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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 6

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΣΤ'

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 6 is one of the theological summits of the Pentateuch: it contains the Shema (vv. 4–5), Israel's foundational confession of YHWH's oneness and the command to love him with the whole of one's being.

Translation & textual notes

The Greek text of Deuteronomy 6 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 6 is one of the theological summits of the Pentateuch: it contains the Shema (vv. 4–5), Israel's foundational confession of YHWH's oneness and the command to love him with the whole of one's being. The chapter opens with a heading framing the commandments as the program for life in the land (vv. 1–3, echoing the 'land flowing with milk and honey'), reaches its crux in the Shema proper (vv. 4–5: ἄκουε Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν· καὶ ἀγαπήσεις

κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου), then prescribes the constant transmission and visible inscription of these words — on the heart, to children, at home and away, bound on hand and forehead, written on doorposts (vv. 6–9, the basis of tefillin and mezuzah). A warning against forgetting YHWH amid the prosperity of cities, houses, cisterns, vineyards, and olive-groves Israel did not build (vv. 10–15) leads to the demand for exclusive fear, service, and oath in his name, and the prohibition of other gods, grounded in YHWH's being a jealous God (θεὸς ζηλωτής). The prohibition οὐκ ἐκπειράσεις κύριον τὸν θεόν σου ('you shall not test the LORD your God', v. 16) recalls the Massah rebellion. The keeping of testimonies, statutes, and ordinances (vv. 17–19) brings the conquest, and the chapter closes with a catechetical scene (vv. 20–25): when the son asks the meaning of the testimonies, the father answers with the salvation-historical creed — bondage in Egypt, the exodus by a mighty hand and uplifted arm, the gift of the land — and concludes that keeping these commandments will be ἐλεημοσύνη ('righteousness') for Israel. The LXX renders the threefold 'all' of v. 5 with καρδία, ψυχή, and δύναμις (the last for Hebrew מִגֹּדַל, 'might'); the NT citations vary the third term (ισχύς in Mark 12:30 and Luke 10:27, with διανοία added) but reproduce the LXX structure closely. Jesus names the Shema the first and greatest commandment (Mark 12:29–30; Matt 22:37; Luke 10:27), and answers the tempter with v. 13 (Matt 4:10; Luke 4:8) and v. 16 (Matt 4:7; Luke 4:12), making this chapter one of the most densely quoted in the entire LXX.

Discourse structure of the chapter

A · 6:1–3

Heading: the commandments for life in the land

Moses presents 'the commandment, the statutes, and the ordinances' (vv. 1) as the divinely commissioned program for life in the land Israel is about to enter and possess. Their purpose is that Israel may fear YHWH and keep his statutes (v. 2), securing length of days for children and grandchildren. The summons ἄκουσον Ἰσραὴλ (v. 3) anticipates the Shema's ἄκουε, and the goal is articulated in the formulaic 'that it may be well with you' and the promise of a land flowing with milk and honey, the oath sworn to the fathers.

B · 6:4–5

The Shema: YHWH is one, and the command to love him wholly

The confessional heart of the chapter: ἄκουε Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν ('Hear, O Israel: the LORD our God, the LORD is one', v. 4) asserts YHWH's uniqueness and exclusive claim. From this flows the supreme imperative ἀγαπήσεις κύριον τὸν θεόν σου ('you shall love the LORD your God', v. 5) with the threefold totality of heart, soul, and strength (ἐξ ὅλης τῆς καρδίας ... ψυχῆς ... δυνάμεως). Jesus names this the first and greatest commandment (Mark 12:29–30), reproducing the LXX almost verbatim.

C · 6:6–9

These words on the heart: transmission and inscription

The commanded words are to rest 'on your heart' (v. 6), be impressed on children and rehearsed in every posture of daily life — sitting at home, walking on the road, lying down, rising up (v. 7) — bound as a sign on the hand and immovable before the eyes (v. 8), and written on the doorposts of houses and gates (v. 9). These prescriptions became the textual basis for the practice of tefillin (phylacteries) and the mezuzah.

D · 6:10–15

Warning against forgetting YHWH in prosperity; the jealous God

When YHWH brings Israel into a land of great cities, full houses, hewn cisterns, vineyards, and olive-groves Israel did not labor for (vv. 10–11), the danger is satiety leading to forgetfulness of the LORD who brought them out of the house of slavery (v. 12). Israel must fear YHWH, serve him, cleave to him, and swear by his name alone (v. 13), not following the gods of the surrounding nations (v. 14), for YHWH is a jealous God (θεὸς ζηλωτῆς) whose anger could blot Israel from the earth (v. 15). Verse 13 is Jesus' answer to the tempter (Matt 4:10; Luke 4:8).

E · 6:16–19

Do not test the LORD; keep the commandments and inherit

Israel is forbidden to test YHWH as at Massah (οὐκ ἐκπειράσεις ... ἐν τῷ Πειρασμῷ, v. 16 — Jesus' second answer to the tempter, Matt 4:7; Luke 4:12). The cognate construction φυλάσσω φυλάξῃ ('diligently keep', v. 17) demands rigorous observance of YHWH's testimonies and statutes. Doing 'the right and the good' (v. 18) secures entry and inheritance of the good land sworn to the fathers, and the driving-out of all enemies (v. 19).

F · 6:20–25

The son's question and the salvation-history creed

A catechetical scene: when the son asks the meaning of the testimonies, statutes, and ordinances (v. 20), the father recites the salvation-historical creed — 'we were slaves to Pharaoh in Egypt' (v. 21), YHWH's mighty hand and uplifted arm, the great and terrible signs and wonders against Egypt (v. 22), the bringing-out to give the land sworn to the fathers (v. 23) — and frames obedience as YHWH's command for Israel's lasting good and life (v. 24), concluding that keeping these commandments before YHWH will be ἐλεημοσύνη ('righteousness') for Israel (v. 25).

1 καὶ αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῇ εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι αὐτήν

And these are the commandments and the statutes and the ordinances, as many as the LORD our God commanded to teach you to do, thus, in the land into which you are entering there to inherit it.

Heading / superscription to the legal exposition (new discourse unit) καὶ αὗται αἱ ἐντολαί

v.1 is a programmatic heading that gathers the legislation under the triad ἐντολαί / δικαιώματα / κρίματα ('commandments / statutes / ordinances'); the demonstrative αὗται ('these') points forward to the whole exposition that follows. The infinitive chain διδάξαι ... ποιεῖν frames the law as something to be both taught and enacted, and the land into which Israel εἰσπορεύεται locates obedience geographically in the promised inheritance.

καὶ
and

narrative conjunction (Hebraizing καὶ linking to ch. 5)

→ discourse linkage or contrast

καί: connects the present heading to the preceding Decalogue (ch. 5); the LXX preserves the Hebrew paratactic ו, treating the law-exposition as a seamless continuation.

αὗται
these

Nominative

demonstrative pronoun (subject, cataphoric)

→ participant reference

οὗτος, αὕτη, τοῦτο: feminine plural αὗται agrees with ἐντολαί; cataphoric, pointing forward to the body of legislation; renders Hebrew הַלְלוּ/תָלוּ, the standard superscription pointer for legal collections.

αἱ
the

Nominative

article (with ἐντολαί)

→ noun-phrase marking

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

ἐντολαί
commandments

Nominative

predicate nominative (first member of legal triad)

→ participant prominence

ἐντολή: 'commandment / charge'; renders תְּלוּתָהּ; the first of the three legal-genre terms (ἐντολαί / δικαιώματα / κρίματα) characteristic of Deuteronomy's summary formulae (cf. 4:1; 5:31).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Nominative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes / ordinances

Nominative

predicate nominative (second member of triad)

→ participant prominence

δικαίωμα: 'statute / requirement / righteous decree'; renders דִּקְיָה/קֶדֶשׁ; in the LXX δικαίωμα denotes a binding regulation; the term recurs as a Leitwort through this chapter (vv. 1, 2, 17, 20, 24).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Nominative

article (with κρίματα)

→ noun-phrase marking

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

κρίματα

judgments / ordinances

Nominative

predicate nominative (third member of triad)

→ participant prominence

κρίμα: 'judgment / legal decision / ordinance'; renders טִשְׁבֻּנִּי; denotes case-law / judicial precedents; the triad ἐντολαί-δικαιώματα-κρίματα together names the totality of the covenant stipulations.

ὅσα

as many as

Nominative

relative/correlative pronoun (object of ἐνετείλατο)

→ participant reference

ὅσος: 'as many as / whatever'; neuter plural agreeing loosely with the preceding collection; renders שָׁאֵל; the quantifying relative stresses comprehensiveness — the whole body of what YHWH commanded.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (divine commission)

→ constative aorist (the completed act of legislation at Horeb)

ἐντέλλομαι: 'command / charge / enjoin'; renders תִּצַּו (Piel); the deponent middle aorist refers to YHWH's giving of the law; the cognate ἐντολή/ἐντέλλομαι repetition (vv. 1, 2, 6, 17, 20, 24, 25) binds the chapter together around the act of divine commanding.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine name as lawgiver grounds the authority of the entire legislation.

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

apposition to κύριος

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the appositional κύριος ὁ θεός = אֱלֹהֵינוּ יהוה, the covenant formula that the Shema (v. 4) will make confessional.

ἡμῶν

our

Genitive

genitive of possession (covenant relationship)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): the first-person plural possessive marks the covenant bond — YHWH is 'our God', the communal confession anticipating the Shema.

διδάξαι

to teach

Aor Act Infin · διδάσκω

infinitive of purpose (purpose of the commanding)

→ telic aorist infinitive (purpose: in order to teach)

διδάσκω: 'teach / instruct'; renders תּמַל (Piel); the law is given to be transmitted by teaching — a Deuteronomic emphasis that culminates in the catechesis of vv. 7, 20–25 (διδάξεις ... προβιβάσεις).

ὕμᾱς

you

Accusative

accusative object of διδάξαι (2nd person plural)

→ participant reference

σύ (acc. pl. ὕμᾱς): the plural addressee is the assembled congregation of Israel; the chapter oscillates between plural (vv. 1–2) and the singular 'you' of the Shema's intimate address (vv. 4 ff.).

ποιεῖν

to do

Pres Act Infin · ποιέω

complementary infinitive (object of διδάξαι: 'teach ... to do')

→ imperfective present infinitive (ongoing performance)

ποιέω: 'do / perform / make'; renders תַּשַּׁלַּח; the pairing 'teach ... to do' insists that instruction issues in obedience, not mere knowledge — a recurrent Deuteronomic theme.

οὕτως

thus / so

adverb of manner (modifying ποιεῖν)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders כֵּן; points to the prescribed manner of obedience — to do exactly as commanded, no more and no less (cf. 5:32–33).

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 γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (location of obedience)

→ sphere or reference

γῇ: 'land / earth'; renders אֶרֶץ; the promised land is the theatre of covenant obedience; the law is given not in the abstract but for life 'in the land' Israel is about to possess.

εἰς

into

preposition + accusative (direction, with relative ἣν)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς, antecedent γῇ)

→ participant reference

ὅς, ἥ, ὅ: the relative ἣν resumes γῇ; the construction εἰς ἣν ... εἰσπορεύεσθε ('into which you are entering') is a standard Deuteronomic land-formula.

ὕμεῖς

you

Nominative

subject (emphatic 2nd person plural pronoun)

→ participant reference

σύ (nom. pl. ὕμεῖς): the explicit pronoun is emphatic — it is you, this very generation, who will cross over and inherit.

εἰσπορεύεσθε

you are entering

Pres Mid Indic 2 Pl · εἰσπορεύομαι

main verb of relative clause (imminent entry)

→ futuristic/progressive present (the entry is on the verge of happening)

εἰσπορεύομαι: 'enter / go into'; renders אָבָּא; the present tense conveys the imminence of the conquest — Israel stands on the threshold of the land at Moab.

ἐκεῖ

there

adverb of place (resumptive, Hebraizing)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative (εἰς ἣν ... ἐκεῖ) is a Hebraism rendering the resumptive שָׁמָּה ('thither/there') that regularly follows אֲשֶׁר in Hebrew relative clauses.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose (purpose of entering)

→ telic aorist infinitive (purpose: to take possession)

κληρονομέω: 'inherit / take possession of'; renders שָׁרַד; a key Deuteronomic verb for dispossessing the nations and occupying the land as covenant inheritance (κληρονομία).

αὐτήν

it

Accusative

accusative object of κληρονομήσαι (resuming γῆν)

→ participant reference

αὐτός (acc. f. sg. αὐτήν): resumes γῆ as the object of inheritance; the redundant pronoun after the relative clause reflects Hebrew resumptive syntax.

- 2 ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου ἵνα μακροημερεύσητε

that you may fear the LORD your God, to keep all his statutes and his commandments, which I command you today — you and your sons and your sons' sons — all the days of your life, that you may live long.

Purpose clause (goal of the commanding of v.1)

ἵνα φοβῆσθε

v.2 states the telic goal of the law: the fear of YHWH issuing in observance, perpetuated across three generations (you / sons / grandsons) and across the whole lifespan (πάσας τὰς ἡμέρας τῆς ζωῆς σου). The double ἵνα frames both the disposition (fear) and the reward (long life, μακροημερεύσητε), a Deuteronomic blessing formula. Note the shift from plural φοβῆσθε to singular σοι/σύ, characteristic of Deuteronomy's address.

ἵνα

that / so that

purpose conjunction (introducing telic clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; takes the subjunctive (φοβῆσθε); marks the purpose of the law-giving of v.1 — its goal is the fear of YHWH expressed in obedience.

φοβῆσθε

you may fear

Pres Mid Subj 2 Pl · φοβέομαι

verb of purpose clause (subjunctive after ἵνα)

→ imperfective present subjunctive (ongoing, habitual reverence)

φοβέομαι: 'fear / revere'; renders נִרָא; in Deuteronomy 'the fear of YHWH' is the comprehensive posture of covenant loyalty — reverent awe issuing in obedience, not mere terror; cf. vv. 13, 24.

κύριον

LORD

Accusative

direct object of φοβῆσθε

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the object of covenant fear.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

apposition to κύριον

→ object specification

θεός: rendering יְהוָה; the recurring formula κύριον τὸν θεόν σου/ὕμῶν binds the chapter's exhortations to the one covenant God.

ὕμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. pl. ὕμῶν): 'your' (plural); the congregation's God.

φυλάσσεσθαι

to keep

Pres Mid Infin · φυλάσσω

epexegetical infinitive (explaining what fearing entails)

→ imperfective present infinitive (continual observance)

φυλάσσω: 'guard / keep / observe'; renders מִשָּׁר; the infinitive unpacks the fear of YHWH as concrete keeping of his statutes; the middle voice stresses Israel's own vigilant safekeeping of the commandments.

πάντα

all

Accusative

attributive adjective (modifying δικαιώματα)

→ object specification

πᾶς: 'all / every'; the totality-marker insists on comprehensive obedience — not a selection but the whole body of statutes.

