

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 8

ΔΕΥΤΕΡΟΝΟΜΙΟΝ Η΄

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 8 is the great wilderness-retrospect of Moses' second discourse, a hortatory chapter built on the imperatives 'keep' (φυλάξασθε, v. 1), 'remember' (μνησθήση, v.

Translation & textual notes

The Greek text of Deuteronomy 8 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 8 is the great wilderness-retrospect of Moses' second discourse, a hortatory chapter built on the imperatives 'keep' (φυλάξασθε, v. 1), 'remember' (μνησθήση, v. 2), 'take heed to yourself' (πρόσεχε σεαυτῷ, v. 11), and 'remember' again (μνησθήση, v. 18). Its theological centre is the manna-lesson of v. 3 — οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ('man shall not live by bread alone, but by every word that proceeds out of

the mouth of God') — which Jesus quotes verbatim in the LXX wording against the tempter (Matt 4:4; Luke 4:4). The chapter frames the forty years (τεσσαράκοντα ἔτη, v. 4) as divine pedagogy: the LXX's three coordinated aorists ἐκάκωσέν ... ἐλιμαγχόνησέν ... ἐψώμισέν ('he afflicted ... made you hunger ... fed you', v. 3) present hunger itself as the instrument of revelation, ἵνα ἀναγγείλῃ σοι ('that he might make known to you'). The fatherly-discipline simile of v. 5 (ὥς εἴ τις παιδεύσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ) supplies the lexical and theological background to Heb 12:5–11. Verses 7–10 catalogue the good land in a sevenfold list — wheat, barley, vines, figs, pomegranates, olive-oil, honey — closing with iron and copper and the command to 'eat and be satisfied and bless the LORD' (φάγη καὶ ἐμπλησθήσῃ καὶ εὐλογήσῃς κύριον, v. 10), the proof-text for the Jewish grace-after-meals (Birkat ha-Mazon). The hinge of the second half is the prosperity-warning (vv. 11–18): satiety, fine houses, multiplied herds and silver breed forgetfulness (ἐπιλάβῃ κυρίου) and the proud boast ἡ ἰσχὺς μου καὶ τὸ κράτος τῆς χειρός μου ἐποίησέν μοι τὴν δύναμιν τὴν μεγάλην ταύτην ('my strength and the might of my hand has produced for me this great power', v. 17) — answered by the corrective μνησθήσῃ ... ὅτι αὐτός σοι δίδωσιν ἰσχὺν τοῦ ποιῆσαι δύναμιν ('remember ... that it is he who gives you strength to produce power', v. 18). The chapter ends with a covenant-lawsuit threat (vv. 19–20): apostasy will bring destruction ἀπωλεία ἀπολεῖσθε ('you shall surely perish', a cognate-dative Hebraism) like the nations the LORD destroys before them, witnessed by heaven and earth (διαμαρτύρομαι ... τὸν τε οὐρανὸν καὶ τὴν γῆν).

A · 8:1

The programmatic charge: keep the whole commandment and live

Moses opens with a comprehensive imperative — 'all the commandments ... you shall keep to do them' (πάσας τὰς ἐντολάς ... φυλάξεσθε ποιεῖν) — chained to a fourfold purpose: that you may live, multiply, enter, and inherit the land sworn to the fathers. The verse sets obedience and life-in-the-land as the frame for the whole chapter.

B · 8:2–5

The wilderness discipline: humbling, hunger, manna, and the word

Israel is to remember the forty-year way (μνησθήσῃ πᾶσαν τὴν ὁδόν) by which the LORD humbled and tested them 'to know what was in your heart' (vv. 2–3). The triad ἐκάκωσέν ... ἐλιμαγχόνησέν ... ἐψώμισέν makes manna and hunger jointly serve a revelatory purpose: man lives not by bread alone but by every word from God's mouth (v. 3, quoted at Matt 4:4). The preservation of garments and feet over forty years (v. 4) and the father-son discipline simile (v. 5) interpret the wilderness as fatherly pedagogy.

C · 8:6–10

The good land: eat, be satisfied, and bless the LORD

The charge to keep the LORD's ways and fear him (v. 6) grounds the description of the good land into which he is bringing Israel (εἰσάγει σε εἰς γῆν ἀγαθὴν): streams, springs, and a sevenfold abundance of wheat, barley, vines, figs, pomegranates, oil, and honey, with iron stones and minable copper (vv. 7–9). The unit climaxes in the command φάγη καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις κύριον ('you shall eat and be satisfied and bless the LORD', v. 10).

D · 8:11–18

The prosperity-warning: forget not the LORD who gives power to get wealth

The hinge imperative πρόσεχε σεαυτῷ ('take heed to yourself', v. 11) warns against forgetting God once satiety, fine houses, and multiplied herds and silver lift up the heart (vv. 12–14). A relative-participle hymn recalls the LORD who led through the terrible wilderness of serpent and scorpion, brought water from rock, and fed with manna (vv. 14–16). The boast 'my strength and the might of my hand produced this wealth' (v. 17) is countered by the command to remember that it is HE who gives the power to get wealth, to establish his covenant (v. 18).

E · 8:19–20

The covenant-lawsuit threat: perish like the nations if you forget

Moses calls heaven and earth to witness (διαμαρτύρομαι ... τὸν τε οὐρανὸν καὶ τὴν γῆν) that if Israel forgets the LORD and follows other gods, ἀπωλεία ἀπολεῖσθε ('you shall surely perish', v. 19), exactly as the nations the LORD destroys before them perish (v. 20) — because they did not obey the voice of the LORD their God.

1 πάσας τὰς ἐντολάς ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον φυλάξεσθε ποιεῖν ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσέλθητε καὶ κληρονομήσητε τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν ὤμοσεν τοῖς πατράσιν ὑμῶν

All the commandments that I command you today you shall keep and do, that you may live and be multiplied and enter and inherit the land that the LORD your God swore to your fathers.

Opening hortatory charge (programmatic imperative-future) πάσας τὰς ἐντολάς ... φυλάξεσθε

The chapter opens with the object fronted for emphasis (πάσας τὰς ἐντολάς, 'all the commandments') before the verb φυλάξεσθε, stressing the totality of the obedience demanded. A relative clause (ἃς ἐγὼ ἐντέλλομαι ... σήμερον) and a fourfold purpose-chain (ζῆτε ... πολυπλασιασθῆτε ... εἰσέλθητε ... κληρονομήσητε) link obedience to life and to inheritance of the sworn land, setting the agenda for the whole discourse.

πάσας

all

Accusative

attributive adjective (fronted, modifying ἐντολάς)

→ object specification

παῖς: 'all / every'; the fronted feminine accusative plural πάσας τὰς ἐντολάς ('all the commandments') stresses the totality and indivisibility of the obedience required — not selective compliance but the whole law.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάξεσθε (fronted)

→ object specification

ἐντολή: 'commandment / precept'; renders ἡτορῶν; the cognate noun anticipates the verb ἐντέλλομαι in the same clause, a figura etymologica ('the commandments I command') characteristic of Deuteronomic style.

ἃς

which

Accusative

relative pronoun (object of ἐντέλλομαι, antecedent ἐντολάς)

→ participant reference

ἃς, ἡ, ὅ: relative pronoun; the feminine accusative plural ἃς agrees with ἐντολάς and introduces the defining clause that grounds the commandments in Moses' present-day proclamation.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun: Moses)

→ participant reference

ἐγώ: the emphatic pronoun foregrounds Moses as the mediating speaker of the divine commandments; throughout the chapter ἐγώ ἐντέλλομαι σήμερον frames the law as a word delivered 'today' (cf. vv. 1, 11).

ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (defining the commandments)

→ performative present (the act of commanding accomplished in the speaking)

ἐντέλλομαι: 'command / enjoin'; renders **נִצַּח** (Piel); the deponent middle present is performative — the commanding is effected in the very act of speech; the recurring ἐντέλλομαι ... σήμερον stamps the law with a renewed, present-tense authority for the Moab generation.

ὕμῖν

to you

Dative

indirect object (plural addressee)

→ participant reference or interest

σύ (pl. ὑμῖν): the plural addressee opens the chapter; Deuteronomy oscillates between plural (vv. 1, 19–20) and the more intimate singular 'thou' (vv. 2–18), a stylistic feature (Numeruswechsel) of the book.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders **הַיּוֹם**; the Deuteronomic 'today' actualizes Sinai for the new generation, making the covenant a present, binding reality rather than a past event (cf. 5:3).

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (imperative future)

→ imperative future (binding command expressed as prediction)

φυλάσσω: 'guard / keep / observe'; renders **רָשַׁץ**; the future middle here functions as a command (imperative future), the LXX's frequent rendering of the Hebrew imperfect of obligation; 'keeping' the commandments is the governing verb of the whole chapter.

ποιεῖν

to do

Pres Act Inf · ποιεῖω

complementary infinitive (φυλάξεσθε ποιεῖν: 'keep to do')

→ present infinitive (ongoing performance)

ποιεῖω: 'do / perform'; renders **עָשָׂה**; the pairing φυλάξεσθε ποιεῖν ('keep so as to do') renders the Hebrew **וַיִּשְׁמַרְוּ**, insisting that observance is not merely intellectual assent but practical performance.

ἵνα

that

conjunction introducing purpose clause (with subjunctive chain)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the fourfold purpose-chain (ζητε ... κληρονομήσητε) that links obedience to life, increase, entry, and inheritance.

ζητε

you may live

Pres Act Subj 2 Pl · ζάω

first verb of purpose-chain

→ present subjunctive (durative life as ongoing state)

ζάω: 'live'; renders **חַיֵּה**; 'life' in Deuteronomy is covenant-life in the land, the comprehensive blessing contingent on obedience (cf. 30:15–20); it anticipates the manna-lesson of v. 3, **ζήσεται ὁ ἄνθρωπος**.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πολυπλασιασθήτε
you may be multiplied

Aor Pass Subj 2 Pl · πολυπλασιάζω

second verb of purpose-chain

→ ingressive aorist subjunctive (entry into a state of increase)

πολυπλασιάζω: 'multiply / increase greatly'; renders תַּרְבֵּה; the passive (with God as implicit agent) presents national increase as a divine gift, echoing the patriarchal promise of innumerable seed (Gen 22:17).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσέλθῃτε
you may enter

Aor Act Subj 2 Pl · εἰσέρχομαι

third verb of purpose-chain

→ ingressive aorist subjunctive (the act of entering the land)

εἰσέρχομαι: 'enter / go in'; renders נָכַח; 'entering' the land is the central Deuteronomic hope, repeatedly held just over the horizon for the Moab generation poised east of the Jordan.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσητε
you may inherit

Aor Act Subj 2 Pl · κληρονομέω

fourth verb of purpose-chain (climax)

→ effective aorist subjunctive (taking secure possession)

κληρονομέω: 'inherit / take possession of'; renders וְיָרַשׁ; the climactic verb of the chain — the land is an inheritance (κληρονομία), a possession received by gift and oath, not earned by conquest alone.

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
land

Accusative

direct object of κληρονομήσητε

→ object specification

γῆ: 'land / earth'; renders אֶרֶץ; 'the land' is the keyword of the chapter (γῆ recurs in vv. 7, 8, 9, 10), denoting the concrete object of promise and the arena of both blessing and temptation.

ἣν
which

Accusative

relative pronoun (object of ὥμοσεν, antecedent γῆν)

→ participant reference

ὅς, ἣ, ὅ: the relative ἣν binds the land to the patriarchal oath, grounding present possession in past promise.

κύριος
LORD

Nominative

subject of ὥμοσεν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the divine oath-giver who swore the land to the patriarchs.

