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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Deuteronomy, Chapter 34

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΛΔ'

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 34 is the closing chapter of the Pentateuch — the death and burial of Moses and his epitaph.

## Translation & textual notes

The Greek text of Deuteronomy 34 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 34 is the closing chapter of the Pentateuch — the death and burial of Moses and his epitaph. The chapter moves through four panels: Moses' ascent of Nebo to the top of Pisgah and the LORD's panoramic showing of the whole land 'from Gilead to Dan' down to Zoar (vv. 1–4); the death of Moses 'in the land of Moab by the word of the LORD' (διὰ ῥήματος κυρίου) and his unknown grave 'to this day' (vv. 5–6); the obituary notice of his age and undimmed vigor and Israel's thirty days of

mourning (vv. 7–8); the spirit-endowed succession of Joshua son of Nun, on whom Moses had laid his hands (vv. 9); and the unequaled-prophet epitaph (vv. 10–12). The land-survey of vv. 1–4 fulfills and seals the patriarchal land-oath (cf. Gen 12:7; 13:15; 15:18; 26:3; 28:13), here recited as ἦν ὤμοσα Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ; the bittersweet καὶ ἐκεῖ οὐκ εἰσελεύσῃ ('and there you shall not enter') closes the Mosaic exclusion announced at Num 20:12 and Deut 32:52. The phrase διὰ ῥήματος κυρίου (v. 5) — literally 'through the word/mouth of the LORD,' rendering Hebrew עַל־פִּי יְהוָה ('by the mouth of YHWH') — gives Moses' death the character of a covenantal act rather than a natural event; rabbinic tradition read 'by the mouth' as 'by the kiss' of God. The hidden grave (v. 6: καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης) supplies the backdrop to Jude 9, the archangel Michael's dispute with the devil over the body of Moses. At v. 9 Joshua is ἐνεπλήσθη πνεύματος συνέσεως ('filled with a spirit of understanding') because Moses had laid hands on him (cf. Num 27:18–23), the foundational text for ordination by the laying-on of hands. The epitaph (vv. 10–12) declares that no prophet like Moses ever again arose in Israel, ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον ('whom the LORD knew face to face,' rendering יָדָעוּ יְהוָה אֶל־פָּנָיו; cf. Exod 33:11; Num 12:8) — a uniqueness held in tension with the promise of a prophet like Moses (Deut 18:15) and answered, in Christian reading, by the Transfiguration where Moses appears with Christ (Matt 17:3) and by the 'apostle and high priest' greater than Moses (Heb 3:1–6).

A · 34:1–4

**The ascent of Nebo and the showing of the land**

Moses climbs from the plains of Moab (Αραβωθ Μωαβ) to Mount Nebo, the top of Pisgah opposite Jericho, and the LORD shows him (ἔδειξεν αὐτῷ κύριος) the whole land in a sweeping panorama — Gilead to Dan, Naphtali, Ephraim and Manasseh, all Judah to the western sea, the wilderness and the plain of Jericho, the city of palms, down to Zoar (vv. 1–3). The LORD then names it as the land sworn to the patriarchs: 'This is the land I swore to Abraham, Isaac, and Jacob, saying, To your seed I will give it; I have let you see it with your eyes, but there you shall not enter' (v. 4) — fulfillment of the oath and confirmation of Moses' exclusion in a single word.

B · 34:5–6

**The death and hidden burial of Moses**

Moses, οἰκέτης κυρίου ('servant of the LORD'), dies in the land of Moab διὰ ῥήματος κυρίου ('by the word/command of the LORD'), and is buried in the valley (ἐν Γαι) in the land of Moab near the house of Peor; 'and no one knows his grave to this day' (καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης). The unknown grave forecloses any cult of Moses and stands behind the later dispute over his body (Jude 9).

C · 34:7–9

**Obituary, mourning, and the spirit-endowed succession of Joshua**

An obituary notice: Moses was 120 years old at his death, his eye undimmed and his vigor unspent (vv. 7). Israel mourns him thirty days on the plains of Moab until the days of weeping are completed (v. 8). Joshua son of Nun is filled with a spirit of understanding (πνεύματος συνέσεως) because Moses had laid his hands on him; the people obey him as the LORD had commanded Moses (v. 9) — the legitimation of Joshua's leadership by Mosaic ordination.

D · 34:10–12

**The epitaph: no prophet like Moses**

The Torah closes with an epitaph of incomparability: no prophet ever again arose in Israel like Moses, whom the LORD knew face to face (vv. 10) — unequaled in all the signs and wonders the LORD sent him to do against Pharaoh, his servants, and all his land (v. 11), and in the great mighty hand and the great terrors that Moses performed before all Israel (v. 12). The final word of the Pentateuch is Israel — παντὸς Ἰσραηλ — the people before whom Moses' unmatched work was done.

# 1 καὶ ἀνέβη Μωυσῆς ἀπὸ Αραβωθ Μωαβ ἐπὶ τὸ ὄρος Ναβου ἐπὶ κορυφὴν Φασγα ἥ ἐστὶν ἐπὶ προσώπου Ιεριχω καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν Γαλααδ ἕως Δαν

And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho; and the LORD showed him all the land of Gilead as far as Dan,

New narrative episode (the final ascent), continuous with the command of 32:49

καὶ ἀνέβη Μωυσῆς

The chapter opens with καί-parataxis and the verb ἀνέβη ('went up'), executing the LORD's command of 32:49 (ἀνάβηθι εἰς τὸ ὄρος). The geography is layered — from the plains of Moab up to Nebo, to the summit of Pisgah, oriented ἐπὶ προσώπου Ιεριχω ('facing Jericho') across the Jordan — fixing Moses on the threshold of the land he may see but not enter. The clause καὶ ἔδειξεν αὐτῷ κύριος ('and the LORD showed him') begins the great panoramic survey that runs through v. 3.

καὶ  
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀνέβη  
went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (narrative aorist opening the episode)

→ constative aorist (the completed ascent)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; executes the divine command of Deut 32:49 (ἀνάβηθι); the ascent of the mountain to die is a deliberate, obedient act — Moses climbs to his death at the LORD's word, the motif sealed by διὰ ρήματος κυρίου in v. 5.

Μωυσῆς  
Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, dat. Μωυσῇ, acc. Μωυσῆν); the towering protagonist of the Torah, here in the final scene of his life.

ἀπὸ  
from

preposition + genitive (point of departure)

→ spatial or relational framing

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

## Αραβωθ

Araboth / the plains

*genitive object of ἀπό (indeclinable place-name)*

→ participant identification

Αραβωθ: transliteration of Hebrew עֲרֵבָת ('plains / steppes'), the Aramoth/Araboth of Moab — the lowland plains along the Jordan east of Jericho (cf. Num 22:1; Deut 34:8); left untranslated and indeclinable in the LXX rather than rendered πεδία.

## Μωαβ

Moab

*genitive of relationship (indeclinable: 'of Moab')*

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable in the LXX; Araboth Moab is the staging-ground of all of Deuteronomy and the place of Moses' death and burial (vv. 5–6, 8).

## ἐπὶ

to / onto

*preposition + accusative (goal of ascent)*

→ spatial or relational framing

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

## τὸ

the

Accusative

*article*

→ noun-phrase marking

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

## ὄρος

mountain

Accusative

*accusative object of ἐπὶ (goal: 'to the mountain')*

→ object specification

ὄρος: 'mountain / mount'; renders הָר; mountains are recurrent sites of decisive divine encounter in the Torah (Sinai/Horeb, Hor), and here Nebo is the mount of Moses' final vision and death.

## Ναβου

Nebo

*accusative in apposition to ὄρος (indeclinable place-name)*

→ participant identification

Ναβου: transliteration of Hebrew נְבוֹ (Nebo); indeclinable; a peak in the Abarim range east of the Jordan in Moab; the LXX form preserves the Hebrew consonants without Hellenizing.

## ἐπὶ

to

*preposition + accusative (further specification of goal)*

→ spatial or relational framing

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

## κορυφήν

top / summit

Accusative

*accusative object of ἐπὶ ('to the summit')*

→ object specification

κορυφή: 'top / summit / crown of the head'; renders ψάκ ('head / top'); the precise locating — mountain, then summit, then the named height — narrows the focus to the exact point of Moses' vantage over the land.

## Πισγα

Pisgah

*genitive of relationship (indeclinable: 'of Pisgah')*

→ participant identification

Πισγα: transliteration of Hebrew פִּסְגָּה (Pisgah); indeclinable; the headland or ridge of which Nebo is the high point (cf. Deut 3:27; Num 21:20); 'the top of Pisgah' is the classic LXX rendering of רֶאֶשׁ הַפִּסְגָּה.

## ἥ

which

Nominative

*relative pronoun (feminine nom. sg., subject of ἔστιν)*

→ participant reference

ὥς, ἥ, ὅ: relative pronoun; the feminine ἥ agrees with κορυφήν (the summit) and introduces the locating clause that orients the height toward Jericho.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula of relative clause*

→ stative present (geographical fact)

εἰμί: 'be'; the present tense in the locating clause ('which is opposite Jericho') is a timeless geographical statement orienting the reader.

## ἐπὶ

facing / opposite

*preposition + genitive (idiomatic: 'facing')*

→ spatial or relational framing

ἐπὶ προσώπου: lit. 'upon the face of'; a Hebraism (עַל־פְּנֵי) meaning 'opposite / facing / over against'; locates Pisgah directly across the Jordan from Jericho, the gateway city of the land Moses cannot enter.