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes

Accusative

direct object of φυλάσσεσθαι

→ object specification

δικαίωμα: 'statute / decree'; renders דִּקְיָה; see v.1.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's statutes)

→ relational specification

αὐτός (gen. m. sg.): refers to κύριος; the statutes belong to YHWH and bear his authority.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσεσθαι (coordinate with δικαιώματα)

→ object specification

ἐντολή: 'commandment'; renders תִּצְוָה; see v.1.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι, antecedent ἐντολάς)

→ participant reference

ὅσος: 'as many as / which'; feminine plural agreeing with ἐντολάς; the quantifying relative stresses the full extent of what is commanded.

ἐγώ

I

Nominative

subject (emphatic 1st person pronoun: Moses)

→ participant reference

ἐγώ: the emphatic pronoun marks Moses as the immediate speaker mediating YHWH's commandments; the 'I ... today' formula gives the law present, personal urgency.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause (Moses' present charge)

→ performative present (the act of commanding is enacted in the speaking)

ἐντέλλομαι: 'command / charge'; renders תִּצְוָה; the present 'I am commanding you today' is performative — Moses' speech itself constitutes the charge; cf. v.6.

σοι

you

Dative

dative indirect object (singular addressee)

→ participant reference or interest

σύ (dat. sg. σοι): the shift to the singular 'you' (from plural φοβήσθε/ύμῶν) addresses Israel as a single corporate person, the characteristic intimacy of Deuteronomy's parenthesis.

σήμερον

today

adverb of time (the 'today' of Moab)

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' actualises the covenant for each generation, making Horeb's law a present, living obligation (cf. 5:3).

σύ

you

Nominative

nominative in apposition (resuming the addressee for the generational list)

→ participant reference

σύ (nom. sg.): the nominative resumes 'you' as head of the three-generation series that follows (you / sons / grandsons).

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

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

nominative (second generation in the series)

→ participant prominence

υἱός: 'son'; renders בְּנֵי; the children are co-addressees of the covenant; transmission to sons is central to vv. 7, 20–25.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

nominative (third generation: grandsons)

→ participant prominence

υἱός: here 'the sons of your sons' = grandsons; the three-generation span (you, sons, sons' sons) marks the law as a perpetual, transgenerational covenant.

τῶν

of the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (partitive/relational: 'of the sons')

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive (partitive/relational: 'of the sons').

σου

your

Genitive

genitive of relationship

→ relational specification

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

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας, accusative of duration)

→ object specification

πᾶς: 'all'; with ἡμέρας forms an accusative of extent of time — covenant fear spans the entire lifespan.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα: 'day'; the idiom πάσας τὰς ἡμέρας renders יְמֵי לְכָל ('all the days of'); obedience is lifelong, not episodic.

τῆς

of the

Genitive

article (with ζωῆς)

→ noun-phrase marking

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

ζωῆς

life

Genitive

genitive (defining the days: 'days of your life')

→ relational specification

ζωή: 'life'; renders יְמֵי; the days of one's life are the full extent of the covenant relationship; life and long life are the Deuteronomic reward for obedience.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἵνα

that

purpose conjunction (second ἵνα: the reward clause)

→ discourse linkage or contrast

ἵνα: the second purpose clause states the consequence/reward — long life in the land; cf. the Decalogue promise at 5:16.

μακροημερεύσητε

you may live long

Aor Act Subj 2 Pl · μακροημερεύω

verb of second purpose clause (subjunctive after ἵνα)

→ ingressive/effective aorist subjunctive (attain length of days)

μακροημερεύω: 'live many days / prolong one's days'; a LXX-coined compound (μακρός + ἡμέρα) rendering Hebrew מְאֲרִיכַי יָמַי ('lengthen days'); the promise of longevity in the land is the characteristic Deuteronomic blessing for covenant fidelity (cf. 4:40; 5:33; 11:9).

3 καὶ ἄκουσον Ἰσραὴλ καὶ φύλαξαι ποιεῖν ὅπως εὖ σοι ᾗ καὶ ἵνα πληθυνθῆτε σφόδρα καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναί σοι γῆν ῥέουσαν γάλα καὶ μέλι

And hear, O Israel, and take care to do them, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, spoke to give you a land flowing with milk and honey.

Hortatory summons (anticipates and prepares the Shema of v.4)

καὶ ἄκουσον Ἰσραὴλ

v.3 issues the imperative ἄκουσον Ἰσραὴλ ('Hear, O Israel'), the same summons that opens the Shema proper at v.4 (there ἄκουε); the doubling frames vv.4–5 as the climax toward which the chapter has been building. The blessing formula 'that it may be well with you' (εὖ σοι ᾗ) and the promise of a land 'flowing with milk and honey' attach obedience to the patriarchal oath.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄκουσον
hear

Aor Act Impv 2 Sg · ἀκούω

main verb (hortatory imperative, singular)

→ ingressive aorist imperative (give heed, now)

ἀκούω: 'hear / listen / obey'; renders נָשָׁע; the aorist imperative ἄκουσον here anticipates the present imperative ἄκουε of v.4 (the Shema); in Hebrew thought 'hearing' entails obeying, so the summons is at once attention and submission.

Ισραηλ
Israel

vocative (indeclinable proper noun, direct address)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; vocative of direct address to the covenant nation as a corporate person; the same vocative anchors the Shema (v.4).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φύλαξαι
take care / be careful

Aor Mid Impv 2 Sg · φυλάσσω

main verb (hortatory imperative, middle)

→ ingressive aorist imperative (be on guard to obey)

φυλάσσω (aor. mid. impv.): 'guard oneself / take heed'; renders נָשָׁע; the middle voice gives reflexive force — 'watch yourself to do'; the pairing 'hear ... take heed to do' joins attentive listening to careful performance.

ποιεῖν
to do

Pres Act Infin · ποιεῶ

complementary infinitive (object of φύλαξαι)

→ imperfective present infinitive (ongoing doing)

ποιεῶ: 'do / perform'; renders עָשָׂה; 'take heed to do' insists, again, that hearing must issue in action.

ὅπως
so that

purpose conjunction (introducing result/purpose clause)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; takes the subjunctive (ῆ); introduces the well-being that obedience secures.

εὖ
well

adverb (predicative: 'it may be well')

→ clausal contribution

εὖ: 'well / rightly'; the idiom εὖ σοι ῆ ('it may be well with you') renders לְךָ טֵב, the Deuteronomic well-being formula (cf. vv. 18, 24; 5:16) — covenant obedience yields flourishing.

σοι
with you / for you

Dative

dative of advantage ('well for you')

→ participant reference or interest

σύ (dat. sg.): dative of advantage in the well-being formula.

ῆ
it may be

Pres Act Subj 3 Sg · εἰμί

verb of purpose clause (subjunctive after ὅπως)

→ imperfective present subjunctive (continuing state of well-being)

εἰμί: 'be'; the impersonal subjunctive ῆ ('it may be') completes the well-being idiom εὖ σοι ῆ.

καὶ
and

coordinate conjunction (joining second purpose clause)

→ discourse linkage or contrast

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

ἵνα
that

purpose conjunction (second goal clause)

→ discourse linkage or contrast

ἵνα: introduces the second goal — numerical increase, the patriarchal blessing of multiplication.

πληθυνθῆτε

you may multiply

Aor Pass Subj 2 Pl · πληθύνω

verb of purpose clause (subjunctive after ἵνα)

→ ingressive aorist passive subjunctive (come to be greatly increased)

πληθύνω: 'multiply / increase'; renders הָרַב; the passive 'be multiplied' echoes the patriarchal promise of numerous descendants (Gen 22:17); divine agency is implicit in the passive.

σφόδρα

greatly / exceedingly

adverb of degree (intensifying πληθυνθῆτε)

→ clausal contribution

σφόδρα: 'exceedingly'; renders תַּנְיָ; intensifies the promised increase — the same adverb glossed by δύνאμִּיς at v.5 (the Hebrew תַּנְיָ underlying 'strength').

καθάπερ

just as

comparative conjunction (introducing comparison)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; renders וַשִּׁנְיָ; grounds the promise in YHWH's prior word to the patriarchs.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause (YHWH's prior promise)

→ constative aorist (the completed patriarchal promise)

λαλέω: 'speak'; renders דִּבֶּר; the aorist refers to YHWH's covenant word to the fathers (Abraham, Isaac, Jacob), guaranteeing the land-promise now being actualised.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: the Tetragrammaton; the speaker of the patriarchal promise.

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

apposition to κύριος

→ participant prominence

θεός: rendering יְהוָה; 'the God of your fathers' links the present generation's God to the patriarchal covenant (cf. Exod 3:15).

τῶν

of the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive (defining θεός: 'God of the fathers')

→ relational specification

πατήρ: 'father'; renders אֲבוֹתָ; the patriarchs Abraham, Isaac, and Jacob (named at v.10), recipients of the land-oath.

σου

your

Genitive

genitive of relationship

→ relational specification

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

δοῦναί

to give

Aor Act Infin · δίδωμι

infinitive (epexegetical/content of the promise: 'spoke ... to give')

→ telic aorist infinitive (the content/aim of the promise)

δίδωμι: 'give'; renders נָתַן; the infinitive expresses the substance of what YHWH 'spoke' — the gift of the land; the land is consistently YHWH's gift, not Israel's achievement.

σοι

you

Dative

dative indirect object of δοῦναι

→ participant reference or interest

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

γῆν

a land

Accusative

direct object of δοῦναι

→ object specification

γῆ: 'land'; the object of the gift; modified by the famous 'flowing with milk and honey.'

ρέουσιν

flowing

Pres Act Part Acc Fem Sg · ρέω

attributive participle (modifying γῆν)

→ imperfective present participle (continual flowing, characteristic state)

ρέω: 'flow / run'; renders רָוַי; the participle ρέουσιν γάλα καὶ μέλι ('flowing with milk and honey') renders שָׂרָה לָהּ חָיִל, the proverbial formula for the land's fertility and abundance (cf. Exod 3:8); the accusatives γάλα/μέλι are accusatives of respect/material with the participle.

γάλα

milk

Accusative

accusative of content/material (with ρέουσιν)

→ object specification

γάλα: 'milk'; renders בָּחַל; with μέλι forms the merism for pastoral and agricultural plenty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content/material (with ρέουσιν)

→ object specification

μέλι: 'honey'; renders חָיִל; the second element of the proverbial pair signifying the land's lavish fruitfulness.

4 καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἄκουε Ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν

And these are the statutes and the ordinances that the LORD commanded the sons of Israel in the wilderness when they had come out of the land of Egypt: Hear, O Israel: the LORD our God, the LORD is one.

THE SHEMA — Israel's foundational confession of YHWH's oneness (theological climax)

ἄκουε Ἰσραὴλ

The LXX of v.4 prefaces the Shema with an editorial heading (a plus over against MT): 'these are the statutes and ordinances the LORD commanded ... in the wilderness, after they came out of Egypt', anchoring the confession in the exodus and wilderness setting. Then comes the Shema proper: ἄκουε Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν. The verbless Hebrew (יְהוָה יְהוָה יְהוָה אֶחָד) is rendered with a supplied ἐστίν; the doubled κύριος...κύριος and the climactic εἷς ('one') assert YHWH's uniqueness and undivided claim on Israel. Jesus cites this as the first of all commandments (Mark 12:29), the only Gospel quotation to include the Shema's opening line verbatim.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ταῦτα
these

Nominative

demonstrative pronoun (subject of the heading clause)

→ participant reference

οὗτος (nom. neut. pl. ταῦτα): cataphoric demonstrative introducing the editorial heading; the LXX's καὶ ταῦτα τὰ δικαιώματα ... is a plus not present in the MT, framing the Shema within the wilderness legislation.

τὰ
the

Nominative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα
statutes

Nominative

predicate nominative

→ participant prominence

δικαίωμα: 'statute'; renders דִּקְיָה; see v.1; the heading recapitulates the legal triad.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Nominative

article (with κρίματα)

→ noun-phrase marking

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

κρίματα
ordinances

Nominative

predicate nominative

→ participant prominence

κρίμα: 'ordinance / judgment'; renders קִרְיָה; see v.1.

ὅσα
which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅσος: 'as many as / which'; neuter plural relative referring to the statutes and ordinances.

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the wilderness legislation)

ἐντέλλομαι: 'command'; renders קִיַּץ; the aorist refers to YHWH's giving of these laws in the wilderness following the exodus.

κύριος
LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the divine lawgiver.

τοῖς
to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative indirect object ('commanded to the sons')

→ sphere or reference

υἱός: 'son'; the idiom οἱ υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל ('the sons/children of Israel'), the standard designation of the covenant people.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable, with υἱοῖς)

→ participant identification

Ἰσραὴλ: indeclinable; here functioning as genitive 'of Israel' in the phrase 'sons of Israel.'

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 ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ
wilderness

Dative

dative of place (location of the law-giving)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר; the wilderness is the locus of the covenant law-giving between Egypt and the land.

ἐξελθόντων

when they had come out

Aor Act Part Gen Masc Pl · ἐξέρχομαι

genitive absolute participle (temporal: 'after they came out')

→ antecedent aorist participle (completed action prior to the law-giving)

ἐξέρχομαι: 'come/go out'; renders נִצָּח; the genitive absolute ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου dates the legislation to the period following the exodus, embedding the Shema in salvation history (cf. the creed of vv. 21–23).

αὐτῶν

they / them

Genitive

genitive absolute subject (with ἐξελθόντων)

→ relational specification

αὐτός (gen. pl.): the subject of the genitive absolute, referring to the sons of Israel.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

the land

Genitive

genitive object of ἐκ ('out of the land')

→ relational specification

γῆ: 'land'; γῆ Αἰγύπτου = 'land of Egypt', the place of bondage from which the exodus delivered Israel.

Αἰγύπτου

of Egypt

Genitive

genitive of definition (with γῆς)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; Egypt, the house of slavery (v.12).

ἄκουε

hear

Pres Act Impv 2 Sg · ἀκούω

main verb (THE SHEMA: imperative of summons)

→ imperfective present imperative (keep on hearing / give continual heed)

ἀκούω: 'hear / listen / obey'; renders שָׁמַע — the opening word that names the whole confession 'the Shema'; the present imperative ἄκουε (vs. the aorist ἄκουσον of v.3) calls for sustained, attentive hearing that issues in obedient love (v.5); Jesus opens his citation of the greatest commandment with this very word (Mark 12:29: ἄκουε Ἰσραηλ).

Ἰσραηλ

O Israel

vocative (indeclinable, direct address of the Shema)

→ participant identification

Ἰσραηλ: indeclinable; the vocative addresses the whole covenant people as a single 'thou'; the Shema is corporate Israel's confession.

κύριος

the LORD

Nominative

subject (first member of the Shema's nominal proposition)

→ participant prominence

κύριος: rendering יהוה; the first of the doubled κύριος...κύριος; the LXX preserves the syntactic ambiguity of the Hebrew (יהוה אֱלֹהֵינוּ יהוה אֶחָד), which may be construed 'the LORD our God, the LORD is one' or 'the LORD is our God, the LORD alone.'

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/apposition ('the LORD our God')

→ participant prominence

θεός: rendering יהוה; κύριος ὁ θεός ἡμῶν = 'the LORD our God', the covenant formula; the heart of the confession is that this one God belongs to Israel and Israel to him.

ἡμῶν

our

Genitive

genitive of relationship (covenant possession)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the confessional first-person plural — Israel claims YHWH as its own God, the basis of exclusive loyalty.