ὁ
the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός
God

Nominative

appositional subject (κύριος ὁ θεός ὑμῶν)

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the formula κύριος ὁ θεός ὑμῶν/σου ('the LORD your God') is the dominant divine designation of the chapter, binding the covenant Lord to Israel by the relational pronoun.

ὁμῶν

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

ὥμοσεν

swore

Aor Act Indic 3 Sg · ὥμνυμι

verb of relative clause (the oath to the fathers)

→ constative aorist (the completed act of swearing)

ὥμνυμι: 'swear / take an oath'; renders נִשְׁבַּע; the patriarchal land-oath (cf. Gen 15:18; 26:3; 50:24) is the legal-theological foundation for Israel's claim; the same verb recurs at v. 18 of the covenant sworn to the fathers.

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

indirect object of ὥμοσεν (recipients of the oath)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders תִּבְרָךְ; 'the fathers' are the patriarchs Abraham, Isaac, and Jacob, to whom the land was sworn; the term anchors the Moab generation in the continuity of covenant history (cf. v. 18).

ὁμῶν

your

Genitive

genitive of relationship (with πατράσιν)

→ relational specification

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

2 καὶ μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἡγαγέν σε κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ ὅπως ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἢ οὐ

And you shall remember all the way that the LORD your God led you in the wilderness, that he might afflict you and test you and that the things in your heart might be known, whether you would keep his commandments or not.

Coordinated imperatival future: the call to remember

καὶ μνησθήσῃ

The first of the chapter's two 'remember' commands (cf. v. 18); the imperatival future μνησθήσῃ turns the wilderness past into present moral resource. The purpose clause ὅπως ἂν ... (with three subjunctives: κακώσῃ, ἐκπειράσῃ, διαγνωσθῇ) interprets the wilderness as divine testing, and the indirect question εἰ φυλάξῃ ... ἢ οὐ exposes its diagnostic aim: to lay bare the heart.

καὶ

and

narrative conjunction (coordinating with v. 1)

→ discourse linkage or contrast

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

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μνησθήσομαι

main verb (imperatival future)

→ imperatival future (command to keep in active memory)

μνησθήσομαι: 'remember / call to mind'; renders מִנַּחֵם; the future passive (deponent) functions as a command; Deuteronomic 'remembering' is not nostalgia but covenantal re-actualization — the wilderness past becomes a present interpretive lens (cf. the antonym ἐπιλανθάνομαι, 'forget', vv. 11, 14, 19).

πᾶσαν

all

Accusative

attributive adjective (modifying ὁδόν)

→ object specification

πᾶς: 'all / whole'; πᾶσαν τὴν ὁδόν ('the whole way') embraces the entire forty-year journey as a single divinely-guided itinerary to be remembered in full.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

way

Accusative

direct object of μνησθήσῃ

→ object specification

ὁδός: 'way / road / journey'; renders דרך; here the literal wilderness route, but with overtones of the 'way' of life and obedience (cf. v. 6, πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ).

ἣν

which

Accusative

relative pronoun (object of ἡγαγέν, antecedent ὁδόν)

→ participant reference

ὅς, ἣ, ὅ: the relative clause makes the LORD himself the subject of the leading — the way was not aimless wandering but divine guidance.

ἡγαγέν

led

Aor Act Indic 3 Sg · ἄγω

verb of relative clause (divine leading)

→ constative aorist (the completed forty-year leading viewed as a whole)

ἄγω: 'lead / bring'; renders הוליך (Hiphil of הלך); the LORD as the agent of the wilderness journey turns apparent wandering into purposeful pedagogy (cf. the participle ἀγαγόντος at v. 15).

σε

you

Accusative

direct object of ἡγαγέν

→ participant reference

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

κύριος

LORD

Nominative

subject of ἡγαγέν

→ participant prominence

κύριος: the Tetragrammaton; the divine subject of every main verb in vv. 2–3 — leading, afflicting, testing, feeding — concentrating all agency in the covenant Lord.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositional subject (κύριος ὁ θεός σου)

→ participant prominence

θεός: the relational formula now shifts to the singular σου ('your God'), beginning the intimate second-person-singular address that runs through vv. 2–18.

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

ἐν

in

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

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders ערבה; the wilderness is the chapter's great pedagogical space — place of humbling, hunger, and provision (cf. vv. 15–16); the locus where Israel learned dependence.

ὥτως

so that

conjunction introducing purpose clause (with ἄν + subjunctive)

→ discourse linkage or contrast

ὥτως: 'in order that'; with ἄν and the subjunctive it introduces the threefold divine purpose of the wilderness — to afflict, to test, and to lay the heart bare.

ἄν

(modal particle)

modal particle (with ὅπως + subjunctive)

→ discourse linkage or contrast

ἄν: modal particle marking the contingency of the purpose clause; ὅπως ἄν + subjunctive is a common LXX construction for purpose.

κακώση

he might afflict

Aor Act Subj 3 Sg · κακώω

first verb of purpose clause

→ ingressive aorist subjunctive (purpose of the wilderness leading)

κακώω: 'afflict / humble / mistreat'; renders כָּנַע (Piel, 'humble'); the 'affliction' is disciplinary, not punitive — a deliberate humbling that exposes pride and teaches dependence; the cognate aorist ἐκάκωσέν opens v. 3.

σε

you

Accusative

direct object of κακώση

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκπειράση

he might test

Aor Act Subj 3 Sg · ἐκπειράζω

second verb of purpose clause

→ ingressive aorist subjunctive (purpose: testing)

ἐκπειράζω: 'test thoroughly / put to the proof'; renders כִּנּוּ (Piel); the intensive compound ἐκ- marks a searching trial; the same root underlies the Septuagintism Jesus quotes at Matt 4:7 (οὐκ ἐκπειράσεις κύριον, Deut 6:16) — divine testing of Israel here is the counterpart to Israel's forbidden testing of God there.

σε

you

Accusative

direct object of ἐκπειράση

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διαγνωσθῇ

might be known

Aor Pass Subj 3 Sg · διαγινώσκω

third verb of purpose clause (passive: diagnostic aim)

→ effective aorist subjunctive (the heart fully brought to light)

διαγινώσκω: 'discern / know thoroughly / ascertain'; renders גִּידָה; the intensive δια- gives a forensic, diagnostic sense — the wilderness 'diagnoses' the heart, bringing its hidden contents (τὰ ἐν τῇ καρδίᾳ σου) to light; the passive leaves the heart as that which is exposed, not God as one who learns.

τὰ

the things

Nominative

subject of διαγνωσθῇ (substantized neuter plural article)

→ participant prominence

ὁ, ἡ, τό: the neuter plural article substantized with the following prepositional phrase, τὰ ἐν τῇ καρδίᾳ σου ('the things in your heart'), i.e. the heart's true dispositions and intentions.

ἐν

in

preposition + dative (locative, with substantized τὰ)

→ spatial or relational framing

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

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 (locative: 'in your heart')

→ sphere or reference

καρδία: 'heart'; renders לב; in Hebrew anthropology the heart is the seat of will, thought, and loyalty, not mere emotion; the chapter pivots on the heart — tested here (v. 2), instructed (v. 5), and warned against pride (v. 14) and the boast 'in your heart' (v. 17).

σου

your

Genitive

genitive of possession (with καρδίᾳ)

→ relational specification

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

εἰ

whether

conjunction introducing indirect question

→ discourse linkage or contrast

εἰ: 'whether / if'; here introduces an indirect question (εἰ ... ἢ οὐ, 'whether ... or not') specifying the content the testing was to reveal — the disjunction making the moral stakes explicit.

φυλάξῃ

you would keep

Aor Act Subj 2 Sg · φυλάσσω

verb of indirect question (deliberative subjunctive)

→ deliberative aorist subjunctive (the open question of obedience)

φυλάσσω: 'keep / guard / observe'; the same verb as the governing imperative of v. 1, now retrospective — the wilderness tested whether Israel would in fact 'keep' the commandments it was commanded to keep.

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 φυλάξῃ

→ object specification

ἐντολή: 'commandment'; the testing-question concerns the very ἐντολαί of v. 1, binding the wilderness retrospect to the opening charge.

αὐτοῦ

his

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

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

ἢ

or

disjunctive conjunction (in indirect question)

→ discourse linkage or contrast

ἢ: 'or'; the disjunctive completes the indirect question εἰ ... ἢ οὐ ('whether ... or not'), sharpening the binary moral test.

οὐ

not

negative completing the disjunction (ἢ οὐ: 'or not')

→ participant reference

οὐ: 'not'; the bare negative closes the disjunction, leaving the test's outcome as a genuinely open question on which Israel's future hangs.

3 καὶ ἐκάκωσέν σε καὶ ἐλιμαγχόνησέν σε καὶ ἐψώμισέν σε τὸ μαννα ὃ οὐκ εἶδον οἱ πατέρες σου ἵνα ἀναγγείλῃ σοι ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος

And he afflicted you and made you hunger and fed you with the manna, which your fathers did not know, that he might make known to you that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live.

Narrative-theological exposition: the manna-lesson (the chapter's crux) καὶ ἐκάκωσέν σε

The three coordinated aorists ἐκάκωσέν ... ἐλιμαγχόνησέν ... ἐψώμισέν make divine affliction, induced hunger, and manna-provision a single pedagogical sequence whose revelatory purpose (ἵνα ἀναγγείλῃ σοι) is stated in the central maxim of the chapter. The ὅτι-clause carries an antithetical proverb (οὐκ ... ἀλλά) with chiastic repetition of ζήσεται ὁ ἄνθρωπος framing the contrast bread / word-of-God. This is the verse Jesus cites verbatim in LXX wording against the tempter (Matt 4:4; Luke 4:4).

καὶ
and

narrative conjunction (continuing from v. 2)

→ discourse linkage or contrast

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

ἐκάκωσέν
he afflicted

Aor Act Indic 3 Sg · κακῶω

first of three coordinated main verbs (divine action)

→ constative aorist (the completed wilderness humbling)

κακῶω: 'afflict / humble'; renders כָּאָץ; the indicative now reports as accomplished fact what v. 2 stated as purpose (κακώση); the 'affliction' is the controlled hardship of the wilderness, designed to break self-sufficiency.

σε
you

Accusative

direct object of ἐκάκωσέν

→ participant reference

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλιμαγχόνησέν

he made you hunger

Aor Act Indic 3 Sg · λιμαγχονέω

second coordinated main verb

→ causative constative aorist (deliberately induced hunger)

λιμαγχονέω: 'cause to hunger / starve' (a rare causative built on λιμός, 'famine'); renders לַעֲרֹךְ (Hiphil of עָרַךְ, 'make hungry'); the LXX's choice of this uncommon verb stresses that the hunger was divinely induced and purposeful — the precondition for the manna-revelation that follows.

σε

you

Accusative

direct object of ἐλιμαγχόνησέν

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐψώμισέν

he fed

Aor Act Indic 3 Sg · ψωμίζω

third coordinated main verb (with double accusative)

→ constative aorist (the completed feeding with manna)

ψωμίζω: 'feed (by morsels) / give to eat'; renders לִיכֹלֵךְ (Hiphil of כָּלַךְ); the verb governs a double accusative (σε ... τὸ μαννα, 'fed you the manna'); the same verb returns as the participle ψωμίσαντός at v. 16, framing the wilderness retrospect; the rhythm afflict-starve-feed presents hunger and bread together as a single lesson.

σε

you

Accusative

first object of double accusative (person fed)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as first object of double accusative (person fed).

τὸ

the

Accusative

article (with μαννα)

→ noun-phrase marking

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

μαννα

manna

Accusative

second object of double accusative (thing given)

→ object specification

μαννα: 'manna'; an indeclinable transliteration of Hebrew מָן (the case here is fixed only by the article τὸ, accusative); the bread of the wilderness (Exod 16), here interpreted theologically as a sign that life depends on God's word, not on ordinary provision; cf. John 6:31–35 where Jesus reinterprets the manna christologically.