## προσώπου

face

Genitive

*genitive object of ἐπί (Hebraism: 'in front of')*

→ relational specification

πρόσωπον: 'face / front / presence'; here in the idiom ἐπὶ προσώπου ('opposite'); the same noun returns climactically in v. 10 (πρόσωπον κατὰ πρόσωπον, 'face to face'), framing the chapter between geography and intimacy with God.

## Ιεριχώ

Jericho

*genitive of relationship (indeclinable: 'of Jericho')*

→ participant identification

Ιεριχώ: transliteration of Hebrew יִרְיָח; indeclinable; the first city of the land to fall to Joshua (Josh 6); its naming here makes the unreachable nearness of the land vivid — Moses sees the very threshold of the conquest he will not lead.

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἔδειξεν

showed

Aor Act Indic 3 Sg · δείκνυμι

*main verb (divine act of showing)*

→ constative aorist (the single panoramic showing)

δείκνυμι: 'show / point out / reveal'; renders הִפְחִיל (Hiphil, 'cause to see'); the LORD himself is the subject who grants Moses the visionary survey of the whole land — a gracious concession within the judgment that bars his entry; cf. the parallel showing at Deut 32:49 (ἰδὲ τὴν γῆν).

## αὐτῷ

to him

Dative

*indirect object (dative: to Moses)*

→ participant reference or interest

αὐτός: personal pronoun; dative of the one shown — Moses is the privileged sole viewer of the land's full extent.

## κύριος

LORD

Nominative

*subject of ἔδειξεν*

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the LORD himself, not an intermediary, shows Moses the land, underscoring the personal intimacy of the scene (cf. v. 10).

## πᾶσαν

all

Accusative

*attributive adjective (modifying γῆν: 'all the land')*

→ object specification

πᾶς: 'all / whole'; the recurring πᾶσαν τὴν γῆν ('all the land,' vv. 1–2) drives the totalizing panorama — Moses is granted sight of the entire promised inheritance from north to south.

## τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of ἔδειξεν

→ object specification

γῆ: 'land / earth'; renders γῆ; 'the land' is the great object of the patriarchal promise now displayed to Moses in full; the territorial sweep that follows names its tribal allotments.

Γαλααδ

Gilead

genitive of relationship (indeclinable: 'of Gilead')

→ participant identification

Γαλααδ: transliteration of Hebrew גִּלְעָד; indeclinable; the highland region east of the Jordan; the survey begins in the Transjordan north and sweeps to the far horizon.

ἕως

as far as

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

→ spatial or relational framing

ἕως: 'until / as far as'; renders ἕως; marks the northern limit of the survey's first sweep; the repeated ἕως (vv. 1–3) measures out the land's full reach.

Δαν

Dan

genitive object of ἕως (indeclinable: northern limit)

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; the northernmost city of the later 'Dan to Beersheba' formula (Judg 20:1); here the northern bound of the panoramic vision.

## 2 καὶ πᾶσαν τὴν γῆν Νεφθαλι καὶ πᾶσαν τὴν γῆν Εφραιμ καὶ Μανασση καὶ πᾶσαν τὴν γῆν Ἰουδα ἕως τῆς θαλάσσης τῆς ἐσχάτης

and all the land of Naphtali, and all the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea,

Continuation of the land-survey (object-string under ἔδειξεν of v. 1)

καὶ πᾶσαν τὴν γῆν Νεφθαλι

The survey continues as a string of accusative objects still governed by ἔδειξεν of v. 1, with the threefold πᾶσαν τὴν γῆν ('all the land of ...') sweeping through the tribal territories — Naphtali in the north, the Joseph tribes Ephraim and Manasseh in the center, and Judah in the south — reaching ἕως τῆς θαλάσσης τῆς ἐσχάτης ('to the western [hindmost] sea'), the Mediterranean as the land's outermost bound.

καὶ

and

*coordinate conjunction (continuing the survey)*

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

*attributive adjective (modifying γῆν)*

→ object specification

πᾶς: the anaphoric repetition πᾶσαν τὴν γῆν across the tribal regions stresses comprehensiveness — every part of the inheritance is set before Moses' eyes.

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object (still governed by ἔδειξεν of v. 1)*

→ object specification

γῆν: meaning 'land'; it serves as accusative object (still governed by ἔδειξεν of v. 1).

Νεφθαλί

Naphtali

*genitive of relationship (indeclinable: 'of Naphtali')*

→ participant identification

Νεφθαλί: transliteration of Hebrew נַפְתָּלִי; indeclinable; the tribal territory of Naphtali in the upper Galilee, the northern allotment surveyed after the northern limit Dan.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

*attributive adjective (modifying γῆν)*

→ object specification

πᾶσαν: meaning 'all'; it serves as attributive adjective (modifying γῆν).

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object (governed by ἔδειξεν)*

→ object specification

γῆν: meaning 'land'; it serves as accusative object (governed by ἔδειξεν).

Εφραιμ

Ephraim

*genitive of relationship (indeclinable: 'of Ephraim')*

→ participant identification

Εφραιμ: transliteration of Hebrew עִפְרַיִם; indeclinable; the leading Joseph tribe in the central hill country; Ephraim and Manasseh together represent the house of Joseph and the heartland of the later northern kingdom.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Μανασση

Manasseh

*genitive of relationship (indeclinable: 'of Manasseh')*

→ participant identification

Μανασση: transliteration of Hebrew מְנַשֶּׁשֶׁת; indeclinable; the other Joseph tribe, coupled with Ephraim under a single πᾶσαν τὴν γῆν — the two together forming the central allotment.



καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

*attributive adjective (modifying γῆν)*

→ object specification

πᾶσαν: meaning 'all'; it serves as attributive adjective (modifying γῆν).

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object (governed by ἔδειξεν)*

→ object specification

γῆν: meaning 'land'; it serves as accusative object (governed by ἔδειξεν).

Ιουδα

Judah

*genitive of relationship (indeclinable: 'of Judah')*

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; indeclinable; the southern tribe and royal allotment of David; its inclusion brings the survey from the far north down to the south, completing the north-to-south span.

ἕως

as far as

*preposition + genitive (western extent)*

→ spatial or relational framing

ἕως: 'as far as'; marks the western limit of the land's breadth — the sea — complementing the northern ἕως Δαν of v. 1.

τῆς

the

Genitive

*article*

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

*genitive object of ἕως (the western boundary)*

→ relational specification

θάλασσα: 'sea'; renders יָם; the Mediterranean, the natural western boundary of the promised land; 'the sea' marks the outermost edge of the surveyed inheritance.

τῆς

the

Genitive

*article (with ἐσχάτης)*

→ noun-phrase marking

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

ἐσχάτης

hindmost / western

Genitive

*attributive adjective (modifying θαλάσσης: 'the last/western sea')*

→ relational specification

ἐσχατος: 'last / farthest / hindmost'; renders Hebrew אַחֲרֵי ('the hinder [sea]'), an idiom in which 'behind/west' coincide (one faces east to orient), so 'the hindmost sea' = the western sea, the Mediterranean; the LXX renders the directional sense literally as ἐσχάτη.

### 3 καὶ τὴν ἔρημον καὶ τὰ περίχωρα Ιερὶχω πόλιν φοινίκων ἕως Σηγῶρ

and the wilderness and the region around Jericho, the city of palms, as far as Zoar.

Conclusion of the land-survey (final object-string under ἔδειξεν of v. 1)

καὶ τὴν ἔρημον

The survey closes with the southern and Jordan-valley features — the wilderness (the Negev/desert south), the περίχωρα ('surrounding region') of Jericho, glossed by the famous epithet πόλιν φοινίκων ('city of palms'), and the southern terminus ἕως Σηγῶρ (Zoar, at the south end of the Dead Sea). With this the panorama is complete: north (Dan), west (the sea), and south (Zoar) have all been named.

καὶ  
and

*coordinate conjunction (continuing the survey)*

→ discourse linkage or contrast

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

τὴν  
the

Accusative

article

→ noun-phrase marking

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

ἔρημον  
wilderness

Accusative

*accusative object (governed by ἔδειξεν of v. 1)*

→ object specification

ἔρημος: 'wilderness / desert / wasteland'; renders אֶרֶץ (and here likely the Arabah/Negev region); the wilderness completes the southern reach of the survey, recalling the very wilderness through which Israel journeyed for forty years.

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 (neuter plural)*

→ noun-phrase marking

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

περίχωρα

surrounding region

Accusative

*accusative object (governed by ἔδειξεν)*

→ object specification

περίχωρος (neut. pl. τὰ περίχωρα): 'surrounding country / environs'; renders Hebrew אֶרֶץ ('the plain/circle' of the Jordan); the term recurs in the NT for the region round about (e.g., Matt 3:5; Luke 4:14), here the Jordan plain around Jericho.

Ιερὶχω

Jericho

*genitive of relationship (indeclinable: 'of Jericho')*

→ participant identification

Ιερὶχω: transliteration of Hebrew יְרִיחוֹ; indeclinable; named a second time (cf. v. 1), now as the center of the surveyed plain and glossed by its ancient epithet 'city of palms.'

πόλιν

city

Accusative

*accusative in apposition (epithet of Jericho)*

→ object specification

πόλις: 'city'; renders ΠΟΛΙΣ; here in apposition to Jericho — πόλις φοινίκων ('city of palms') is the standard biblical epithet for Jericho (cf. Deut 34:3; Judg 1:16; 3:13; 2 Chr 28:15).