κύριος

the LORD

Nominative

subject (second member of the Shema, with εἷς ἐστιν)

→ participant prominence

κύριος: the second occurrence of the Tetragrammaton; the doubled κύριος... κύριος structure is the rhetorical pivot of the confession, framing the declaration of oneness.

εἷς

one

Nominative

predicate nominative ('the LORD is ONE')

→ measure or count

εἷς, μία, ἓν: 'one'; renders יהוה — the climactic word of the Shema; it asserts YHWH's uniqueness/unicity ('the LORD is one' — there is no other) and, on another construal, his exclusivity ('the LORD alone'). Either way it grounds the total, undivided love commanded in v.5 and underlies the NT confession of God's oneness (Mark 12:29, 32; 1 Cor 8:6; Jas 2:19); for Christian readers the εἷς invites Trinitarian reflection on unity-in-distinction.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (supplied for the verbless Hebrew nominal clause)

→ stative present (timeless predication of divine oneness)

εἰμί: 'be'; the copula ἐστιν is supplied by the LXX to render the Hebrew verbless clause יהוה יהוה; the timeless present asserts an eternal truth about YHWH's nature — his oneness is not contingent but essential.

5 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου

And you shall love the LORD your God with all your heart and with all your soul and with all your strength.

THE GREATEST COMMANDMENT — the demand for total love flowing from YHWH's oneness

καὶ ἀγαπήσεις

v.5 draws the practical consequence of the Shema's confession (v.4): because YHWH is one, Israel's love must be undivided. The future indicative ἀγαπήσεις functions as a categorical command ('you shall love'). The threefold ἐξ ὅλης (καρδίας / ψυχῆς / δυνάμεως) maps love onto the whole person — affections, life-self, and strength. Jesus joins this to v.4 as the first and greatest commandment (Mark 12:29–30; Matt 22:37–38; Luke 10:27), where the third term appears as ἰσχύς and a fourth, διανοία, is added, but the LXX's καρδιά-ψυχή-δύναμις structure is the manifest base text.

καὶ

and

coordinate conjunction (linking the command to the confession)

→ discourse linkage or contrast

καί: joins the command of v.5 directly to the confession of v.4 — love is the necessary corollary of YHWH's oneness.

ἀγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (future-as-imperative: the supreme commandment)

→ volitive/imperative future (categorical command, not mere prediction)

ἀγαπάω: 'love'; renders אָהַבָה; the future indicative with imperatival force ('you shall love') is the LXX's standard rendering of the Hebrew imperfect-as-command; ἀγάπη here is covenant love — loyal, total devotion of the will, not merely emotion; Jesus names this ἐντολή πρώτη/μεγάλη ('first/greatest commandment', Mark 12:29–30; Matt 22:37–38).

κύριον

the LORD

Accusative

direct object of ἀγαπήσεις

→ object specification

κύριος: the Tetragrammaton; the one God of the Shema (v.4) is the exclusive object of Israel's love.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

apposition to κύριον

→ object specification

θεός: rendering יהוה; 'the LORD your God', the covenant formula now made the object of love.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ (gen. sg.): the singular 'your' addresses each Israelite personally within the corporate 'thou.'

ἐξ

with / out of

preposition + genitive (source/extent: 'out of all')

→ spatial or relational framing

ἐκ/ἐξ: 'out of / from'; the LXX renders Hebrew לְכָל ('with all') by ἐξ ὅλης ('out of all/the whole of'), construing love as proceeding from the entire self; the threefold ἐξ ὅλης is the rhetorical engine of the command's totality.

ὅλης

all / the whole

Genitive

attributive adjective (modifying καρδίας: 'the whole heart')

→ relational specification

ὅλος: 'whole / entire'; renders לְכָל; ὅλης (vs. πᾶς) stresses integral wholeness — not every part severally but the heart as an undivided totality; repeated three times for cumulative force.

τῆς

the

Genitive

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ (first faculty of love)

→ relational specification

καρδία: 'heart'; renders לֵב/לִב; in Hebrew anthropology the heart is the seat of will, thought, and decision, not mere feeling — the inner command-center of the person; the first of the threefold totality (cf. v.6, the words 'on your heart').

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction (joining second faculty)

→ discourse linkage or contrast

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

ἐξ

with

preposition + genitive (extent)

→ spatial or relational framing

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

ὅλης

all

Genitive

attributive adjective (modifying ψυχῆς)

→ relational specification

ὅλος; 'whole'; second of the threefold ὅλης.

τῆς

the

Genitive

article (with ψυχῆς)

→ noun-phrase marking

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

ψυχῆς

soul / life

Genitive

genitive object of ἐξ (second faculty)

→ relational specification

ψυχή; 'soul / life / self'; renders *נַפְשׁוֹ* — the living self, the seat of vitality and desire, the whole animate person; loving 'with all the soul' means with one's entire life, even to the point of death (cf. the martyrological reading of Akiva); the second member of the threefold totality.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction (joining third faculty)

→ discourse linkage or contrast

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

ἐξ

with

preposition + genitive (extent)

→ spatial or relational framing

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

ὅλης

all

Genitive

attributive adjective (modifying δυνάμει)

→ relational specification

ὅλος; 'whole'; third of the threefold ὅλης, completing the totality formula.

τῆς

the

Genitive

article (with δυνάμεως)

→ noun-phrase marking

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

δυνάμεως

strength / might

Genitive

genitive object of ἐξ (third faculty)

→ relational specification

δύναμις: 'power / strength / might'; here the LXX renders Hebrew **תְּכֵנֶפֶת** ('muchness / might'), an adverbial noun meaning 'very-ness' — the utmost capacity and resources of a person; the LXX construes it as δύναμις ('strength'), whereas the NT citations render the same Hebrew by **ισχύς** (Mark 12:30; Luke 10:27); the third member completes the all-encompassing love of heart, life, and capacity.

σου

your

Genitive

genitive of relationship

→ relational specification

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

6 καὶ ἔσται τὰ ῥήματα ταῦτα ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου

And these words, which I command you today, shall be in your heart and in your soul.

Internalization command (the words located in heart and soul)

καὶ ἔσται τὰ ῥήματα ταῦτα

v.6 begins the cluster of transmission-commands (vv.6–9). The words just commanded must reside ἐν τῇ καρδίᾳ ... καὶ ἐν τῇ ψυχῇ — the same heart and soul named in v.5. The LXX's plus 'and in your soul' (over MT's single 'on your heart') deepens the link between internalized word and total love; the love of v.5 is sustained by the indwelling word of v.6.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate: the words 'shall be' in the heart)

→ predictive/volitive future (the words are to reside continually)

εἰμί (fut. ἔσται): 'will be'; the singular ἔσται agrees with the collective τὰ ῥήματα; the future has commanding force — these words must abide in the heart, not merely be heard once.

τὰ

the

Nominative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Nominative

subject of ἔσται

→ participant prominence

ῥήμα: 'word / thing / utterance'; renders מִצְוָה; 'these words' are the commandments of vv.4–5 (and the whole law), to be internalized; in the mezuzah and tefillin tradition these very words are inscribed.

ταῦτα

these

Nominative

demonstrative adjective (modifying ῥήματα)

→ participant prominence

οὗτος (nom. neut. pl.): 'these'; deictic, pointing to the immediately preceding Shema and love-command.

ὅσα

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'which / as many as'; relative referring to τὰ ῥήματα.

ἐγώ

I

Nominative

subject (emphatic pronoun: Moses)

→ participant reference

ἐγώ: emphatic; Moses as the mediating speaker; the formula ἐγώ ἐντέλλομαι σοι σήμερον recurs (cf. v.2).

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause

→ performative present (the commanding is enacted in the saying)

ἐντέλλομαι: 'command'; renders נִצַּח; the present 'I am commanding you today' actualises the charge in the moment of speaking.

σοι

you

Dative

dative indirect object

→ participant reference or interest

σύ (dat. sg.): singular addressee.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' makes the command present and binding (cf. v.2).

ἐν

in

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

→ spatial or relational framing

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

τῇ

the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδία

heart

Dative

dative of place (location of the indwelling word)

→ sphere or reference

καρδία: 'heart'; renders לֵב; MT has 'upon your heart' (עַל-לִבְּךָ); the LXX's 'in your heart' deepens the internalization; the same heart commanded to love (v.5) is now the dwelling of the word.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction (LXX plus)

→ discourse linkage or contrast

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

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 ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Dative

dative of place (LXX plus: 'and in your soul')

→ sphere or reference

ψυχῇ: 'soul / life'; renders נַפְשְׁךָ; 'and in your soul' is a LXX expansion not in the MT, echoing the ψυχῇ of v.5 and reinforcing the totality of internalization (heart and soul together).

σου

your

Genitive

genitive of relationship

→ relational specification

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

7 καὶ προβιάσεις αὐτὰ τοὺς υἱοὺς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος

And you shall teach them to your sons, and you shall speak of them sitting in a house and walking on a road and lying down and rising up.

Transmission command (teach children; rehearse in every posture of life)

καὶ προβιάσεις αὐτὰ

v.7 prescribes ceaseless transmission: the words are to be impressed on the children (προβιάσεις) and spoken of in every circumstance, mapped by four participles forming two merisms — sitting/walking (rest and movement) and lying down/rising up (night and day). The totality of postures matches the totality of love in v.5: the whole life, like the whole self, is to be saturated with these words.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προβιβάσεις

you shall teach / impress

Fut Act Indic 2 Sg · προβιβάζω

main verb (future-as-command: catechetical duty)

→ volitive future (categorical command to instruct)

προβιβάζω: 'lead forward / instruct / inculcate'; renders יָבֵשׁ (Piel, 'sharpen / repeat / impress'); the LXX construes the Hebrew 'you shall whet/impress them' as 'lead-forward/teach'; the double accusative (αὐτά ... τοὺς υἱούς) = 'teach them [the words] to your sons'; the catechetical thrust resurfaces in vv.20–25.

αὐτά

them

Accusative

direct object (the words, accusative of thing)

→ participant reference

αὐτός (acc. neut. pl.): refers back to τὰ ῥήματα (v.6) — the words taught.

τοὺς

to the / your

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς

sons

Accusative

accusative of person (second object: 'to your sons')

→ object specification

υἱός: 'son / child'; renders יְלָדָי; the children are the objects of catechesis; transmission to the next generation is the heart of Deuteronomic pedagogy (cf. v.20).

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαλήσεις

you shall speak

Fut Act Indic 2 Sg · λαλέω

main verb (future-as-command)

→ volitive future (continual speaking of the words)

λαλέω: 'speak / talk'; renders דַּבַּרְתָּ; 'you shall speak of them' — the words are the constant subject of conversation; ἐν αὐτοῖς ('about/in them') is a Hebraizing use of ἐν for the topic of speech.

ἐν

of / about

preposition + dative (Hebraizing: topic of speech)

→ spatial or relational framing

ἐν: here renders Hebrew אֵל in the sense 'speak about/of them'; a Hebraism for the subject-matter of discourse.

αὐτοῖς

them

Dative

dative object of ἐν (topic: 'about them')

→ participant reference or interest

αὐτός (dat. neut. pl.): the words as the topic of constant conversation.

καθήμενος

sitting

Pres Mid Part Nom Masc Sg · κάθημαι

circumstantial participle (first of four: posture of rest at home)

→ imperfective present participle (while seated)

κάθημαι: 'sit / be seated'; renders נָשָׁב; the first of four participles describing the occasions of speaking; 'sitting in a house' = domestic rest; paired with 'walking on a road' it forms a merism of rest and movement.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκῳ

a house

Dative

dative of place (location of sitting)

→ sphere or reference

οἶκος: 'house / home'; renders תּוֹכָא; the home is the primary sphere of catechesis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορεύμενος

walking / going

Pres Mid Part Nom Masc Sg · πορεύομαι

circumstantial participle (second: posture of travel)

→ imperfective present participle (while traveling)

πορεύομαι: 'go / travel / walk'; renders הִלְכָּה; 'walking on a road' completes the first merism (home/away, rest/movement) — there is no situation exempt from rehearsing the words.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

ὁδῶ

a road / way

Dative

dative of place (location of walking)

→ sphere or reference

ὁδός: 'way / road / journey'; renders דרך; travel away from home, the counterpart to the house.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κοιταζόμενος

lying down

Pres Mid Part Nom Masc Sg · κοιτάζομαι

circumstantial participle (third: posture of night)

→ imperfective present participle (while lying down to sleep)

κοιτάζομαι: 'lie down / go to bed'; renders בָּשָׁ; 'lying down' begins the second merism (night/day); the LXX uses the denominative of κοίτη ('bed').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διανιστάμενος

rising up

Pres Mid Part Nom Masc Sg · διανίσταμαι

circumstantial participle (fourth: posture of morning)

→ imperfective present participle (while getting up)

διανίσταμαι: 'rise up / get up'; renders קוּם; 'rising up' completes the night/day merism; the four participles together (sit/walk, lie down/rise) signify the totality of waking life — these words accompany every moment, as love claims the whole self (v.5).

8 καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου

And you shall bind them as a sign upon your hand, and it shall be immovable before your eyes.

Inscription command, part 1 (bind as a sign on hand and forehead — tefillin)

καὶ ἀφάψεις αὐτὰ

v.8 commands the words to be bound 'as a sign upon your hand' and fixed 'immovable before your eyes' — the textual basis of the tefillin (phylacteries) worn on the arm and forehead. The singular ἀσάλευτον ('immovable') renders the Hebrew פְּתִילִים ('frontlets/bands'); the LXX construes it as a fixed, unshakeable token before the eyes. The visible sign externalizes the internalized word of v.6.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφάψεις

you shall bind / fasten

Fut Act Indic 2 Sg · ἀφάπτω

main verb (future-as-command)

→ volitive future (command to bind the sign)

ἀφάπτω: 'fasten / bind on / attach'; renders גִּבְדְּ ('bind'); the LXX's ἀφάψεις ... εἰς σημεῖον ἐπὶ τῆς χειρός renders 'you shall bind them for a sign upon your hand'; the practice was literalized in the tefillin worn on the arm.

αὐτὰ

them

Accusative

direct object (the words)

→ participant reference

αὐτός (acc. neut. pl.): the words (τὰ ῥήματα) to be bound as a sign.

εἰς

as / for

preposition + accusative (Hebraizing εἰς of purpose/result: 'as a sign')

→ spatial or relational framing

εἰς: here renders Hebrew לְ in the predicative sense 'for/as a sign' — a Hebraism (εἰς of result) common in the LXX.

σημεῖον

a sign

Accusative

accusative (predicative: the function of the bound words)

→ object specification

σημεῖον: 'sign / token'; renders טֹהַר; the bound words serve as a visible sign of covenant identity; the same word for the exodus 'signs' (vv.22).

ἐπὶ

upon

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

→ spatial or relational framing

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

τῆς

the / your

Genitive

article (with χειρός)

→ noun-phrase marking

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

χειρός

hand

Genitive

genitive object of ἐπὶ (location of the sign)

→ relational specification

χείρ: 'hand'; renders יָד; the hand as the organ of action — the sign on the hand marks all one's deeds as governed by the word; the basis of the arm-tefillin.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate: 'it shall be immovable')

→ predictive/volitive future

εἰμί (fut. ἔσται): 'will be'; the singular subject is the sign/token (neuter ἀσάλευτον); the word fixed before the eyes is to be permanent.