ὃ

which

Accusative

relative pronoun (object of εἰδῆσαν, antecedent μαννα)

→ participant reference

ὃς, ἡ, ὅ: the neuter ὃ agrees with the indeclinable μαννα; the relative clause stresses the manna's unprecedented novelty — it was outside all ancestral experience.

οὐκ

not

negative (with εἶδον)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

εἶδον

knew

Aor Act Indic 3 Pl · οἶδα

verb of relative clause

→ constative aorist (ancestral non-acquaintance with the manna)

οἶδα: 'know'; εἶδον is a late/Hellenistic sigmatic aorist form (for classical ἤδεισαν) rendering ὅτι; 'which your fathers did not know' underscores the manna as wholly new divine provision; the same clause recurs verbatim at v. 16.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of εἶδον

→ participant prominence

πατήρ (pl. πατέρες): 'fathers'; here the wilderness ancestors / forebears in general, contrasted with the unprecedented gift of manna (distinct from the patriarchs of v. 1, who are the oath-recipients).

σου

your

Genitive

genitive of relationship (with πατέρες)

→ relational specification

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

ἵνα

that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the revelatory purpose of the whole affliction-hunger-manna sequence — the lesson is the goal of the experience.

ἀναγγείλη

he might make known

Aor Act Subj 3 Sg · ἀναγγέλλω

verb of purpose clause

→ effective aorist subjunctive (the decisive disclosure of the lesson)

ἀναγγέλλω: 'announce / declare / make known'; renders אֶגֶּדָּה (Hiphil of אָגַד); the manna is itself a divine announcement — a teaching event; God 'makes known' through the lived experience of dependence, not merely through propositions.

σοι

to you

Dative

indirect object of ἀναγγείλη

→ participant reference or interest

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

ὅτι
that

conjunction introducing content clause (the maxim)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the revelation — the proverbial maxim that follows, the theological heart of the chapter.

οὐκ
not

negative (first member of antithesis οὐκ ... ἀλλά)

→ clausal qualification or emphasis

οὐ: 'not'; opens the antithetical maxim οὐκ ... ἀλλά ('not ... but'); in Matt 4:4 Jesus answers the tempter's 'command these stones to become bread' with this very negation, refusing to make bread the basis of life.

ἐπὶ
by / on

preposition + dative (basis / means of life; elided before vowel)

→ spatial or relational framing

ἐπί + dative: 'on / upon / by means of'; here the ground or basis on which life rests; the parallel ἐπ' ἄρτω ... ἐπὶ παντὶ ῥήματι sets bread and word side by side as competing foundations of life.

ἄρτω
bread

Dative

dative object of ἐπί (means/basis of living)

→ sphere or reference

ἄρτος: 'bread / food'; renders ὀρῶ; 'bread' here stands by synecdoche for all material sustenance; the maxim denies that physical food alone sustains true life.

μόνῳ
alone

Dative

attributive adjective (modifying ἄρτω: 'bread alone')

→ sphere or reference

μόνος: 'only / alone'; renders ἰσῶ; the crucial qualifier — bread is not denied as sustenance, but its exclusivity (ἄρτω μόνῳ) is; life rests on more than bread, namely on God's word.

ζήσεται
shall live

Fut Mid Indic 3 Sg · ζάω

main verb of the maxim (first member)

→ gnomic future (timeless general truth)

ζάω: 'live'; the future ζήσεται is gnomic — a timeless general truth ('man lives ...'); rendering the Hebrew imperfect חַיִּי; the verb frames both halves of the antithesis (chiastic repetition ζήσεται ὁ ἄνθρωπος ... ζήσεται ὁ ἄνθρωπος).

ὁ
the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος
man

Nominative

subject of ζήσεται (generic: 'man / humankind')

→ participant prominence

ἄνθρωπος: 'man / human being'; renders ὁ ἄνθρωπος; the generic article (ὁ ἄνθρωπος) gives the statement universal, proverbial scope — true of humanity as such, the basis of Jesus' application of it to himself as representative man (Matt 4:4).

ἀλλ'
but

strong adversative (second member of antithesis; elided)

→ clausal contribution

ἀλλά: 'but'; the strong adversative pivots from the denied basis (bread alone) to the true basis (every word of God); οὐκ ... ἀλλά is the classic structure of corrective antithesis.

ἐπὶ
by / on

preposition + dative (true basis of life)

→ spatial or relational framing

ἐπί + dative: parallel to ἐπ' ἄρτω above; now the positive ground of life — 'by every word that proceeds from the mouth of God.'

παντὶ
every

Dative

attributive adjective (modifying ῥήματι)

→ sphere or reference

πᾶς: 'every / all'; παντὶ ῥήματι ('every word') totalizes — life rests on the entirety of what God speaks, not a selection; the manna itself was an enacted 'word' of provision.

ῥήματι
word

Dative

dative object of ἐπί (true basis of life)

→ sphere or reference

ῥῆμα: 'word / utterance / thing spoken'; renders ἄφθιτον ('that which goes out') / by extension the spoken word of God; ῥῆμα stresses the concrete spoken word rather than the abstract λόγος; the word of God — command, promise, and provision — is the real sustainer of life.

τῷ

that

Dative

article (with attributive participle
ἐκπορευομένῳ)

→ noun-phrase marking

ὁ, ἡ, τό: the article binds the participle
ἐκπορευομένῳ attributively to ῥήματι ('the
word that proceeds').

ἐκπορευομένῳ

proceeding

Pres Mid Part Dat Sg Neut · ἐκπορεύομαι

attributive participle (modifying ῥήματι)

→ present participle (the word as continually
issuing from God)

ἐκπορεύομαι: 'go out / proceed'; renders
נֵצַח (the participle of נָצַח); the present
aspect depicts the word as continually
issuing 'out of the mouth of God' — a living,
ongoing utterance; the same verb describes
the springs 'issuing' through the plains at
v. 7 (ἐκπορευόμεναι).

διὰ

through

preposition + genitive (channel: 'through the
mouth')

→ spatial or relational framing

διὰ + genitive: 'through / by means of';
marks the mouth of God as the channel
from which the life-giving word issues.

στόματος

mouth

Genitive

genitive object of διὰ (source of the word)

→ relational specification

στόμα: 'mouth'; renders נֶפֶשׁ; the
anthropomorphism 'the mouth of God'
personalizes revelation — the word is no
impersonal force but the living speech of
the personal God.

θεοῦ

of God

Genitive

genitive of possession (with στόματος; 'mouth of
God')

→ relational specification

θεός: 'God'; renders הָיָה in the MT (διὰ
στόματος θεοῦ = הָיָה בְּפִי מוֹצֵא כֶּלֶם); the
LXX's θεοῦ is the reading Jesus' citation
follows (Matt 4:4, ἐκπορευομένῳ διὰ
στόματος θεοῦ).

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb of the maxim (second member; chiastic
repetition)

→ gnomic future (timeless general truth,
repeated for emphasis)

ζάω: the repeated ζήσεται ὁ ἄνθρωπος
closes the antithesis with rhetorical
symmetry; the doubling (ζήσεται ...
ζήσεται) frames the contrast bread / word
and hammers the positive claim home — by
God's word man truly lives.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of the second ζήσεται (generic)

→ participant prominence

ἄνθρωπος: the repeated generic subject
rounds off the proverb; the maxim's
universal scope is what makes it apt for
Jesus' self-application as the obedient
representative Man who lives by God's
word (Matt 4:4; Luke 4:4).

4 τὰ ἱμάτιά σου οὐ κατετρίβη ἀπὸ σοῦ οἱ πόδες σου οὐκ ἐτυλώθησαν ἰδοὺ τεσσαράκοντα ἔτη

Your garments did not wear out from you, your feet were not callused, behold, forty years.

Evidentiary aside: the miracle of preservation

τὰ ἱμάτιά σου

Two parallel negated clauses (garments not worn, feet not callused) furnish concrete proof of sustaining grace through the wilderness, capped by the exclamatory ἰδοὺ τεσσαράκοντα ἔτη ('behold, forty years!'). The verse documents that the same wilderness that humbled also preserved — discipline and provision together.

τὰ

the

Nominative

article (with ἱμάτιά)

→ noun-phrase marking

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

ἱμάτιά

garments

Nominative

subject of κατετρίβη

→ participant prominence

ἱμάτιον: 'garment / cloak'; renders חֵטֶם; the preservation of clothing over forty years is a standing wilderness-miracle (cf. Deut 29:5), evidence of God's sustaining care amid the hardship.

σου

your

Genitive

genitive of possession (with ἱμάτιά)

→ relational specification

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

οὐ

not

negative (with κατετρίβη)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative (with κατετρίβη).

κατετρίβη

wore out

Aor Pass Indic 3 Sg · κατατρίβω

main verb (negated)

→ constative aorist (the non-occurrence of wearing-out over forty years)

κατατρίβω: 'wear out / wear down completely'; renders חָצַב; the intensive κατα- ('thoroughly wear away') makes the negation emphatic — the garments did not so much as wear thin; the passive presents the (non-)wearing as something that simply did not happen to them.

ἀπὸ

from

preposition + genitive (separation: 'off you')

→ spatial or relational framing

ἀπὸ: 'from / off'; ἀπὸ σοῦ ('from off you') renders the Hebrew מֵעַלְיָ, idiomatic for the clothes worn on the body — they did not wear off the wearer.

σοῦ

you

Genitive

genitive object of ἀπὸ (the wearer)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπὸ (the wearer).

οἱ

the

Nominative

article (with πόδες)

→ noun-phrase marking

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

πόδες

feet

Nominative

subject of ἐτυλώθησαν

→ participant prominence

πούς (pl. πόδες): 'foot'; the second token of preservation; though Israel walked forty years, their feet bore no damage — a sign of sustaining care over the whole journey.

σου

your

Genitive

genitive of possession (with πόδες)

→ relational specification

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

οὐκ

not

negative (with ἐτυλώθησαν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐτυλώθησαν

were callused / became hardened

Aor Pass Indic 3 Pl · τυλόω

main verb (negated, second clause)

→ constative aorist (the non-occurrence of callusing/swelling over forty years)

τυλόω: 'make callous / harden into a knot' (from τύλος, 'callus / knot'); a rare verb rendering Hebrew רָצַח ('swell'); the LXX pictures the feet as not even hardening into calluses despite forty years of walking — the wilderness wear that should have come simply did not.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look'; renders הִנֵּה; the demonstrative particle calls attention to the sheer span of the miracle — 'forty years!' — inviting wonder at the preservation just described.

τεσσαράκοντα

forty

numeral (indeclinable, modifying ἔτη)

→ measure or count

τεσσαράκοντα: 'forty'; an indeclinable cardinal numeral; renders אַרְבָּעִים; 'forty years' is the canonical span of the wilderness generation (Num 14:33–34), here marvelled at as the duration of unbroken provision.

ἔτη

years

Nominative

nominative of exclamation (with ἰδοὺ: 'behold, forty years')

→ participant prominence

ἔτος (pl. ἔτη): 'year'; the exclamatory nominative completes ἰδοὺ τεσσαράκοντα ἔτη; the forty-year frame ties this verse to the manna (Exod 16:35) and to the whole wilderness pedagogy of the chapter.

5 καὶ γνώση τῇ καρδίᾳ σου ὅτι ὡς εἴ τις παιδεύσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ οὕτως κύριος ὁ θεός σου παιδεύσει σε

And you shall know in your heart that, as if a man should discipline his son, so the LORD your God disciplines you.

