε καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν καὶ γενηθήτωσαν ὑμῖν σκεπασταί

the fat of whose sacrifices you used to eat, and you used to drink the wine of their libations? Let them rise up and help you and become your protectors!

The taunt continued: let the idols rise and save

ὧν τὸ στέαρ τῶν θυσιῶν

The taunt sharpens to sarcasm: the gods who consumed the fat of sacrifices and the wine of libations should now rise and help. The three third-person imperatives (ἀναστήτωσαν, βοηθησάτωσαν, γενηθήτωσαν) are bitterly ironic — the idols that received worship are commanded to do what they cannot: arise, help, and shelter. The challenge sets up the great monotheistic self-declaration of v. 39.

ὧν

whose

Genitive

relative pronoun (genitive: 'of whom / whose')

→ relational specification

ὅς (gen. pl. ὧν): relative 'whose'; the gods whose sacrificial fat was eaten — linking back to the idols of v. 37.

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of ἡσθίετε

→ object specification

στέαρ: 'fat / suet'; renders בֶּזֶק ('fat'); echoes the blessing-fat of v. 14, now the fat of idolatrous sacrifices; the choicest part offered to false gods.

τῶν

the

Genitive

article (with θυσιῶν)

→ noun-phrase marking

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

θυσιῶν

sacrifices

Genitive

genitive (with στέαρ: 'fat of the sacrifices')

→ relational specification

θυσία (gen. pl. θυσιῶν): 'sacrifice / offering'; renders מִזְבֵּי ('their sacrifices'); the idolatrous offerings whose fat was consumed.

αὐτῶν

their

Genitive

genitive of possession (with θυσιῶν)

→ relational specification

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

ἤσθίετε

you used to eat

Impf Act Indic 2 Pl · ἐσθίω

main verb (the habitual idol-feasting)

→ customary imperfect (the repeated past eating)

ἐσθίω (impf. ἤσθίετε): 'eat'; the imperfect marks habitual past action — 'you used to eat'; the idol-feasts in which the worshippers shared the sacrificial fat (cf. 1 Cor 10:18–21, eating at the table of demons).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπίνετε

you used to drink

Impf Act Indic 2 Pl · πίνω

main verb (the habitual idol-libations)

→ customary imperfect (the repeated past drinking)

πίνω (impf. ἐπίνετε): 'drink'; the imperfect of habitual past — 'you used to drink' the wine of the idols' libations; echoes ἔπιον οἶνον (v. 14), now in idolatrous worship.

τὸν

the

Accusative

article (with οἶνον)

→ noun-phrase marking

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

οἶνον

wine

Accusative

direct object of ἐπίνετε

→ object specification

οἶνος (acc. οἶνον): 'wine'; the wine of the libations poured to the idols; the third occurrence of οἶνος (cf. vv. 14, 33), here in idolatrous cult.

τῶν

the

Genitive

article (with σπονδῶν)

→ noun-phrase marking

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

σπονδῶν

libations / drink-offerings

Genitive

genitive (with οἶνον: 'wine of the libations')

→ relational specification

σπονδή (gen. pl. σπονδῶν): 'drink-offering / libation'; renders מִזְבֵּי ('their libation'); the poured wine-offering of pagan worship; the cognate verb σπένδομαι ('be poured out') is used by Paul of his own life (Phil 2:17; 2 Tim 4:6).

αὐτῶν

their

Genitive

genitive of possession (with σπονδῶν)

→ relational specification

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

ἀναστήτωσαν

let them rise up

Aor Act Impv 3 Pl · ἀνίστημι

main verb (ironic imperative to the idols)

→ ingressive aorist imperative (the sarcastic challenge to act)

ἀνίστημι (aor. impv. ἀναστήτωσαν): 'rise up / stand up'; renders מִגִּדִּי ('let them rise'); the bitterly ironic command — the lifeless idols are challenged to rise and act, which they cannot do.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βοηθισάτωσαν

let them help

Aor Act Impv 3 Pl · βοηθέω

main verb (ironic imperative)

→ ingressive aorist imperative (the sarcastic challenge to aid)

βοηθέω (aor. impv. βοηθισάτωσαν): 'help / come to the aid of'; renders בִּזְרָעֶיךָ ('let them help you'); the idols challenged to give the help they cannot — the irony exposes their impotence.

ὕμῃν

you

Dative

indirect object of βοηθισάτωσαν

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γενηθήτωσαν

let them become

Aor Pass Impv 3 Pl · γίνομαι

main verb (ironic imperative)

→ ingressive aorist imperative (the sarcastic challenge to shelter)

γίνομαι (aor. pass. impv. γενηθήτωσαν): 'become / be made'; renders יְהִי ('let them be'); the idols challenged to become protectors — the final irony, since only the LORD shelters.

ὕμῃν

your / for you

Dative

dative of advantage (with σκεπασταί)

→ participant reference or interest

ὕμῃν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with σκεπασταί).

σκεπασταί

protectors / shelterers

Nominative

predicate nominative (with γενηθήτωσαν: 'become protectors')

→ participant prominence

σκεπαστής (pl. σκεπασταί): 'protector / shelterer / coverer'; from σκεπάζω ('cover', cf. v. 11, the eagle sheltering its nest); renders הִתְחַסֵּה ('covering / refuge'); the idols are mockingly bidden to become the refuge that only God can be.

39 ἴδετε ἴδετε ὅτι ἐγὼ εἰμι καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω πατάξω κἀγὼ ἰάσομαι καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου

See, see that I am, and there is no god besides me; I kill, and I will make alive; I will strike, and I will heal; and there is no one who can deliver out of my hands.

The great monotheistic self-declaration: I am, and none beside me ἴδετε ἴδετε ὅτι ἐγὼ εἰμι

The theological summit of the Song's second half — the great self-revelation answering the taunt of the no-gods. The doubled ἴδετε ('see, see') commands attention to ἐγὼ εἰμι ('I am'), the absolute self-affirmation of the one God (cf. the ἐγὼ εἰμι sayings, and Exod 3:14). 'There is no god besides me' is the monotheistic confession (cf. Isa 45:5). The fourfold I-statements — I kill / make alive, strike / heal — assert God's total sovereignty over life and death (cf. 1 Sam 2:6); none can deliver from his hand (cf. John 10:28–29; Isa 43:13).

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb (emphatic doubled imperative)

→ ingressive aorist imperative (the urgent call to perceive)

ὁράω (aor. impv. ἴδετε): 'see / perceive / understand'; renders וַיֵּרְא ('see'); the doubled ἴδετε ἴδετε intensifies the summons to recognize the sole deity — 'see, see!'

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb (emphatic repetition)

→ ingressive aorist imperative (intensifying repetition)

ὁράω (aor. impv. ἴδετε): the repetition (epizeuxis) renders the Hebrew emphatic; the LXX doubles the imperative to heighten the call to recognize God's uniqueness.

ὅτι

that

conjunction (introducing content of seeing)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content to be perceived — the absolute self-declaration.

ἐγὼ

I

Nominative

subject (emphatic: 'I am')

→ participant reference

ἐγὼ: the emphatic 'I'; ἐγὼ εἰμι ('I am') is the absolute divine self-affirmation; renders אֲנִי הוּא ('I am he'); the formula resonates with Exod 3:14 and the Johannine ἐγὼ εἰμι sayings.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (absolute self-predication)

→ gnomic present (the eternal divine being)

εἰμί (pres. εἰμι): 'be / exist'; ἐγώ εἰμι — the bare 'I am' asserts God's unique, self-existent being; the cornerstone of the monotheistic confession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no god')

→ gnomic present (the timeless monotheistic truth)

εἰμί (pres. ἔστιν): the existential 'there is'; οὐκ ἔστιν θεός ('there is no god besides me') is the monotheistic confession (cf. Isa 45:5, 21; Deut 4:35, 39).

θεός

god

Nominative

subject of ἔστιν (existential)

→ participant prominence

θεός: 'god'; renders **יְהוָה**; 'there is no god besides me' — the denial of any rival deity, the heart of biblical monotheism.

πλὴν

besides / except

preposition + genitive (exception)

→ spatial or relational framing

πλὴν: 'except / besides'; with the genitive ἐμοῦ, 'besides me'; renders **יְתַגַּל** ('with me / besides me'); marks the exclusivity of the one God.

ἐμοῦ

me

Genitive

object of πλὴν (the sole God)

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me'; 'besides me' — no god exists apart from the LORD; the emphatic first-person of the self-revelation.

ἐγώ

I

Nominative

subject (emphatic, with ἀποκτενῶ)

→ participant reference

ἐγώ: the emphatic 'I' fronting the sovereignty-claims over life and death.

ἀποκτενῶ

I will kill

Fut Act Indic 1 Sg · ἀποκτείνω

main verb (sovereignty over death)

→ gnomic/predictive future (God's settled power to kill)

ἀποκτείνω (fut. ἀποκτενῶ): 'kill / put to death'; renders **יַתִּיחַ** ('I cause to die'); the first of the life-and-death pair — God's absolute power over death (cf. 1 Sam 2:6, the LORD kills and makes alive).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζῆν

to live

Pres Act Inf · ζάω

complementary infinitive (with ποιήσω: 'make to live')

→ present infinitive (the act of living)

ζάω (pres. inf. ζῆν): 'live'; with ποιήσω, 'I will make alive'; renders **יַחַי** ('I make alive'); God's power to give life, the counterpart to killing — the basis of resurrection hope (cf. 1 Sam 2:6; Rom 4:17).

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb (with ζῆν: 'I will make alive')

→ gnomic/predictive future (God's power to give life)

ποιέω (fut. ποιήσω): 'make / cause'; ζῆν ποιήσω ('I will make alive') — God alone restores life; the verb echoes the creating/making of vv. 6, 15.

πατάξω

I will strike

Fut Act Indic 1 Sg · πατάσσω

main verb (the second sovereignty-pair: wound)

→ gnomic/predictive future (God's power to wound)

πατάσσω (fut. πατάξω): 'strike / smite / wound'; renders יַחַדְנָה ('I wound'); the wounding that God alone can also heal — total sovereignty over affliction and recovery.