## φοινίκων

of palms

Genitive

*genitive of description (with πόλιν: 'city of palm trees')*

→ relational specification

φοῖνιξ: 'palm tree / date palm' (also 'Phoenician / purple'); renders רִמְּתִי ('palm'); the genitive plural describes Jericho as 'the city of palm trees,' famed for its date palms in the warm Jordan rift.

## ἕως

as far as

*preposition + genitive (southern extent)*

→ spatial or relational framing

ἕως: 'as far as'; the third major ἕως of the survey (after ἕως Δαν, v. 1; ἕως τῆς θαλάσσης, v. 2), marking the southern terminus and completing the panoramic compass.

## Σηγωρ

Zoar

*genitive object of ἕως (indeclinable: southern limit)*

→ participant identification

Σηγωρ: transliteration of Hebrew רֶגֶל (Zoar), the small town at the south end of the Dead Sea spared at Lot's plea (Gen 19:20–23, where the LXX likewise has Σηγωρ); here the southernmost point of the surveyed land.

4 καὶ εἶπεν κύριος πρὸς Μωυσῆν αὕτη ἡ γῆ ἦν ὥμοσα Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ λέγων τῷ σπέρματι  
ὕμῶν δώσω αὐτήν καὶ ἔδειξα αὐτὴν τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖ οὐκ εἰσελεύση

And the LORD said to Moses, 'This is the land which I swore to Abraham and Isaac and Jacob, saying,  
To your seed I will give it; and I have shown it to your eyes, but there you shall not enter.'

**Divine speech interpreting the vision (climax of panel A)**

καὶ εἶπεν κύριος πρὸς Μωυσῆν

The LORD's word interprets the panorama just granted: αὕτη ἡ γῆ ('this is the land') identifies what Moses sees as the very land sworn to the patriarchs (ἦν ὥμοσα ...), the oath now recited as fulfilled. The verse balances grace and judgment in two perfectly weighted clauses: ἔδειξα αὐτὴν τοῖς ὀφθαλμοῖς σου ('I have shown it to your eyes' — the concession) against καὶ ἐκεῖ οὐκ εἰσελεύση ('but there you shall not enter' — the exclusion of Num 20:12; Deut 32:52). It is the last divine word spoken to Moses in the Torah.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν  
said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introducing formula)*

→ constative aorist (single completed speech-act)

λέγω: 'say / speak'; the aorist εἶπεν introduces the LORD's final recorded word to Moses; the formula εἶπεν κύριος πρὸς Μωσῆν has recurred throughout the Pentateuch and here sounds for the last time.

κύριος  
LORD

Nominative

*subject*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the speaker of the patriarchal oath is the same LORD who now shows and withholds the land.

πρὸς  
to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

Μωσῆν  
Moses

Accusative

*accusative object of πρὸς (recipient of speech)*

→ object specification

Μωσῆς (acc. Μωσῆν): the addressee of the LORD's last spoken word in the Torah.

αὕτη  
this

Nominative

*demonstrative pronoun (subject of nominal clause)*

→ participant reference

οὗτος, αὕτη, τοῦτο: 'this'; the feminine αὕτη agrees with γῆ; the deictic 'this is the land' points to the panorama of vv. 1–3, identifying the seen land with the sworn land.

ἡ  
the

Nominative

*article*

→ noun-phrase marking

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

γῆ  
land

Nominative

*predicate nominative (in nominal clause: 'this is the land')*

→ participant prominence

γῆ: 'land'; the surveyed inheritance now named as the object of the patriarchal oath; the whole drama of the Pentateuch culminates in this identification.

ἣν

which

Accusative

*relative pronoun (object of ὥμοσα)*

→ participant reference

ὅς, ἡ, ὅ: relative pronoun; the feminine accusative ἣν refers to γῆ and is the object of the oath-verb ὥμοσα.

ὥμοσα

I swore

Aor Act Indic 1 Sg · ὅμνυμι

*verb of relative clause (the patriarchal oath)*

→ constative aorist (the once-for-all sworn promise)

ὅμνυμι: 'swear / take an oath'; renders עֲבַשׁ (Niphal); the first-person aorist recites the land-oath sworn to the patriarchs (Gen 12:7; 15:18; 26:3; 28:13; cf. the recurrent Deuteronomic formula τὴν γῆν ἣν ὥμοσεν κύριος τοῖς πατράσιν).

Αβρααμ

to Abraham

*dative of indirect object (indeclinable: oath-recipient)*

→ participant identification

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

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Ισαακ

to Isaac

*dative of indirect object (indeclinable: oath-recipient)*

→ participant identification

Ισαακ: transliteration of Hebrew יִצְחָק; indeclinable; second patriarch, to whom the oath was renewed (Gen 26:3).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Ιακωβ

to Jacob

*dative of indirect object (indeclinable: oath-recipient)*

→ participant identification

Ιακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable; third patriarch, to whom the oath was confirmed at Bethel (Gen 28:13); the triad Abraham-Isaac-Jacob seals the land-promise's continuity across the generations.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

*circumstantial participle (introducing oath-content)*

→ present participle (Hebraizing speech-marker: 'saying')

λέγω (pres. part.): the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a standard LXX device introducing the words sworn — here the content of the oath, the promise to give the land to the patriarchs' seed.

τῷ

to the

Dative

article

→ noun-phrase marking

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

σπέρματι

seed / offspring

Dative

indirect object (dative: 'to your seed')

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders ὅτι; the collective 'seed' to whom the land is promised; Paul reads the singular σπέρμα christologically at Gal 3:16, but here it denotes the patriarchs' posterity, the Israel poised to enter the land.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural: 'of you [patriarchs]')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the plural addresses the patriarchal line collectively — 'your [pl.] seed' — gathering Abraham, Isaac, and Jacob into a single promise.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of the quoted oath-content

→ predictive/promissory future (the sworn gift of the land)

δίδωμι: 'give'; renders ἡ γῆ; the promissory future δώσω is the heart of the land-oath ('to your seed I will give it'); its certainty is underwritten by the divine oath ὥμοσα — the land is given by sworn promise, not conquest alone.

αὐτήν

it

Accusative

direct object of δώσω (referring to γῆν)

→ participant reference

αὐτός; personal pronoun; feminine αὐτήν refers to the land (γῆ) — the object both of the promised gift and of Moses' withheld entry.

καὶ

and

coordinate conjunction (returning to address Moses)

→ discourse linkage or contrast

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

ἔδειξα

I have shown

Aor Act Indic 1 Sg · δείκνυμι

main verb (the gracious concession to Moses)

→ constative aorist (the completed act of showing in vv. 1–3)

δείκνυμι: 'show'; the first-person ἔδειξα ('I have shown it to your eyes') is the LORD's own acknowledgment of the gracious vision granted in vv. 1–3, picking up the narrator's ἔδειξεν of v. 1; the showing is real grace within the judgment of exclusion.

αὐτήν

it

Accusative

direct object of ἔδειξα (the land)

→ participant reference

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

|                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>τοῖς</b><br/>to the</p> <p>Dative</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                                                                                                                                            | <p><b>ὀφθαλμοῖς</b><br/>eyes</p> <p>Dative</p> <p><i>dative of means/instrument ('to/with your eyes')</i></p> <p>→ sphere or reference</p> <p>ὀφθαλμός: 'eye'; renders יָיָ: 'I have shown it to your eyes' grants Moses the sight of the land though not its possession; the eyes that see it are the same that v. 7 declares were never dimmed.</p> | <p><b>σου</b><br/>your</p> <p>Genitive</p> <p><i>genitive of possession (2nd person singular: Moses' eyes)</i></p> <p>→ relational specification</p> <p>σύ (gen. sg. σου): 'your'; the shift from plural ὑμῶν (the patriarchs' seed) to singular σου marks the return of address to Moses personally.</p>                                                                                                                                 | <p><b>καὶ</b><br/>but</p> <p><i>adversative-coordinate conjunction (Hebraizing καί with contrastive force)</i></p> <p>→ discourse linkage or contrast</p> <p>καί: the Hebraizing waw here bears adversative force ('but / yet'), pivoting from the grace of the vision to the judgment of exclusion that immediately follows.</p> |
| <p><b>ἐκεῖ</b><br/>there</p> <p><i>adverb of place (emphatic, fronted: 'there')</i></p> <p>→ adverbial qualification</p> <p>ἐκεῖ: 'there'; the fronted adverb points back to the land just shown — that very place, so near and so fully seen, Moses will not enter; the word-order throws the weight onto the unreachable 'there'.</p> | <p><b>οὐκ</b><br/>not</p> <p><i>negative particle (negating εἰσελεύση)</i></p> <p>→ discourse linkage or contrast</p> <p>οὐ: the objective negative; the flat οὐκ ... εἰσελεύση ('you shall not enter') is the final, unappealed verdict of the exclusion announced at Num 20:12 and Deut 3:27; 32:52.</p>                                            | <p><b>εἰσελεύση</b><br/>you shall enter</p> <p>Fut Mid Indic 2 Sg · εἰσέρχομαι</p> <p><i>main verb (the verdict of exclusion)</i></p> <p>→ predictive/decretive future (the irreversible bar on entry)</p> <p>εἰσέρχομαι: 'enter / go into'; renders מִבֵּי; the second-person future with οὐκ delivers the final word of Moses' exclusion from the land — the bittersweet seal of the whole scene: he sees all, but crosses nothing.</p> |                                                                                                                                                                                                                                                                                                                                   |

## 5 καὶ ἐτελεύτησεν Μωυσῆς οἰκέτης κυρίου ἐν γῇ Μωαβ διὰ ῥήματος κυρίου

And Moses the servant of the LORD died there in the land of Moab by the word of the LORD.