Interpretive conclusion: the wilderness as fatherly discipline

καὶ γνώση τῇ καρδίᾳ σου

The imperatival future γνώση ('you shall know') draws the lesson of vv. 2–4 into the heart. A comparative clause (ὡς εἴ τις παιδεύσαι ... οὕτως ... παιδεύσει) frames the whole wilderness experience under the metaphor of paternal παιδεία, the discipline of a father for his son — the lexical and theological seedbed of Heb 12:5–11.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

γνώση

you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (imperatival future)

→ imperatival future (the lesson is to be inwardly grasped)

γινώσκω: 'know / recognize / come to understand'; renders γινώσκω; the future as command — 'you shall know in your heart' — calls for experiential, not merely notional, recognition; the verb pairs with διαγνωσθῇ (v. 2) and the boast 'you may say in your heart' (v. 17), all turning on the heart.

τῇ

in the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of place (sphere of knowing: 'in your heart')

→ sphere or reference

καρδίᾳ: 'heart'; the knowing is to be internalized in the heart — the same heart tested in v. 2 is now to be the seat of understood discipline.

σου

your

Genitive

genitive of possession (with καρδία)

→ relational specification

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

ὅτι

that

conjunction introducing content clause (object of γνώση)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content to be known — the comparison of YHWH's wilderness dealings to a father's discipline.

ὥς

as

comparative particle (ὥς εἰ: 'as if')

→ discourse linkage or contrast

ὥς: 'as / like'; with εἰ forms the comparative-hypothetical ὥς εἰ ('as if / just as when'), introducing the simile that interprets divine discipline by human fatherhood.

εἰ

if

conditional particle (with optative παιδεύσαι)

→ discourse linkage or contrast

εἰ: 'if'; with the optative παιδεύσαι it casts the human comparison as a hypothetical case ('as if a man should discipline'), a refined Greek construction rendering the simpler Hebrew רָשָׁע.

τις

someone

Nominative

indefinite pronoun (subject of παιδεύσαι, in apposition to ἄνθρωπος)

→ participant reference

τις: 'someone / anyone'; the indefinite pronoun generalizes the comparison — any father whatever disciplining any son; it pairs with ἄνθρωπος to make the case typical of human fatherhood as such.

παιδεύσαι

should discipline

Aor Act Opt 3 Sg · παιδεύω

verb of the comparative-conditional clause (optative)

→ potential optative (hypothetical human act of disciplining)

παιδεύω: 'instruct / train / discipline (with correction)'; renders יָסַד (Piel of יָסַד); the optative in the ὥς εἰ clause presents the human father's correction as a representative supposition; παιδεύω embraces both teaching and chastening — the formative discipline of a child, which Heb 12:5–11 develops directly from this verse.

ἄνθρωπος

a man

Nominative

subject of παιδεύσαι (in apposition to τις)

→ participant prominence

ἄνθρωπος: 'man / human being'; here a human father, set in analogy to God; the comparison dignifies divine discipline by likening it to the most tender of human relationships, father and son.

τὸν

the

Accusative

article (with νιὸν)

→ noun-phrase marking

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

υἰὸν

son

Accusative

direct object of παιδεύσαι

→ object specification

υἱός: 'son'; renders יָד; the son-image presupposes Israel's sonship (cf. Exod 4:22; Deut 14:1; 32:6); discipline is the mark of true sonship, not of rejection — the precise logic Hebrews draws out (Heb 12:7–8).

αὐτοῦ

his

Genitive

genitive of possession (with υἰὸν)

→ relational specification

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

οὕτως

so

adverb (apodosis of comparison: 'so')

→ adverbial qualification

οὕτως: 'thus / so'; the correlative answering ὥς εἶ, completing the simile: as a father disciplines, so does the LORD; renders יָד.

κύριος

LORD

Nominative

subject of παιδεύσει

→ participant prominence

κύριος: the Tetragrammaton; the divine disciplinarian, set in analogy to the human father — the comparison's whole weight is to interpret YHWH's afflicting (v. 3) as fatherly love.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositional subject (κύριος ὁ θεός σου)

→ participant prominence

θεός: 'God'; the covenant formula 'the LORD your God' again binds the disciplining God to Israel by the intimate σου.

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

παιδεύσει

disciplines / will discipline

Fut Act Indic 3 Sg · παιδεύω

main verb of apodosis

→ gnomic/customary future (God's characteristic dealing with Israel)

παιδεύω: the repetition (παιδεύσαι ... παιδεύσει) seals the analogy; the future expresses God's settled, characteristic mode of relating to his son Israel — formative correction in love; this verse is the OT taproot of the NT theology of divine παιδεία (Heb 12:5–11; cf. Prov 3:11–12).

σε

you

Accusative

direct object of παιδεύσει

→ participant reference

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

6 καὶ φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φοβεῖσθαι αὐτόν

And you shall keep the commandments of the LORD your God, to walk in his ways and to fear him.

Hortatory inference: the response of obedience καὶ φυλάξῃ τὰς ἐντολὰς

The lesson of discipline (v. 5) issues in a renewed call to keep the commandments (resuming φυλάσσω from v. 1), unfolded by two epexegetical infinitives — πορεύεσθαι ('to walk in his ways') and φοβεῖσθαι ('to fear him') — that define covenant obedience as a way of life and a posture of reverence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

φυλάξῃ

you shall keep

Aor Act Subj 2 Sg · φυλάσσω

main verb (jussive/imperative)

→ jussive aorist subjunctive (binding exhortation to obey)

φυλάσσω: 'keep / observe'; the governing verb of v. 1 returns, now as the practical response to recognizing God's fatherly discipline — knowing the LORD as Father (v. 5) leads to keeping his commandments.

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'; the third occurrence of ἐντολαί in the chapter (vv. 1, 2, 6), keeping obedience to the concrete commandments as the constant refrain.

κυρίου

of the LORD

Genitive

genitive of source/possession (whose commandments)

→ relational specification

κύριος: the Tetragrammaton; the commandments are the LORD's own — their authority rests in him, not in Moses.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: the covenant formula in the genitive — 'the commandments of the LORD your God.'

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

exegetical infinitive (defining how to keep the commandments)

→ present infinitive (ongoing manner of life)

πορεύομαι: 'go / walk / conduct oneself'; renders הִלַּךְ; 'walking in his ways' is the classic Deuteronomic metaphor for a whole manner of life ordered by the covenant (cf. v. 2, 'the way the LORD led you'); the present infinitive marks it as continuous conduct.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of place (sphere of walking)

→ sphere or reference

ὁδός: 'way / road'; 'his ways' (ταῖς ὁδοῖς αὐτοῦ) are God's prescribed paths of conduct; the word echoes the literal 'way' of v. 2, now moralized into the way of obedience.

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοῖς)

→ relational specification

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

καὶ

and

coordinate conjunction (linking the two infinitives)

→ discourse linkage or contrast

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

φοβεῖσθαι

to fear

Pres Mid Inf · φοβέομαι

exegetical infinitive (second: defining obedience)

→ present infinitive (abiding reverence)

φοβέομαι: 'fear / reverence'; renders נִרְ; the 'fear of the LORD' is reverent awe and covenant loyalty, not terror; with 'walking in his ways' it forms the Deuteronomic summary of true religion (cf. 10:12), the antidote to the prosperity-pride warned of in vv. 11–17.

αὐτόν

him

Accusative

direct object of φοβεῖσθαι

→ participant reference

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

7 ὁ γὰρ κύριος ὁ θεός σου εἰσάγει σε εἰς γῆν ἀγαθὴν καὶ πολλήν οὗ χεῖμαρροι ὑδάτων καὶ πηγαὶ ἀβύσσων
ἐκπορευόμεναι διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων

For the LORD your God is bringing you into a good and broad land, where there are torrents of waters and springs of deeps issuing through the plains and through the mountains.

Grounds (γάρ): the good land as motive for obedience

ὁ γὰρ κύριος

The explanatory γάρ grounds the call to obey (v. 6) in the gift of the land. The futuristic present εἰσάγει presents the entry as imminent and certain. A relative-locative clause (οὗ ...) opens the lyrical land-description of vv. 7–9, beginning with abundant water — torrents and springs welling up through plains and hills.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

γάρ

for

explanatory/causal conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; the post-positive grounds the exhortation of v. 6 — obedience is fitting because the LORD is giving so good a land; γάρ marks the motivational logic typical of Deuteronomic paraenesis.

κύριος

LORD

Nominative

subject of εἰσάγει

→ participant prominence

κύριος: the Tetragrammaton; the LORD himself is the active giver of the land — εἰσάγει makes him the agent of Israel's entry, a point the chapter will press against the boast 'my own hand' (v. 17).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositional subject (κύριος ὁ θεός σου)

→ participant prominence

θεός: the covenant formula again — the God who brings into the land is the same who disciplined in the wilderness.

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

εἰσάγει

is bringing in

Pres Act Indic 3 Sg · εἰσάγω

main verb (futuristic present)

→ futuristic present (imminent entry presented as already underway)

εἰσάγω: 'bring in / lead into'; renders מביא (Hiphil of בוא); the present tense conveys the certainty and nearness of the entry — the LORD is, in effect, already bringing Israel in; the verb is the positive counterpart to ἐξαγαγόντος ('brought out of Egypt', vv. 14–15).

σε

you

Accusative

direct object of εἰσάγει

→ participant reference

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

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of εἰς (destination)

→ object specification

γῆ: 'land'; the keyword of the chapter; here it begins the rapturous catalogue of the land's goodness (vv. 7–9), the abundance that will become the very ground of the temptation to pride.

ἀγαθὴν

good

Accusative

attributive adjective (modifying γῆν)

→ object specification

ἀγαθός: 'good'; renders טוב; γῆ ἀγαθή ('a good land') is a Deuteronomic refrain (cf. vv. 7, 10; 1:25; 6:18); the land's goodness magnifies both the gift and 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.

πολλήν

broad / much

Accusative

attributive adjective (coordinate with ἀγαθήν)

→ object specification

πολύς: 'much / great / broad'; here of a land 'large/abundant' (rendering the sense of a spacious, well-watered territory); paired with ἀγαθήν it stresses both quality and extent of the gift.

οὗ

where

relative adverb of place (introducing locative clause)

→ participant reference

οὗ: 'where'; the relative adverb of place introduces the description of the land's waters; it recurs in v. 9 (γῆ ἥς) and v. 15 (οὗ ὄφεις ... οὗ οὐκ ἦν ὕδωρ), structuring both land and wilderness by locative relatives.

χείμαρροι

torrents

Nominative

subject of implied 'there are' (nominal clause)

→ participant prominence

χείμαρρος: 'winter-torrent / wadi / flowing stream'; renders לַחֲיָיִק; the term denotes seasonal streams that rush after rain; their abundance marks the land as well-watered, in contrast to the waterless wilderness of v. 15.

ὕδατων

of waters

Genitive

genitive of content (with χείμαρροι)

→ relational specification

ὕδωρ (gen. pl. ὑδάτων): 'water'; the genitive of content fills out 'torrents of waters'; water is the first-named blessing of the good land, recalling the rock-water miracle of v. 15.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πηγαί

springs

Nominative

subject (coordinate with χείμαρροι)

→ participant prominence

πηγή: 'spring / fountain'; renders יַעַי; springs welling up from the deeps complement the surface torrents — the land is watered both from above and from below.

ἀβύσσων

of deeps

Genitive

genitive of source (with πηγαί)

→ relational specification

ἄβυσσος: 'deep / abyss / subterranean waters'; renders בְּתֵהוֹם; the 'springs of the deeps' draw on the ancient cosmology of subterranean waters (cf. Gen 7:11); their gift to the land signals primeval, inexhaustible supply.