καὶ ἐγώ

and I

Nominative

emphatic subject (crasis καὶ ἐγώ, with ἰάσομαι)

→ participant prominence

καὶ ἐγώ: crasis of καί + ἐγώ ('and I'); the emphatic 'and I myself' stresses that the same God who strikes also heals — sole agency over wound and cure.

ἰάσομαι

I will heal

Fut Mid Indic 1 Sg · ἰάσομαι

main verb (the second sovereignty-pair: heal)

→ gnomic/predictive future (God's power to heal)

ἰάσομαι (fut. ἰάσομαι): 'heal / cure'; renders נָפַרְנָה ('I heal'); contrasts with the ἀνίατος ('incurable', vv. 24, 33) — God alone heals what is otherwise beyond cure (cf. Hos 6:1; the healing-motif of the Servant, Isa 53:5).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no one who')

→ gnomic present (the abiding impossibility of escape)

εἰμί (pres. ἔστιν): the existential 'there is'; οὐκ ἔστιν ὅς ('there is no one who') asserts that none can rescue from God's hand.

ὅς

who

Nominative

relative pronoun (subject of ἐξελεῖται)

→ participant reference

ὅς: relative 'who'; introduces the clause denying any deliverer from God's grasp.

ἐξελεῖται

can deliver

Fut Mid Indic 3 Sg · ἐξαίρώ

verb of relative clause (the impossible rescue)

→ predictive future (potential deliverance, denied)

ἐξαίρώ (fut. mid. ἐξελεῖται): 'take out / rescue / deliver'; renders לִיצַח ('one who delivers'); none can snatch from God's hand — the assurance turned to warning here (cf. its comfort in John 10:28–29; Isa 43:13).

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν

hands

Genitive

object of ἐκ (God's grasp)

→ relational specification

χείρ (gen. pl. χειρῶν): 'hand'; renders יָד ('hand'); God's hands as the inescapable grasp of his power — against the boasting 'hand' of the enemy (v. 27).

μου

my

Genitive

genitive of possession (with χειρῶν)

→ relational specification

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

40 ὅτι ἄρῳ εἰς τὸν οὐρανὸν τὴν χεῖρά μου καὶ ὁμοῦμαι τῇ δεξιᾷ μου καὶ ἔρῳ ζῶ ἐγὼ εἰς τὸν αἰῶνα

For I will lift up my hand to heaven and swear by my right hand, and I will say, 'As I live forever —'

The divine oath: lifting the hand to heaven ὅτι ἄρῳ εἰς τὸν οὐρανὸν

God swears the solemn oath that introduces the climactic vengeance (vv. 41–42). Lifting the hand to heaven (ἄρῳ ... τὴν χεῖρα) is the gesture of oath-taking; God swears by his own right hand and by his eternal life (ζῶ ἐγὼ εἰς τὸν αἰῶνα, 'as I live forever') — the strongest possible self-attestation, since there is none greater by whom to swear (cf. Heb 6:13). The eternal life of God guarantees the certainty of the recompense.

ὅτι

for

causal conjunction (grounding the self-declaration)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders ־; grounds the preceding assurance — none can escape because God lifts his hand and swears.

ἄρῳ

I will lift up

Fut Act Indic 1 Sg · ἄρῳ

main verb (the oath-gesture)

→ predictive future (the solemn raising of the hand)

ἄρῳ (fut. ἄρῳ): 'lift / raise / take up'; renders נָשָׂא ('I lift up'); to lift the hand to heaven is the formal gesture of oath-taking (cf. Gen 14:22; Dan 12:7); God raises his hand to swear.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανὸν

heaven

Accusative

object of εἰς (direction of the raised hand)

→ object specification

οὐρανός (acc. οὐρανόν): 'heaven / sky'; renders סָמָיִם; the hand lifted toward heaven, the seat of the divine throne — the direction of the oath; echoes the οὐρανέ summoned in v. 1.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἄρῳ

→ object specification

χεῖρ (acc. χεῖρα): 'hand'; renders יָד ('my hand'); the lifted hand of the oath; God's hand, from which none can deliver (v. 39), is now raised in solemn swearing.

μου

my

Genitive

genitive of possession (with χεῖρα)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁμοῦμαι
I will swear

Fut Mid Indic 1 Sg · ὁμνῶμι

main verb (the act of swearing)

→ predictive future (the solemn oath)

ὁμνῶμι (fut. mid. ὁμοῦμαι): 'swear / take an oath'; renders יתְּנַחֵם / יתְּנַחֵם (oath-language); God swears by his own right hand — since there is none greater, he swears by himself (cf. Heb 6:13).

τῇ
the

Dative

article (with δεξιᾱ)

→ noun-phrase marking

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

δεξιᾱ
right hand

Dative

dative of means/instrument (the hand sworn by)

→ sphere or reference

δεξιᾱ (dat. δεξιᾱ): 'right hand'; the right hand is the hand of power and oath; God swears by his own right hand (cf. Isa 62:8) — the guarantee of his strength to fulfill.

μου
my

Genitive

genitive of possession (with δεξιᾱ)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρῶ
I will say

Fut Act Indic 1 Sg · λέγω (ἐρῶ)

main verb (introducing the oath-formula)

→ predictive future (the speaking of the oath)

λέγω (fut. ἐρῶ): 'say'; introduces the actual words of the oath — the self-attesting 'as I live forever.'

ζῶ
I live

Pres Act Indic 1 Sg · ζάω

main verb of the oath-formula ('as I live')

→ gnomic present (the eternal divine life)

ζάω (pres. ζῶ): 'live'; ζῶ ἐγώ ('as I live') is the standard oath-formula (Hebrew יְחַיֶּה, cf. Num 14:21, 28; Rom 14:11, citing Isa 49:18); God swears by his own deathless life — the surest guarantee.

ἐγώ
I

Nominative

subject (emphatic, with ζῶ)

→ participant reference

ἐγώ: the emphatic 'I'; ζῶ ἐγώ — 'I myself live'; the divine self being the ground of the oath.

εἰς
to / into

preposition + accusative (extent of time)

→ spatial or relational framing

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

τὸν
the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα
age / forever

Accusative

object of εἰς (temporal extent: 'forever')

→ object specification

αἰών (acc. αἰῶνα): 'age / eternity'; εἰς τὸν αἰῶνα ('forever / unto the age') renders עַלְמָא; God's eternal life — he lives forever, and so his oath is unbreakable; echoes ἡμέρας αἰῶνος (v. 7).

41 ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου καὶ ἀνθέξεται κρίματος ἡ χεὶρ μου καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσίν με ἀνταποδώσω

For I will whet my sword like lightning, and my hand will lay hold on judgment, and I will render vengeance to my enemies, and to those who hate me I will repay.

The content of the oath: the avenging sword ὅτι παροξυνῶ ὡς ἀστραπὴν

The substance of God's sworn vengeance. The lightning-flash sword (ὡς ἀστραπὴν τὴν μάχαιραν) and the hand laying hold on judgment depict God as the armed avenger. The verse is framed by ἀνταποδώσω ... ἀνταποδώσω ('I will repay ... I will repay'), an inclusio of recompense (cf. v. 35) — vengeance falls on the enemies and on 'those who hate me,' the haters of God.

ὅτι

for

causal conjunction (content/ground of the oath)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָדְ; introduces the content of the sworn vengeance.

παροξυνῶ

I will whet / sharpen

Fut Act Indic 1 Sg · παροξύνω

main verb (sharpening the sword)

→ predictive future (the whetting of the sword)

παροξύνω (fut. παροξυνῶ): 'sharpen / whet / provoke'; renders יְהַרְהֵר ('I sharpen'); here in its literal sense of whetting a blade; ironically the same verb meant 'provoke' when the people provoked God (vv. 16, 19) — now God whets his sword.

ὡς

like

comparative particle (simile)

→ discourse linkage or contrast

ὡς: 'like / as'; introduces the lightning-simile for the flashing sword.

ἀστραπὴν

lightning

Accusative

accusative of comparison ('like lightning')

→ object specification

ἀστραπή (acc. ἀστραπὴν): 'lightning / flash'; renders קֶרֶב ('lightning'); the gleaming, swift blade — the sword flashes like lightning, swift and irresistible.

τὴν

the

Accusative

article (with μάχαιραν)

→ noun-phrase marking

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

μάχαιράν

sword

Accusative

direct object of παροξυνῶ

→ object specification

μάχαιρα (acc. μάχαιραν): 'sword'; renders בַּרְדָּ (‘sword’); God’s avenging sword (cf. v. 25, the sword that bereaved; now God’s own); recurs at v. 42.

μου

my

Genitive

genitive of possession (with μάχαιραν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀντέξεται

will lay hold on

Fut Mid Indic 3 Sg · ἀντέχω

main verb (the hand grasps judgment)

→ predictive future (the seizing of judgment)

ἀντέχω (fut. mid. ἀντέξεται): ‘hold fast to / lay hold on / cling to’; renders תִּקַּחְתָּ (‘takes hold’); God’s hand grasps judgment — takes up the work of justice; the verb takes a genitive object (κρίματος).

κρίματος

judgment

Genitive

genitive object of ἀντέξεται

→ relational specification

κρίμα (gen. κρίματος): ‘judgment / verdict / justice’; renders דִּין (‘judgment’); the hand of God lays hold on the execution of justice; cf. κρίσεις (v. 4), κρίνει (v. 36).

ἡ

the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of ἀντέξεται

→ participant prominence

χεῖρ: ‘hand’; renders יָד (‘my hand’); God’s hand — the same from which none can deliver (v. 39) and which he raised in oath (v. 40) — now grasps judgment.

μου

my

Genitive

genitive of possession (with χεῖρ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνταποδώσω

I will render

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (rendering vengeance to enemies)

→ predictive future (the certain recompense)

ἀνταποδίδωμι (fut. ἀνταποδώσω): ‘repay / render / requite’; renders אֶשְׁלַח (‘I will return’); the recompense-verb of v. 35 (cited Rom 12:19; Heb 10:30); here God renders δίκη (vengeance) to his enemies.