ἀσάλευτον

immovable / unshakeable

Nominative

predicate adjective (neuter: 'it shall be immovable')

→ participant prominence

ἀσάλευτος: 'unshakeable / immovable / fixed'; the LXX renders the obscure Hebrew תַּבְשִׁיט ('frontlets / phylacteries between the eyes') by ἀσάλευτον ('a fixed thing'), interpreting it as something firmly set before the eyes; the basis of the head-tefillin worn on the forehead.

πρὸ
before

preposition + genitive (location: 'before the eyes')

→ spatial or relational framing

πρὸ: 'before / in front of'; renders בֵּין ('between') in the Hebrew 'between your eyes'; the LXX 'before your eyes' fixes the sign in constant view.

ὀφθαλμῶν
eyes

Genitive

genitive object of πρὸ

→ relational specification

ὀφθαλμός: 'eye'; renders עֵינַי; the eyes as the organ of perception — the sign before the eyes keeps the word in constant view, governing what one looks upon (cf. the hand governing what one does).

σου
your

Genitive

genitive of relationship

→ relational specification

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

9 καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιάς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν

And you shall write them on the doorposts of your houses and of your gates.

Inscription command, part 2 (write on doorposts — the mezuzah) καὶ γράψετε αὐτὰ

v.9 completes the inscription cluster: the words are to be written on the doorposts (φλιάς) of houses and gates — the textual basis of the mezuzah affixed to doorframes. Note the shift to the plural γράψετε ('you [pl.] shall write'), broadening the command from the individual to the whole household and community; the word governs the thresholds of private home and public gate alike.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γράψετε
you shall write

Fut Act Indic 2 Pl · γράφω

main verb (future-as-command; note plural)

→ volitive future (command to inscribe)

γράφω: 'write'; renders כָּתַבְתִּי; the shift to the plural γράψετε (from the singular ἀράψεις, v.8) widens the address to the whole community; writing the words on doorposts is the origin of the mezuzah practice.

αὐτὰ
them

Accusative

direct object (the words)

→ participant reference

αὐτός (acc. neut. pl.): the words (τὰ ῥήματα) to be inscribed.

ἐπὶ
on

preposition + accusative (surface of writing)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (surface of writing).

τὰς

the

Accusative

article (with φλιάς)

→ noun-phrase marking

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

φλιάς

doorposts

Accusative

accusative object of ἐπί (surface of inscription)

→ object specification

φλιά: 'doorpost / lintel'; renders מִזְוָזָה (mezuzot); the doorpost — the threshold of the home — bears the inscribed word; the term mezuzah for the affixed text-case derives directly from this verse.

τῶν

of the

Genitive

article (with οἰκιῶν)

→ noun-phrase marking

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

οἰκιῶν

houses

Genitive

genitive of possession (doorposts of houses)

→ relational specification

οἰκία: 'house / household'; renders בֵּית; the private dwelling, the primary sphere of the inscribed word.

ὕμῶν

your

Genitive

genitive of possession (plural)

→ relational specification

σύ (gen. pl.): 'your' (plural), matching the plural verb.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

of the

Genitive

article (with πυλῶν)

→ noun-phrase marking

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

πυλῶν

gates

Genitive

genitive of possession (doorposts of gates)

→ relational specification

πύλη: 'gate'; renders שַׁעַר; the city gates — the place of public assembly and justice; the word governs both private (houses) and public (gates) thresholds, saturating the whole life of the community.

ὕμῶν

your

Genitive

genitive of possession (plural)

→ relational specification

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

10 καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ὤμοσεν τοῖς πατράσιν σου τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ δοῦναί σοι πόλεις μεγάλας καὶ καλὰς ἃς οὐκ ὠκοδόμησας

And it shall be, when the LORD your God brings you into the land which he swore to your fathers, to Abraham and Isaac and Jacob, to give you great and fair cities which you did not build,

Prosperity-warning, protasis part 1 (the gift of an unbuilt land) καὶ ἔσται ὅταν εἰσαγάγῃ

vv.10-11 form a long temporal protasis (ὅταν ... εἰσαγάγῃ) cataloguing the unearned bounty of the land: cities, houses, cisterns, vineyards, olive-groves — all that Israel will receive without labor. The land is YHWH's sworn gift to the patriarchs (named here for the first time in the chapter: Abraham, Isaac, Jacob). The repeated 'which you did not build / fill / hew / plant' sets up the warning of v.12: such unearned abundance breeds the danger of forgetting the Giver.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-anticipating formula: 'and it shall be when...')

→ predictive future (introducing a future scenario)

εἰμί (fut. ἔσται): the impersonal καὶ ἔσται ὅταν renders Hebrew כִּי יָבִיֵּיךָ, a standard formula introducing a future temporal scenario with its eventual consequence (the warning of v.12).

ὅταν
when

temporal conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive εἰσαγάγῃ; the temporal clause envisions the certain future entry into the land.

εἰσαγάγῃ
brings in

Aor Act Subj 3 Sg · εἰσάγω

verb of temporal clause (subjunctive after ὅταν)

→ effective aorist subjunctive (the act of bringing into the land)

εἰσάγω: 'bring in / lead into'; renders אֵיבִיךָ (Hiphil of נָבֹא); YHWH is the agent who brings Israel into the land — the conquest is divine gift, not human conquest (cf. v.23).

σε
you

Accusative

direct object of εἰσαγάγῃ

→ participant reference

σύ (acc. sg. σε): the singular addressee, corporate Israel.

κύριος
LORD

Nominative

subject of εἰσαγάγῃ

→ participant prominence

κύριος: the Tetragrammaton; the giver of the land.

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

apposition to κύριος

→ participant prominence

θεός: rendering יְהוָה; 'the LORD your God', the covenant formula.

σου

your

Genitive

genitive of relationship

→ relational specification

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (destination)

→ object specification

γῆ: 'land'; the promised land, object of the patriarchal oath.

ἣν

which

Accusative

relative pronoun (object of ὤμοσεν, antecedent γῆν)

→ participant reference

ὅς, ἥ, ὅ: relative resuming γῆν.

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὤμνυμι

verb of relative clause (the patriarchal oath)

→ constative aorist (the completed oath to the fathers)

ὤμνυμι: 'swear / take an oath'; renders עֲבַדְתִּי; the land is YHWH's sworn gift to the patriarchs — the oath grounds the conquest in covenant fidelity (cf. v.18, 23).

τοῖς

to the

Dative

article (with πατέραςιν)

→ noun-phrase marking

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

πατέραςιν

fathers

Dative

dative indirect object of ὤμοσεν ('swore to the fathers')

→ sphere or reference

πατήρ (dat. pl. πατέραςιν): 'father'; renders תֹּבָאִים; the patriarchs, recipients of the land-oath, named explicitly below.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

to

Dative

article (with Ἀβραάμ, in apposition to πατέραςιν)

→ noun-phrase marking

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

Ἀβραάμ

Abraham

dative in apposition to πατέραςιν (indeclinable proper noun)

→ participant identification

Ἀβραάμ: transliteration of אַבְרָהָם; indeclinable in the LXX (here governed by the dative article τῷ); the first patriarch, original recipient of the land-promise (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

Isaac

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ισαακ: transliteration of יִצְחָק; indeclinable; the second patriarch, heir of the promise (Gen 26:3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιακωβ

Jacob

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ιακωβ: transliteration of יַעֲקֹב; indeclinable; the third patriarch, renamed Israel (Gen 28:13; 35:10) — eponym of the nation now addressed.

δοῦναί

to give

Aor Act Infin · δίδωμι

infinitive (content of the oath: 'swore ... to give')

→ telic aorist infinitive (the content/object of the oath)

δίδωμι: 'give'; renders תָּתַן; the infinitive expresses what YHWH swore — to give the land; the land is consistently gift, never earned.

σοι

you

Dative

dative indirect object of δοῦναι

→ participant reference or interest

σύ (dat. sg.): the present generation as recipients of what was sworn to the fathers.

πόλεις

cities

Accusative

direct object of δοῦναι

→ object specification

πόλεις: 'city'; renders עָרִים; the first item in the catalogue of unearned bounty.

μεγάλας

great

Accusative

attributive adjective (modifying πόλεις)

→ object specification

μέγας: 'great / large'; renders גְּדוֹלוֹת; the cities are impressively large — Israel inherits established urban wealth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καλάς

fair / good

Accusative

attributive adjective (modifying πόλεις)

→ object specification

καλός: 'good / fair / beautiful'; renders טָבוֹת; the cities are not only large but fine — unearned excellence.

ἃς

which

Accusative

relative pronoun (object of ὠκοδόμησας, antecedent πόλεις)

→ participant reference

ὃς, ἣ, ὅ: relative resuming πόλεις; introduces the first of the four 'which you did not...' clauses that underscore the unearned character of the gift.

οὐκ

not

negative particle (with ὠκοδόμησας)

→ discourse linkage or contrast

οὐ/οὐκ: 'not'; negates the verb; the emphatic 'which you did NOT build' is the rhetorical key — the bounty is sheer gift.

ὠκοδόμησας

you built

Aor Act Indic 2 Sg · οἰκοδομέω

verb of relative clause (the unearned labor)

→ constative aorist (a labor Israel never performed)

οἰκοδομέω: 'build / construct'; renders בָּנִיתָ; 'cities which you did not build' — the first of four negated verbs (build/fill/hew/plant) cataloguing the unearned inheritance; this very unearnedness is the seedbed of the temptation to forget YHWH (v.12).

11 οἰκίας πλήρεις πάντων ἀγαθῶν ἃς οὐκ ἐνέπλησας λάκκους λελατομημένους οὓς οὐκ ἐξελατόμησας ἀμπελῶνας καὶ ἐλαιῶνας οὓς οὐ κατεφύτευσας καὶ φαγῶν καὶ ἐμπλησθεὶς

houses full of all good things which you did not fill, hewn cisterns which you did not hew, vineyards and olive-groves which you did not plant — and when you have eaten and been filled,

Prosperity-warning, protasis part 2 (the unearned bounty catalogued; satiety) οἰκίας πλήρεις

v.11 continues the protasis with three more items of unearned bounty (houses full of goods, hewn cisterns, vineyards and olive-groves), each tagged with a negated verb (fill / hew / plant), and closes with two participles φαγῶν καὶ ἐμπλησθεὶς ('having eaten and been filled') that name the moment of greatest spiritual danger — satiety. The apodosis and warning follow in v.12: 'take heed lest you forget.'

οἰκίας

houses

Accusative

accusative (continuing the objects of δοῦναι from v.10)

→ object specification

οἰκία: 'house'; renders **בֵּית**; the second item of bounty — houses already stocked with goods.

πλήρεις

full

Accusative

attributive adjective (modifying οἰκίας)

→ object specification

πλήρης: 'full / filled'; renders **מֵלֵא**; the houses come already full — Israel need not stock them.

πάντων

of all

Genitive

attributive adjective (modifying ἀγαθῶν)

→ relational specification

πᾶς: 'all / every'; with ἀγαθῶν, 'all good things' — totality of provision.

ἀγαθῶν

good things

Genitive

genitive of content (with πλήρεις: 'full of good things')

→ relational specification

ἀγαθός: 'good (thing)'; renders **טוֹב**; the substantivized neuter plural denotes goods/possessions; πλήρης governs the genitive of content.

ἃς

which

Accusative

relative pronoun (object of ἐνέπλησας, antecedent οἰκίας)

→ participant reference

ὅς, ἥ, ὅ: relative resuming οἰκίας.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ/οὐκ: negates ἐνέπλησας — the second 'which you did not...!'

ἐνέπλησας

you filled

Aor Act Indic 2 Sg · ἐμπίμπλημι

verb of relative clause

→ constative aorist (a labor not performed)

ἐμπίμπλημι: 'fill up / stock'; renders **מָלַא**; 'houses which you did not fill'; cognate with ἐμπλησθεὶς ('be filled', below), framing the danger: the unfilled houses now fill Israel to satiety.

λάκκους

cisterns

Accusative

accusative (third item of bounty)

→ object specification

λάκκος: 'cistern / pit / reservoir'; renders **בְּרֵךְ**; hewn water-cisterns, essential and labor-intensive infrastructure, received ready-made.

λελατομημένους

hewn / quarried

Perf Pass Part Acc Masc Pl · λατομέω

attributive perfect participle (modifying λάκκους: 'already-hewn cisterns')

→ resultative perfect participle (in a completed, ready-hewn state)

λατομέω: 'hew / quarry (stone)'; renders **לִּצְוֶה**; the perfect participle stresses the cisterns' finished state — already hewn, ready for use; cognate with ἐξελατόμησας below.

οὓς

which

Accusative

relative pronoun (object of ἐξελατόμησας, antecedent λάκκους)

→ participant reference

ὅς, ἥ, ὅ: relative resuming λάκκους.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ/οὐκ: the third 'which you did not...!'

ἐξελατόμησας

you hewed out

Aor Act Indic 2 Sg · ἐκλατομέω

verb of relative clause

→ constative aorist (a labor not performed)

ἐκλατομέω: 'hew out / quarry out'; intensive compound of λατομέω; 'cisterns which you did not hew out'; the cognate repetition (λελατομημένους / ἐξελατόμησας) underlines the unearned, ready-made bounty.

ἀμπελῶνας

vineyards

Accusative

accusative (fourth item of bounty)

→ object specification

ἀμπελών: 'vineyard'; renders **דִּמְיָרָה**; vineyards take years to establish — Israel inherits them in maturity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλαιῶνας

olive-groves

Accusative

accusative (coordinate with ἀμπελῶνας)

→ object specification

ἐλαιών: 'olive-grove / olive-orchard'; renders **דִּמְיָרָה**; olive trees take decades to bear — the fullest sign of inherited, unearned labor.

οὓς

which

Accusative

relative pronoun (object of κατεφύτευσας)

→ participant reference

ὅς, ἥ, ὅ: relative resuming ἀμπελῶνας καὶ ἐλαιῶνας.

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: the fourth and final 'which you did not...!'

κατεφύτευσας

you planted

Aor Act Indic 2 Sg · καταφυτεύω

verb of relative clause

→ constative aorist (a labor not performed)

καταφυτεύω: 'plant (firmly)'; renders **לִּצְוֶה**; the intensive compound 'plant down/establish'; 'vineyards and olive-groves which you did not plant' — the climactic fourth negation completing the merism of unearned abundance.

καὶ

and

coordinate conjunction (transition to satiety clause)

→ discourse linkage or contrast

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

φαγών

having eaten

Aor Act Part Nom Masc Sg · ἐσθίω

circumstantial participle (temporal: 'when you have eaten')

→ antecedent aorist participle (completed action prior to v.12's warning)

ἐσθίω (aor. part. φαγών): 'eat'; renders **לִּצְוֶה**; the participle begins the satiety-clause that runs into v.12; eating one's fill of unearned bounty is precisely the moment of spiritual peril.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθεῖς

having been filled / satisfied

Aor Pass Part Nom Masc Sg · ἐμπίμπλημι

circumstantial participle (temporal: 'and been filled')

→ antecedent aorist passive participle (reached the state of satiety)

ἐμπίμπλημι (aor. pass. part.): 'be filled / be satisfied'; renders נָשֵׂא; cognate with ἐνέπλησας (v.11); the passive 'having been filled' names satiety as the danger-point — full of what one did not earn, one is tempted to forget the Giver (the warning of v.12; cf. 8:11–14).