ἐκπορευόμεναι

issuing forth

Pres Mid Part Nom Pl Fem · ἐκπορεύομαι

attributive participle (modifying πηγαί/ χείμαρροι)

→ present participle (continual flowing forth)

ἐκπορεύομαι: 'go out / issue forth'; the feminine plural participle agrees with πηγαί (and χείμαρροι by sense); the present aspect pictures the waters as perpetually flowing through plains and hills; the same verb described the word 'proceeding' from God's mouth (v. 3) — water and word both 'go out' as gifts of life.

διὰ through <i>preposition + genitive (path: 'through the plains')</i> → spatial or relational framing διὰ + genitive: 'through'; marks the course of the waters across the terrain.	τῶν the Genitive <i>article (with πεδίων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	πεδίων plains Genitive <i>genitive object of διὰ</i> → relational specification πεδίων: 'plain / level field'; renders תְּלָלִים; the plains and the mountains together (next phrase) describe the whole varied landscape watered by the streams — lowland and highland alike.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
διὰ through <i>preposition + genitive (path: 'through the mountains')</i> → spatial or relational framing διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (path: 'through the mountains').	τῶν the Genitive <i>article (with ὀρέων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὀρέων mountains Genitive <i>genitive object of διὰ</i> → relational specification ὄρος (gen. pl. ὀρέων): 'mountain / hill'; renders תְּלָיִם; the same word returns in v. 9 ('from its mountains you will mine copper'), framing the land's hills as sources of both water and metal.	

8 γῆ πυροῦ καὶ κριθῆς ἄμπελοι συκαὶ ῥόαι γῆ ἐλαίας ἐλαίου καὶ μέλιτος

a land of wheat and barley, vines, fig trees, pomegranates, a land of olive oil and honey;

Catalogue continuation: the sevenfold produce of the land γῆ πυροῦ καὶ κριθῆς

An asyndetic, lyrical list — the famed 'seven species' of the land: wheat, barley, vine, fig, pomegranate, (olive-)oil, and honey. The repeated γῆ ('a land of ...') frames the produce as the land's defining wealth, building the picture of abundance that vv. 11–17 will show to be spiritually perilous.

γῆ

a land

Nominative

nominative (heading the produce-list, in apposition to γῆν of v. 7)

→ participant prominence

γῆ: 'land'; the anaphoric γῆ ... γῆ (vv. 8a, 8b) structures the catalogue; the nominative is loosely appositional to the 'good land' of v. 7, now itemized by its crops.

πυροῦ

of wheat

Genitive

genitive of content (defining the land's produce)

→ relational specification

πυρός: 'wheat'; renders הַצֶּמֶת; the first of the seven species; wheat is the staple grain, basis of 'bread' (cf. v. 9) — fittingly heading the list given the bread-theme of v. 3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κριθῆς

of barley

Genitive

genitive of content (coordinate with πυροῦ)

→ relational specification

κριθή: 'barley'; renders הַשְּׂעִירָה; the second grain, hardier and the food of the poor; wheat and barley together name the staple cereals of the land.

ἄμπελοι

vines

Nominative

nominative (asyndetic continuation of the list)

→ participant prominence

ἄμπελος: 'vine / grapevine'; renders יָצִיב; the vine yields wine, the third species; vines, figs, and pomegranates form a triad of fruit-trees emblematic of settled, prosperous life (cf. Mic 4:4).

συκαῖ

fig trees

Nominative

nominative (asyndetic list-member)

→ participant prominence

συκῆ: 'fig tree'; renders הַתְּאֵנָה; the fourth species; the fig, with the vine, is a stock image of peace and security (1 Kgs 4:25).

ρόαι

pomegranates

Nominative

nominative (asyndetic list-member)

→ participant prominence

ρόα (= ροιά): 'pomegranate'; renders הָרִמּוֹן; the fifth species; prized fruit, later figured on the temple and priestly garments (Exod 28:33–34), token of fruitfulness.

γῆ

a land

Nominative

nominative (second anaphoric γῆ, heading oil and honey)

→ participant prominence

γῆ: the second 'a land of ...' resumes the framing formula, now for the products oil and honey, rounding the catalogue toward its climax in v. 9.

ἐλαίας

of olive

Genitive

genitive of content (qualifying ἐλαίου: 'olive oil')

→ relational specification

ἐλαία: 'olive / olive tree'; renders הַזַּיִת; with ἐλαίου it forms 'oil of olive' (olive oil), the sixth species; the olive is the third great fruit-tree (vine, fig, olive) of the land.

ἐλαίου

of oil

Genitive

genitive of content (with γῆ)

→ relational specification

ἐλαιον: 'oil'; renders הַשֶּׁמֶן; olive oil was food, light, medicine, and anointing — a comprehensive emblem of the land's richness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλιτος

of honey

Genitive

genitive of content (with γῆ)

→ relational specification

μέλι: 'honey'; renders הַדְּבַשׁ; the seventh and climactic species; honey completes the sevenfold list and evokes the stock epithet of the land 'flowing with milk and honey' (cf. Exod 3:8).

9 γῆ ἐφ’ ἧς οὐ μετὰ πτωχείας φάγη τὸν ἄρτον σου καὶ οὐκ ἐνδεθήσῃ οὐδὲν ἐπ’ αὐτῆς γῆ ἧς οἱ λίθοι σίδηρος καὶ ἐκ τῶν ὀρέων αὐτῆς μεταλλεύσεις χαλκόν

a land on which not with poverty shall you eat your bread, and you shall lack nothing on it; a land whose stones are iron, and out of its mountains you shall mine copper.

Catalogue climax: sufficiency and mineral wealth

γῆ ἐφ’ ἧς

Two more γῆ-clauses crown the description: a land where bread is eaten without scarcity and nothing is lacking (the litotes οὐ μετὰ πτωχείας ... οὐκ ἐνδεθήσῃ οὐδὲν), and a land of iron-bearing stone and minable copper. The catalogue of plenty (vv. 7–9) is deliberately maximal, setting up the sharp turn to the warning of vv. 11–17.

γῆ

a land

Nominative

nominative (third γῆ-clause heading)

→ participant prominence

γῆ: the anaphoric γῆ continues the catalogue, now describing the land's sufficiency for its inhabitants.

ἐφ’

on

preposition + genitive (location, with relative ἧς; elided)

→ spatial or relational framing

ἐπί + genitive: 'on / upon'; ἐφ’ ἧς ('on which') locates the eating of bread within the land — daily sustenance enjoyed in the place of gift.

ἧς

which

Genitive

relative pronoun (object of ἐφ’, antecedent γῆ)

→ relational specification

ὅς, ἥ, ὅ: the feminine genitive ἧς agrees with γῆ; relative clauses (ἐφ’ ἧς ... ἧς) structure the description of the land's bounty.

οὐ

not

negative (with the phrase μετὰ πτωχείας)

→ participant reference

οὐ: 'not'; negates the prepositional phrase μετὰ πτωχείας, forming a litotes — 'not in poverty' = in plenty.

μετά

with

preposition + genitive (attendant circumstance)

→ spatial or relational framing

μετά + genitive: 'with / amid'; μετά πτωχείας ('with poverty') describes the attendant circumstance that is here negated — eating not under conditions of want.

πτωχείας

poverty

Genitive

genitive object of μετά

→ relational specification

πτωχεία: 'poverty / destitution'; renders תַּלְוָה; the negated 'poverty' underscores that in this land bread is eaten in abundance, not scarcity — the very plenty that becomes a spiritual test in vv. 12–14.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb of the relative clause

→ predictive future (assured provision in the land)

ἐσθίω: 'eat'; the suppletive future φάγομαι (here φάγη, 2 sg.) renders לַךְ; 'you shall eat your bread' anticipates v. 10 (φάγη καὶ ἐμπλησθήσῃ); eating is the recurring sign of the land's blessing — and the occasion of forgetting (v. 12, φαγών).

τὸν

the

Accusative

article (with ἄρτον)

→ noun-phrase marking

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

ἄρτον

bread

Accusative

direct object of φάγη

→ object specification

ἄρτος: 'bread'; the same word as the manna-maxim of v. 3 (ἐπ' ἄρτω μόνω); here the abundant bread of the settled land — a pointed echo: the very bread that man must not live by 'alone' is now given in plenty, intensifying the warning not to forget its giver.

σου

your

Genitive

genitive of possession (with ἄρτον)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἐνδεηθήσῃ; double negative with οὐδέν)

→ clausal qualification or emphasis

οὐ: 'not'; with οὐδέν forms an emphatic double negative ('you shall not lack anything').

ἐνδεηθήσῃ

you shall lack

Fut Pass Indic 2 Sg · ἐνδέομαι

main verb (negated)

→ predictive future (assured freedom from want)

ἐνδέομαι (pass. of ἐνδέω): 'be in need / lack / want'; renders ἡδὴ; 'you shall not lack anything' makes the land's sufficiency total; the same theme appears in Ps 22(23):1 (οὐδὲν με ὑστερήσει) — the well-provided people lack nothing, which is precisely why forgetfulness threatens.

οὐδὲν

nothing

Accusative

accusative of respect / direct object (emphatic: 'in nothing')

→ object specification

οὐδεὶς: 'no one / nothing'; the neuter οὐδὲν reinforces the negation — there will be an utter absence of want.

ἐπὶ

on

preposition + genitive (location; elided)

→ spatial or relational framing

ἐπὶ + genitive: 'on / in'; ἐπ' αὐτῆς ('on it') = in the land — the sphere of total sufficiency.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (referring to γῆ)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπὶ (referring to γῆ).

γῆ

a land

Nominative

nominative (fourth γῆ-clause: mineral wealth)

→ participant prominence

γῆ: the final 'a land ...' turns from produce to mineral resources — iron and copper — rounding off the catalogue with the land's hidden as well as visible riches.

ἥς

whose

Genitive

relative pronoun (possessive genitive, antecedent γῆ)

→ relational specification

ὅς, ἥ, ὅ: 'whose'; the genitive of possession introduces the land's stones — 'a land whose stones are iron.'

οἱ

the

Nominative

article (with λίθοι)

→ noun-phrase marking

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

λίθοι

stones

Nominative

subject of implied 'are' (nominal clause)

→ participant prominence

λίθος: 'stone'; renders ὅς; 'whose stones are iron' (i.e., iron-bearing rock); the mineral wealth complements the agricultural — the land supplies metal for tools and trade.

σίδηρος

iron

Nominative

predicate nominative (the stones 'are' iron)

→ participant prominence

σίδηρος: 'iron'; renders ὅς; iron was the hardest worked metal of the age; its presence marks the land as advanced and self-sufficient even in its geology.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

out of

preposition + genitive (source: 'from the mountains')

→ spatial or relational framing

ἐκ: 'out of / from'; marks the hills as the source from which copper is extracted.

τῶν

the

Genitive

article (with ὀρέων)

→ noun-phrase marking

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

ὄρεων

mountains

Genitive

genitive object of ἐκ

→ relational specification

ὄρος (gen. pl. ὄρεων): 'mountain'; the same hills that channel the waters of v. 7 now yield copper ore — the land's heights are doubly bountiful.

αὐτῆς

its

Genitive

genitive of possession (with ὄρεων)

→ relational specification

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

μεταλλεύσεις

you shall mine

Fut Act Indic 2 Sg · μεταλλεύω

main verb (predictive)

→ predictive future (the land's resources to be exploited)

μεταλλεύω: 'mine / quarry / dig out (metal)'; a technical term (from μέταλλον, 'mine'); renders חָצַק ('hew / dig'); the future envisages settled industry — the people will dig copper from the hills, a vivid mark of the land's developed wealth.

χαλκόν

copper / bronze

Accusative

direct object of μεταλλεύσεις

→ object specification

χαλκός: 'copper / bronze'; renders נְחֹשֶׁת; copper (and its alloy bronze) completes the pair of metals; with iron it signals a land equipped for craft, weaponry, and commerce — total material provision, the backdrop to the prosperity-warning.