δίκην

vengeance / penalty

Accusative

direct object of ἀνταποδώσω

→ object specification

δίκη (acc. δίκην): ‘justice / penalty / vengeance / punishment’; renders מַשְׁפָּט (‘vengeance’); the just penalty rendered to the foes; δίκη is the NT ‘penalty / justice’ (cf. 2 Thess 1:9; Jude 7).

τοῖς

the

Dative

article (with ἐχθροῖς)

→ noun-phrase marking

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

ἐχθροῖς

enemies

Dative

indirect object of ἀνταποδώσω

→ sphere or reference

ἐχθρός (dat. pl. ἐχθροῖς): 'enemy'; renders יָרִי־ ('my adversaries'); the foes who receive the vengeance (cf. vv. 27, 31).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the (ones)

Dative

article (with the participle μισοῦσιν)

→ noun-phrase marking

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

μισοῦσιν

those who hate

Pres Act Ptcp Dat Pl Masc · μισέω

substantivized participle (indirect object: 'to those who hate me')

→ progressive present participle (habitual haters)

μισέω (pres. ptcp. μισοῦσιν): 'hate / detest'; renders יְרִי־שׂוֹנְאִים ('those who hate me'); the haters of God receive his repayment; the present participle marks settled, ongoing hatred.

με

me

Accusative

direct object of μισοῦσιν

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of μισοῦσιν.

ἀνταποδώσω

I will repay

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (closing the recompense-inclusio)

→ predictive future (the certain repayment)

ἀνταποδίδωμι (fut. ἀνταποδώσω): 'repay'; the repeated verb forms an inclusio (ἀνταποδώσω ... ἀνταποδώσω) framing the verse; the emphatic repetition stresses the certainty of recompense to the haters of God.

42 μεθύσω τὰ βέλη μου ἀφ' αἵματος καὶ ἡ μάχαιρά μου καταφάγεται κρέα ἀφ' αἵματος τραυματιῶν καὶ αἰχμαλωσίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν

I will make my arrows drunk with blood, and my sword will devour flesh — with the blood of the slain and the captives, from the head of the rulers of the enemies.

The bloody execution of vengeance: drunken arrows, devouring sword

μεθύσω τὰ βέλη μου ἀφ' αἵματος

The vivid, terrible climax of the vengeance: arrows made drunk with blood, the sword devouring flesh. The imagery (μεθύσω 'make drunk,' καταφάγεται 'devour') personifies the weapons as gorging on the carnage of the slain, captives, and enemy leaders. The blood-image darkly inverts the blood of the grape Israel drank in blessing (v. 14). καταφάγεται echoes the devouring fire of v. 22 — God's judgment consumes.

μεθύσω

I will make drunk

Fut Act Indic 1 Sg · μεθύσκω

main verb (the arrows gorged with blood)

→ predictive future (the making-drunk of the arrows)

μεθύσκω (fut. μεθύσω): 'make drunk / intoxicate / saturate'; renders יַצִּיחַ ('I will make drunk'); the arrows are drunk with blood — a horrifying image of weapons sated with slaughter.

τὰ

the

Accusative

article (with βέλη)

→ noun-phrase marking

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

βέλη

arrows

Accusative

direct object of μεθύσω

→ object specification

βέλος (pl. βέλη): 'arrow / dart'; renders יָצִיחַ ('my arrows'); the arrows of judgment (cf. v. 23, the arrows God spends) now drunk with the blood of the slain.

μου

my

Genitive

genitive of possession (with βέλη)

→ relational specification

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

ἀφ’

with / from

preposition + genitive (source/material, elided)

→ spatial or relational framing

ἀπό + gen. (ἀφ): 'from / with'; here marks the blood with which the arrows are drunk — partitive/source sense.

αἵματος

blood

Genitive

genitive of source/material (with ἀφ: 'with blood')

→ relational specification

αἷμα (gen. αἵματος): 'blood'; renders דָּם ('blood'); the blood of the slain, with which the arrows are made drunk; the grim inversion of αἷμα σταφυλῆς (v. 14).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with μάχαιρα)

→ noun-phrase marking

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

μάχαιρά

sword

Nominative

subject of καταφάγεται

→ participant prominence

μάχαιρα: 'sword'; the avenging sword of v. 41, now devouring flesh — God's blade gorged like a beast.

μου

my

Genitive

genitive of possession (with μάχαιρα)

→ relational specification

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

καταφάγεται

will devour

Fut Mid Indic 3 Sg · κατεσθίω

main verb (the sword consumes flesh)

→ predictive future (the devouring to come)

κατεσθίω (fut. καταφάγεται): 'devour / consume / eat up'; renders אֶכְלֶה ('will eat / devour'); echoes the devouring fire of v. 22 — the sword consumes flesh like a ravaging mouth.

κρέα

flesh

Accusative

direct object of καταφάγεται

→ object specification

κρέας (pl. κρέα): 'flesh / meat'; renders בָּשָׂר ('flesh'); the flesh of the slain consumed by the sword; cf. the birds called to eat the flesh of kings (Rev 19:18).

ἀφ’

with / from

preposition + genitive (source, elided)

→ spatial or relational framing

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

αἵματος

blood

Genitive

genitive of source (with ἀφ: 'with the blood of')

→ relational specification

αἷμα (gen. αἵματος): the repeated 'blood' — now specified as the blood of the slain and captives; the carnage of war.

τραυματιῶν

of the slain / wounded

Genitive

genitive (with αἵματος: 'blood of the slain')

→ relational specification

τραυματίας (gen. pl. τραυματιῶν): 'wounded / slain (in battle)'; from τραῦμα ('wound'); renders לָזָה ('slain'); the war-dead whose blood drenches the weapons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἰχμαλωσίας

captivity / captives

Genitive

genitive (parallel to τραυματιῶν)

→ relational specification

αἰχμαλωσία (gen. αἰχμαλωσίας): 'captivity / band of captives'; renders חַבְשׁ ('captivity'); the captives taken in the slaughter; abstract for concrete (the captive host).

ἀπὸ

from

preposition + genitive (source)

→ spatial or relational framing

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

κεφαλῆς

head

Genitive

genitive of source (with ἀπό: 'from the head')

→ relational specification

κεφαλή (gen. κεφαλῆς): 'head'; renders שׂרָר ('head'); 'from the head of the rulers' — the leaders of the enemy struck at their very head; possibly 'the long-haired chiefs' in the Hebrew.

ἀρχόντων

of rulers

Genitive

genitive (with κεφαλῆς: 'head of the rulers')

→ relational specification

ἄρχων (gen. pl. ἀρχόντων): 'ruler / leader / commander'; renders תְּנִינִיּוֹת ('leaders / chiefs'); the enemy commanders, the highest targets of the vengeance.

ἐχθρῶν

of enemies

Genitive

genitive (with ἀρχόντων: 'rulers of enemies')

→ relational specification

ἐχθρός (gen. pl. ἐχθρῶν): 'enemy'; renders עֲדֹנִי ('enemy'); the enemy whose very leaders fall; ἐχθροί has run through the second half of the Song (vv. 27, 31, 41) as the object of God's vengeance.

43 εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ

Rejoice, O heavens, together with him, and let all the sons of God worship him; rejoice, O nations, with his people, and let all the angels of God strengthen themselves in him; for he avenges the blood of his sons, and he will take vengeance and render vengeance to the enemies, and to those who hate him he will repay; and the LORD will cleanse the land of his people.

The doxological climax (long LXX text): heavens, sons of God, nations, and angels summoned to worship — cited at Heb 1:6 and Rom 15:10

εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ

The triumphant conclusion of the Song proper and the most consequential of its LXX-vs-MT divergences. The LXX preserves a longer, fourfold summons (rejoice heavens / let the sons of God worship / rejoice nations / let the angels of God strengthen themselves) where the MT has only two short cola; the longer text is attested at Qumran (4QDeut-q), confirming a genuine variant Vorlage. From this verse the NT draws two key citations: (1) Heb 1:6, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ ('let all God's angels worship him'), proving the Son's superiority to the angels — drawing on the worship-line (the LXX here reads υἱοὶ θεοῦ for the worship clause and ἄγγελοι θεοῦ for the strengthen clause; the Odes/Hebrews tradition reads ἄγγελοι in the worship line); and (2) Rom 15:10, εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ ('Rejoice, O Gentiles, with his people'), proving that the nations were always meant to join Israel in worship — the capstone of Paul's Gentile-inclusion catena (Rom 15:9–12). The ground is the avenging of the blood of God's sons and the cleansing (ἐκκαθαριεῖ) of the land/people — atonement and vindication together.

εὐφράνθητε

rejoice

Aor Pass Impv 2 Pl · εὐφραίνω

main verb (summons to the heavens to rejoice)

→ ingressive aorist imperative (the call to break into joy)

εὐφραίνω (aor. pass. impv. εὐφράνθητε): 'gladden / make merry'; passive 'rejoice / be glad'; renders וְשִׂיחָה ('shout for joy'); opens the fourfold summons; the same imperative is cited at Rom 15:10 in the nations-clause.

οὐρανοί

O heavens

Vocative

vocative (the heavens summoned to rejoice)

→ direct address

οὐρανός (voc. pl. οὐρανοί): 'heaven'; the heavens summoned to joy — echoing the οὐρανέ of v. 1 (now in gladness, not lawsuit); the cosmic witnesses rejoice at the vindication.

ἅμα

together

adverb (with αὐτῷ: 'together with him')

→ clausal contribution

ἅμα: 'together / at the same time'; with the dative αὐτῷ, 'together with him' — the heavens rejoice in concert with God.