**Main narrative: the death of Moses (opening panel B)** καὶ ἐτελεύτησεν Μωυσῆς

The death is reported with stark economy in a single clause. Moses is given the honorific title οἰκέτης κυρίου ('servant/household-slave of the LORD'), a title of dignity not servility (cf. the Heb. עַבְדִּי הָיָה). The decisive phrase διὰ ῥήματος κυρίου ('by the word/command of the LORD') frames the death not as natural decline but as a covenantal event accomplished at the LORD's mouth — the same divine word that ordered the ascent (v. 1) now closes Moses' life.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐτελεύτησεν

died

Aor Act Indic 3 Sg · τελευτάω

*main verb (the death of Moses)*

→ constative aorist (the completed event of death)

τελευτάω: 'die / come to an end / finish'; renders תָּמַת; the verb's root sense ('reach one's τέλος / end') gives the death of Moses the character of a life brought to its appointed completion — the great career ends exactly at its God-set term.

Μωσῆς

Moses

Nominative

*subject*

→ participant prominence

Μωσῆς: the great lawgiver, now in the moment of his death; the bare naming followed by the honorific title gives the notice solemn weight.

οἰκέτης

servant

Nominative

*nominative in apposition to Μωσῆς (honorific title)*

→ participant prominence

οἰκέτης: 'household servant / domestic'; renders תַּבָּשָׁ; here the standing title 'servant of the LORD' (cf. Josh 1:1; 8:31), a designation of honor marking Moses' privileged covenant-relationship; the LXX varies between οἰκέτης and θεράπων / δοῦλος for תַּבָּשָׁ, οἰκέτης stressing belonging to the LORD's household.

κυρίου

of the LORD

Genitive

*genitive of relationship (with οἰκέτης: 'servant of the LORD')*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive defines whose servant Moses is — the title 'servant of the LORD' is Moses' epitaph-name throughout the later books.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land'; the poignancy is sharp — Moses dies ἐν γῇ Μωαβ, in the land of Moab, outside the promised land he has just surveyed but may not enter.

Μωαβ

of Moab

*genitive of relationship (indeclinable: 'land of Moab')*

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable; the Transjordan plains where Israel encamped and where Moses both delivered Deuteronomy and now dies.



διὰ

by / through

*preposition + genitive (means/agency: 'by the word')*

→ spatial or relational framing

διὰ + genitive: 'through / by means of'; here in the weighty idiom διὰ ῥήματος κυρίου ('by the word of the LORD'), expressing the divine agency by which the death occurs.

ῥήματος

word / command

Genitive

*genitive object of διὰ (means: 'by the word')*

→ relational specification

ῥῆμα: 'word / utterance / thing said'; renders Hebrew פִּי ('mouth') in the phrase הַיְיָ פִּי־לִי ('by the mouth of YHWH'); the LXX's διὰ ῥήματος κυρίου presents Moses' death as accomplished by the LORD's authoritative word/command; the later rabbinic reading of 'by the mouth' as the 'kiss' of God (Heb. קִשּׁוֹ) draws on the tenderness of this same idiom.

κυρίου

of the LORD

Genitive

*genitive of source (with ῥήματος: 'the LORD's word')*

→ relational specification

κύριος: rendering of הוה; the repetition of κυρίου (servant of the LORD ... word of the LORD) binds Moses' identity and his death alike to the LORD whose servant he is.

## 6 καὶ ἔθαψαν αὐτὸν ἐν Γαι ἐν γῇ Μωαβ ἐγγὺς οἴκου Φογωρ καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης

And they buried him in the valley in the land of Moab, near the house of Peor; and no one knows his grave to this day.

**Sequel: burial and the hidden grave (closing panel B)**

καὶ ἔθαψαν αὐτὸν

The burial is reported with an indefinite plural ἔθαψαν ('they buried,' i.e., he was buried) — the Hebrew has 'he buried him,' with the LORD as enigmatic subject, but the LXX's plural diffuses the agency. The location is fixed (the valley, in Moab, near Beth-Peor) yet the grave itself is hidden: καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης ('and no one knows his grave to this day'). The unknown tomb forecloses veneration of Moses' body and forms the backdrop to Jude 9 (Michael's dispute with the devil over Moses' body).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

*main verb (indefinite-plural for passive: 'he was buried')*

→ constative aorist (the completed burial)

θάπτω: 'bury / inter'; renders בָּרַךְ; the Hebrew has a singular ('he buried him,' with the LORD as the unstated subject), but the LXX uses the indefinite third plural ἔθαψαν ('they buried' = 'he was buried'), a common Greek idiom that veils the agent and preserves the mystery of the burial.

αὐτόν

him

Accusative

*direct object (Moses)*

→ participant reference

αὐτός: personal pronoun; the object of the burial — the body of Moses, whose resting place will remain unknown.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

Γαι

the valley (Gai)

*dative of place (indeclinable transliteration: 'in the valley')*

→ participant identification

Γαι: transliteration of Hebrew נַיִל ('valley / ravine'); the LXX renders the common noun 'the valley' as an indeclinable proper-name-like form Γαι (treating נַיִל as a place-name rather than translating it φάραγξ); the burial is in 'the valley' in Moab opposite Beth-Peor.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land'; again ἐν γῆ Μωαβ (cf. v. 5) — Moses both dies and is buried outside the promised land.

Μωαβ

of Moab

*genitive of relationship (indeclinable: 'land of Moab')*

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable.

ἐγγύς

near

*improper preposition + genitive (proximity: 'near')*

→ spatial or relational framing

ἐγγύς: 'near / close to'; here functioning as a preposition with the genitive οἴκου ('near the house of Peor'); locates the burial-valley over against Beth-Peor (cf. Deut 3:29; 4:46).

οἴκου

house

Genitive

*genitive object of ἐγγύς ('near the house')*

→ relational specification

οἶκος: 'house / dwelling'; renders בית in the place-name Beth-Peor ('house of Peor'); the LXX renders the Hebrew compound place-name analytically as οἴκου Φογωρ.

Φογωρ

Peor

*genitive of relationship (indeclinable: 'of Peor')*

→ participant identification

Φογωρ: transliteration of Hebrew פְּעוֹר (Peor); indeclinable; Beth-Peor was the site of Israel's apostasy with Baal of Peor (Num 25); that Moses' grave lies near this place of judgment is a somber irony.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

οὐκ

not

*negative particle (with οἶδεν)*

→ discourse linkage or contrast

οὐ: the objective negative; with οὐδεὶς it forms an emphatic double negation reinforcing the absolute ignorance of the grave's location.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

*main verb (the grave's enduring concealment)*

→ perfect with present sense (a settled, abiding state of not-knowing)

οἶδα: 'know' (perfect form with present meaning); renders יָדַע; the perfect with present force ('no one knows') states an abiding fact — the grave's location has never been ascertained; the present-tense ignorance carried 'to this day' makes the concealment permanent and providential.

οὐδεὶς

no one

Nominative

*subject (emphatic negative pronoun)*

→ participant reference

οὐδεὶς: 'no one / nobody'; the universal negative subject seals the total anonymity of the tomb — not a single person knows where Moses lies; the hiddenness guards against any cult of the lawgiver's relics.

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

## ταφὴν

grave / burial-place

Accusative

*direct object of οἶδεν*

→ object specification

ταφή: 'burial / grave / tomb'; renders **תַּבְרִי**; the unknown ταφή of Moses underlies the later tradition of the dispute over Moses' body (Jude 9), where the archangel Michael contends with the devil — a tradition perhaps drawn from the now-lost Assumption/Testament of Moses.

## αὐτοῦ

his

Genitive

*genitive of possession (Moses' grave)*

→ relational specification

αὐτός: personal pronoun; 'his grave' — the tomb belonging to Moses, hidden by divine design.

## ἕως

until / to

*preposition + genitive (temporal extent: 'to this day')*

→ spatial or relational framing

ἕως: 'until / up to'; here temporal, introducing the etiological formula 'to this day' that vouches for the grave's continuing concealment at the time of writing.

## τῆς

the

Genitive

*article*

→ noun-phrase marking

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

## ἡμέρας

day

Genitive

*genitive object of ἕως (temporal)*

→ relational specification

ἡμέρα: 'day'; in the formula ἕως τῆς ἡμέρας ταύτης ('to this day'), a recurrent etiological/witness formula (cf. Deut 3:14; 10:8; 29:4) attesting an enduring state at the narrator's own time.

## ταύτης

this

Genitive

*demonstrative adjective (modifying ἡμέρας: 'this day')*

→ relational specification

οὗτος (gen. fem. sg. ταύτης): 'this'; closes the formula 'to this day,' marking the narrator's vantage as later than the events — a sign that the chapter is a post-Mosaic appendix recording the death of Moses himself.

## 7 Μωσῆς δὲ ἦν ἑκατὸν καὶ εἴκοσι ἔτων ἐν τῷ τελευτᾷ αὐτόν οὐκ ἡμαυρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ οὐδὲ ἐφθάρησαν τὰ χελύνια αὐτοῦ

Now Moses was a hundred and twenty years old when he died; his eyes were not dimmed, nor were his cheeks/jaws wasted away.