10 καὶ φάγη καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις κύριον τὸν θεόν σου ἐπὶ τῆς γῆς τῆς ἀγαθῆς ἧς ἔδωκέν σοι

And you shall eat and be filled, and you shall bless the LORD your God upon the good land that he has given you.

Climactic exhortation: eat, be satisfied, bless the LORD

καὶ φάγη καὶ ἐμπλησθήσῃ

The catalogue of plenty culminates in a three-verb sequence φάγη ... ἐμπλησθήσῃ ... εὐλογήσεις ('eat ... be filled ... bless'), the proper response to abundance: satisfied eating answered by blessing the giver. This verse (φάγη καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις) is the scriptural basis of the Jewish grace-after-meals (Birkat ha-Mazon), and forms the positive hinge before the warning of vv. 11–12, which begins with the very same words (φαγὼν καὶ ἐμπλησθεῖς).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

φάγη
you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

first of three coordinated main verbs

→ predictive future (assured eating in the land)

ἐσθίω: 'eat'; (fut. φάγομαι); the same verb as v. 9, now in the climactic triad eat–be filled–bless; the verbatim φάγη καὶ ἐμπλησθήση recurs in the warning of v. 12 (as participles), binding blessing and danger together.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθήση
you shall be filled

Fut Pass Indic 2 Sg · ἐμπίμπλημι

second coordinated main verb

→ predictive future (satiety as gift)

ἐμπίμπλημι (fut. pass. ἐμπλησθήση): 'fill / satisfy fully'; renders נָצַץ; 'being filled / satisfied' is the climax of the land's bounty — but the same satiety (ἐμπλησθείς, v. 12) is the precondition of pride; the verb thus stands at the hinge between gratitude and forgetfulness.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλογήσεις
you shall bless

Fut Act Indic 2 Sg · εὐλογέω

third coordinated main verb (the proper response)

→ imperatival future (the obligation of thanksgiving)

εὐλογέω: 'bless / speak well of / give thanks to'; renders בָּרַךְ; here the human blessing of God = praise and grateful acknowledgment; the verse grounds the Jewish Birkat ha-Mazon (grace after meals); blessing the giver is the antithesis of the boast 'my own hand made this wealth' (v. 17).

κύριον
the LORD

Accusative

direct object of εὐλογήσεις

→ object specification

κύριος: the Tetragrammaton; the object of blessing — Israel is to direct its gratitude precisely to the LORD, the true source of all the land's good.

τὸν
the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

appositional accusative (κύριον τὸν θεόν σου)

→ object specification

θεός: the covenant formula in the accusative — the blessed one is 'the LORD your God'; the giver named relationally.

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

ἐπὶ

upon

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

→ spatial or relational framing

ἐπὶ + genitive: 'on / upon'; ἐπὶ τῆς γῆς locates the blessing in the enjoyment of the land — gratitude offered in the place of gift.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'land'; the land that prompts blessing is the same 'good land' (γῆ ἀγαθή) of v. 7, framing vv. 7–10 as a single movement from gift to gratitude.

τῆς

the

Genitive

article (with ἀγαθῆς)

→ noun-phrase marking

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

ἀγαθῆς

good

Genitive

attributive adjective (modifying γῆς)

→ relational specification

ἀγαθός: 'good'; the recurring epithet 'the good land' (cf. v. 7) closes the catalogue as it opened — the land's goodness is the constant note, calling forth blessing rather than self-congratulation.

ἧς

which

Genitive

relative pronoun (object of ἔδωκέν, antecedent γῆς)

→ relational specification

ὅς, ἣ, ὅ: the relative ἧς (genitive by attraction to γῆς) introduces the decisive clause — the land is given, not earned; gift-language undercuts the boast of v. 17.

ἔδωκέν

he has given

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (the divine gift)

→ constative aorist (the settled fact of the land-gift)

δίδωμι: 'give'; renders ἡ; 'which he has given you' is the theological keynote — the land is sheer gift; this verb returns at v. 18 (αὐτός σοι δίδωσιν ἰσχύ), where even the power to gain wealth is God's gift, demolishing every claim of self-made prosperity.

σοι

to you

Dative

indirect object of ἔδωκέν

→ participant reference or interest

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

11 πρόσεχε σεαυτῷ μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ μὴ φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον

Take heed to yourself, lest you forget the LORD your God, so as not to keep his commandments and his judgments and his ordinances that I command you today;

Pivotal warning: take heed lest you forget πρόσεχε σεαυτῷ

The chapter's hinge: the imperative πρόσεχε σεαυτῷ ('take heed to yourself') introduces the negative counterpart to all that precedes. A μή-clause (μὴ ἐπιλάθῃ, 'lest you forget') names the central danger — forgetting God — and an articular-infinitive clause (τοῦ μὴ φυλάξαι) spells out its consequence: failure to keep the commandments. The verb ἐπιλανθάνομαι ('forget') is the antonym of μνησθήσῃ (vv. 2, 18) and dominates vv. 11–19.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative)

→ present imperative (continuous vigilance)

προσέχω: 'attend to / take heed / beware'; renders נִשְׁמָרָה; the reflexive πρόσεχε σεαυτῷ ('watch yourself') is a standing Deuteronomic warning-formula (cf. 4:9; 6:12; 11:16); the present imperative calls for sustained self-scrutiny, especially in prosperity.

σεαυτῷ

to yourself

Dative

reflexive pronoun (dative with πρόσεχε)

→ participant reference or interest

σεαυτοῦ: reflexive pronoun, 'yourself'; the dative completes the idiom 'pay heed to yourself' — the danger lies within, in the heart prone to forget.

μὴ

lest

conjunction introducing negative purpose/fear clause (with subjunctive)

→ discourse linkage or contrast

μή: 'lest / that not'; introduces the apprehensive clause (μὴ ἐπιλάθῃ) naming the feared outcome — forgetting God; the construction warns against a real possibility.

ἐπιλάθῃ

you forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

verb of negative purpose/fear clause

→ ingressive aorist subjunctive (lest you fall into forgetting)

ἐπιλανθάνομαι: 'forget / neglect'; renders נָשָׁח; the antonym of μιμνήσκομαι ('remember', vv. 2, 18); 'forgetting' God in Deuteronomy is not mere lapse of memory but practical apostasy — ceasing to acknowledge and obey; the verb recurs at vv. 14, 19, the keynote of the warning-section.

κυρίου

the LORD

Genitive

genitive object of ἐπιλάθῃ (verb of forgetting takes genitive)

→ relational specification

κύριος: the Tetragrammaton; the object of the feared forgetting; ἐπιλανθάνομαι governs the genitive — to forget the LORD is to lose hold of him as covenant Lord.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: the covenant formula; the one to be not-forgotten is precisely 'your God' — the relationship makes the forgetting the more grievous.

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

τοῦ

so as

article introducing genitive articular infinitive (negative result/purpose)

→ noun-phrase marking

τοῦ: the genitive article + infinitive (τοῦ μὴ φυλάξαι) expresses negative result or purpose — forgetting God issues in 'not keeping' his commandments; a frequent LXX construction.

μὴ

not

negative (with the articular infinitive φυλάξαι)

→ clausal qualification or emphasis

μὴ: the negative proper to the infinitive; τοῦ μὴ φυλάξαι = 'so as not to keep.'

φυλάξαι

to keep

Aor Act Inf · φυλάσσω

articular infinitive (negative result of forgetting)

→ aorist infinitive (the act of keeping, here negated)

φυλάσσω: 'keep / observe'; the governing verb of vv. 1, 6 now appears in the negative — to forget God is to fail to keep his commandments; forgetting and disobedience are inseparable in Deuteronomic logic.

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 φυλάξαι

→ object specification

ἐντολή: 'commandment'; first of a triad (commandments, judgments, ordinances) covering the full range of covenant law.

αὐτοῦ

his

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with κρίματα)

→ noun-phrase marking

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

κρίματα

judgments

Accusative

direct object (second member of legal triad)

→ object specification

κρίμα: 'judgment / legal decision / ordinance'; renders $\nu\theta\psi\eta$; the 'judgments' are case-law and judicial statutes; the triad ἐντολαί / κρίματα / δικαιώματα together denotes the whole of the revealed law.

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

ordinances

Accusative

direct object (third member of legal triad)

→ object specification

δικαίωμα: 'ordinance / statute / righteous requirement'; renders $\rho\eta$ / $\eta\eta$; the 'ordinances' are the decreed statutes; the same word Paul uses of the law's 'righteous requirement' (Rom 8:4) — the third term completing the comprehensive legal triad.

αὐτοῦ

his

Genitive

genitive of possession (with δικαιώματα)

→ relational specification

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

ὅσα

which

Accusative

relative pronoun (object of ἐντέλλομαι, antecedent the triad)

→ participant reference

ὅσος: 'as many as / all which'; the quantitative relative gathers up the whole body of law just enumerated as the content of Moses' present command.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγώ: the emphatic pronoun again marks Moses as the present mediator of the law (cf. v. 1); the phrase ἐγώ ἐντέλλομαί σοι σήμερον repeats v. 1, forming an inclusio around the chapter's first half.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (commanding effected in the speaking)

ἐντέλλομαι: 'command'; the verbal echo of v. 1 (πάσας τὰς ἐντολάς ἃς ἐγώ ἐντέλλομαι) frames vv. 1–11 with the same commanding formula, keeping the present-tense authority of the law in view.

σοι

to you

Dative

indirect object of ἐντέλλομαί

→ participant reference or interest

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' (cf. vv. 1, 18, 19) actualizes the command for the present generation, making obedience an urgent, present obligation.

12 μὴ φαγών καὶ ἐμπλησθεὶς καὶ οἰκίας καλὰς οἰκοδομήσας καὶ κατοικήσας ἐν αὐταῖς

lest, when you have eaten and been filled, and built fine houses and dwelt in them,

Protasis of the warning (continued from v. 11)

μὴ φαγών καὶ ἐμπλησθεὶς

A chain of four aorist participles (φαγών, ἐμπλησθεὶς, οἰκοδομήσας, κατοικήσας) builds the circumstantial protasis — the conditions of prosperity (satiety, fine houses) under which the heart is tempted to forget. Strikingly, the first two participles repeat verbatim the blessing-verbs of v. 10 (φάγη ... ἐμπλησθήσῃ): the very satisfaction that should evoke blessing can instead breed pride. The apodosis arrives only at v. 14 (ὕψωθῇς ... ἐπιλάβῃ).

μὴ
lest

conjunction continuing the negative warning (from v. 11, governing ὕψωθῇς in v. 14)

→ discourse linkage or contrast

μὴ: 'lest'; the apprehensive μὴ carries over from v. 11, now governing the participial protasis (vv. 12–13) and its eventual apodosis ὕψωθῇς ... ἐπιλάβῃ (v. 14).

φαγών
having eaten

Aor Act Part Nom Sg Masc · ἐσθίω

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

→ antecedent aorist participle (completed action prior to the main verb)

ἐσθίω (aor. part. φαγών): 'eat'; the participle deliberately echoes φάγη of v. 10 — the same eating that should lead to blessing here heads the chain of prosperity that tempts to forgetfulness; the aorist marks the eating as accomplished circumstance.

καὶ
and

coordinate conjunction (linking participles)

→ discourse linkage or contrast

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

ἐμπλησθεὶς
having been filled

Aor Pass Part Nom Sg Masc · ἐμπίμπλημι

circumstantial participle (temporal, coordinate with φαγών)

→ antecedent aorist participle (completed satiety)

ἐμπίμπλημι (aor. pass. part. ἐμπλησθεὶς): 'be filled / satisfied'; the verbatim echo of ἐμπλησθήσῃ (v. 10) is the rhetorical heart of the warning — satiety itself is the danger-point; cf. Deut 32:15, 'Jeshurun grew fat and kicked,' the classic biblical link between fullness and apostasy.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκίας
houses

Accusative

direct object of οἰκοδομήσας

→ object specification

οἰκία: 'house / dwelling'; renders תִּיבָּ; building fine houses marks the transition from nomadic tents to settled affluence — a concrete token of the prosperity that endangers memory of God.