αὐτῷ

him

Dative

dative (with ἅμα: 'together with him')

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; God, with whom the heavens rejoice.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνησάτωσαν

let them worship

Aor Act Impv 3 Pl · προσκυνέω

main verb (the sons of God summoned to worship)

→ ingressive aorist imperative (the call to render worship)

προσκυνέω (aor. impv. προσκυνησάτωσαν): 'worship / bow down / do obeisance'; THE LINE cited at Heb 1:6 (καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, 'let all God's angels worship him'), proving the Son's superiority to the angels; the heavenly beings render worship to him.

αὐτῷ

him

Dative

dative object of προσκυνησάτωσαν (the one worshiped)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; the object of worship; in Heb 1:6 referred to the Son at his entrance into the world.

πάντες

all

Nominative

attributive adjective (with υἱοὶ θεοῦ)

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; 'all the sons of God' — the totality of the heavenly host summoned to worship.

υἱοὶ

sons

Nominative

subject of προσκυνησάτωσαν

→ participant prominence

υἱός (pl. υἱοί): 'son'; υἱοὶ θεοῦ ('sons of God') = the heavenly beings/angels (cf. Job 1:6; 38:7); the LXX reads 'sons of God' here, with 'angels of God' in the parallel strengthen-clause; Heb 1:6 cites the worship-line with ἄγγελοι (following the Odes/variant tradition); cf. ἀγγέλων θεοῦ in the crux of v. 8.

θεοῦ

of God

Genitive

genitive (with υἱοί: 'sons of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; the heavenly beings as God's own sons; the phrase frames the inclusio with ἀγγέλων θεοῦ (v. 8) — the angels who oversaw the nations now worship God.

εὐφράνθητε

rejoice

Aor Pass Impv 2 Pl · εὐφραίνω

main verb (the nations summoned to rejoice)

→ ingressive aorist imperative (the call to the Gentiles' joy)

εὐφραίνω (aor. pass. impv. εὐφράνθητε): 'rejoice / be glad'; THE LINE cited at Rom 15:10 (εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, 'Rejoice, O Gentiles, with his people'); Paul makes it the scriptural proof that the nations were always to share Israel's worship — the climax of his Gentile-inclusion catena.

ἔθνη

O nations

Vocative

vocative (the nations summoned to rejoice)

→ direct address

ἔθνος (voc. pl. ἔθνη): 'nation / Gentiles'; renders ἔθνη; the very nations apportioned at v. 8 and used to provoke Israel at v. 21 are now summoned to rejoice with God's people — the Gentile inclusion of Rom 15:10.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ + gen.: 'with / in company with'; 'with his people' — the nations rejoice together with Israel, not apart; the inclusion of Gentiles into the covenant joy.

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

object of μετὰ (Israel, with whom the nations rejoice)

→ relational specification

λαός (gen. λαοῦ): 'people'; renders ἔθνη ('his people'); Israel, God's covenant people; the nations are joined to them in worship — λαός recurs as the verse's final word (the land of his people).

αὐτοῦ

his

Genitive

genitive of possession (with λαοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνισχυσάτωσαν

let them strengthen themselves

Aor Act Impv 3 Pl · ἐνισχύω

main verb (the angels summoned to be strong in him)

→ ingressive aorist imperative (the call to take strength)

ἐνισχύω (aor. impv. ἐνισχυσάτωσαν): 'strengthen / grow strong / prevail'; 'let all the angels of God strengthen themselves in him' — the fourth member of the summons; the angels find their strength in God; the line that, with the worship-clause, supplies the ἄγγελοι θεοῦ of Heb 1:6.

αὐτῷ

in him

Dative

dative (with ἐνισχυσάτωσαν: 'be strong in him')

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'in him'; God as the source of the angels' strength.

πάντες

all

Nominative

attributive adjective (with ἄγγελοι θεοῦ)

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; 'all the angels of God' — the whole heavenly host; in Heb 1:6 πάντες ἄγγελοι θεοῦ ('all God's angels') worship the Son.

ἄγγελοι

angels

Nominative

subject of ἐνισχυσάτωσαν

→ participant prominence

ἄγγελος (pl. ἄγγελοι): 'angel / messenger'; ἄγγελοι θεοῦ ('angels of God') — the heavenly host; the phrase echoes the crux of v. 8 (ἀγγέλων θεοῦ); Heb 1:6 takes πάντες ἄγγελοι θεοῦ as the subject of the worship rendered to the Son.

θεοῦ

of God

Genitive

genitive (with ἄγγελοι: 'angels of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; the angels as God's own; the inclusio of 'sons of God' / 'angels of God' frames the summons of the heavenly host.

ὅτι

for

causal conjunction (ground of the rejoicing)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders ἵ; grounds the universal joy in God's avenging of his sons' blood and the cleansing of his land.

τὸ

the

Nominative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Nominative

subject of ἐκδικᾶται

→ participant prominence

αἷμα: 'blood'; renders ΒΛ ('blood'); 'the blood of his sons' — the shed blood of God's people, which he avenges; the blood-theme (vv. 14, 42) culminates in vindication.

τῶν

the

Genitive

article (with νιῶν)

→ noun-phrase marking

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

νιῶν

sons

Genitive

genitive (with αἷμα: 'blood of his sons')

→ relational specification

νιός (gen. pl. νιῶν): 'son'; God's people as his sons (cf. v. 19), whose shed blood he now avenges; the avenging of righteous blood (cf. Rev 6:10; 19:2).

αὐτοῦ

his

Genitive

genitive of possession (with νιῶν)

→ relational specification

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

ἐκδικᾶται

is avenged

Pres Mid/Pass Indic 3 Sg · ἐκδικέω

main verb (the blood is avenged)

→ futuristic/gnomic present (the certain avenging)

ἐκδικέω (pres. ἐκδικᾶται): 'avenge / vindicate / punish'; renders נִקְּם ('he avenges'); the blood is avenged; cognate with ἐκδίκησις (v. 35) and the avenging of the saints' blood in Revelation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκδικήσει

he will take vengeance

Fut Act Indic 3 Sg · ἐκδικέω

main verb (God's act of vengeance)

→ predictive future (the certain vengeance)

ἐκδικέω (fut. ἐκδικήσει): 'avenge / vindicate'; the active future — God himself will execute the vengeance; the verb of divine vindication (cf. Luke 18:7–8; Rom 12:19, the ἐκδίκησις that belongs to God).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνταποδώσει

he will render

Fut Act Indic 3 Sg · ἀνταποδίδωμι

main verb (rendering vengeance to the enemies)

→ predictive future (the certain recompense)

ἀνταποδίδωμι (fut. ἀνταποδώσει): 'repay / render'; the recompense-verb (cf. vv. 35, 41) now in the third person — God renders δίκη to the enemies; the divine repayment that closes the Song.

δίκη

vengeance

Accusative

direct object of ἀνταποδώσει

→ object specification

δίκη (acc. δίκην): 'justice / vengeance / penalty'; the just recompense rendered to the foes (cf. v. 41).

τοῖς

the

Dative

article (with ἐχθροῖς)

→ noun-phrase marking

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

ἐχθροῖς

enemies

Dative

indirect object of ἀνταποδώσει

→ sphere or reference

ἐχθρός (dat. pl. ἐχθροῖς): 'enemy'; the foes who receive the vengeance — the final reckoning with the enemies of God and his people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the (ones)

Dative

article (with the participle μισοῦσιν)

→ noun-phrase marking

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

μισοῦσιν

those who hate

Pres Act Ptcp Dat Pl Masc · μισέω

substantivized participle (indirect object: 'to those who hate')

→ progressive present participle (the habitual haters)

μισέω (pres. ptcp. μισοῦσιν): 'hate'; 'those who hate (him)' — picks up v. 41 (τοῖς μισοῦσίν με); the haters of God receive his repayment.

ἀνταποδώσει

he will repay

Fut Act Indic 3 Sg · ἀνταποδίδωμι

main verb (the repayment to the haters)

→ predictive future (the certain repayment)

ἀνταποδίδωμι (fut. ἀνταποδώσει): 'repay'; the repeated verb (as in v. 41) forms the recompense-refrain; God repays the haters — the certainty of just recompense.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκκαθαριεῖ
will cleanse / purge

Fut Act Indic 3 Sg · ἐκκαθαρίζω

main verb (the cleansing of the land)

→ predictive future (the certain cleansing)

ἐκκαθαρίζω (fut. ἐκκαθαριεῖ): 'cleansed out / purge thoroughly'; the intensive ἐκ- 'fully cleanse'; renders רָצַח ('and he will atone / cleanse'); God will purge and atone for the land of his people — vindication and expiation together; cognate of καθαρίζω, the NT cleansing-verb (cf. 1 Cor 5:7, ἐκκαθάρατε).

κύριος
LORD

Nominative

subject of ἐκκαθαριεῖ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD who cleanses the land — the divine Name at the climax of the Song's vindication.

τὴν
the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν
land

Accusative

direct object of ἐκκαθαριεῖ

→ object specification

γῆ (acc. γῆν): 'land / earth'; renders אֶרֶץ ('his land'); the land of God's people, cleansed and atoned — the bloodguilt purged, the inheritance restored; γῆ closes the Song as it was summoned in v. 1.

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 γῆν: 'land of his people')

→ relational specification

λαός (gen. λαοῦ): 'people'; the final word-pair (γῆν τοῦ λαοῦ αὐτοῦ) returns to the covenant 'his people' — the Song closes on the cleansed land of the people whom the nations now join in worship.

αὐτοῦ
his

Genitive

genitive of possession (with λαοῦ)

→ relational specification

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

44 καὶ ἔγραψεν Μωυσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ἰσραὴλ καὶ εἰσῆλθεν Μωυσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς τὰ ὦτα τοῦ λαοῦ αὐτὸς καὶ Ἰησοῦς ὁ τοῦ Ναυη

And Moses wrote this song on that day and taught it to the sons of Israel; and Moses went in and spoke all the words of this law into the ears of the people, he and Joshua the son of Naue.