Narratorial obituary aside (panel C) Μωσῆς δὲ ἦν

δέ marks the shift to a narratorial obituary notice, fronting Μωσῆς for topic prominence. Two facts are recorded: Moses' age at death (120 years — the lifespan limit of Gen 6:3, and a tidy three forty-year periods) and the remarkable vigor of his death — οὐκ ἡμαυρώθησαν οἱ ὀφθαλμοί ('his eyes were not dimmed') and οὐδὲ ἐφθάρησαν τὰ χελύνια ('nor were his jaws/cheeks wasted'). The undimmed eyes that surveyed the whole land (vv. 1–4) testify that Moses' death is appointed, not the failing of nature.

### Μωσῆς

Moses

Nominative

subject (fronted for topic prominence)

→ participant prominence

Μωσῆς: fronted before the verb to mark the topic-shift to the obituary notice about his person.

### δὲ

now

narrative continuative (post-positive, introducing aside)

→ discourse linkage or contrast

δέ: post-positive particle; here introducing the narratorial obituary aside about Moses' age and undiminished vigor.

### ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (with predicate of age)

→ imperfect of state (descriptive: 'was [so many] years')

εἰμί (impf.): 'be'; the imperfect ἦν describes Moses' state — his age — at the time of death; the construction ἦν ... ἐτῶν is the standard Greek idiom for stating age.

### ἑκατὸν

a hundred

numeral (with εἴκοσι: '120')

→ measure or count

ἑκατόν: 'hundred'; indeclinable cardinal; with καὶ εἴκοσι forms 'a hundred and twenty' — the symbolic full lifespan of Gen 6:3 and three idealized forty-year epochs (Egypt, Midian, wilderness; cf. Acts 7:23, 30, 36).

καὶ  
and

*coordinate conjunction (joining the numerals)*

→ discourse linkage or contrast

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

εἴκοσι  
twenty

*numeral (with ἑκατόν: '120')*

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; completes the count of 120 years.

ἔτων  
years

Genitive

*genitive of measure (with ἦν: 'was [120] years [old]')*

→ relational specification

ἔτος (gen. pl. ἔτων): 'year'; the genitive of measure with εἰμί is the idiomatic Greek way of expressing age ('was 120 years [of age]').

ἐν  
in / at

*preposition + dative articular infinitive (temporal)*

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('when / while'), the LXX's standard rendering of the Hebrew אֲנִי + infinitive construct.

τῷ  
the

Dative

*article (with articular infinitive)*

→ noun-phrase marking

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

τελευτᾶν  
to die / dying

Pres Act Inf · τελευτάω

*articular infinitive (temporal: 'when he died')*

→ present infinitive (the action contemporaneous with the obituary)

τελευτάω (pres. inf.): 'die'; in the articular-infinitive construction ἐν τῷ τελευτᾶν αὐτόν ('when he died'), rendering the Hebrew יָמָיו; the same verb as the death-report of v. 5, here marking the time at which the vigor-facts are measured.

αὐτόν  
he

Accusative

*accusative subject of the articular infinitive*

→ participant reference

αὐτός: personal pronoun; the accusative subject of the infinitive τελευτᾶν ('when he died').

οὐκ  
not

*negative particle (with ἡμαυρώθησαν)*

→ discourse linkage or contrast

οὐ: the objective negative; negates the dimming of Moses' eyes.

## ἡμαυρώθησαν

were dimmed

Aor Pass Indic 3 Pl · ἡμαυρώω

*main verb (negated: 'his eyes were not dimmed')*

→ constative aorist passive (the dimming that did not occur)

ἡμαυρώω: 'darken / dim / make faint'; renders הִחְזַךְ ('grow dim'); the passive with οὐκ states that Moses' sight never failed — in pointed contrast to Isaac (Gen 27:1) and Eli (1 Sam 3:2; 4:15) whose eyes did grow dim; the eyes that beheld the whole land (v. 4) remained clear to the end.

## οἱ

the

Nominative

*article (with ὀφθαλμοὶ)*

→ noun-phrase marking

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

## ὀφθαλμοὶ

eyes

Nominative

*subject of ἡμαυρώθησαν*

→ participant prominence

ὀφθαλμός: 'eye'; renders יָיֵן; the undimmed eyes recall the showing 'to your eyes' (τοῖς ὀφθαλμοῖς σου) of v. 4 — Moses saw the land with eyes still keen.

## αὐτοῦ

his

Genitive

*genitive of possession (Moses' eyes)*

→ relational specification

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

## οὐδὲ

nor

*coordinating negative conjunction ('and not / nor')*

→ discourse linkage or contrast

οὐδέ: 'and not / nor / not even'; coordinates the second negated clause (the jaws/cheeks) with the first (the eyes), doubling the testimony to Moses' undiminished vitality.

## ἐφθάρησαν

were wasted / corrupted

Aor Pass Indic 3 Pl · φθείρω

*main verb (negated: 'nor were his jaws wasted')*

→ constative aorist passive (the wasting that did not occur)

φθείρω: 'corrupt / spoil / waste away / destroy'; renders פָּגַע ('flee') in the Hebrew idiom הָיָה פָּגַעוֹ ('his vigor/freshness had not fled'); the LXX construes the line concretely of the face's flesh — Moses' features had not wasted; his physical vitality was intact at death.

## τὰ

the

Nominative

*article (with χελύνια)*

→ noun-phrase marking

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

## χελύνια

cheeks / jaws

Nominative

*subject of ἐφθάρησαν*

→ participant prominence

χελύνιον (pl. χελύνια): 'cheek / jaw / lip' (diminutive of χελύνη, 'lip/jaw'); a rare word, the LXX's concrete rendering of Hebrew רֶגֶל ('moisture / freshness / vigor'); read as the facial flesh — Moses' 'jaws/cheeks' had not shriveled, i.e., his bodily vigor was unspent; the unusual term marks a distinctive LXX construal of an obscure Hebrew line.

αὐτοῦ

his

Genitive

*genitive of possession (Moses' jaws/cheeks)*

→ relational specification

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

8 καὶ ἔκλαυσαν οἱ υἱοὶ Ἰσραὴλ τὸν Μωυσῆν ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ἰορδάνου κατὰ Ἰεριχω τριάκοντα ἡμέρας καὶ συνετελέσθησαν αἱ ἡμέραι πένθους κλαυθμοῦ Μωυσῆ

And the sons of Israel wept for Moses in the plains of Moab at the Jordan opposite Jericho thirty days; and the days of the mourning of weeping for Moses were completed.

Main narrative: the mourning rites (panel C continued)

καὶ ἔκλαυσαν οἱ υἱοὶ Ἰσραὴλ

The nation mourns: οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') weep for Moses thirty days — the full prescribed period of mourning for a leader (cf. the thirty days for Aaron, Num 20:29). The location ἐν Αραβωθ Μωαβ ... κατὰ Ἰεριχω returns to the plains of v. 1, framing the whole death-scene. The closing clause συνετελέσθησαν αἱ ἡμέραι ('the days ... were completed') signals the end of the mourning and clears the stage for Joshua's succession in v. 9.



καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔκλαυσαν  
wept

Aor Act Indic 3 Pl · κλαίω

*main verb (the people's mourning)*

→ constative aorist (the completed period of weeping)

κλαίω: 'weep / wail / mourn'; renders כָּנָן; the verb takes the accusative of the one mourned (τὸν Μωυσῆν, 'wept for Moses'); the nation's tears honor the lawgiver and mark the close of the Mosaic age.

οἱ  
the

Nominative

*article (with υἱοὶ)*

→ noun-phrase marking

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

υἱοὶ  
sons

Nominative

*subject (with Ἰσραὴλ: 'the sons of Israel')*

→ participant prominence

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX rendering of לְאֶרְצִי יִשְׂרָאֵל, the covenant people as a whole — the entire nation mourns its mediator.

Ἰσραὴλ  
of Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the people of the covenant; their name will sound again as the final word of the Torah (v. 12).

τὸν  
the / for

Accusative

*article (with Μωυσῆν, object of weeping)*

→ noun-phrase marking

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

Μωυσῆν

Moses

Accusative

*accusative of the one mourned (object of ἔκλαυσαν)*

→ object specification

Μωυσῆς (acc. Μωυσῆν): the object of the nation's grief; the accusative with κλαίω denotes the person wept for.

ἐν  
in

*preposition + dative (locative)*

→ spatial or relational framing

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

Αραβωθ

Araboth / the plains

*dative of place (indeclinable place-name)*

→ participant identification

Αραβωθ: transliteration of Hebrew עֲרֵבֹת ('plains of'); the plains of Moab, the same staging-ground from which Moses ascended in v. 1, now the site of national mourning — the scene returns to where it began.

Μωαβ  
of Moab

*genitive of relationship (indeclinable: 'plains of Moab')*

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable.

ἐπὶ  
at / by

*preposition + genitive (location: 'at the Jordan')*

→ spatial or relational framing

ἐπὶ + genitive: 'on / at / by'; locates the plains of Moab along the Jordan.

τοῦ  
the

Genitive

*article (with Ἰορδάνου)*

→ noun-phrase marking

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

## Ιορδάνου

Jordan

Genitive

*genitive object of ἐπί ('at the Jordan')*

→ relational specification

Ιορδάνης; Hellenized form of Hebrew יַרְדֵּן (the Jordan); unlike the indeclinable place-names of the chapter, Ιορδάνης is declined (gen. Ιορδάνου); the river Israel must cross to enter the land — the boundary Moses reaches but never passes.

## κατὰ

opposite / over against

*preposition + accusative (location: 'opposite')*

→ spatial or relational framing

κατά + accusative: here 'opposite / over against / facing'; κατὰ Ιεριχω ('opposite Jericho') echoes the orientation of v. 1 (ἐπὶ προσώπου Ιεριχω), binding the mourning-place to the vantage of the vision.