12 πρόσεχε σεαυτῷ μὴ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας

take heed to yourself lest you forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

Apodosis / warning (the climax of the prosperity-protasis: do not forget)

πρόσεχε σεαυτῷ

v.12 is the apodosis and rhetorical climax of vv.10–11: amid unearned abundance, 'take heed to yourself lest you forget the LORD!' The danger is not adversity but prosperity-induced amnesia. YHWH is identified by the exodus-creed — 'who brought you out of the land of Egypt, out of the house of slavery' — the same formula opening the Decalogue (5:6); remembering the Redeemer is the antidote to the forgetfulness of plenty.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ imperfective present imperative (be continually on guard)

προσέχω: 'attend to / take heed / be on guard'; the idiom πρόσεχε σεαυτῷ renders לְךָ הִשָּׁמֶר ('guard yourself'); the present imperative calls for vigilant, ongoing self-watchfulness against forgetfulness.

σεαυτῷ

to yourself

Dative

reflexive pronoun (dative with πρόσεχε)

→ participant reference or interest

σεαυτοῦ: 'yourself'; the reflexive intensifies the warning — the threat is internal, the heart's own drift toward forgetting.

μὴ

lest

negative conjunction (introducing clause of fearing/precaution)

→ discourse linkage or contrast

μὴ: 'lest / not'; with the aorist subjunctive ἐπιλάθῃ forms a negative purpose/precaution clause — 'take heed lest you forget.'

ἐπιλάθῃ

you forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

verb of precaution clause (subjunctive after μὴ)

→ ingressive aorist subjunctive (fall into forgetting)

ἐπιλανθάνομαι: 'forget / be forgetful of'; renders נָשָׁח; takes the genitive object (κυρίου); forgetting YHWH is the cardinal Deuteronomic sin of prosperity — the opposite of the remembering enjoined by the Shema-words (vv.6–9) and the creed (vv.20–25); cf. 8:11–14.

κυρίου

the LORD

Genitive

genitive object of ἐπιλάθῃ ('forget the LORD')

→ relational specification

κύριος: the Tetragrammaton; ἐπιλανθάνομαι governs the genitive; YHWH himself, not merely his benefits, is the object not to be forgotten.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: rendering יְיָ אֱלֹהֶיךָ; 'the LORD your God', the covenant formula in the genitive.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τοῦ

the (who)

Genitive

article (substantivizing the participle
ἐξαγαγόντος)

→ noun-phrase marking

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

ἐξαγαγόντος

who brought out

Aor Act Part Gen Masc Sg · ἐξάγω

attributive participle (modifying θεοῦ: 'God who
brought you out')

→ constative aorist participle (the completed
act of redemption)

ἐξάγω: 'lead/bring out'; renders מֵצִיִּי (Hiphil of מָצָא); the participial 'who
brought you out of Egypt' is the exodus-
creed identifying YHWH (cf. 5:6; Exod 20:2);
the memory of redemption is the ground of
loyalty and the cure for prosperity's
amnesia.

σε

you

Accusative

accusative object of ἐξαγαγόντος

→ participant reference

σύ (acc. sg. σε): the redeemed addressee.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

the land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; γῆ Αἰγύπτου = 'land of Egypt', the
place of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive of definition (with γῆς)

→ relational specification

Αἴγυπτος: rendering מִצְרַיִם; Egypt, named
below as the 'house of slavery.'

ἐξ

out of

preposition + genitive (source, appositional)

→ spatial or relational framing

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

οἴκου

the house

Genitive

genitive object of ἐξ (in apposition to γῆς
Αἰγύπτου)

→ relational specification

οἶκος: 'house'; the phrase οἶκος δουλείας
(('house of slavery')) renders מִבְּתֵּי עֲבָדִים; a
fixed exodus formula (cf. 5:6; Exod 13:3);
Egypt as a 'house of bondage' contrasts
pointedly with the 'houses full of good
things' (v.11) Israel will inherit.

δουλείας

of slavery

Genitive

genitive of definition (with οἴκου: 'house of slavery')

→ relational specification

δουλεία: 'slavery / bondage'; renders
עֲבָדִים ('slaves'); the LXX abstracts to
'slavery'; the memory of bondage anchors
gratitude and exclusive loyalty (cf. the
creed, v.21: 'we were slaves').

13 κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῇ

You shall fear the LORD your God, and him you shall serve, and to him you shall cleave, and by his name you shall swear.

Positive command of exclusive devotion (quoted by Jesus against the tempter)

κύριον τὸν θεόν σου φοβηθήσῃ

v.13 sets out the positive demand of exclusive loyalty in four future-imperatives: fear, serve, cleave, swear-by-his-name. The fronting of κύριον τὸν θεόν σου and αὐτῷ/πρὸς αὐτόν/τῷ ὀνόματι αὐτοῦ stresses exclusivity — him and him alone. Jesus answers the tempter's demand for worship by citing this verse (Matt 4:10; Luke 4:8: κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις), the NT form adding προσκυνήσεις and μόνῳ to sharpen the exclusivity already implicit here.

κύριον

the LORD

Accusative

direct object of φοβηθήσῃ (fronted for emphasis)

→ object specification

κύριος: the Tetragrammaton; fronted before its verb to stress the exclusive object of fear and service; in Jesus' citation (Matt 4:10) this same fronting marks the demand for sole worship.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

apposition to κύριον

→ object specification

θεός: rendering תְּהִלָּה; 'the LORD your God', the object of exclusive devotion.

σου

your

Genitive

genitive of relationship

→ relational specification

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

φοβηθήσῃ

you shall fear

Fut Pass Indic 2 Sg · φοβέομαι

main verb (future-as-imperative: first of four commands)

→ volitive future (categorical command to revere)

φοβέομαι: 'fear / revere'; renders נָחַד; the deponent future with imperatival force; the fear of YHWH (cf. v.2) heads the four-fold demand of exclusive loyalty; cf. v.24.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτῷ

him

Dative

dative object of λατρεύσεις (fronted for emphasis: 'him you shall serve')

→ participant reference or interest

αὐτός (dat. m. sg.): the fronted dative stresses exclusivity — him alone; Jesus' citation adds μόνῳ ('him ALONE you shall serve', Matt 4:10) to make this explicit.

λατρεύσεις

you shall serve / worship

Fut Act Indic 2 Sg · λατρεύω

main verb (future-as-imperative: second command)

→ volitive future (categorical command to render cultic service)

λατρεύω: 'serve / worship (religiously)'; renders תַּבַּד; denotes specifically cultic/religious service rendered to God; this is the verb Jesus quotes against Satan (Matt 4:10; Luke 4:8: αὐτῷ μόνῳ λατρεύσεις), repudiating the demand to worship any other.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς
to

preposition + accusative (with κολληθήση: 'cleave to')

→ spatial or relational framing

πρός: 'to / toward'; with κολλάομαι forms the idiom 'cleave to'; the LXX has a plus here ('and to him you shall cleave') beyond the MT's three commands.

αὐτόν
him

Accusative

accusative object of πρὸς (fronted: 'to him you shall cleave')

→ participant reference

αὐτός (acc. m. sg.): again fronted for exclusivity — cleaving to YHWH alone.

κολληθήση
you shall cleave

Fut Pass Indic 2 Sg · κολλάομαι

main verb (future-as-imperative: third command; LXX plus)

→ volitive future (categorical command to be joined)

κολλάομαι: 'cleave / be joined / stick fast'; renders קָדַשׁ; the passive 'be glued/joined to'; this clause is a LXX expansion (absent from MT here, but cf. 10:20); the same verb of covenant-cleaving used of marital and covenantal union (Gen 2:24).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ
by the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι
name

Dative

dative of means/instrument (with ὀμῆ: 'swear by his name')

→ sphere or reference

ὄνομα: 'name'; renders ὄνομα; swearing by YHWH's name (and no other) is an act of exclusive allegiance — to swear by a god is to acknowledge its authority; cf. v.14's prohibition of other gods.

αὐτοῦ
his

Genitive

genitive of possession (YHWH's name)

→ relational specification

αὐτός (gen. m. sg.): 'his' — YHWH's name alone is the legitimate object of oath.

ὁμῆ

you shall swear

Fut Mid Indic 2 Sg · ὁμνῶμι

main verb (future-as-imperative: fourth command)

→ volitive future (categorical command regarding oath-taking)

ὁμνῶμι: 'swear / take an oath'; renders נִשְׁבַּע; the future ὁμῆ (2 sg. mid.) commands that oaths be sworn by YHWH's name alone; the same verb used of YHWH's own oath to the fathers (v.10) — Israel's swearing mirrors and acknowledges the God who swore.

14 οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω ὑμῶν

You shall not go after other gods, after any of the gods of the nations that are round about you,

Prohibition of apostasy (the negative counterpart of v.13's exclusive devotion)

οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων

v.14 states the negative side of exclusive loyalty: 'you shall not go after other gods.' The idiom πορεύομαι ὀπίσω ('walk after / follow') is the standard biblical metaphor for apostasy/idolatry. The specific danger is the gods of the surrounding nations (τῶν ἐθνῶν τῶν περικύκλω ὑμῶν) whom Israel will encounter in the land — the very land whose unearned bounty (vv.10–11) might lure them. The ground follows in v.15: YHWH is a jealous God.

οὐ

not

negative particle (with πορεύσεσθε)

→ discourse linkage or contrast

οὐ: 'not'; negates the future indicative to form a categorical prohibition.

πορεύσεσθε

you shall go

Fut Mid Indic 2 Pl · πορεύομαι

main verb (future-as-prohibition; note plural)

→ prohibitive future (categorical interdiction)

πορεύομαι: 'go / walk'; renders הלך; the idiom πορεύομαι ὀπίσω ('go after / follow') renders יִהְיֶה אַחֲרַי, the stock biblical metaphor for idolatrous allegiance; the shift to the plural broadens the prohibition to all Israel.

ὀπίσω

after

improper preposition + genitive ('after')

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive forms the idiom of following/allegiance; to walk 'after' a god is to serve it.

θεῶν

gods

Genitive

genitive object of ὀπίσω

→ relational specification

θεός (gen. pl.): 'gods'; here the false gods, renders אֱלֹהֵי אֲחֵרִים; the same noun used of YHWH (v.13) now of the idols — the issue is allegiance, not nomenclature.

ἐτέρων

other

Genitive

attributive adjective (modifying θεῶν)

→ relational specification

ἕτερος: 'other / another (of a different kind)'; renders אֲחֵרִים; 'other gods' — the rivals to YHWH's exclusive claim grounded in the Shema's עֶיֶךְ (v.4).

ἀπὸ

from / of

preposition + genitive (partitive: 'any of the gods')

→ spatial or relational framing

ἀπό: here partitive, 'from among / any of'; specifies which 'other gods' — those of the neighboring nations.

τῶν

the

Genitive

article (with θεῶν)

→ noun-phrase marking

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

θεῶν

gods

Genitive

genitive object of ἀπό (partitive)

→ relational specification

θεός (gen. pl.): the gods of the nations, concretely the Canaanite deities.

τῶν

of the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of possession (gods belonging to the nations)

→ relational specification

ἔθνος: 'nation / gentile people'; renders אֲמִי / אֲנִי; the surrounding nations whose gods pose the concrete temptation in the land.

τῶν

that are

Genitive

article (substantivizing περικύκλω: 'the ones round about')

→ noun-phrase marking

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

περικύκλω

round about

adverb (attributive: 'the nations round about')

→ clausal contribution

περικύκλω: 'round about / in a circle around'; renders סָבִיבּוֹת; the encircling nations make idolatry a perpetual, proximate threat.

ὕμῶν

you

Genitive

genitive (with περικύκλω: 'around you', plural)

→ relational specification

σύ (gen. pl. ὕμῶν): 'you' (plural); the nations surrounding the whole community.

15 ὅτι θεὸς ζηλωτὴς κύριος ὁ θεός σου ἐν σοί μὴ ὀργισθεῖς θυμωθῇ κύριος ὁ θεός σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς

for the LORD your God in your midst is a jealous God; lest the LORD your God, being angered, be enraged with you and destroy you from the face of the earth.

Grounds for the prohibition (the jealousy of YHWH; threat of destruction)

ὅτι θεὸς ζηλωτὴς κύριος

v.15 grounds (ὅτι) the prohibition of v.14 in YHWH's nature: he is θεὸς ζηλωτὴς ('a jealous God', cf. the Decalogue, 5:9; Exod 20:5), present 'in your midst.' The divine jealousy is covenant-exclusivity that will not tolerate rivals. The negative-purpose clause (μὴ ... θυμωθῇ ... ἐξολεθρεύσῃ) warns of the consequence of apostasy: blotting-out 'from the face of the earth' — a covenant curse of total destruction.

ὅτι

for / because

causal conjunction (grounding the prohibition)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological ground of the prohibition — the nature of YHWH as a jealous God.

θεὸς

a God

Nominative

predicate nominative (fronted: 'a jealous God is the LORD')

→ participant prominence

θεός: 'God'; the fronted predicate θεὸς ζηλωτής stresses the quality — jealousy — as essential to YHWH's covenant character.

ζηλωτής

jealous

Nominative

predicate adjective/noun (modifying θεός: 'a jealous God')

→ participant prominence

ζηλωτής: 'jealous / zealous one'; renders נָפֵץ; in the Decalogue (5:9; Exod 20:5) the LXX uses ζηλωτής for YHWH's covenant jealousy — not petty envy but the exclusive, protective ardor of a faithful spouse who will brook no rival; it is the obverse of the love commanded in v.5.

κύριος

the LORD

Nominative

subject (of the implied copula: 'the LORD is a jealous God')

→ participant prominence

κύριος: the Tetragrammaton; the subject identified as the jealous 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

apposition to κύριος

→ participant prominence

θεός: rendering יְיָ; 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

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

→ spatial or relational framing

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

σοί

you / your midst

Dative

dative object of ἐν ('in your midst')

→ participant reference or interest

σύ (dat. sg. σοί): 'in you / among you'; renders כְּךָ (kəḵ) ('in your midst'); YHWH's presence among his people heightens both the privilege and the peril — his nearness means his jealousy is immediate.

μή

lest

negative conjunction (introducing clause of apprehension)

→ discourse linkage or contrast

μή: 'lest'; with the aorist subjunctive θυμωθῇ introduces a clause of apprehended danger — the consequence of provoking the jealous God.

ὀργισθεῖς

being angered

Aor Pass Part Nom Masc Sg · ὀργίζομαι

circumstantial participle (causal/temporal, modifying κύριος)

→ ingressive aorist passive participle (having become angry)

ὀργίζομαι: 'be angry / become wroth'; renders הָרָה (hārah) ('burn with anger'); the participle ὀργισθεῖς θυμωθῇ ('being angered, be enraged') doubles the wrath-vocabulary for intensity, rendering the Hebrew idiom of kindled anger; the two anger-words together convey the full heat of provoked divine jealousy.