Prose epilogue: Moses writes, teaches, and recites the Song and the law

καὶ ἔγραψεν Μωυσῆς τὴν ᾠδὴν

The narrative resumes in prose. Moses writes the Song (τὴν ᾠδὴν ταύτην) and teaches it to Israel, fulfilling the commission of 31:19, 22. He recites 'all the words of this law into the ears of the people' (the idiom εἰς τὰ ὦτα, cf. Exod 11:2), accompanied by Joshua son of Naue (Nun), his successor. The pairing of Moses and Joshua marks the transition of leadership at the threshold of the land.

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 (the act of writing)

γράφω (aor. ἔγραψεν): 'write'; renders בִּתְּחִלָּה; Moses writes down the Song, fulfilling the command of 31:19 — the written witness against Israel.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of מֹשֶׁה; declined as a first/third-declension noun in the LXX; the author and teacher of the Song.

τὴν

the

Accusative

article (with ᾠδὴν)

→ noun-phrase marking

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

ὥδήν

song / ode

Accusative

direct object of ἔγραψεν

→ object specification

ὥδή (acc. ὥδήν): 'song / ode'; renders ἠΨ ('song'); the technical name of the poem of vv. 1–43; the same word in 'a new song' (Rev 5:9) and the spiritual songs of Eph 5:19; the Song of Moses is sung again at Rev 15:3.

ταύτην

this

Accusative

demonstrative adjective (with ὥδήν)

→ participant reference

οὗτος (acc. fem. ταύτην): 'this'; points to the Song just completed.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκεῖνος (dat. fem. ἐκείνη): 'that'; 'on that day' — the day of the Song's delivery.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

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

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; the day of writing and teaching the Song — also the day of the divine command to ascend Nebo (v. 48).

καὶ

and

narrative 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 (the act of teaching)

διδάσκω (aor. ἐδίδαξεν): 'teach'; renders מִתְּנִיחַ; Moses teaches the Song to Israel (cf. 31:22) so that it may be a witness in their mouths.

αὐτήν

it

Accusative

direct object of ἐδίδαξεν (the Song)

→ participant reference

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

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 (second object of ἐδίδαξεν: 'taught the sons of Israel')

→ object specification

υἱός (acc. pl. υἱούς): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the nation; the recipients of Moses' teaching.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant nation taught the Song.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Moses comes in to recite)

→ constative aorist (the act of entering)

εἰσέρχομαι (aor. εἰσῆλθεν): 'enter / come in / go in'; renders נָכַח ('and he came'); Moses comes before the people to recite the words of the law.

Μωσῆς
Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

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 law)

→ constative aorist (the act of speaking)

λαλέω (aor. ἐλάλησεν): 'speak'; renders נִדְּבַר; Moses recites all the words of the law to the people — the public proclamation of the covenant.

πάντας
all

Accusative

attributive adjective (with λόγους)

→ object specification

πᾶς (acc. pl. πάντας): 'all'; 'all the words' — the complete law, nothing omitted.

τούς
the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους
words

Accusative

direct object of ἐλάλησεν

→ object specification

λόγος (acc. pl. λόγους): 'word / saying'; renders נִדְּבַר ('words of'); the words of the law (the Torah / Deuteronomy itself); λόγος recurs in vv. 46–47 as the life-giving word.

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 (with λόγους: 'words of the law')

→ relational specification

νόμος (gen. νόμου): 'law'; renders תּוֹרָה ('Torah / law / instruction'); the covenant law of Deuteronomy; νόμος is the central term of Pauline theology (Rom 2–7).

τούτου
this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος (gen. τούτου): 'this'; 'this law' — the Deuteronomic covenant just delivered.

εἰς
into

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

→ spatial or relational framing

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

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

object of εἰς (idiom: 'into the ears of the people')

→ object specification

οὖς (pl. ὦτα): 'ear'; the idiom λαλέω εἰς τὰ ὦτα ('speak into the ears') is a Hebraism for direct, public address (cf. Exod 11:2 LXX); the people hear the law firsthand.

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 ὦτα: 'ears of the people')

→ relational specification

λαός (gen. λαοῦ): 'people'; the covenant nation receiving the recited law.

αὐτός

he himself

Nominative

intensive pronoun (in apposition to Μωυσῆς)

→ participant reference

αὐτός: 'he himself'; emphasizes that Moses personally recited the law, joined by Joshua.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

nominative (joined with Moses as co-speaker)

→ participant prominence

Ἰησοῦς: the LXX form of יְהוֹשֻׁעַ ('Joshua'), the same name later borne by Jesus; declined as a second-declension noun; Joshua son of Nun, Moses' successor (cf. Deut 31:7–8); his presence marks the leadership transition.

ὁ

the (son)

Nominative

article (with τοῦ Ναυη: 'the [son] of Naue')

→ noun-phrase marking

ὁ τοῦ Ναυη: the article with the genitive is the Greek idiom for filiation, 'the [son] of Naue'; the noun υἱός is understood.

τοῦ

of

Genitive

article (with Ναυη, genitive of filiation)

→ noun-phrase marking

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

Ναυη

Naue / Nun

genitive of relationship (indeclinable: 'son of Naue')

→ participant identification

Ναυη: the LXX transliteration of נֵן (Nun), Joshua's father; indeclinable; the LXX consistently renders 'Joshua son of Nun' as Ἰησοῦς ὁ τοῦ Ναυη.

45 καὶ συνετέλεσεν Μωσῆς λαλῶν παντὶ Ἰσραηλ

And Moses finished speaking to all Israel.

Closure of the recitation: Moses finishes speaking καὶ συνετέλεσεν Μωσῆς

A brief closural notice: Moses completes the speaking of the law to all Israel. The participle λαλῶν ('speaking') with συνετέλεσεν ('finished') is the regular Greek idiom for completing an action ('finished speaking'). The verse rounds off the recitation and prepares for the final exhortation (v. 46).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνετέλεσεν

finished

Aor Act Indic 3 Sg · συνετέλω

main verb (Moses completes the speaking)

→ constative aorist (the act of finishing)

συντελέω (aor. συνετέλεσεν): 'complete / finish / bring to an end'; renders לָבֵן ('and he finished'); the same verb meant 'spend completely' of God's arrows (v. 23); here Moses completes the recitation of the law.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

λαλῶν

speaking

Pres Act Ptcp Nom Sg Masc · λαλέω

supplementary participle (with συνετέλεσεν: 'finished speaking')

→ progressive present participle (the ongoing speaking now completed)

λαλέω (pres. ptcp. λαλῶν): 'speak'; the supplementary participle completes συνετέλω in the idiom 'finished speaking' (cf. Matt 7:28, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους).

παντὶ

all

Dative

attributive adjective (with Ἰσραηλ: 'to all Israel')

→ sphere or reference

πᾶς (dat. παντὶ): 'all / whole'; 'to all Israel' – the entire assembled nation as the audience.

Ἰσραηλ

Israel

dative of indirect object (indeclinable: 'to Israel')

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable, here functioning as dative; the whole nation addressed.

46 καὶ εἶπεν πρὸς αὐτοὺς προσέχετε τῇ καρδίᾳ ἐπὶ πάντας τοὺς λόγους τούτους οὓς ἐγὼ διαμαρτύρομαι ὑμῖν σήμερον ἃ ἐντελεῖσθε τοῖς υἱοῖς ὑμῶν φυλάσσειν καὶ ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου

And he said to them, 'Set your heart on all these words which I testify to you today, which you shall command your sons to keep and to do — all the words of this law.'

Final exhortation: take the law to heart and pass it on καὶ εἶπεν πρὸς αὐτοὺς προσέχετε

Moses' parting charge. προσέχετε τῇ καρδίᾳ ('set your heart') echoes the opening πρόσσεχε of v. 1 — now the people are to give heed as heaven and earth were summoned to. The exhortation has a transgenerational thrust (ἐντελεῖσθε τοῖς υἱοῖς ὑμῶν, 'command your sons'); the law must be kept and handed down (cf. v. 7; Deut 6:7). διαμαρτύρομαι ('I testify / solemnly charge') marks the words as a witness, the very function assigned to the Song.

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 (introducing the exhortation)

→ constative aorist (the speech-act of charging)

λέγω (aor. εἶπεν): 'say'; introduces Moses' final exhortation to the people.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς
them

Accusative

object of πρὸς (the addressees)

→ participant reference

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

προσέχετε

set / give heed

Pres Act Impv 2 Pl · προσέχω

main verb (the central imperative)

→ durative present imperative (sustained attention)

προσέχω (pres. impv. προσέχετε): 'attend / give heed / set (the heart)'; renders יוֹשֶׁבֶת־לִבְךָ ('set your heart'); deliberately echoes πρόσεχε of v. 1 — the people must now heed as the cosmos was summoned to heed.

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Dative

dative (with προσέχετε: 'give heed with the heart')

→ sphere or reference

καρδία (dat. καρδίᾳ): 'heart / inner self'; renders בֶּחֳמַי ('heart'); the heart as the seat of will and devotion; 'set your heart' demands wholehearted attention, not mere hearing (cf. Deut 6:5).

ἐπὶ

on

preposition + accusative (the object of attention)

→ spatial or relational framing

ἐπί + acc.: 'on / upon'; marks the object on which the heart is set — all the words of the law.

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

πᾶς (acc. pl. πάντας): 'all'; 'all these words' — the entire law, to be heeded in full.

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

object of ἐπί (the words to be heeded)

→ object specification

λόγος (acc. pl. λόγους): 'word'; the words of the law that the people must take to heart and transmit.

τούτους

these

Accusative

demonstrative adjective (with λόγους)

→ object specification

οὗτος (acc. pl. τούτους): 'these'; the words just recited.

οὓς

which

Accusative

relative pronoun (object of διαμαρτύρομαι)

→ participant reference

ὃς (acc. pl. οὓς): relative 'which'; introduces the clause defining the words as Moses' solemn testimony.

ἐγὼ

I

Nominative

subject (emphatic, with διαμαρτύρομαι)

→ participant reference

ἐγώ: the emphatic 'I' — Moses himself testifies; lends solemn personal authority to the charge.