## Ιεριχω

Jericho

*accusative object of κατὰ (indeclinable place-name)*

→ participant identification

Ιεριχω: transliteration of Hebrew יְרִיחוֹ; indeclinable; named for the third time in the chapter (cf. vv. 1, 3), the recurring fixed point across the river.

## τριάκοντα

thirty

*numeral (modifying ἡμέρας: 'thirty days')*

→ measure or count

τριάκοντα: 'thirty'; indeclinable cardinal; the thirty-day mourning period is the same length accorded Aaron (Num 20:29) — the full, formal grief due a national leader.

## ἡμέρας

days

Accusative

*accusative of duration ('for thirty days')*

→ object specification

ἡμέρα: 'day'; accusative of extent of time ('thirty days'), measuring the duration of the mourning.

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## συντελέσθησαν

were completed

Aor Pass Indic 3 Pl · συντελέω

*main verb (the close of the mourning period)*

→ constative aorist passive (the mourning brought to its full term)

συντελέω: 'complete / finish / bring to an end'; renders הָלַךְ / מָלַךְ; the passive συντελέσθησαν ('were completed/fulfilled') marks the proper closure of the mourning days — the formal grieving runs its full course before leadership passes to Joshua.

## αἱ

the

Nominative

*article (with ἡμέραι)*

→ noun-phrase marking

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

## ἡμέραι

days

Nominative

subject of συνετελέσθησαν

→ participant prominence

ἡμέρα: 'day'; the subject of the completion-verb — 'the days ... were fulfilled,' a formal notice that the mourning-time reached its appointed end.

## πένθους

of mourning

Genitive

genitive of description (with ἡμέραι: 'days of mourning')

→ relational specification

πένθος: 'mourning / grief / lamentation'; renders לַגֵּן; designates the formal period of ritual grief; cf. the same noun in the Beatitude οἱ πενθοῦντες (Matt 5:4).

## κλαυθμοῦ

of weeping

Genitive

genitive of description (epexegetical with πένθους: 'mourning of weeping')

→ relational specification

κλαυθμός: 'weeping / wailing'; cognate with ἔκλαυσαν above; the doubled genitive πένθους κλαυθμοῦ ('mourning of weeping') is an intensifying Hebraizing construction underscoring the depth of national grief for Moses (cf. κλαυθμός καὶ ὄδυρμός, Matt 2:18).

## Μωυσῆ

for Moses

Genitive

objective genitive (with πένθους κλαυθμοῦ: 'mourning/weeping for Moses')

→ relational specification

Μωυσῆς (gen. Μωυσῆ): the objective genitive — the mourning is for Moses; his name closes the death-and-burial section, soon to yield to Joshua's.

9 καὶ Ἰησοῦς υἱὸς Ναυη ἐνεπλήσθη πνεύματος συνέσεως ἐπέθηκεν γὰρ Μωυσῆς τὰς χεῖρας αὐτοῦ ἐπ' αὐτόν καὶ εἰσήκουσαν αὐτοῦ οἱ υἱοὶ Ἰσραὴλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ Μωυσῇ

And Joshua son of Nun was filled with a spirit of understanding, for Moses had laid his hands upon him; and the sons of Israel obeyed him, and they did as the LORD commanded Moses.

Narrative transition: the succession of Joshua (panel C climax)

καὶ Ἰησοῦς υἱὸς Ναυη

With the mourning completed, leadership passes. Joshua son of Nun ἐνεπλήσθη πνεύματος συνέσεως ('was filled with a spirit of understanding'), the empowerment explained by the γάρ-clause: ἐπέθηκεν ... Μωυσῆς τὰς χεῖρας αὐτοῦ ('Moses had laid his hands upon him,' cf. Num 27:18–23) — the foundational text for ordination by laying-on of hands. The people's obedience (εἰσήκουσαν ... καὶ ἐποίησαν) confirms the legitimacy of the transfer, sealed by the formula καθότι ἐνετείλατο κύριος τῷ Μωυσῇ ('as the LORD commanded Moses').

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

*subject*

→ participant prominence

Ἰησοῦς: Hellenized form of Hebrew יְהוֹשֻׁעַ (Joshua, 'YHWH saves'); declined in the LXX (gen. Ἰησοῦ); the same Greek name borne by Jesus (cf. Heb 4:8, where Ἰησοῦς denotes Joshua) — a typological link between the leader into the earthly land and the one who brings the true rest.

υἱὸς

son

Nominative

*nominative in apposition (patronymic: 'son of Nun')*

→ participant prominence

υἱός: 'son'; in the patronymic υἱὸς Ναυη ('son of Nun'), the standing identification of Joshua throughout the LXX.

Ναυη

of Nun

*genitive of relationship (indeclinable: 'of Nun')*

→ participant identification

Ναυη: the LXX rendering of Hebrew נֹחַ (Nun), Joshua's father; indeclinable; the LXX form Ναυη (reflecting a reading נֹחַ/נוֹחַ) became the standard Greek patronymic 'Joshua son of Naue.'

ἐνεπλήσθη

was filled

Aor Pass Indic 3 Sg · ἐμπίμπλημι

*main verb (the spirit-endowment of Joshua)*

→ constative aorist passive (divine bestowal of the spirit)

ἐμπίμπλημι (ἐμπίπλημι): 'fill / fill up'; renders נָחַךְ; the passive ἐνεπλήσθη with πνεύματος denotes divine endowment — Joshua is filled with the spirit of wisdom for leadership (cf. Num 27:18, where Joshua is 'a man in whom is spirit'); the same idiom (ἐμπίμπλημι + πνεύματος) describes the artisans of the Tabernacle (Exod 31:3; 35:31).

πνεύματος

spirit

Genitive

*genitive of content (with ἐνεπλήσθη: 'filled with a spirit')*

→ relational specification

πνεῦμα: 'spirit / breath / wind'; renders רוּחַ; the genitive of content names what fills Joshua — a spirit of σύνεσις; the spirit-endowment marks the continuity of charismatic leadership from Moses to Joshua.

συνέσεως

of understanding

Genitive

*genitive of description (with πνεύματος: 'spirit of understanding')*

→ relational specification

σύνεσις: 'understanding / insight / discernment'; renders Hebrew חָכְמָה ('wisdom') here; 'a spirit of understanding/wisdom' equips Joshua for the discernment leadership requires; cf. the spirit of wisdom and understanding (πνεῦμα σοφίας καὶ συνέσεως) on the messianic shoot, Isa 11:2.

ἐπέθηκεν

laid upon

Aor Act Indic 3 Sg · ἐπιτίθημι

*main verb of γάρ-clause (the cause of Joshua's endowment)*

→ constative aorist (the prior act of ordination, cf. Num 27)

ἐπιτίθημι: 'place upon / lay on'; renders רָחַץ ('lean / lay [hands]'); the idiom ἐπιτίθημι τὰς χεῖρας ('lay on the hands') is the gesture of commissioning and blessing (Num 27:18–23); this verse is a key OT root of the Christian rite of ordination by laying-on of hands (cf. Acts 6:6; 1 Tim 4:14; 2 Tim 1:6).

γάρ

for

*explanatory conjunction (post-positive: gives the reason)*

→ discourse linkage or contrast

γάρ: 'for / because'; post-positive causal particle; the γάρ-clause explains the source of Joshua's spirit of understanding — it came through Moses' imposition of hands, grounding Joshua's authority in Mosaic transmission.

Μωσῆς

Moses

Nominative

*subject of ἐπέθηκεν*

→ participant prominence

Μωσῆς; even in death the source of Joshua's authority — the laying-on of hands had already occurred (Num 27); Moses' last official act endures past his death in the empowered successor.

τὰς

the

Accusative

*article (with χεῖρας)*

→ noun-phrase marking

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

χεῖρας

hands

Accusative

*direct object of ἐπέθηκεν*

→ object specification

χείρ: 'hand'; renders Τ; the hands laid on Joshua transmit office and spirit; the same noun χεῖρ recurs in v. 12 ('the mighty hand' of Moses), framing Moses' career between the hand that works wonders and the hands that pass on his charge.

αὐτοῦ

his

Genitive

*genitive of possession (Moses' hands)*

→ relational specification

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

ἐπ'

upon

*preposition + accusative (elided before vowel: 'upon him')*

→ spatial or relational framing

ἐπί + accusative: 'upon / on'; with ἐπιτίθημι designates the recipient of the imposed hands — the gesture's direction onto Joshua.

αὐτόν

him

Accusative

*accusative object of ἐπ' (Joshua, recipient of the laying-on)*

→ participant reference

αὐτός; personal pronoun; 'upon him' = upon Joshua, the one ordained.

καί

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἰσήκουσαν

obeyed / hearkened

Aor Act Indic 3 Pl · εἰσακούω

*main verb (the people's submission to Joshua)*

→ constative aorist (the accomplished obedience)

εἰσακούω: 'listen to / heed / obey'; renders שָׁמַע (with שָׁמַע); taking the genitive of the person obeyed (αὐτοῦ, 'obeyed him'); the compound εἰσ- intensifies to 'give heed / obey'; the nation's obedience to Joshua validates the legitimacy of the succession.

αὐτοῦ

him

Genitive

*genitive object of εἰσήκουσαν (the one obeyed: Joshua)*

→ relational specification

αὐτός; personal pronoun; the genitive complement of εἰσακούω ('obeyed him') — the people heed Joshua as they had heeded Moses.

οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

υἱοί

sons

Nominative

*subject of εἰσήκουσαν (with Ισραηλ)*

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ισραηλ ('the sons of Israel'), the covenant nation, now obedient to its new leader.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (the people's compliance)

→ constative aorist (the accomplished obedience to the divine command)

ποιέω: 'do / make'; renders ἡψα; 'they did as the LORD commanded' is the standard Deuteronomic obedience-formula; the same verb ἐποίησεν will describe Moses' wonders in v. 12 — the people now do what the LORD commanded as Moses did the wonders the LORD sent.

καθότι

just as

comparative-causal conjunction ('according as / just as')

→ discourse linkage or contrast

καθότι: 'just as / according as / inasmuch as'; introduces the conformity-clause; the people's action conforms exactly to the LORD's command given through Moses.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the conformity-clause (the divine command)

→ constative aorist (the standing command now fulfilled)

ἐντέλλομαι: 'command / charge / give orders'; renders ἡψα; the deponent middle is the standard LXX verb for divine commandment; the formula καθότι ἐνετείλατο κύριος τῷ Μωυσῇ grounds the people's obedience to Joshua in the LORD's own prior charge to Moses (cf. Num 27:22–23).

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the ultimate authority behind the succession — Joshua leads because the LORD so commanded Moses.

τῷ

the / to

Dative

article (with Μωυσῇ)

→ noun-phrase marking

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

Μωυσῇ

Moses

Dative

indirect object of ἐνετείλατο (the one commanded)

→ sphere or reference

Μωυσῆς (dat. Μωυσῇ): the recipient of the LORD's command concerning the succession; even after death, the authority of Moses' commission undergirds Joshua's rule.

## 10 καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς Μωυσῆς ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον

And there arose no longer a prophet in Israel like Moses, whom the LORD knew face to face,

**The epitaph: Moses' incomparability (opening panel D)** καὶ οὐκ ἀνέστη ἔτι προφήτης

The Torah's closing epitaph. The negated ἀνέστη ('there arose no longer') answers the chapter's opening ἀνέβη ('he went up') — no successor of equal stature arose. Moses' uniqueness is grounded in the relative clause ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον ('whom the LORD knew face to face'), the intimacy attested at Exod 33:11 and Num 12:8. The redundant resumptive αὐτόν after ὃν is a Hebraism (the resumptive pronoun of the Hebrew relative יתא ... רשע). This incomparability is held in tension with the promise of a prophet like Moses (Deut 18:15) — answered, in Christian reading, by Christ (cf. Matt 17:3; Heb 3:1–6).

καὶ  
and

*narrative conjunction (introducing the epitaph)*

→ discourse linkage or contrast

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

οὐκ  
not

*negative particle (with ἀνέστη)*

→ discourse linkage or contrast

οὐ: the objective negative; with ἀνέστη ἔτι ('no longer arose') it asserts the absolute non-recurrence of a prophet of Moses' rank — the chapter's most sweeping claim.

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

*main verb (negated: 'there arose no prophet')*

→ constative aorist (a survey of all subsequent history: none arose)

ἀνίστημι: 'rise up / arise / stand up'; renders ἀγ; intransitive aorist 'arose'; the verb echoes the promise of Deut 18:15 (προφήτην ... ἀναστήσει σοι κύριος, 'the LORD will raise up a prophet'): a prophet like Moses is promised to come, yet the epitaph declares that none of Moses' stature had arisen 'to this day' — a tension resolved messianically in later reading; note too the wordplay against ἀνέβη ('went up' v. 1).

ἔτι

yet / longer

*adverb (temporal: 'any longer / again')*

→ clausal contribution

ἔτι: 'still / yet / any longer'; with the negative, 'no longer / never again'; renders τίς; stresses that in all the time since Moses no equal prophet has appeared.

## προφήτης

prophet

Nominative

*subject of ἀνέστη*

→ participant prominence

προφήτης: 'prophet / spokesman'; renders נָבִי; the epitaph defines Moses' supreme category as προφήτης — and within that category, peerless; the claim sets the standard against which all later prophets (and the promised prophet-like-Moses, Deut 18:15) are measured.

## ἐν

in

*preposition + dative (locative: 'in Israel')*

→ spatial or relational framing

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

## Ισραηλ

Israel

*dative of place (indeclinable: 'in Israel')*

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the sphere within which the incomparability is asserted — within Israel's own prophetic line, none has equaled Moses.

## ὥς

like / as

*comparative particle ('like Moses')*

→ discourse linkage or contrast

ὥς: 'as / like'; renders כִּי; introduces the standard of comparison — 'a prophet like Moses' — the very phrase of the prophet-promise at Deut 18:15, 18 (προφήτην ... ὥς σέ / ὥσπερ σέ).

## Μωσῆς

Moses

Nominative

*nominative of comparison (after ὥς: 'like Moses')*

→ participant prominence

Μωσῆς: the measure of all prophecy; the nominative after ὥς is the standard against which no other prophet measures up.

## ὅν

whom

Accusative

*relative pronoun (object of ἔγνω)*

→ participant reference

ὅς (acc. ὅν): relative pronoun; introduces the ground of Moses' uniqueness — the LORD's direct knowing of him; the relative is resumed by the Hebraizing pronoun αὐτόν below.

## ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

*verb of relative clause (the LORD's intimate knowing)*

→ constative aorist (the established relationship of knowing)

γινώσκω: 'know / recognize / acknowledge'; renders יָדָע; the LORD's 'knowing' Moses denotes intimate, covenantal relationship (cf. ἔγνωσεν σε of Exod 33:12, 17); the knowledge is mutual and direct — face to face — unlike the visions and dreams given to other prophets (Num 12:6–8).

## κύριος

LORD

Nominative

*subject of ἔγνω*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD himself is the one who knew Moses face to face — the source of his unequaled prophetic standing.



## αὐτόν

him

Accusative

*resumptive direct object (Hebraism, redundant with ὄν)*

→ participant reference

αὐτός; personal pronoun; the resumptive αὐτόν after the relative ὄν reproduces the Hebrew resumptive pronoun (אֵל ... רָשָׁא, 'whom ... him'); a characteristic LXX Hebraism, pleonastic by Greek standards but exactly mirroring the source-syntax.

## πρόσωπον

face

Accusative

*accusative in idiom (adverbial: 'face to face')*

→ object specification

πρόσωπον: 'face'; the idiom πρόσωπον κατὰ πρόσωπον ('face to face') renders Hebrew פָּנֶיךָ לְפָנַי; it denotes the unmediated directness of Moses' communion with God (cf. Exod 33:11, where the LORD speaks to Moses ἐνώπιος ἐνωπίω; Num 12:8, στόμα κατὰ στόμα, 'mouth to mouth'); the same noun πρόσωπον framed the chapter at v. 1 (ἐπὶ προσώπου Ιεριχω).

## κατὰ

to / over against

*preposition + accusative (in the idiom 'face to face')*

→ spatial or relational framing

κατά + accusative: here in the distributive/correspondence idiom 'face to face' (πρόσωπον κατὰ πρόσωπον), expressing direct mutual confrontation; cf. Paul's eschatological πρόσωπον πρὸς πρόσωπον (1 Cor 13:12).

## πρόσωπον

face

Accusative

*accusative object of κατὰ (completing the idiom 'face to face')*

→ object specification

πρόσωπον: 'face'; the second member of the idiom; the doubled πρόσωπον ... κατὰ πρόσωπον is the climactic statement of Moses' unparalleled intimacy with God — the theological summit of the epitaph and of the Torah.

## 11 ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι αὐτὰ ἐν γῇ Αἰγύπτῳ Φαραῶ καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ

in all the signs and wonders which the LORD sent him to do in the land of Egypt, to Pharaoh and to his servants and to all his land,

**Specification of the incomparability (panel D continued)**

ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν

The epitaph specifies the sphere of Moses' unequaled greatness: the σημεία καὶ τέρατα ('signs and wonders') of the Exodus. The pairing σημεία καὶ τέρατα becomes the classic biblical idiom for the redemptive miracles (cf. Deut 6:22; 7:19; Acts 2:22; 7:36). Again the resumptive Hebraism appears (ὃν ... αὐτόν). The threefold target — Pharaoh, his servants, all his land — recalls the plague-narrative's escalating scope (cf. Exod 11:3) and now memorializes it as the measure of Moses' prophetic supremacy.

ἐν

in

*preposition + dative (sphere: 'in all the signs')*

→ spatial or relational framing

ἐν: here marking the sphere/respect in which Moses was unequaled — namely, in the signs and wonders of the Exodus.

πᾶσι

all

Dative

*attributive adjective (with σημείους: 'all the signs')*

→ sphere or reference

πᾶς: 'all'; the totalizing πᾶσι gathers the whole repertoire of Exodus miracles as the measure of Moses' incomparable prophetic office.

τοῖς

the

Dative

*article (with σημείους)*

→ noun-phrase marking

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

σημείους

signs

Dative

*object of ἐν (sphere)*

→ sphere or reference

σημεῖον: 'sign / token / portent'; renders Σῆν; a 'sign' points beyond itself to the LORD's power and purpose; the pairing σημεία καὶ τέρατα is the standard biblical idiom for the Exodus miracles (Deut 6:22; 7:19; 26:8) and is taken up of Jesus and the apostles in the NT (Acts 2:22, 43).