θυμωθῇ

be enraged

Aor Pass Subj 3 Sg · θυμώω

verb of apprehension clause (subjunctive after μή)

→ ingressive aorist passive subjunctive (flare into rage)

θυμώω: 'make angry / enrage'; pass. 'be enraged'; renders the intensified anger of ἡς; paired with ὀργισθεῖς it expresses the kindling of divine wrath against covenant betrayal; the same θυμός-root describes YHWH's anger against Egypt (Exod 11:8).

κύριος

the LORD

Nominative

subject of θυμωθῇ

→ participant prominence

κύριος: the Tetragrammaton; subject of the wrath-clause.

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

apposition to κύριος

→ participant prominence

θεός: rendering כְּהֵיְיָ (kəhēy) 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

with / against

preposition + dative (Hebraizing: 'angry with/against you')

→ spatial or relational framing

ἐν: here renders אַ in the sense 'angry against/with you'; the wrath is directed at the covenant partner who strays.

σοὶ

you

Dative

dative object of ἐν ('with/against you')

→ participant reference or interest

σύ (dat. sg. σοῖ): the object of the apprehended wrath.

καὶ

and

coordinate conjunction (joining second subjunctive)

→ discourse linkage or contrast

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

ἐξολεθρεύσῃ

destroy utterly

Aor Act Subj 3 Sg · ἐξολεθρεύω

verb of apprehension clause (coordinate subjunctive after μή)

→ effective aorist subjunctive (annihilate)

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders תַּיְהַשְׁח; the intensive compound denotes total annihilation; the same verb used of the herem-destruction; the covenant curse for apostasy is to be blotted out 'from the face of the earth.'

σε

you

Accusative

direct object of ἐξολεθρεύσῃ

→ participant reference

σύ (acc. sg. σε): Israel as the object of the threatened destruction.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

the face

Genitive

genitive object of ἀπὸ ('from the face of')

→ relational specification

πρόσωπον: 'face / surface'; the idiom ἀπὸ προσώπου τῆς γῆς renders אֶפְרַיִם מִפְּנֵי הָאָרֶץ ('from the face of the ground/earth'); total eradication, leaving no remnant on the land.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth / ground

Genitive

genitive of definition (with προσώπου)

→ relational specification

γῆ: 'earth / ground / land'; the same land Israel is to inherit (v.10) could become the place of their eradication — a sobering inversion of the land-gift.

16 οὐκ ἐκπειράσεις κύριον τὸν θεόν σου ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ

You shall not test the LORD your God, in the way that you tested him at Massah (the Testing).

Prohibition against testing YHWH (quoted by Jesus against the tempter)

οὐκ ἐκπειράσεις κύριον τὸν θεόν σου

v.16 prohibits putting YHWH to the test, recalling the rebellion at Massah (Exod 17:1–7), where Israel demanded water and 'tested the LORD, saying, Is the LORD among us or not?' The cognate construction ἐκπειράσεις ... ἐξεπειράσασθε binds prohibition to precedent. Jesus answers the tempter's invitation to leap from the temple by quoting this verse (Matt 4:7; Luke 4:12: οὐκ ἐκπειράσεις κύριον τὸν θεόν σου), refusing to demand a sign from God.

οὐκ

not

negative particle (with ἐκπειράσεις)

→ discourse linkage or contrast

οὐ/οὐκ: negates the future to form a categorical prohibition; Jesus repeats it verbatim at Matt 4:7.

ἐκπειράσεις

you shall test / tempt

Fut Act Indic 2 Sg · ἐκπειράζω

main verb (future-as-prohibition)

→ prohibitive future (categorical interdiction of testing God)

ἐκπειράζω: 'put thoroughly to the test / tempt'; renders תִּבְּחַ (Piel); the intensive compound ἐκ- marks a presumptuous testing of God's faithfulness or presence; this is the exact verb and form Jesus cites against Satan (Matt 4:7; Luke 4:12), refusing to coerce a divine sign.

κύριον

the LORD

Accusative

direct object of ἐκπειράσεις

→ object specification

κύριος: the Tetragrammaton; the one whom Israel must not put to the test.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

apposition to κύριον

→ object specification

θεός: rendering יְיָ; 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὃν

which

Accusative

relative pronoun (with τρόπον: 'in the manner which')

→ participant reference

ὃς, ἡ, ὅ: the accusative ὃν τρόπον is an adverbial accusative idiom = 'in the way/manner that', 'just as'.

τρόπον

manner / way

Accusative

adverbial accusative (ὃν τρόπον = 'in the way that')

→ object specification

τρόπος: 'manner / way'; the fixed phrase ὃν τρόπον ('in the manner in which / just as') renders יְשַׁחֲזֵק; introduces the historical precedent at Massah.

ἐξεπειράσαθε

you tested

Aor Mid Indic 2 Pl · ἐκπειράζω

verb of comparative clause (the precedent at Massah)

→ constative aorist (the completed rebellion at Massah)

ἐκπειράζω (aor. mid. 2 pl.): 'you tested'; the cognate of ἐκπειράσεις binds prohibition to precedent; the plural recalls the whole congregation's testing of YHWH at Massah (Exod 17:7; cf. Ps 95:8–9, quoted at Heb 3:8–9).

ἐν

at / in

preposition + dative (locative: place-name)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: place-name).

τῷ

the

Dative

article (with Πειρασμῷ)

→ noun-phrase marking

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

Πειρασμῷ

Massah / the Testing

Dative

dative of place (the place-name 'Massah')

→ sphere or reference

πειρασμός: 'testing / trial'; here the LXX translates the Hebrew place-name מַסָּה (Massah, 'testing') by its meaning Πειρασμός rather than transliterating — a learned rendering that lets the etymology speak: 'the Testing', the place where Israel tested YHWH (Exod 17:7); the article τῷ marks it as the well-known site.

17 φυλάσσω φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου τὰ μαρτύρια καὶ τὰ δικαιώματα ὅσα ἐνετείλατό σοι

Keeping, you shall keep the commandments of the LORD your God, the testimonies and the statutes which he commanded you.

Positive command of diligent obedience (with intensive Hebraism) φυλάσσω φυλάξῃ

v.17 demands rigorous observance through the cognate construction φυλάσσω φυλάξῃ ('keeping you shall keep' = 'diligently keep'), the LXX's standard calque of the Hebrew infinitive-absolute construction וְיִרְמֹשׁ תִּרְמֹשׁ, expressing emphatic certainty/intensity. The triad ἐντολαί / μαρτύρια / δικαιώματα (commandments, testimonies, statutes) restates the legal genres of v.1. 'Testimonies' (μαρτύρια) appears here and recurs in the son's question (v.20).

φυλάσσω

keeping

Pres Act Part Nom Masc Sg · φυλάσσω

cognate participle (intensifying φυλάξῃ: Hebraism)

→ imperfective present participle (rendering the Hebrew infinitive absolute)

φυλάσσω: 'guard / keep / observe'; renders רָמַשׁ; the participle φυλάσσω with the finite φυλάξῃ is the LXX's calque of the Hebrew infinitive-absolute + finite verb (וְיִרְמֹשׁ תִּרְמֹשׁ), an emphatic construction = 'you shall surely/diligently keep'; the same device as ἐκβαλεῖ ... ἐκβολῇ (Exod 11:1).

φυλάξῃ

you shall keep

Fut Mid Indic 2 Sg · φυλάσσω

main verb (future-as-imperative, intensified by the participle)

→ volitive future (categorical command, emphatically reinforced)

φυλάσσω (fut. mid.): the finite verb of the cognate construction; the middle voice stresses Israel's own vigilant safekeeping; together with φυλάσσω it conveys 'be utterly diligent to keep.'

τὰς

the

Accusative

article (with ἐντολὰς)

→ noun-phrase marking

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

ἐντολὰς

commandments

Accusative

direct object of φυλάξῃ

→ object specification

ἐντολή: 'commandment'; renders תִּצְוָה; the first member of the legal triad restated here (cf. v.1).

κυρίου

of the LORD

Genitive

genitive of source/possession (the LORD's commandments)

→ relational specification

κύριος: the Tetragrammaton; the commandments are YHWH's and bear his authority.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: rendering יהוה; 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

τὰ

the

Accusative

article (with μαρτύρια)

→ noun-phrase marking

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

μαρτύρια

testimonies

Accusative

accusative in apposition to ἐντολάς (second legal genre)

→ object specification

μαρτύριον: 'testimony / witness'; renders תְּעֻדָּה; the covenant stipulations as YHWH's solemn 'testimonies' that witness for or against Israel; recurs in the son's question (v.20).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes

Accusative

accusative in apposition (third legal genre)

→ object specification

δικαίωμα: 'statute'; renders דִּקְיָה; see v.1; the Leitwort recurs through the chapter.

ὅσα

which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅσος: 'which / as many as'; relative referring to the testimonies and statutes.

ἐνετείλατό

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the act of commanding)

ἐντέλλομαι: 'command'; renders הִצַּו; YHWH as the one who commanded; the recurring ἐντέλλομαι binds the chapter (vv. 1, 2, 6, 17, 20, 24, 25).

σοι

you

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

σύ (dat. sg.): the singular addressee, Israel.

18 καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν ἀγαθὴν ἣν ὥμοσεν κύριος τοῖς πατράσιν ὑμῶν

And you shall do the pleasing and the good thing before the LORD your God, that it may be well with you and that you may go in and inherit the good land which the LORD swore to your fathers,

Positive command + purpose (doing good secures well-being and inheritance)

καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλόν

v.18 commands doing 'the pleasing and the good' before YHWH, with the double purpose (ἵνα) of well-being and successful entry/inheritance of the good land sworn to the fathers. The well-being formula εὖ σοι γένηται echoes v.3. The land is again YHWH's sworn gift (ὥμοσεν, cf. v.10). The threefold goal — well-being, entry, inheritance — frames obedience as the path into the promise.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (future-as-imperative)

→ volitive future (categorical command to do good)

ποιέω: 'do / perform'; renders $\pi\psi\chi$; the command to 'do the right and the good' is a comprehensive summary of covenant ethics (cf. 12:28).

τὸ

the

Accusative

article (substantivizing ἀρεστόν)

→ noun-phrase marking

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

ἀρεστὸν

pleasing / right

Accusative

substantivized adjective (direct object: 'the pleasing thing')

→ object specification

ἀρεστός: 'pleasing / acceptable'; renders $\alpha\psi\chi$ ('right / upright') here; 'the pleasing thing before the LORD' = what is acceptable in his sight; the standard of conduct is YHWH's own evaluation.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (substantivizing καλόν)

→ noun-phrase marking

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

καλὸν
good

Accusative

substantivized adjective (coordinate object: 'the good thing')

→ object specification

καλός: 'good / fine / noble'; renders טוב; 'the good' paired with 'the pleasing' forms a hendiadys for upright covenant conduct.

ἐναντίον
before / in the sight of

improper preposition + genitive (evaluative: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders עֲנִי / עֲנִי; conduct is measured 'before the LORD', by his standard, not human opinion; recurs at v.25.

κυρίου
of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton; the one before whom conduct is evaluated.

τοῦ
the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ
God

Genitive

apposition to κυρίου

→ relational specification

θεός: rendering יְיָ; 'the LORD your God.'

ὕμων
your

Genitive

genitive of relationship (plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your' (plural); the address shifts between singular and plural within the verse, a Deuteronomic feature.

ἵνα
that

purpose conjunction (introducing telic clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the threefold purpose — well-being, entry, inheritance.

εὖ
well

adverb (predicative: 'it may be well')

→ clausal contribution

εὖ: 'well'; the well-being formula εὖ σοι γένηται echoes v.3 — obedience yields flourishing in the land.

σοι
with you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. sg.): the beneficiary of the well-being.

γένηται
it may be / become

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause (subjunctive after ἵνα)

→ effective aorist subjunctive (come to pass)

γίνομαι: 'become / happen'; the impersonal γένηται completes the well-being idiom εὖ σοι γένηται ('that it may turn out well for you').

καὶ
and

coordinate conjunction (joining second purpose verb)

→ discourse linkage or contrast

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

εἰσέλθῃς
you may go in

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of purpose clause (subjunctive after ἵνα)

→ effective aorist subjunctive (enter the land)

εἰσέρχομαι: 'enter / go in'; renders נִכְנָס; entry into the land is the fruit of obedience; the conquest is conditioned on covenant fidelity.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσῃς
you may inherit

Aor Act Subj 2 Sg · κληρονομέω

verb of purpose clause (subjunctive after ἵνα)

→ effective aorist subjunctive (take possession)

κληρονομέω: 'inherit / take possession'; renders שָׁרַשׁ; the key land-verb (cf. v.1); the third and climactic goal — possession of the good land.

τὴν
the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν
land

Accusative

direct object of κληρονομήσῃς

→ object specification

γῆ: 'land'; the object of inheritance, qualified as 'good.'

τὴν
the

Accusative

article (attributive position with ἀγαθὴν)

→ noun-phrase marking

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

ἀγαθὴν
good

Accusative

attributive adjective (modifying γῆν: 'the good land')

→ object specification

ἀγαθός: 'good'; renders טָבָה; 'the good land' is a Deuteronomic refrain for the promised land's excellence (cf. 1:35; 3:25; 8:7).

ἣν
which

Accusative

relative pronoun (object of ὥμοσεν, antecedent γῆν)

→ participant reference

ὅς, ἥ, ὅ: relative resuming γῆν.

ὥμοσεν
swore

Aor Act Indic 3 Sg · ὅμνυμι

verb of relative clause (the patriarchal oath)

→ constative aorist (the completed oath)

ὅμνυμι: 'swear'; renders נִשְׁבַּע; the land-oath to the fathers (cf. v.10); the inheritance rests on YHWH's sworn fidelity.

κύριος
the LORD

Nominative

subject of ὥμοσεν

→ participant prominence

κύριος: the Tetragrammaton; the one who swore the oath.

τοῖς
to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὤμοσεν ('swore to the fathers')

→ sphere or reference

πατήρ (dat. pl.): 'father'; renders תַּבְרָחַ; the patriarchs (cf. vv. 3, 10).

ὕμῶν

your

Genitive

genitive of relationship (plural)

→ relational specification

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

19 ἐκδιώξαι πάντας τοὺς ἐχθρούς σου πρὸ προσώπου σου καθὰ ἐλάλησεν

to drive out all your enemies before your face, just as he spoke.

Infinitive of result/purpose completing v.18 (the conquest as fulfillment of the promise)

ἐκδιώξαι πάντας τοὺς ἐχθρούς σου

v.19 completes the thought of v.18 with an infinitive expressing the further outworking of the land-gift: the driving-out of all Israel's enemies. The conquest is YHWH's doing 'just as he spoke' (καθὰ ἐλάλησεν), grounding the dispossession of the nations in the divine word. The brevity of the verse caps the conquest-promise before the chapter turns to catechesis (vv.20–25).