διαμαρτύρομαι

I testify / solemnly charge

Pres Mid Indic 1 Sg · διαμαρτύρομαι

main verb of relative clause (Moses' testimony)

→ progressive present (the present act of solemn witness)

διαμαρτύρομαι (pres. διαμαρτύρομαι): 'testify solemnly / charge / call to witness'; renders טִגַּמְ ('testify against'); the intensive δια- marks the gravity — Moses solemnly attests these words as a witness (cf. the Song as witness, 31:19); the verb is frequent in Acts and the Pastorals (e.g. 1 Tim 5:21; 2 Tim 4:1).

ὕμῖν

to you

Dative

indirect object of διαμαρτύρομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders **דְּיִדְּ** ('today'); the Deuteronomic 'today' that makes the covenant present and binding on each generation (cf. Deut 5:3; Heb 3:13, 'as long as it is called Today').

ἃ

which things

Accusative

relative pronoun (object of ἐντελεῖσθε)

→ participant reference

ἃ (acc. pl. n. ἃ): relative 'which things'; introduces the transgenerational command.

ἐντελεῖσθε

you shall command

Fut Mid Indic 2 Pl · ἐντέλλομαι

main verb of relative clause (the charge to the sons)

→ predictive/imperative future (the duty to command)

ἐντέλλομαι (fut. ἐντελεῖσθε): 'command / charge / enjoin'; renders **דְּלִצְּ** ('you shall command them'); the law is to be commanded to the sons — the transmission across generations (cf. v. 7; Deut 6:7).

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object of ἐντελεῖσθε

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; the next generation, to whom the law is to be commanded — the chain of covenant transmission.

ὑμῶν

your

Genitive

genitive of possession (with υἱοῖς)

→ relational specification

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

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

infinitive of purpose/content (with ἐντελεῖσθε: 'command to keep')

→ present infinitive (ongoing observance)

φυλάσσω (pres. inf. φυλάσσειν): 'guard / keep / observe'; renders **רָחַשׁ** ('to keep'); the keeping of the law is the content of the command; paired with ποιεῖν ('to do').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive (parallel to φυλάσσειν: 'to keep and to do')

→ present infinitive (ongoing performance)

ποιέω (pres. inf. ποιεῖν): 'do / perform'; renders **תַּשְׁכֵּל** ('to do'); the law is not only to be kept but enacted — the doing of the word (cf. Jas 1:22).

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

πᾶς (acc. pl. πάντας): 'all'; the whole law is to be kept and done — nothing exempted.

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

object of φυλάσσειν / ποιεῖν

→ object specification

λόγος (acc. pl. λόγους): 'word'; the words of the law to be kept and done.

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 (with λόγους: 'words of the law')

→ relational specification

νόμος (gen. νόμου): 'law'; the Deuteronomic covenant law.

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος (gen. τούτου): 'this'; 'this law' — the covenant just delivered.

47 ὅτι οὐχὶ λόγος κενὸς οὗτος ὑμῖν ὅτι αὕτη ἡ ζωὴ ὑμῶν καὶ ἔνεκεν τοῦ λόγου τούτου μακροημερεύσετε ἐπὶ τῆς γῆς εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομήσαι αὐτήν

For this is no empty word for you, for it is your life; and on account of this word you shall live long upon the land into which you are crossing the Jordan, there to inherit it.

Ground of the exhortation: the law is life ὅτι οὐχὶ λόγος κενὸς οὗτος

The motive clause: the law is no empty word (οὐχὶ λόγος κενός) but the people's very life (αὕτη ἡ ζωὴ ὑμῶν). Obedience brings length of days in the land they are about to inherit across the Jordan — the standard Deuteronomic life-and-land formula (cf. Deut 30:19–20). The word that is 'their life' (cf. Matt 4:4, 'not by bread alone ... but by every word') is the ground of all the foregoing exhortation.

ὅτι

for

causal conjunction (grounding the exhortation)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יְכִי; grounds the charge to keep the law — because it is no empty thing but life itself.

οὐχὶ

not

emphatic negative (with λόγος κενός)

→ clausal contribution

οὐχί: emphatic 'not'; 'no empty word' — the strong denial that the law is trivial or void of effect.

λόγος

word

Nominative

predicate nominative ('an empty word')

→ participant prominence

λόγος: 'word'; renders דְּבָרָא ('word / thing'); the law as the word — here declared to be effective and life-giving, not empty.

κενός

empty / vain

Nominative

attributive adjective (with λόγος: 'empty word')

→ participant prominence

κενός: 'empty / vain / without content or effect'; renders קֵלִי ('empty'); the law is not κενός — not void of power; the word κενός appears in Paul of vain faith/labor (1 Cor 15:14, 58).

οὗτος

this

Nominative

demonstrative subject ('this [word]')

→ participant reference

οὗτος: 'this'; refers to the word of the law — 'this is no empty word.'

ὐμῖν

for you

Dative

dative of reference ('for you')

→ participant reference or interest

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

ὅτι

for

causal conjunction (further ground)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the positive ground — it is your life.

αὕτη

this

Nominative

demonstrative subject ('this [word] is your life')

→ participant reference

οὗτος (nom. fem. αὕτη): 'this'; the feminine agrees with ζωή — 'this is your life.'

ἡ

the

Nominative

article (with ζωή)

→ noun-phrase marking

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

ζωή

life

Nominative

predicate nominative ('your life')

→ participant prominence

ζωή: 'life'; renders ἡ ζωή ('life'); the law is the people's life — obedience is life, disobedience death (cf. Deut 30:15–20); ζωή is the great Johannine and Pauline term for life in God.

ὁμῶν

your

Genitive

genitive of possession (with ζωή)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕνεκεν

on account of

preposition + genitive (cause)

→ spatial or relational framing

ἕνεκεν: 'on account of / for the sake of'; with the genitive τοῦ λόγου, 'because of this word'; obedience to the word is the cause of long life in the land.

τοῦ

the

Genitive

article (with λόγου)

→ noun-phrase marking

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

λόγου

word

Genitive

object of ἕνεκεν (the word that gives life)

→ relational specification

λόγος (gen. λόγου): 'word'; the word of the law, obedience to which prolongs life in the land.

τούτου

this

Genitive

demonstrative adjective (with λόγου)

→ relational specification

οὗτος (gen. τούτου): 'this'; 'this word' — the law just commanded.

μακροημερεύσετε

you shall live long

Fut Act Indic 2 Pl · μακροημερεύω

main verb (the promise of long life)

→ predictive future (the conditional promise of longevity)

μακροημερεύω (fut. μακροημερεύσετε): 'live long / prolong one's days'; from μακρός + ήμερα; renders יִמְיֹכּוּ תִּאֲרִיכּוּ ('you shall prolong days'); the Deuteronomic promise of longevity in the land for obedience (cf. Deut 5:33; Eph 6:3, the first commandment with a promise).

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

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

object of ἐπὶ (the land of long life)

→ relational specification

γῆ (gen. γῆς): 'land'; renders אֶרֶץ ('land / ground'); the promised land where obedience brings longevity; γῆ recurs throughout the Song as both witness (v. 1) and inheritance (v. 43).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of διαβαίνετε / antecedent γῆς)

→ participant reference

ὅς (acc. fem. ἣν): relative 'which'; refers to the land they are crossing the Jordan to enter.

ὕμεῖς

you

Nominative

subject (emphatic, with διαβαίνετε)

→ participant reference

οὐ (nom. pl. ὕμεῖς): 'you'; the emphatic subject — 'you yourselves are crossing'; the generation poised at the Jordan.

διαβαίνετε

are crossing

Pres Act Indic 2 Pl · διαβαίνω

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

→ futuristic present (the imminent crossing)

διαβαίνω (pres. διαβαίνετε): 'cross over / pass through'; renders עָבַרְתִּים ('crossing'); the present pictures the imminent crossing of the Jordan into the land — the threshold moment of Deuteronomy.

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 (the river crossed)

→ object specification

Ἰορδάνης (acc. Ἰορδάνην): the Jordan river, rendering יַרְדֵּן; declined as a first-declension noun in the LXX; the boundary of the promised land; crossed by Joshua (Josh 3) and the site of Jesus' baptism (Matt 3:13).

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders הַשָּׁם ('there / thither'); in the land beyond the Jordan, where they will take their inheritance.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (the goal of crossing)

→ aorist infinitive (the act of taking possession)

κληρονομέω (aor. inf. κληρονομήσαι): 'inherit / take possession of'; renders הִתְחַלֵּץ ('to possess it'); the purpose of crossing — to inherit the land; cognate with κληρονομία (v. 9), Israel as God's inheritance; the inheritance-theme is central to NT soteriology (Gal 3:29; Rom 4:13).

αὐτήν

it

Accusative

direct object of κληρονομήσαι (the land)

→ participant reference

αὐτός (acc. fem. αὐτήν): 'it'; refers to γῆ ('the land') — the inheritance to be possessed.

48 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἡμέρᾳ ταύτῃ λέγων

And the LORD spoke to Moses on that same day, saying,

New divine speech: the command concerning Moses' death

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν

The standard LXX speech-introduction (ἐλάλησεν κύριος πρὸς Μωυσῆν ... λέγων) opens the final unit (vv. 48–52): the divine command that Moses ascend Nebo and die. 'On that same day' (ἐν τῇ ἡμέρᾳ ταύτῃ) ties the command directly to the day of the Song's delivery (v. 44). The participle λέγων is the Hebraizing redundant 'saying' (יֹאמַר) introducing direct speech.

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 (introducing divine speech)

→ constative aorist (the speech-act)

λαλέω (aor. ἐλάλησεν): 'speak'; renders רַבִּי; the formula ἐλάλησεν κύριος πρὸς Μωσῆν is the standard LXX introduction to YHWH-speech (cf. Exod 6:1; Lev 1:1).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker of the command.

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

object of πρὸς (recipient of speech)

→ object specification

Μωσῆς (acc. Μωσῆν): transliteration of מֹשֶׁה; the recipient of the divine command concerning his death.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

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

→ sphere or reference

ἡμέρα (dat. ἡμέρᾳ): 'day'; 'on that same day' — the day of the Song (v. 44); the command to die comes on the very day of Moses' final teaching.