καλὰς
fine / good

Accusative

attributive adjective (modifying οἰκίας)

→ object specification

καλός: 'good / fine / beautiful'; renders בִּיט; 'fine houses' (οἰκίας καλὰς) evoke the comfort and pride of settled wealth — the antithesis of the wilderness tent.

οἰκοδομήσας
having built

Aor Act Part Nom Sg Masc · οἰκοδομέω

circumstantial participle (temporal, third in chain)

→ antecedent aorist participle (completed building)

οἰκοδομέω: 'build / construct'; renders הִבְנִי; the building of houses one did not have before (cf. v. 17, the temptation to credit one's own hand) furthers the picture of self-made affluence — the seedbed of the boast in v. 17.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσας
having dwelt

Aor Act Part Nom Sg Masc · κατοικέω

circumstantial participle (temporal, fourth in chain)

→ antecedent aorist participle (settled dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders בָּשַׁב; 'dwelt in them' completes the picture of established, comfortable life in the land — the very security that lulls into forgetting the God who gave it.

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

αὐταῖς
them

Dative

dative object of ἐν (referring to οἰκίας)

→ sphere or reference

αὐταῖς: meaning 'them'; it serves as dative object of ἐν (referring to οἰκίας).

13 καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων σοι ἀργυρίου καὶ χρυσίου πληθυνθέντος σοι
καὶ πάντων ὧν σοι ἔσται πληθυνθέντων σοι

and when your oxen and your sheep have multiplied for you, and silver and gold have been multiplied for you, and all that you have has been multiplied for you,

Protasis continued: genitive-absolute catalogue of multiplied wealth

καὶ τῶν βοῶν σου ... πληθυνθέντων

Three genitive-absolute constructions (πληθυνθέντων ... πληθυνθέντος ... πληθυνθέντων) extend the protasis of v. 12 with the multiplication of herds, precious metals, and all possessions. The threefold repetition of πληθύνω hammers the theme of increase — the more Israel has, the greater the temptation to pride; the apodosis still waits for v. 14.

καὶ
and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

τῶν
the

Genitive

article (with βοῶν; in genitive absolute)

→ noun-phrase marking

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

βοῶν
oxen / cattle

Genitive

genitive absolute subject (with πληθυνθέντων)

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; renders רֶקֶד; cattle were primary movable wealth; their multiplication, with the flocks, signals pastoral prosperity in the settled land.

σου
your

Genitive

genitive of possession (with βοῶν)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν
the

Genitive

article (with προβάτων; in genitive absolute)

→ noun-phrase marking

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

προβάτων
sheep / flocks

Genitive

genitive absolute subject (coordinate with βοῶν)

→ relational specification

πρόβατον: 'sheep / small cattle'; renders ἱκλ; flocks and herds (βόες καὶ πρόβατα) are the standard pairing for pastoral wealth (cf. Gen 13:2); their increase furthers the picture of abundance.

σου
your

Genitive

genitive of possession (with προβάτων)

→ relational specification

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

πληθυνθέντων
having been multiplied

Aor Pass Part Gen Pl · πληθύνω

participle of genitive absolute (with βοῶν/ προβάτων)

→ antecedent aorist passive participle (completed increase, divinely given)

πληθύνω (aor. pass. part. πληθυνθέντων): 'multiply / increase'; renders הָרַבָּ; the passive implies God as the agent of increase — even multiplied wealth is gift, not achievement; the first of three πληθυν- forms in the verse, drumming the theme of abundance.

σοι
for you

Dative

dative of advantage (with πληθυνθέντων)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with πληθυνθέντων).

ἀργυρίου
silver

Genitive

genitive absolute subject (with πληθυνθέντος)

→ relational specification

ἀργύριον: 'silver / money'; renders הָאָרָבָּ; with gold, the emblem of liquid wealth; the multiplication of precious metals marks affluence beyond mere subsistence — and recalls the Egyptian silver of the Exodus (cf. Exod 11:2).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

χρυσίου

gold

Genitive

genitive absolute subject (coordinate with ἀργυρίου)

→ relational specification

χρυσίου: 'gold'; renders χρῆμα; the silver-and-gold pairing is the stock biblical merism for portable riches; their accumulation epitomizes the prosperity that endangers covenant memory.

πληθυνθέντος

having been multiplied

Aor Pass Part Gen Sg · πληθύνω

participle of genitive absolute (singular, agreeing with the silver-gold collective)

→ antecedent aorist passive participle (completed increase of wealth)

πληθύνω: the second πληθυν- form, here singular agreeing with the silver/gold treated as a single mass; the passive again leaves God as the implicit multiplier — the very point the boast of v. 17 will deny.

σοι

for you

Dative

dative of advantage (with πληθυνθέντος)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with πληθυνθέντος).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντων

of all

Genitive

genitive absolute subject (summarizing: 'all things')

→ relational specification

πάντων: 'all / everything'; the summarizing 'all that you have' gathers the whole of one's possessions into the picture of multiplied wealth — a totalizing climax to the catalogue of increase.

ὅσων

as much as

Genitive

relative pronoun (genitive, antecedent πάντων)

→ relational specification

ὅσων: 'as much/many as'; the quantitative relative ('all that') sweeps in every remaining possession not specifically named.

σοι

to you

Dative

dative of possession (with ἔσται: 'that you have')

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (with ἔσται: 'that you have').

ἔσται

shall be / you have

Fut Mid Indic 3 Sg · εἰμί

verb of relative clause (dative of possession: 'all that is to you')

→ predictive future (the possessions one will come to have)

εἰμί (fut. ἔσται): 'be'; with the dative σοι it forms the possessive idiom 'all that you have / will have'; the future looks ahead to the full extent of Israel's coming wealth in the land.

πληθυνθέντων

having been multiplied

Aor Pass Part Gen Pl · πληθύνω

participle of genitive absolute (third occurrence, with πάντων)

→ antecedent aorist passive participle (completed total increase)

πληθύνω: the third and climactic πληθυν- form; the triple repetition (πληθυνθέντων ... πληθυνθέντος ... πληθυνθέντων) rhetorically saturates the verse with 'multiplying,' so that the sheer abundance becomes the measure of the spiritual peril.

σοι

for you

Dative

dative of advantage (with πληθυνθέντων)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with πληθυνθέντων).

14 ὑψωθῆς τῇ καρδίᾳ καὶ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας

you be lifted up in heart and forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery,

Apodosis of the warning: pride and forgetting

ὑψωθῆς τῇ καρδίᾳ

Here at last the apodosis of the μή-clause (begun v. 11, extended through vv. 12–13) arrives: lest 'you be lifted up in heart and forget the LORD! Pride (ὑψωθῆς τῇ καρδίᾳ) and forgetting (ἐπιλάβῃ, resuming v. 11) are named as the twin perils of prosperity. A relative-participle clause then recalls the great saving act — the Exodus — making forgetfulness inexcusable; vv. 14b–16 string further participles describing the redeeming, sustaining God.

ὕψωθῆς

you be lifted up

Aor Pass Subj 2 Sg · ὑψόω

verb of apodosis (governed by μή of v. 11)

→ ingressive aorist subjunctive (lest you become haughty)

ὕψω: 'lift up / exalt'; the passive 'be lifted up in heart' (ὕψωθῆς τῇ καρδίᾳ) renders בָּזָלָהּ — the idiom for pride/haughtiness; the heart 'raised high' is the opposite of the heart humbled by the wilderness (ἐκάκωσέν, v. 3); biblical exaltation of self precedes a fall (cf. Prov 16:18).

τῇ

in the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of respect (lifted up 'in heart')

→ sphere or reference

καρδίᾳ: 'heart'; the heart, tested in the wilderness (v. 2) and meant to know God's discipline (v. 5), now risks being 'lifted up' in pride; the heart is the battleground of the chapter — humbled, instructed, or exalted.

καὶ

and

coordinate conjunction (linking pride and forgetting)

→ discourse linkage or contrast

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

ἐπιλάθῃ

you forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

second verb of apodosis (coordinate with ὑψωθῆς)

→ ingressive aorist subjunctive (lest you fall into forgetting)

ἐπιλανθάνομαι: 'forget'; resumes the keyword of v. 11; pride and forgetting God are presented as cause and effect — the heart lifted up loses sight of the Lord; the genitive κυρίου follows the verb of forgetting.

κυρίου

the LORD

Genitive

genitive object of ἐπιλάθῃ

→ relational specification

κύριος: the Tetragrammaton; the one forgotten is the very God of the Exodus, as the following participle insists.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: the covenant formula; 'your God' — the relational bond makes forgetting the more culpable.

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

τοῦ

who

Genitive

article governing the substantival participle ἐξαγαγόντος

→ noun-phrase marking

ὁ, ἡ, τό: the article + participle (τοῦ ἐξαγαγόντος) functions as a relative clause ('the one who brought out'); a string of such articular participles (vv. 14–16) hymns God's saving deeds.

ἐξαγαγόντος

having brought out

Aor Act Part Gen Sg Masc · ἐξάγω

substantival participle (in apposition to κυρίου: 'who brought you out')

→ constative aorist participle (the decisive saving act)

ἐξάγω: 'lead out / bring out'; renders מֵצִיחַ (Hiphil of מָצָא); 'who brought you out of Egypt' is the foundational confession of Israel's faith (cf. the prologue to the Decalogue, Exod 20:2); the redeeming God is precisely the one in danger of being forgotten amid prosperity — the participle is the antidote to amnesia.

σε

you

Accusative

direct object of ἐξαγαγόντος

→ participant reference

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

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'out of'; ἐκ γῆς Αἰγύπτου ('out of the land of Egypt') is the fixed formula of the Exodus deliverance.

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; here the land of bondage, pointedly contrasted with the 'good land' of vv. 7–10 — the God who gave the latter is the God who delivered from the former.

Αἰγύπτου

of Egypt

Genitive

genitive of location (with γῆς: 'land of Egypt')

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם; Egypt = the 'house of slavery' (next phrase); recalling the bondage magnifies the deliverance and rebukes ingratitude.

ἐξ

out of

preposition + genitive (source, in apposition; before vowel)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of'; the appositional ἐξ οἴκου δουλείας restates 'out of Egypt' under the metaphor of a slave-house.

οἴκου

house

Genitive

genitive object of ἐξ

→ relational specification

οἶκος: 'house / household'; 'house of slavery' (οἶκος δουλείας) renders תִּבְנֶה, the stock Deuteronomic epithet for Egypt (cf. 5:6; 6:12); it casts Egypt as a place of bondage — the contrast to the 'fine houses' Israel will build (v. 12).

δουλείας

of slavery

Genitive

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

→ relational specification

δουλεία: 'slavery / bondage'; renders עֲבָדִים ('slaves'); the genitive of quality defines Egypt's house as one of servitude; remembering this bondage is meant to keep the prosperous people humble and grateful.

15 τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγάλης καὶ τῆς φοβεραῆς ἐκείνης οὗ ὄφεις δάκνων καὶ σκορπίος καὶ δίψα οὗ οὐκ ἦν ὕδωρ τοῦ ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος

who led you through the great and terrible wilderness, where there were biting serpent and scorpion and thirst, where there was no water; who brought forth for you out of the flinty rock a spring of water;

Relative-participle hymn continued: the wilderness Saviour τοῦ ἀγαγόντος σε

Two further articular participles (τοῦ ἀγαγόντος ... τοῦ ἐξαγαγόντος) continue the catalogue of God's deeds: leading through the terrible wilderness of serpent, scorpion, and thirst, and bringing water from the flinty rock. The locative relatives (οὗ ... οὗ) paint the wilderness as the antithesis of the well-watered good land (v. 7) — water there came only by miracle. The remembrance is meant to forestall the proud forgetting of v. 14.