ἐκδιώξαι

to drive out

Aor Act Infin · ἐκδιώκω

infinitive of result/purpose (continuing v.18: the inheritance entails expulsion)

→ telic/resultative aorist infinitive (the act of expelling)

ἐκδιώκω: 'drive out / expel / chase away'; renders הִדְּחָה ('thrust out') or שָׁרַף; the infinitive depends loosely on the preceding promise — inheriting the land entails YHWH's driving-out of its prior inhabitants/enemies; the conquest is a divine act.

πάντας

all

Accusative

attributive adjective (modifying ἐχθρούς)

→ object specification

παῖς: 'all'; the totality-marker — every enemy will be expelled, leaving Israel secure in the land.

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

direct object of ἐκδιώξαι

→ object specification

ἐχθρός: 'enemy / foe'; renders בְּיָנִי; the inhabitants of the land who oppose Israel's possession; their expulsion is YHWH's promised work.

σου

your

Genitive

genitive of relationship

→ relational specification

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

πρὸ

before

preposition + genitive (with προσώπου: 'before your face')

→ spatial or relational framing

πρό: 'before'; the idiom πρὸ προσώπου σου renders מִלְּפָנֶיךָ ('from before you'); the enemies are driven from Israel's path.

προσώπου

face

Genitive

genitive object of πρὸ

→ relational specification

πρόσωπον: 'face'; the Hebraism 'before your face' = 'before you'; cf. ἀπὸ προσώπου (v.15).

σου

your

Genitive

genitive of relationship

→ relational specification

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

καθὰ

just as

comparative conjunction (grounding in the divine word)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders כִּי ; grounds the conquest in YHWH's prior promise — the expulsion fulfills what he 'spoke'; recurs at v.25.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause (the divine promise)

→ constative aorist (the completed promise)

λαλέω: 'speak'; renders אָמַר ; the unexpressed subject is YHWH; the conquest realizes the divine word (cf. the land-promise of v.3); the conquest is not Israel's achievement but the fulfillment of YHWH's spoken oath.

20 καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὔριον λέγων τί ἐστὶν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν

And it shall be, when your son asks you tomorrow, saying, 'What are the testimonies and the statutes and the ordinances which the LORD our God commanded us?'

Catechetical scene, the son's question (sets up the salvation-history creed)

καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου

v.20 opens the catechetical scene (vv.20–25) with the same 'and it shall be when...' formula as v.10. The son's future question about the meaning of the testimonies, statutes, and ordinances (the legal triad of v.1, with μαρτύρια from v.17) is the pedagogical fulfillment of the transmission-command of v.7 (προβιβάσεις ... τοὺς υἱούς). The answer (vv.21–25) is not a rationale of laws but a recital of redemption — Israel's catechism is salvation history.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (formula: 'and it shall be when...')

→ predictive future (introducing a future scenario)

εἰμί (fut. ἔσται): the formula καὶ ἔσται ὅταν renders יְהִי וְיִהְיֶה (cf. v.10); introduces the future catechetical occasion.

ὅταν
when

temporal conjunction (+ subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; with the subjunctive ἐρωτήσῃ envisions the future moment of the son's question.

ἐρωτήσῃ
asks

Aor Act Subj 3 Sg · ἐρωτάω

verb of temporal clause (subjunctive after ὅταν)

→ effective aorist subjunctive (the act of asking)

ἐρωτάω: 'ask / inquire'; renders לְרַשׁ; the son's catechetical question; the scene is paralleled at Exod 12:26; 13:14; Deut 6:20 — the 'four sons' of the Passover Haggadah derive from these texts.

σε
you

Accusative

direct object of ἐρωτήσῃ

→ participant reference

σύ (acc. sg. σε): the parent addressed by the inquiring son.

ὁ
the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός
son

Nominative

subject of ἐρωτήσῃ

→ participant prominence

υἱός: 'son'; renders בֶּן; the next generation, recipient of the catechesis commanded in v.7.

σου
your

Genitive

genitive of relationship

→ relational specification

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

αὔριον
tomorrow / in time to come

adverb of time ('tomorrow' = 'in the future')

adverb of time ('tomorrow' = 'in the future')

→ clausal contribution

αὔριον: 'tomorrow'; renders מָחָר, here idiomatically 'in time to come / someday' — the future generation's inevitable question; the law must be ready to be explained to those who did not witness the exodus.

λέγων
saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ imperfective present participle (Hebraizing speech-introduction)

λέγω (pres. part. λέγων): 'saying'; the participle λέγων introducing direct discourse renders the Hebrew לֵאמֹר, a stock LXX Hebraism marking a quotation.

τί
what

what

Nominative

interrogative pronoun (predicate of ἐστίν)

→ participant reference

τίς, τί: 'what / who'; the neuter τί heads the son's question; the question concerns the meaning/purpose of the covenant stipulations.

ἐστίν
is / are

is / are

Pres Act Indic 3 Sg · εἰμί

copula (in the son's question)

→ stative present (asking the meaning)

εἰμί: 'be'; the singular ἐστίν with a plural subject (τὰ μαρτύρια ...) is idiomatic — 'what is [the meaning of] the testimonies...'; the question seeks significance, not mere identification.

τὰ

the

Nominative

article (with μαρτύρια)

→ noun-phrase marking

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

μαρτύρια

testimonies

Nominative

subject of ἔστιν (first legal genre)

→ participant prominence

μαρτύριον: 'testimony'; renders ΠΤΥ; see v.17; the first of the triad in the son's question.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes

Nominative

subject of ἔστιν (second legal genre)

→ participant prominence

δικαίωμα: 'statute'; renders ΔΙΚΗ; see v.1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with κρίματα)

→ noun-phrase marking

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

κρίματα

ordinances

Nominative

subject of ἔστιν (third legal genre)

→ participant prominence

κρίμα: 'ordinance / judgment'; renders ΔΙΚΗ; the question recapitulates the full triad of v.1.

ὅσα

which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅσος: 'which / as many as'; relative referring to the testimonies, statutes, and ordinances.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the act of commanding)

ἐντέλλομαι: 'command'; renders ΠΡΑ; the recurring chapter-verb (cf. v.1).

κύριος

the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the lawgiver.

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

apposition to κύριος

→ participant prominence

θεός: rendering יְהוָה; 'the LORD our God'
— the son speaks already as a member of
the covenant community ('our God ... us').

ἡμῶν

our

Genitive

genitive of relationship (covenant possession)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the son's
confession of YHWH as 'our God' echoes
the Shema (v.4).

ἡμῖν

to us

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'to us'; the son includes
himself in the covenant addressed by the
commandments.

21 καὶ ἔρεῖς τῷ υἱῷ σου οἰκέται ἦμεν τῷ Φαραῶ ἐν γῇ Αἰγύπτῳ καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκεῖθεν ἐν χειρὶ
κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ

Then you shall say to your son: 'We were slaves to Pharaoh in the land of Egypt, and the LORD
brought us out of there with a mighty hand and with an uplifted arm.'

The father's answer, part 1 (the exodus-creed: slavery and redemption)

καὶ ἔρεῖς τῷ υἱῷ σου

v.21 gives the father's answer to the son's question — not a legal rationale but the salvation-historical
creed: 'we were slaves ... and the LORD brought us out.' The first-person plural ('we / us') makes every
generation a participant in the exodus. The exodus-formula 'with a mighty hand and an uplifted arm'
(ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ) is the classic Deuteronomic shorthand for YHWH's
redemptive power (cf. 4:34; 5:15; 7:19).

καὶ

and / then

coordinate conjunction (introducing the answer)

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb (future-as-command: the prescribed answer)

→ volitive future (the answer the parent must give)

λέγω (fut. ἐρεῖς): 'say / speak'; renders ἡδ; the prescribed catechetical response; the father's answer is fixed liturgical instruction, the creed every generation must recite.

τῷ

to the

Dative

article (with νῖῳ)

→ noun-phrase marking

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

νῖῳ

son

Dative

dative indirect object of ἐρεῖς

→ sphere or reference

νῖός: 'son'; the inquiring child of v.20, now to be instructed in the creed.

σου

your

Genitive

genitive of relationship

→ relational specification

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

οἰκέται

slaves / servants

Nominative

predicate nominative ('we were slaves')

→ participant prominence

οἰκέτης: 'household slave / servant'; renders **עַבְדֵּי**; the creed begins at the nadir — bondage; the same root as the 'house of slavery' (οἶκος δουλείας, v.12); confessing past slavery grounds present gratitude and obedience.

ἦμεν

we were

Imperf Act Indic 1 Pl · εἰμί

main verb (predicate of the creed's first clause)

→ imperfect (continuing past state of bondage)

εἰμί (impf. ἦμεν): 'we were'; the imperfect denotes the enduring past condition of slavery; the first-person plural identifies the present generation with the exodus generation — 'we' were slaves, 'us' he redeemed.

τῷ

to

Dative

article (with Φαραῶ)

→ noun-phrase marking

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

Φαραῶ

Pharaoh

dative of relation (indeclinable: 'slaves to Pharaoh')

→ participant identification

Φαραῶ: transliteration of פַּרְעֹה (Egyptian pr-ʿ3, 'great house'); indeclinable in the LXX (governed by the dative article τῷ); the oppressor of the exodus narrative.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

the land

Dative

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

→ sphere or reference

γῇ: 'land'; γῇ Αἰγύπτῳ = 'in the land of Egypt', the place of bondage.

Αἰγύπτῳ

of Egypt

Dative

dative in apposition to γῇ ('the land [that is] Egypt')

→ sphere or reference

Αἴγυπτος: rendering **מִצְרַיִם**; Egypt, the land of slavery.

καὶ
and

coordinate conjunction (turn from bondage to deliverance)

→ discourse linkage or contrast

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

ἐξήγαγεν
brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (the central redemptive act)

→ constative aorist (the decisive act of redemption)

ἐξάγω: 'lead/bring out!'; renders מֵצִיחַ; the exodus-verb (cf. v.12); the redemptive turning-point of the creed — bondage gives way to deliverance by YHWH's hand.

ἡμᾶς
us

Accusative

direct object of ἐξήγαγεν

→ participant reference

ἐγὼ (acc. pl. ἡμᾶς): 'us'; the first-person plural makes every reciting generation the redeemed.

κύριος
the LORD

Nominative

subject of ἐξήγαγεν

→ participant prominence

κύριος: the Tetragrammaton; YHWH alone is the agent of the exodus — the creed gives all glory to him.

ἐκεῖθεν
from there

adverb of place (source: 'out of there')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders מִמִּצְרַיִם; refers to Egypt, the place of bondage left behind.

ἐν
with

preposition + dative (instrumental: 'with a mighty hand')

→ spatial or relational framing

ἐν: here instrumental, rendering בְּ ('with/by means of'); introduces the classic exodus-power formula.

χειρὶ
hand

Dative

dative of means (with κραταιᾶ: 'a mighty hand')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν χειρὶ κραταιᾶ renders בְּיָד חֲזָקָה ('with a strong hand'); the 'mighty hand' is the Deuteronomic emblem of YHWH's redemptive power (cf. 4:34; 5:15; 7:19; 26:8).

κραταιᾶ
mighty / strong

Dative

attributive adjective (modifying χειρὶ)

→ sphere or reference

κραταιᾶ: 'strong / mighty'; renders חֲזָקָה; the strength of YHWH's hand that overpowered Egypt.

καὶ
and

coordinate conjunction (parallel power-image)

→ discourse linkage or contrast

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

ἐν
with

preposition + dative (instrumental)

→ spatial or relational framing

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

βραχίονι
arm

Dative

dative of means (with ὑψηλῶ: 'an uplifted arm')

→ sphere or reference

βραχίον: 'arm'; the idiom ἐν βραχίονι ὑψηλῶ renders בְּיָד מְרֻחָה ('with an outstretched arm'); the LXX 'high/uplifted arm' parallels the 'mighty hand' — a double anthropomorphism for YHWH's overwhelming redemptive might.

ὑψηλῶ
uplifted / high

Dative

attributive adjective (modifying βραχίονι)

→ sphere or reference

ὑψηλός: 'high / uplifted / exalted'; renders מְרֻחָה ('stretched out'); the LXX construes the outstretched arm as 'high/raised', the gesture of a warrior's mighty intervention.

22 καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ πονηρὰ ἐν Αἰγύπτῳ ἐν Φαραῳ καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον ἡμῶν

And the LORD gave signs and great and grievous wonders in Egypt against Pharaoh and against his house before our eyes;

The father's answer, part 2 (the plague-signs against Egypt) καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα

v.22 continues the creed with the plague-wonders: YHWH 'gave signs and great and grievous wonders' (σημεῖα καὶ τέρατα) against Pharaoh and his house. The pairing σημεῖα καὶ τέρατα ('signs and wonders') becomes a fixed biblical phrase for the exodus-plagues (cf. Exod 7:3; Deut 4:34) and carries into the NT (Acts 7:36). 'Before our eyes' (ἐνώπιον ἡμῶν) again binds the reciting generation to the witnessed event.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν
gave / sent

Aor Act Indic 3 Sg · δίδωμι

main verb (YHWH's sending of the signs)

→ constative aorist (the completed plague-acts)

δίδωμι: 'give'; renders ἰδϋ; 'gave signs and wonders' = inflicted/performed them; YHWH is the sole agent of the plagues against Egypt.

κύριος
the LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: the Tetragrammaton; the doer of the signs and wonders.

σημεῖα
signs

Accusative

direct object of ἔδωκεν

→ object specification

σημεῖον: 'sign'; renders ἰδϋ; the plagues as signs revealing YHWH's power and identity; the same word for the bound 'sign' on the hand (v.8) — there a token of the word, here tokens of redemptive power.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τέρατα

wonders / portents

Accusative

direct object of ἔδωκεν (coordinate with σημεία)

→ object specification

τέρας: 'wonder / portent / marvel'; renders מִּי־תִּמָּן; the fixed pair σημεία καὶ τέρατα ('signs and wonders') is the standard exodus-formula (Exod 7:3; Deut 4:34; 7:19) and passes into NT usage (Acts 2:22; 7:36).

μεγάλα

great

Accusative

attributive adjective (modifying τέρατα)

→ object specification

μέγας: 'great'; renders מְאֹדָּה; the wonders are of overwhelming magnitude.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πονηρά

grievous / severe

Accusative

attributive adjective (modifying τέρατα)

→ object specification

πονηρός: 'evil / grievous / harmful'; renders מְרִיָּץ; here 'grievous/severe' — the wonders were calamitous for Egypt (the plagues as judgments); 'evil' from Egypt's standpoint, righteous judgment from Israel's.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Αἰγύπτῳ

Egypt

Dative

dative of place (locative: 'in Egypt')

→ sphere or reference

Αἴγυπτος: rendering מִצְרַיִם; the locus of the plague-wonders.

ἐν

against / on

preposition + dative (Hebraizing: 'against Pharaoh')

→ spatial or relational framing

ἐν: here rendering אַ in a hostile sense, 'against/upon Pharaoh'; the wonders fell directly on the oppressor.

Φαραώ

Pharaoh

dative object of ἐν (indeclinable: 'against Pharaoh')

→ participant identification

Φαραώ: indeclinable transliteration of פַּרְעֹה; the chief target of the signs and wonders.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

against / on

preposition + dative (hostile: 'against his house')

→ spatial or relational framing

ἐν: meaning 'against'; here it marks the relation signaled by preposition + dative (hostile: 'against his house').