ταύτη

this / that same

Dative

demonstrative adjective (with ἡμέρα)

→ participant reference or interest

οὗτος (dat. fem. ταύτη): 'this / that same'; ties the command to the day just narrated.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ progressive present participle (Hebraizing 'saying')

λέγω (pres. ptcp. λέγων): 'saying'; the redundant participle renders the Hebrew רַבִּי ('saying'), the standard LXX marker introducing the content of direct speech.

49 ἀνάβηθι εἰς τὸ ὄρος τὸ Αβαριν τοῦτο ὄρος Ναβαυ ὃ ἐστὶν ἐν γῇ Μωαβ κατὰ πρόσωπον Ιεριχω καὶ ἰδὲ τὴν γῆν Χανααν ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ εἰς κατάσχεσιν

Go up into this Mount Abarim, Mount Nebo, which is in the land of Moab opposite Jericho, and see the land of Canaan, which I am giving to the sons of Israel for a possession.

The command to ascend Nebo and view the land ἀνάβηθι εἰς τὸ ὄρος

The divine command: ascend Mount Abarim / Nebo, in Moab opposite Jericho, and look upon the land of Canaan. The double naming (Abarim / Nebo) and the precise geography locate the scene of Moses' death. The poignancy is acute: Moses may see (ιδέ) but not enter the land he is giving (δίδωμι) to Israel — the present tense underscoring that the gift is even now being made, though to others.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (the command to ascend)

→ ingressive aorist imperative (the command to make the ascent)

ἀναβαίνω (aor. impv. ἀνάβηθι): 'go up / ascend'; renders הָלַךְ ('go up'); the command to climb the mountain of his death; echoes ἀνεβίβασεν (v. 13, God brought Israel up to the heights) — Moses ascends to die.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with ὄρος)

→ noun-phrase marking

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

ὄρος

mountain

Accusative

object of εἰς (the mountain to ascend)

→ object specification

ὄρος: 'mountain'; renders הָר (['mountain']); the mountain of Moses' death; ὄρος recurs three times in vv. 49–50.

τὸ

the

Accusative

article (with Ἀβάριν)

→ noun-phrase marking

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

Ἀβάριν

Abarim

appositive (indeclinable place name: the mountain range)

→ participant identification

Ἀβάριν: transliteration of עֲבָרִים (Abarim); indeclinable; the mountain range in Moab of which Nebo is a peak (cf. Num 27:12; Deut 34:1).

τοῦτο

this

Accusative

demonstrative adjective (with ὄρος)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; 'this Mount Abarim' — the specific mountain pointed out.

ὄρος

mountain

Accusative

appositive (with Ναβᾶν: 'Mount Nebo')

→ object specification

ὄρος: 'mountain'; the second naming — 'Mount Nebo,' the specific peak of the Abarim range.

Ναβᾶν

Nebo

appositive (indeclinable place name: the peak)

→ participant identification

Ναβᾶν: transliteration of נֶבֹּ (Nebo); indeclinable; the peak from which Moses viewed the land and died (Deut 34:1–5).

ὃ

which

Nominative

relative pronoun (subject of ἔστιν, antecedent ὄρος)

→ participant reference

ὃς (nom. n. ὃ): relative 'which'; introduces the locating clause for the mountain.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locating the mountain)

→ gnomic present (the mountain's location)

εἰμί (pres. ἔστιν): 'be'; locates the mountain in Moab opposite Jericho.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place (with ἐν: 'in the land of Moab')

→ sphere or reference

γῆ (dat. γῆ): 'land'; the land of Moab, east of the Jordan, where the mountain stands.

Μωαβ

Moab

genitive of relationship (indeclinable: 'land of Moab')

→ participant identification

Μωαβ: transliteration of מוֹאָב (Moab); indeclinable; the trans-Jordanian land where Israel encamped and Moses died.

κατὰ

opposite / before

preposition + accusative (position: 'over against')

→ spatial or relational framing

κατὰ + acc.: 'down toward / opposite / facing'; κατὰ πρόσωπον ('opposite / over against') is a Hebraism (עַל-פְּנֵי) for 'facing.'

πρόσωπον

face / before

Accusative

object of κατὰ (idiom: 'opposite the face of')

→ object specification

πρόσωπον: 'face / front'; in κατὰ πρόσωπον, 'opposite / facing'; renders עַל-פְּנֵי ('over against the face of').

Ιεριχώ

Jericho

genitive of relationship (indeclinable: 'opposite Jericho')

→ participant identification

Ιεριχώ: transliteration of יִרְיָח (Jericho); indeclinable; the city across the Jordan, opposite Nebo; the first city Israel would take (Josh 6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδε

see

Aor Act Impv 2 Sg · ὁράω

main verb (the command to view the land)

→ ingressive aorist imperative (the command to look)

ὁράω (aor. impv. ἰδε): 'see / look'; renders ἵκῃ ('see'); Moses is permitted to see the land but not enter — the poignant command (cf. Deut 34:4).

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of ἰδέ

→ object specification

γῆ (acc. γῆν): 'land'; the land of Canaan, which Moses may see from afar.

Χανααν

Canaan

genitive of relationship (indeclinable: 'land of Canaan')

→ participant identification

Χανααν: transliteration of כְּנָעַן (Canaan); indeclinable; the promised land west of the Jordan.

ἣν

which

Accusative

relative pronoun (object of δίδωμι, antecedent γῆν)

→ participant reference

ὃς (acc. fem. ἣν): relative 'which'; introduces the clause on the gift of the land.

ἐγώ

I

Nominative

subject (emphatic, with δίδωμι)

→ participant reference

ἐγώ: the emphatic 'I' — God himself gives the land; the gift is the LORD's sovereign act.

δίδωμι

I am giving

Pres Act Indic 1 Sg · δίδωμι

main verb of relative clause (the gift of the land)

→ progressive present (the gift even now being made)

δίδωμι (pres. δίδωμι): 'give'; renders יתן ('giving'); the present tense marks the land as even now being given — though Moses sees it given to others, not entering himself.

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object of δίδωμι

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel'), the recipients of the land — but not Moses.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant nation that will possess the land.

εἰς

for

preposition + accusative (purpose/result)

→ spatial or relational framing

εἰς + acc.: 'for / as'; 'for a possession' — the purpose of the gift.

κατάσχεσιν

possession

Accusative

object of εἰς (the land as possession)

→ object specification

κατάσχεσις (acc. κατάσχεσιν): 'possession / holding'; from κατέχω ('hold fast'); renders קְנִיָּה ('possession'); the land as Israel's permanent holding (cf. Acts 7:5, the same word of the patriarchal promise).

50 καὶ τελεύτα ἐν τῷ ὄρει εἰς ὃ ἀναβαίνεις ἐκεῖ καὶ προστέθητι πρὸς τὸν λαόν σου ὃν τρόπον ἀπέθανεν Ααρων ὁ ἀδελφός σου ἐν Ὄρ τῷ ὄρει καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ

And die on the mountain to which you are going up, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people;

The command to die and be gathered, after the pattern of Aaron

καὶ τελεύτα ἐν τῷ ὄρει

The stark double command: die (τελεύτα) and be gathered to your people (προστέθητι πρὸς τὸν λαόν σου). The 'gathering to one's people' is the OT idiom for death as reunion with the ancestors. The pattern is explicitly Aaron's, who died on Mount Hor (Num 20:25–28) — the parallel ὃν τρόπον ... καὶ ('just as ... so') binds the two brothers' deaths, both excluded from the land for the same offense (v. 51).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τελεύτα

die

Pres Act Impv 2 Sg · τελευτάω

main verb (the command to die)

→ durative present imperative (the command to meet death)

τελευτάω (pres. impv. τελεύτα): 'die / come to an end'; renders Πῃ ('and die'); the same gentle verb used of the firstborn's death (Exod 11:5); Moses is commanded to die on the mountain — death as the completion of his life.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

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

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; Mount Nebo, the place of death.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

ὃ

which

Accusative

relative pronoun (object of ἀναβαίνεις, antecedent ὄρει)

→ participant reference

ὃς (acc. n. ὃ): relative 'which'; refers to the mountain Moses is ascending.

ἀναβαίνεις

you are going up

Pres Act Indic 2 Sg · ἀναβαίνω

verb of relative clause (the ascent in progress)

→ progressive present (the ascent now underway)

ἀναβαίνω (pres. ἀναβαίνεις): 'go up / ascend'; picks up ἀνάβηθι (v. 49); the present marks the ascent as now in progress — Moses is climbing to his death.

ἐκεῖ

there

adverb of place (resumptive)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb (εἰς ὃ ... ἐκεῖ) is a Hebraism for the relative — 'to which you go up, there!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προστέθῃτι

be gathered

Aor Pass Impv 2 Sg · προστίθῃμι

main verb (the command to be gathered to the people)

→ ingressive aorist imperative (the command to join the ancestors)

προστίθῃμι (aor. pass. impv. προστέθῃτι): 'add / put to / gather'; passive 'be added / gathered'; renders יִתְּצֶה ('and be gathered'); 'be gathered to your people' is the idiom for death as reunion with the ancestors (cf. Gen 25:8; 49:33).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

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

object of πρὸς (the gathered ancestors)

→ object specification

λαός (acc. λαόν): 'people'; 'your people' — the dead ancestors to whom Moses is gathered; the idiom of death as homecoming to the kin.

σου

your

Genitive

genitive of possession (with λαόν)

→ relational specification

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

ὃν

which

Accusative

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

→ participant reference

ὃς (acc. masc. ὃν): relative; ὃν τρόπον ('in the manner that / just as') is a fixed adverbial accusative of comparison.

τρόπον

manner / way

Accusative

adverbial accusative (ὃν τρόπον: 'just as')

→ object specification

τρόπος (acc. τρόπον): 'manner / way'; ὃν τρόπον ('in the way that / just as') renders ὡς ('as'); introduces the comparison with Aaron's death.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of comparison clause (Aaron's death)

→ constative aorist (Aaron's completed death)

ἀποθνήσκω (aor. ἀπέθανεν): 'die'; renders מָת ('died'); Aaron's death on Mount Hor (Num 20:28) is the pattern for Moses' — both brothers die outside the land.