καὶ

and

*coordinate conjunction (joining the word-pair)*

→ discourse linkage or contrast

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

τέρασιν

wonders

Dative

*object of ἐν (coordinate with σημείους)*

→ sphere or reference

τέρας (dat. pl. τέρασιν): 'wonder / portent / marvel'; renders Τημ; emphasizes the awe-inspiring, extraordinary character of the act; in the fixed pair σημεία καὶ τέρατα the two terms together denote the full range of divine miracles wrought through Moses.

ὃν

which / whom

Accusative

*relative pronoun (object of ἀπέστειλεν; resumed by αὐτόν)*

→ participant reference

ὃς (acc. ὃν): relative pronoun; here masculine, agreeing by sense with Moses (the one sent), introducing the clause that the LORD sent him to do the signs; resumed by the Hebraizing αὐτόν.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*verb of relative clause (the LORD's commissioning of Moses)*

→ constative aorist (the completed sending/commission)

ἀποστέλλω: 'send / send forth / commission'; renders Πψ; the verb of authoritative sending (whence ἀπόστολος); the LORD sent Moses to perform the signs — Moses acts as the LORD's commissioned agent, not on his own initiative; cf. the sending at Exod 3:10–15.

## αὐτόν

him

Accusative

*resumptive direct object of ἀπέστειλεν (Hebraism, redundant with ὃν)*

→ participant reference

αὐτός: personal pronoun; the resumptive αὐτόν after ὃν again reproduces the Hebrew resumptive pronoun (cf. v. 10), a recurring LXX Hebraism in this epitaph.

## κύριος

LORD

Nominative

*subject of ἀπέστειλεν*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the sender — Moses' wonders are the LORD's own deeds done through his commissioned prophet.

## ποιῆσαι

to do

Aor Act Inf · ποιέω

*infinitive of purpose (with ἀπέστειλεν: 'sent him to do')*

→ aorist infinitive of purpose (the commissioned task)

ποιέω (aor. inf.): 'do / make'; the infinitive of purpose expresses the goal of the sending — to perform the signs; the same verb describes Moses' deeds in v. 12 (ἃ ἐποίησεν Μωυσῆς).

## αὐτά

them

Accusative

*direct object of ποιῆσαι (the signs and wonders)*

→ participant reference

αὐτός: personal pronoun (neut. pl. αὐτά); refers to the σημεῖα καὶ τέρατα — the signs and wonders Moses was sent to perform.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land'; in the construction ἐν γῇ Αἰγύπτῳ ('in the land of Egypt'), the arena of the signs — the same idiom (γῆ + apposed place-name) used throughout Exodus.

## Αἰγύπτῳ

Egypt

Dative

*dative in apposition to γῆ ('the land of Egypt')*

→ sphere or reference

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; here declined in the dative in apposition to γῆ ('in the land, Egypt'); the place of the great deliverance that defines Moses' career.

## Φαραώ

Pharaoh

*dative of disadvantage (indeclinable: 'against/to Pharaoh')*

→ participant identification

Φαραώ: transliteration of Hebrew פַּרְעֹה (Egyptian pr-ʿ3, 'great house'); indeclinable; the first of the three targets of the signs — the king himself; cf. the same triad in Exodus 11:3.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τοῖς

the

Dative

*article (with θεραπουσιν)*

→ noun-phrase marking

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

## θεράπουσιν

servants

Dative

*dative of disadvantage (coordinate with Φαραώ: 'his servants')*

→ sphere or reference

θεράπων (dat. pl. θεραπουσιν): 'servant / attendant / courtier'; renders טַבָּל; Pharaoh's court officials, the second target of the signs; the term ironically contrasts with Moses the θεράπων/οἰκέτης of the LORD (v. 5; cf. Num 12:7).

## αὐτοῦ

his

Genitive

*genitive of possession (Pharaoh's servants)*

→ relational specification

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

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

πάσῃ  
all

*Dative*

*attributive adjective (with γῆ: 'all his land')*

→ sphere or reference

πάς: 'all / whole'; πάσῃ τῇ γῇ ('all his land') extends the signs' impact from king and court to the entire country — the totality of the judgment on Egypt.

τῇ  
the

*Dative*

*article (with γῆ)*

→ noun-phrase marking

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

γῇ  
land

*Dative*

*dative of disadvantage (third target: 'all his land')*

→ sphere or reference

γῇ: 'land'; the third and most comprehensive target — the whole land of Egypt; the triad Pharaoh / servants / land sweeps from the apex of power to the entire nation.

αὐτοῦ  
his

*Genitive*

*genitive of possession (Pharaoh's land)*

→ relational specification

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

## 12 τὰ θαυμάσια τὰ μεγάλα καὶ τὴν χεῖρα τὴν κραταιάν ἃ ἐποίησεν Μωυσῆς ἔναντι παντὸς Ἰσραὴλ

the great wonders and the mighty hand, which Moses did before all Israel.

**Final climax of the epitaph and of the Torah (close of panel D)** τὰ θαυμάσια τὰ μεγάλα

The last verse of the Pentateuch crowns the epitaph: τὰ θαυμάσια τὰ μεγάλα ('the great wonders') and ἡ χεὶρ ἡ κραταιά ('the mighty hand') — the latter the signature Deuteronomistic phrase for the Exodus power (cf. Deut 4:34; 5:15; 7:19). The relative ἃ ἐποίησεν Μωυσῆς ('which Moses did') attributes the deeds to Moses as the LORD's agent. The Torah closes on the words ἔναντι παντὸς Ἰσραὴλ ('before all Israel') — the final word of the Pentateuch is Ἰσραὴλ, the people before whose eyes Moses' unmatched work was accomplished.

τὰ

the

Accusative

article (with θαυμάσια)

→ noun-phrase marking

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

θαυμάσια

wonders / wonderful things

Accusative

accusative in apposition (to the signs of v. 11)

→ object specification

θαυμάσιος (neut. pl. θαυμάσια): 'wonderful / marvelous (things)'; renders / תִּלְכִּינִי נִלְכִּינִי; the substantive 'the wonders' summarizes the awe-inspiring deeds of the Exodus; in apposition to the σημεία καὶ τέρατα of v. 11.

τὰ

the

Accusative

article (with μεγάλα, attributive position)

→ noun-phrase marking

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

μεγάλα

great

Accusative

attributive adjective (modifying θαυμάσια: 'the great wonders')

→ object specification

μέγας (neut. pl. μεγάλα): 'great / mighty'; renders לִּיטָא; the doubled-article construction τὰ θαυμάσια τὰ μεγάλα ('the wonders, the great ones') is the standard Greek attributive pattern, here emphasizing the surpassing magnitude of Moses' deeds.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative (coordinate with θαυμάσια: 'and the mighty hand')

→ object specification

χείρ: 'hand'; renders טָ; in the phrase 'the mighty hand' the standard Deuteronomic metaphor for the Exodus power of God enacted through Moses; the noun χεῖρ echoes Moses' hands laid on Joshua (v. 9), binding the prophet's wonder-working power to his transmitted office.

τὴν

the

Accusative

article (with κραταιάν, attributive position)

→ noun-phrase marking

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

## κραταῖαν

mighty / strong

Accusative

*attributive adjective (modifying χεῖρα: 'the mighty hand')*

→ object specification

κραταιός: 'mighty / strong / powerful'; renders כִּזְזִי; the phrase ἡ χεὶρ ἡ κραταιά ('the mighty hand') is the signature Deuteronomistic formula for the LORD's redemptive power in the Exodus (Deut 4:34; 5:15; 6:21; 7:19; 26:8); here it crowns Moses' agency — the mighty hand worked through him.

## ἃ

which

Accusative

*relative pronoun (object of ἐποίησεν; neut. pl.)*

→ participant reference

ὅς (neut. pl. ἃ): relative pronoun; 'which' refers to the wonders and the mighty deeds, introducing the final clause attributing them to Moses.

## ἐποίησεν

did / performed

Aor Act Indic 3 Sg · ποιέω

*verb of relative clause (Moses' deeds — the final verb of the Torah)*

→ constative aorist (the sum of Moses' mighty deeds)

ποιέω: 'do / make / perform'; renders Πῶ; the last finite verb of the Pentateuch describes Moses' great deeds; it picks up ποιῆσαι of v. 11 (the LORD sent him to do) — what the LORD commissioned, Moses accomplished, and the Torah ends recording it.

## Μωσῆς

Moses

Nominative

*subject of ἐποίησεν*

→ participant prominence

Μωσῆς: the name sounds for the last time in the Torah here — the unequalled prophet whose mighty deeds the Pentateuch's final clause memorializes before all Israel.

## ἔναντι

before / in the sight of

*improper preposition + genitive ('before / in the presence of')*

→ spatial or relational framing

ἔναντι: 'before / in the presence of / in the sight of'; renders Hebrew עֵנֵי ('before the eyes of'); the wonders were public, performed openly before the whole nation as witnesses — Moses' greatness is no private claim but Israel's communal memory.

## παντός

all

Genitive

*attributive adjective (with Ἰσραηλ: 'all Israel')*

→ relational specification

πᾶς (gen. sg. παντός): 'all / whole'; παντός Ἰσραηλ ('all Israel') — the comprehensive witness; the wonders were done before the entire people, a fitting close to the book whose Greek title and great theme is Israel's formation as the LORD's people.

## Ἰσραηλ

Israel

*genitive object of ἔναντι (indeclinable: the final word of the Torah)*

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the very last word of the Pentateuch — fittingly, the name of the covenant people before whom Moses' unequalled work was done; the Torah closes not on Moses but on Israel, the community his life served.

**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.