τῷ

the

Dative

article (with οἶκῳ)

→ noun-phrase marking

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

οἶκω

house / household

Dative

dative object of ἐν ('against his house')

→ sphere or reference

οἶκος: 'house / household'; Pharaoh's household/dynasty, struck especially in the death of the firstborn (Exod 11–12).

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's house)

→ relational specification

αὐτός (gen. m. sg.): 'his', referring to Pharaoh.

ἐνώπιον

before / in the sight of

improper preposition + genitive (evaluative: 'before our eyes')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders *עֵינֵינוּ* ('before our eyes'); the eyewitness claim binds the reciting generation to the redemptive event — the creed is testimony, not hearsay.

ἡμῶν

our

Genitive

genitive object of ἐνώπιον ('before us')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; again the first-person plural — 'before our eyes' — incorporating every generation into the exodus witness.

23 καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην ἣν ὥμοσεν δοῦναι τοῖς πατράσιν ἡμῶν

and us he brought out from there, that he might bring us in to give us this land which he swore to give to our fathers.

The father's answer, part 3 (exodus as means to the land-gift) καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν

v.23 completes the creed's narrative arc: the exodus (ἐξήγαγεν, 'brought out') was the means to the entry (ἵνα εἰσαγάγῃ, 'that he might bring in') and the land-gift (δοῦναι, 'to give'). The fronted ἡμᾶς ('us') and the purpose-chain (out → in → give) show that redemption from Egypt was always oriented toward the sworn inheritance. The land-oath to the fathers (ὥμοσεν) ties the creed back to vv. 3, 10, 18.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡμᾶς
us

Accusative

direct object of ἐξήγαγεν (fronted for emphasis)

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): 'us'; the fronting ('and US he brought out') emphasizes that the redemption was for this very people — the present generation.

ἐξήγαγεν
brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (the exodus)

→ constative aorist (the completed deliverance)

ἐξάγω: 'bring out'; renders יָצַא; the exodus-verb (cf. vv. 12, 21); here paired with εἰσαγάγη ('bring in') to show exodus and conquest as a single redemptive movement.

ἐκεῖθεν
from there

adverb of place (source: Egypt)

→ clausal contribution

ἐκεῖθεν: 'from there'; renders מִמִּצְרַיִם; Egypt, the place of bondage left behind (cf. v.21).

ἵνα
that

purpose conjunction (the goal of the exodus)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose of the exodus — entry into the land; redemption is teleological, aimed at the inheritance.

εἰσαγάγη
he might bring in

Aor Act Subj 3 Sg · εἰσάγω

verb of purpose clause (subjunctive after ἵνα)

→ effective aorist subjunctive (bring into the land)

εἰσάγω: 'bring in'; renders נִיבֵן; the counterpart to ἐξάγω; YHWH brought Israel out of Egypt precisely in order to bring them into the land (cf. v.10).

ἡμᾶς
us

Accusative

direct object of εἰσαγάγη

→ participant reference

ἐγώ (acc. pl.): 'us'; the redeemed people brought into the land.

δοῦναι
to give

Aor Act Infin · δίδωμι

infinitive of purpose (the ultimate goal: the land-gift)

→ telic aorist infinitive (in order to give)

δίδωμι: 'give'; renders תָּתַן; the final purpose — to give the land; the land is gift, the culmination of the redemptive purpose begun in the exodus.

ἡμῖν
us

Dative

dative indirect object of δοῦναι

→ participant reference or interest

ἐγώ (dat. pl.): 'to us'; the present generation as recipients of the land sworn to the fathers.

τὴν
the / this

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 δοῦναι

→ object specification

γῆ: 'land'; the promised inheritance, here 'this land' — proximate, on the verge of possession.

ταύτην
this

Accusative

demonstrative adjective (modifying γῆν)

→ participant reference

οὗτος (acc. f. sg. ταύτην): 'this'; the deictic 'this land' points to the immediate inheritance at hand — Israel stands at its threshold (cf. the Moab setting).

ἣν

which

Accusative

relative pronoun (object of ὤμοσεν, antecedent γῆν)

→ participant reference

ὅς, ἥ, ὅ: relative resuming γῆν.

ὤμοσεν

he swore

Aor Act Indic 3 Sg · ὤμνυμι

verb of relative clause (the patriarchal oath)

→ constative aorist (the completed oath)

ὤμνυμι: 'swear'; renders נִבְרַךְ; the land-oath to the fathers (cf. vv. 10, 18); the creed roots the present gift in ancient covenant fidelity.

δοῦναι

to give

Aor Act Infin · δίδωμι

infinitive (content of the oath: 'swore to give')

→ telic aorist infinitive (the substance of the oath)

δίδωμι: 'give'; the repeated δοῦναι (cf. earlier in the verse) frames the land doubly as gift — what YHWH swore to give the fathers he now gives the sons.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of δοῦναι ('to give to the fathers')

→ sphere or reference

πατήρ (dat. pl.): 'father'; renders תְּבָרָךְ; the patriarchs, recipients of the original land-oath (cf. v.10: Abraham, Isaac, Jacob).

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; 'our fathers' — the creed claims the patriarchs as the reciting community's own ancestors.

24 καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν ἵνα εὖ ἢ ἡμῖν πάσας τὰς ἡμέρας ἵνα ζῶμεν ὥσπερ καὶ σήμερον

And the LORD commanded us to do all these statutes, to fear the LORD our God, that it may be well with us all the days, that we may live, as also today.

The father's answer, part 4 (the purpose of the law: fear, well-being, life)

καὶ ἐνετείλατο ἡμῖν κύριος

v.24 turns from narrative to the law's purpose: YHWH commanded the statutes 'to fear the LORD our God', with the double goal (ἵνα ... ἵνα) of perpetual well-being and life. The vocabulary recapitulates the chapter's opening (φοβεῖσθαι, cf. v.2; εὖ ... πάσας τὰς ἡμέρας, cf. vv. 2–3; ζῶμεν, cf. v.2). The creed thus closes by re-anchoring obedience in the fear of YHWH and the gift of life — 'as also today', actualizing it for the present.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (YHWH's commanding of the law)

→ constative aorist (the act of commanding)

ἐντέλλομαι: 'command'; renders תִּצַּח; the recurring chapter-verb (cf. v.1); here grounding the law in YHWH's authoritative charge as the answer's climax.

ἡμῖν
us

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'us'; the covenant community commanded by YHWH.

κύριος
the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the lawgiver.

ποιεῖν
to do

Pres Act Infin · ποιέω

complementary infinitive (object of ἐνετείλατο: 'commanded ... to do')

→ imperfective present infinitive (ongoing performance)

ποιέω: 'do / perform'; renders תַּעֲשֶׂה; the law is given to be done (cf. vv. 1, 3); obedience, not mere knowledge, is the point of the catechesis.

πάντα
all

Accusative

attributive adjective (modifying δικαιώματα)

→ object specification

πᾶς: 'all'; the totality-marker — all the statutes, comprehensively (cf. v.2).

τὰ
the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα
statutes

Accusative

direct object of ποιεῖν

→ object specification

δικαίωμα: 'statute'; renders דִּקְוָה; the chapter's Leitwort (cf. vv. 1, 2, 17, 20).

ταῦτα
these

Accusative

demonstrative adjective (modifying δικαιώματα)

→ object specification

οὗτος (acc. neut. pl.): 'these'; the statutes just discussed in the catechesis.

φοβεῖσθαι
to fear

Pres Mid Infin · φοβέομαι

exepexegetical infinitive (explaining the aim: 'to fear the LORD')

→ imperfective present infinitive (continual reverence)

φοβέομαι: 'fear / revere'; renders יִירָא; the doing of the statutes is unpacked as fearing YHWH (cf. vv. 2, 13) — the inner disposition that animates all obedience.

κύριον
the LORD

Accusative

direct object of φοβεῖσθαι

→ object specification

κύριος: the Tetragrammaton; the object of covenant fear.

τὸν
the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

apposition to κύριον

→ object specification

θεός: rendering יְיָ; 'the LORD our God', the covenant formula echoing the Shema (v.4).

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the confessional first-person plural of the creed.

ἵνα

that

purpose conjunction (first goal clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the well-being goal (cf. vv. 3, 18).

εὖ

well

adverb (predicative: 'it may be well')

→ clausal contribution

εὖ: 'well'; the well-being formula εὖ ἢ ἡμῖν echoes vv. 3, 18 — obedience yields flourishing.

ἢ

it may be

Pres Act Subj 3 Sg · εἰμί

verb of purpose clause (subjunctive after ἵνα)

→ imperfective present subjunctive (continuing well-being)

εἰμί: 'be'; the impersonal ἢ completes the well-being idiom εὖ ἢ ἡμῖν.

ἡμῖν

with us

Dative

dative of advantage

→ participant reference or interest

ἐγώ (dat. pl.): 'with/for us'; the beneficiaries of the well-being.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας, accusative of duration)

→ object specification

πᾶς: 'all'; with ἡμέρας forms the accusative of extent of time — perpetual well-being (cf. v.2).

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα: 'day'; the idiom πάσας τὰς ἡμέρας renders כָּל־יְמֵי ('all the days'); the well-being is lifelong (cf. v.2).

ἵνα

that

purpose conjunction (second goal clause)

→ discourse linkage or contrast

ἵνα: the second purpose clause names the ultimate goal — life itself.

ζῶμεν

we may live

Pres Act Subj 1 Pl · ζάω

verb of second purpose clause (subjunctive after ἵνα)

→ imperfective present subjunctive (ongoing life)

ζάω: 'live'; renders חַיָּה; life — preserved, flourishing life in the land — is the supreme Deuteronomic reward for obedience (cf. v.2; 8:1; 30:19); the present subjunctive stresses continual living.

ὥσπερ

as / just as

comparative conjunction

→ discourse linkage or contrast

ὥσπερ: 'just as / even as'; renders ὅτι; introduces the comparison with the present — life is enjoyed even now, a foretaste and pledge of its continuance.

καὶ

also

adverbial/ascensive (with σήμερον: 'as also today')

→ discourse linkage or contrast

καί: here adverbial 'also/even'; ὥσπερ καὶ σήμερον = 'as also today', actualizing the promise of life in the present moment.

σήμερον

today

adverb of time (the Deuteronomic 'today')

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' (cf. vv. 2, 6) — the present generation already experiences the life obedience secures, a pledge of its continuance.

25 καὶ ἐλεημοσύνη ἔσται ἡμῖν ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν καθὰ ἐνετείλατο ἡμῖν κύριος

And it will be righteousness for us, if we are careful to do all these commandments before the LORD our God, just as he commanded us.

The creed's conclusion (obedience reckoned as righteousness)

καὶ ἐλεημοσύνη ἔσται ἡμῖν

v.25 caps the chapter: keeping all the commandments 'before the LORD' will be ἐλεημοσύνη ('righteousness') for Israel. The LXX renders Hebrew נְאֻם ('righteousness') by ἐλεημοσύνη — a term that in later usage shades toward 'almsgiving/mercy', but here means covenant-righteousness, the right standing that flows from faithful obedience. The conditional ἐὰν + φυλασσώμεθα ('if we are careful to keep') makes obedience the condition, and καθὰ ἐνετείλατο ('as he commanded') the standard. The chapter ends as it began (v.1), framed by the divine command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεημοσύνη

righteousness / mercy

Nominative

predicate nominative ('it will be righteousness')

→ participant prominence

ἐλεημοσύνη: 'mercy / righteous deed / almsgiving'; here renders Hebrew רַחֲמִים ('righteousness'); the LXX often uses ἐλεημοσύνη / δικαιοσύνη interchangeably for רַחֲמִים; in this verse it denotes covenant-righteousness — the right standing reckoned to those who faithfully obey (cf. the reckoning of Abraham's faith as δικαιοσύνη, Gen 15:6); the later sense 'almsgiving' develops from righteousness expressed as mercy to the poor.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate: 'it will be righteousness for us')

→ predictive future (the promised reckoning)

εἰμί (fut. ἔσται): 'will be'; the future asserts the consequence of obedience — it will be reckoned as righteousness.

ἡμῖν

for us

Dative

dative of advantage ('righteousness for us')

→ participant reference or interest

ἐγὼ (dat. pl. ἡμῖν): 'for us'; the covenant community to whom righteousness will be reckoned.

ἐάν

if

conditional conjunction (+ subjunctive, introducing protasis)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive φυλασσώμεθα forms a future-conditional — righteousness is contingent on careful obedience.

φυλασσώμεθα

we are careful / we keep

Pres Mid Subj 1 Pl · φυλάσσω

verb of conditional protasis (subjunctive after ἐάν)

→ imperfective present subjunctive (ongoing, diligent keeping)

φυλάσσω: 'guard / keep / observe'; renders רָמַשׁ; the middle 'we keep ourselves to do' (cf. the cognate φυλάσσω φυλάξῃ, v.17); the present subjunctive stresses continual, careful observance as the condition of righteousness.

ποιεῖν

to do

Pres Act Infin · ποιέω

complementary infinitive (object of φυλασσώμεθα: 'careful to do')

→ imperfective present infinitive (ongoing performance)

ποιέω: 'do / perform'; renders רָשָׁה; 'be careful to do all these commandments' — observance must issue in action (cf. vv. 1, 3, 24).

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all'; the totality-marker — all the commandments, comprehensively, not selectively (cf. vv. 2, 24).

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ποιεῖν

→ object specification

ἐντολή: 'commandment'; renders תְּנִיחָה; the chapter ends with the same term it began with (v.1, αἱ ἐντολαί), framing the whole.

ταύτας

these

Accusative

demonstrative adjective (modifying ἐντολάς)

→ object specification

οὗτος (acc. f. pl. ταύτας): 'these'; the commandments expounded throughout the chapter.

ἐναντίον

before / in the sight of

improper preposition + genitive (evaluative: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders יָנִיחָה; obedience is rendered 'before the LORD', coram Deo, in his sight (cf. v.18); righteousness is reckoned by his evaluation.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton; the one before whom obedience is performed and by whom righteousness is reckoned.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: rendering יְיָ אֱלֹהֵינוּ; 'the LORD our God', the covenant formula closing the chapter as it has recurred throughout.

ἡμῶν

our

Genitive

genitive of relationship

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the final confessional 'our God', inclusio with the Shema's κύριος ὁ θεός ἡμῶν (v.4).

καθὰ

just as

comparative conjunction (grounding in the divine command)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders כַּדִּיּוֹן; the standard of obedience is YHWH's own command — 'as he commanded us' (cf. v.19).

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the divine command as standard)

→ constative aorist (the completed act of commanding)

ἐντέλλομαι: 'command'; renders תְּנִיחָה; the chapter's signature verb (cf. vv. 1, 2, 6, 17, 20, 24) returns at the close, framing the whole exposition within YHWH's authoritative charge — the inclusio with v.1's ἐνετείλατο κύριος.

ἡμῖν

us

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'us'; the covenant community charged by YHWH.

κύριος

the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the chapter ends, as it began (v.1: ἐνετείλατο κύριος), with YHWH as the commanding LORD — the divine name is the last word of the Shema-chapter.

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.