Ααρων

Aaron

subject (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן (Aaron); indeclinable; Moses' brother, the high priest, whose death on Mount Hor parallels Moses' on Nebo.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

nominative in apposition (to Ααρων)

→ participant prominence

ἀδελφός: 'brother'; renders אֱדֹמְךָ ('your brother'); Aaron, Moses' elder brother; the fraternal bond underscores the shared fate.

σου

your

Genitive

genitive of possession (with ἀδελφός)

→ relational specification

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

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

Ὠρ

Hor

appositive (indeclinable place name: 'on Mount Hor')

→ participant identification

Ωρ: transliteration of הֹר (Hor); indeclinable; the mountain where Aaron died (Num 20:22–28).

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (with ἐν: 'on Mount Hor')

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; Mount Hor, the place of Aaron's death — the third ὄρος of the passage, binding Moses' and Aaron's mountain-deaths.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσετέθη

was gathered

Aor Pass Indic 3 Sg · προστίθῃμι

main verb (Aaron's gathering to his people)

→ constative aorist (the completed gathering)

προστίθῃμι (aor. pass. προσετέθη): 'be added / gathered'; the same verb as προστέθητι above — Aaron 'was gathered to his people'; the parallel seals the comparison of the two deaths.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

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

object of πρὸς (Aaron's ancestors)

→ object specification

λαός (acc. λαόν): 'people'; Aaron's people, to whom he was gathered in death.

αὐτοῦ

his

Genitive

genitive of possession (with λαόν)

→ relational specification

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

51 διότι ἠπειθήσατε τῷ ῥήματί μου ἐν τοῖς υἱοῖς Ἰσραὴλ ἐπὶ τοῦ ὕδατος ἀντιλογίας Καδης ἐν τῇ ἐρήμῳ Σιν
διότι οὐχ ἡγιάσατέ με ἐν τοῖς υἱοῖς Ἰσραὴλ

because you disobeyed my word among the sons of Israel at the water of Strife at Kadesh in the wilderness of Zin, because you did not sanctify me among the sons of Israel.

The reason for Moses' exclusion: the offense at Meribah

διότι ἠπειθήσατε τῷ ῥήματί μου

The double διότι ('because ... because') gives the reason Moses must die outside the land: the offense at the waters of Strife (Meribah) at Kadesh in the wilderness of Zin (Num 20:7–13). Moses and Aaron failed to 'sanctify' God before Israel — disobeying his word (ῥῆμα) and so dishonoring his holiness. The plural 'you disobeyed / did not sanctify' includes both brothers, accounting for the shared fate of v. 50.

διότι

because

causal conjunction (the reason for exclusion)

→ discourse linkage or contrast

διότι: 'because / for the reason that'; renders רשׁא לַע ('because'); introduces the cause of Moses' death outside the land — the offense at Meribah.

ἠπειθήσατε

you disobeyed

Aor Act Indic 2 Pl · ἀπειθέω

main verb (the offense: disobedience)

→ constative aorist (the act of disobedience)

ἀπειθέω (aor. ἠπειθήσατε): 'disobey / be unpersuaded / refuse to believe'; renders אַתָּה עָבַדְתָּ ('you broke faith'); the plural includes Moses and Aaron; ἀπειθεία ('disobedience') is a key NT term for unbelief (cf. Rom 11:30–32; Heb 3:18; 4:6).

τῷ

the

Dative

article (with ῥήματι)

→ noun-phrase marking

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

ῥήματί

word

Dative

dative object of ἠπειθήσατε (the word disobeyed)

→ sphere or reference

ῥῆμα (dat. ῥήματι): 'word / command'; renders the divine word/command at Meribah; echoes ῥήματα of vv. 1–2 — the same word that is life (v. 47) was disobeyed.

μου

my

Genitive

genitive of possession (with ῥήματι)

→ relational specification

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

ἐν

among

preposition + dative (locative: 'among')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

object of ἐν (the witnesses of the offense)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; 'among the sons of Israel' — the offense was public, before the whole nation, aggravating its gravity.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the nation before whom the offense occurred.

ἐπὶ

at

preposition + genitive (place: 'at the water')

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + genitive (place: 'at the water').

τοῦ

the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὕδατος

water

Genitive

object of ἐπὶ (the place of the offense)

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the 'water of Strife' (Meribah), where Moses struck the rock and failed to sanctify God (Num 20:7–13); the place-name follows.

ἀντιλογίας

of Strife / contradiction

Genitive

genitive (with ὕδατος: 'water of Strife')

→ relational specification

ἀντιλογία (gen. ἀντιλογίας): 'contradiction / dispute / strife'; renders מִרִּיבָה (Meribah, 'strife'); ὕδωρ ἀντιλογίας is the LXX's translation of the place-name 'waters of Meribah'; ἀντιλογία appears at Heb 12:3 (the hostility against Christ); cf. the 'rebellion of Korah' (Jude 11).

Καδης

Kadesh

genitive of relationship (indeclinable place name)

→ participant identification

Καδης: transliteration of קָדֵשׁ (Kadesh); indeclinable; the location of Meribah, in the wilderness of Zin.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐρήμω)

→ noun-phrase marking

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

ἐρήμω

wilderness

Dative

dative of place (with ἐν: 'in the wilderness')

→ sphere or reference

ἐρημος (dat. ἐρήμω): 'wilderness / desert'; renders מִדְבָּר ('wilderness of'); the wilderness of Zin, the setting of the offense; echoes the desert of God's care (v. 10).

Σιν

Zin

genitive of relationship (indeclinable: 'wilderness of Zin')

→ participant identification

Σιν: transliteration of זִין (Zin); indeclinable; the wilderness region where Kadesh and Meribah lay (Num 20:1).

διότι

because

causal conjunction (restating the reason)

→ discourse linkage or contrast

διότι: 'because'; the second διότι restates the cause more pointedly — the failure to sanctify God.

οὐχ

not

negative particle (with ἡγιάσατε)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): 'not'; the failure to sanctify — the heart of the offense.

ἡγιάσατέ

you sanctified

Aor Act Indic 2 Pl · ἁγιάζω

main verb (the failure to hallow God)

→ constative aorist (the failure of sanctification)

ἁγιάζω (aor. ἡγιάσατε): 'sanctify / hallow / treat as holy'; renders קִדְּשׁ ('you sanctified'); Moses and Aaron failed to uphold God's holiness before Israel at Meribah (Num 20:12); ἁγιάζω is the great NT verb of consecration (cf. ἁγιασθήτω τὸ ὄνομά σου, Matt 6:9).

με

me

Accusative

direct object of ἡγιάσατε

→ participant reference

ἐγώ (acc. με): 'me'; God himself — they failed to sanctify him, to honor his holiness, before the people.

ἐν

among

preposition + dative (locative: 'among')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

object of ἐν (the witnesses)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; the repeated 'among the sons of Israel' stresses the public dishonoring of God's holiness.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל ; indeclinable; the nation before whom God's holiness was not upheld.

52 ὅτι ἀπέναντι ὄψη τὴν γῆν καὶ ἐκεῖ οὐκ εἰσελεύσῃ

For you shall see the land from a distance, but there you shall not enter.

The closing sentence: seeing the land but not entering ὅτι ἀπέναντι ὄψη τὴν γῆν

The poignant final word of the chapter and of the Song's frame. Moses will see the land from afar (ἀπέναντι, 'over against / from a distance') but not enter it (οὐκ εἰσελεύσῃ). The antithesis (see // not enter) is the tragedy of Moses' end — the great mediator brings Israel to the threshold but is himself barred. The verse closes Deuteronomy 32 on the note of the leader's death outside the inheritance, fulfilled at Deut 34:1–5.

ὅτι

for

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; introduces the final sentence on Moses' fate — to see but not enter.

ἀπέναντι

from a distance / over against

adverb of place (the vantage of seeing)

→ clausal contribution

ἀπέναντι: 'opposite / over against / from afar'; renders דָּגָג ('from opposite / at a distance'); Moses sees the land facing it from across — near enough to view, not to enter.

ὅψη

you shall see

Fut Mid Indic 2 Sg · ὁράω

main verb (the seeing of the land)

→ predictive future (the permitted sight)

ὁράω (fut. mid. ὅψη): 'see'; renders הָרָא ('you shall see'); Moses is granted the sight of the land (fulfilled Deut 34:1–4) — the permitted vision that is not permitted possession.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of ὅψη

→ object specification

γῆ (acc. γῆν): 'land'; the promised land Moses may see but not enter; γῆ, the witness summoned in v. 1, is the chapter's near-final word — the land that frames both the Song and Moses' life.

καὶ

but

coordinate conjunction (adversative force here)

→ discourse linkage or contrast

καί: 'and / but'; here adversative — 'you shall see ... but you shall not enter'; the stark contrast of seeing and not entering.

ἐκεῖ

there

adverb of place (the land not entered)

→ adverbial qualification

ἐκεῖ: 'there'; renders הָמָשׁ ('thither'); the land 'there' — into which Moses may not go; echoes ἐκεῖ of v. 47 (where Israel will inherit), now denied to Moses.

οὐκ

not

negative particle (with εἰσελεύση)

→ discourse linkage or contrast

οὐ (οὐκ): 'not'; the final negation — Moses shall not enter; the closing word of judgment on the great mediator.

εἰσελεύση

you shall enter

Fut Mid Indic 2 Sg · εἰσερχομαι

main verb (the denied entry)

→ predictive future (the forbidden entrance)

εἰσερχομαι (fut. mid. εἰσελεύση): 'enter / go in'; renders נִבְרָא ('you shall come'); Moses shall not enter the land — the chapter and the Song close on the leader's exclusion; the verb of entering God's rest is taken up at Heb 3:18–19; 4:1–11 (those who did not enter because of disobedience).

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.