τοῦ

who

Genitive

article governing the substantival participle
ἀγαγόντος

→ noun-phrase marking

ὁ, ἡ, τό: another articular participle
continuing the relative-clause hymn to
God's saving acts (cf. v. 14).

ἀγαγόντος

having led

Aor Act Part Gen Sg Masc · ἄγω

substantival participle (in apposition to κυρίου of
v. 14)

→ constative aorist participle (the completed
wilderness leading)

ἄγω: 'lead'; resumes ἡγαγέν of v. 2 ('the
way the LORD led you'); the God who led
through the wilderness is the same who
now brings into the land — leading is his
characteristic act, and the wilderness route
was itself part of his care.

σε

you

Accusative

direct object of ἀγαγόντος

→ participant reference

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

διὰ

through

preposition + genitive (path: 'through the
wilderness')

→ spatial or relational framing

διὰ + genitive: 'through'; marks the
wilderness as the route traversed under
divine guidance.

τῆς

the

Genitive

article (with ἐρήμου)

→ noun-phrase marking

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

ἐρήμου

wilderness

Genitive

genitive object of διὰ

→ relational specification

ἐρημος: 'wilderness / desert'; the same
wilderness of vv. 2, 16, now described in its
terror — the place where Israel was
humbled and where only God's provision
sustained life.

τῆς

the

Genitive

article (with μεγάλης)

→ noun-phrase marking

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

μεγάλης

great

Genitive

attributive adjective (modifying ἐρήμου)

→ relational specification

μέγας: 'great / vast'; the 'great and terrible
wilderness' (cf. 1:19) stresses the
immensity of the danger from which God
brought Israel through — magnifying his
sustaining power.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article (with φοβεῶς)

→ noun-phrase marking

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

φοβεῶς

terrible

Genitive

attributive adjective (coordinate with μεγάλης)

→ relational specification

φοβερός: 'fearful / terrible / dreadful';
renders Νῆϋ; the wilderness inspires fear
— serpents, scorpions, drought; its terror
underscores that survival there was wholly
God's doing.

ἐκείνης

that

Genitive

demonstrative adjective (modifying ἐρήμου)

→ relational specification

ἐκεῖνος: 'that'; the remote demonstrative
points back to the well-remembered
wilderness of the forty years — 'that'
fearful place now safely behind them, but
not to be forgotten.

οὗ

where

relative adverb of place (introducing description of the wilderness)

→ participant reference

οὗ: 'where'; the locative relative (as in v. 7, of the good land) now describes the wilderness — pointed contrast: there springs of water, here serpent, scorpion, and no water.

ὄφης

serpent

Nominative

subject of implied 'was' (nominal clause)

→ participant prominence

ὄφης: 'serpent / snake'; renders שׂוּפִי; the 'biting serpent' recalls the fiery serpents of Num 21:6; one of the wilderness terrors from which God preserved Israel.

δάκνων

biting

Pres Act Part Nom Sg Masc · δάκνω

attributive participle (modifying ὄφης: 'biting serpent')

→ present participle (characteristic, ongoing action)

δάκνω: 'bite / sting'; the present participle gives the serpent its characteristic menace — 'the biting serpent'; the wilderness fauna embody the deadly environment God carried Israel through.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σκορπίος

scorpion

Nominative

subject (coordinate with ὄφης)

→ participant prominence

σκορπίος: 'scorpion'; renders שׂוּפִי; with the serpent, a stock image of wilderness peril (cf. Luke 10:19); its venomous sting completes the picture of mortal danger.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δίψα

thirst

Nominative

subject (coordinate with ὄφης, σκορπίος)

→ participant prominence

δίψα: 'thirst'; renders יָבֵשׁ; the deadliest wilderness threat — drought; named here to set up the miracle of water from the rock that immediately follows.

οὗ

where

relative adverb of place (second locative: 'where there was no water')

→ participant reference

οὗ: the second locative relative intensifies the picture — a place 'where there was no water,' the absolute negation of the well-watered land of v. 7.

οὐκ

not

negative (with ἦν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

verb of locative clause (negated existence)

→ durative imperfect (continuing absence of water)

εἰμί (impf. ἦν): 'be / exist'; the imperfect 'there was no water' depicts the enduring waterlessness of the wilderness — the standing condition that made the rock-miracle (next clause) a sheer act of grace.

ὕδωρ

water

Nominative

subject of ἦν (negated)

→ participant prominence

ὕδωρ: 'water'; its absence in the wilderness (here) is answered by its miraculous provision from the rock (next clause) and by the abundant waters of the good land (v. 7) — the word ties the chapter's geography together.

τοῦ

who

Genitive

article governing substantival participle ἐξαγαγόντος

→ noun-phrase marking

ὁ, ἡ, τό: a further articular participle ('who brought forth') continuing the hymn of God's wilderness mercies.

ἐξαγαγόντος

having brought forth

Aor Act Part Gen Sg Masc · ἐξάγω

substantival participle (in apposition to κυρίου of v. 14)

→ constative aorist participle (the completed water-miracle)

ἐξάγω: 'bring out / lead forth'; the same verb used of the Exodus (v. 14) now of bringing water out of rock — the God who led Israel out of Egypt also drew water out of stone (Exod 17:6; Num 20:11); deliverance and provision are one continuous mercy.

σοι

for you

Dative

dative of advantage (with ἐξαγαγόντος)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with ἐξαγαγόντος).

ἐκ

out of

preposition + genitive (source: 'out of the rock')

→ spatial or relational framing

ἐκ: 'out of'; marks the flinty rock as the unlikely source of the water-spring — provision from the most barren of materials.

πέτρας

rock

Genitive

genitive object of ἐκ

→ relational specification

πέτρα: 'rock / crag'; renders גִּלְדָּ / רֹצֵץ; the water-giving rock of the wilderness is read by Paul as a type of Christ (1 Cor 10:4, ἡ πέτρα δὲ ἦν ὁ Χριστός) — the sustaining provision prefiguring the gospel.

ἀκροτόμου

flinty / hard

Genitive

attributive adjective (modifying πέτρας)

→ relational specification

ἀκρότομος: 'sharp-edged / flinty / hard-cut' (lit. 'cut at the tip'); renders שִׁמְזָן ('flint'); the 'flinty rock' emphasizes the miracle — water drawn from the hardest, driest stone; the same epithet recurs at Ps 113(114):8.

πηγὴν

spring

Accusative

direct object of ἐξαγαγόντος

→ object specification

πηγή: 'spring / fountain'; the same word as the land's springs in v. 7 (πηγαὶ ἀβύσσων) — God gave a 'spring' even in the desert, foreshadowing the springs of the good land.

ὕδατος

of water

Genitive

genitive of content (with πηγὴν: 'spring of water')

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the genitive of content completes 'a spring of water'; the very thing absent (οὐκ ἦν ὕδωρ) God supplied — turning the waterless place into a place of water by sheer grace.

16 τοῦ ψωμίσαντός σε τὸ μαννα ἐν τῇ ἐρήμῳ ὃ οὐκ εἶδισαν οἱ πατέρες σου ἵνα κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ εὖ σε ποιήσῃ ἐπ' ἐσχάτων τῶν ἡμερῶν σου

who fed you with the manna in the wilderness, which your fathers did not know, that he might afflict you and test you and do you good in your latter days;

Relative-participle hymn concluded: the manna-provider and his purpose

τοῦ ψωμίσαντός σε τὸ μαννα

The final articular participle (τοῦ ψωμίσαντός) recalls the manna of v. 3 (ἐψώμισέν ... τὸ μαννα ... ὃ οὐκ εἶδισαν), closing the hymn of saving acts. The triple purpose-clause (ἵνα κακώσῃ ... ἐκπειράσῃ ... εὖ ... ποιήσῃ) recapitulates the testing of v. 2 but adds a redemptive goal — 'to do you good in your latter days' (ἐπ' ἐσχάτων τῶν ἡμερῶν), interpreting all the wilderness discipline as ordered toward final blessing.

τοῦ

who

Genitive

article governing substantival participle
ψωμίσαντός

→ noun-phrase marking

ὁ, ἡ, τό: the last articular participle of the hymn (vv. 14–16), bringing the catalogue of mercies to its climax in the manna.

ψωμίσαντός

having fed

Aor Act Part Gen Sg Masc · ψωμίζω

substantival participle (in apposition to κυρίου of v. 14; double accusative)

→ constative aorist participle (the completed manna-feeding)

ψωμίζω: 'feed (with morsels)'; the participle deliberately echoes the finite ἐψώμισέν of v. 3, framing the chapter: the manna that taught 'man shall not live by bread alone' is recalled as the supreme token of dependence on God, lest prosperity erase the lesson.

σε

you

Accusative

first object of double accusative (person fed)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as first object of double accusative (person fed).

τὸ

the

Accusative

article (with μαννα)

→ noun-phrase marking

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

μαννα

manna

Accusative

second object of double accusative (thing given)

→ object specification

μαννα: 'manna'; indeclinable (case fixed by the article τὸ); the verbatim repetition of τὸ μαννα ... ὁ οὐκ εἶδον οἱ πατέρες σου from v. 3 binds the warning-section back to the manna-lesson — remembering the bread of heaven is the cure for prosperity-pride.

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 (locative: 'in the wilderness')

→ sphere or reference

ἐρημος: 'wilderness'; the manna was given precisely in the place of no bread (cf. v. 15, no water) — the wilderness as the school of dependence.

ὃ

which

Accusative

relative pronoun (object of εἶδον, antecedent μαννα)

→ participant reference

ὃς, ἡ, ὅ: the neuter ὃ agrees with μαννα; the relative clause repeats v. 3 verbatim, stressing the manna's unprecedented character.

οὐκ

not

negative (with εἶδον)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

εἶδον

knew

Aor Act Indic 3 Pl · οἶδα

verb of relative clause

→ constative aorist (ancestral non-acquaintance with manna)

οἶδα (εἶδον, late aor. form): 'know'; the verbatim repetition of v. 3 ('which your fathers did not know') underscores the manna as wholly new divine provision — a gift no human tradition could supply.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of εἶδον

→ participant prominence

πατήρ (pl. πατέρες): 'fathers / forebears'; the wilderness ancestors who had never known such bread — the manna's novelty marks it as pure miracle.

σου

your

Genitive

genitive of relationship (with πατέρες)

→ relational specification

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

ἵνα

that

conjunction introducing triple purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the threefold purpose of the manna-discipline (κακώση, ἐκπειράσῃ, εὖ ποιήσῃ), recapitulating v. 2 but now climaxing in final blessing.

κακώση

he might afflict

Aor Act Subj 3 Sg · κακώω

first verb of purpose clause

→ ingressive aorist subjunctive (purpose: humbling)

κακώω: 'afflict / humble'; resumes vv. 2–3; the affliction was disciplinary, aimed (as the third clause shows) at Israel's ultimate good.

σε

you

Accusative

direct object of κακώση

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκπειράση

he might test

Aor Act Subj 3 Sg · ἐκπειράζω

second verb of purpose clause

→ ingressive aorist subjunctive (purpose: testing)

ἐκπειράζω: 'test thoroughly'; resumes v. 2; the manna itself was a daily test of trust and obedience (cf. Exod 16:4) — gathering only enough for the day taught reliance on God's word.

σε

you

Accusative

direct object of ἐκπειράση

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὖ

well / good

adverb (with ποιήση: 'do good to')

→ clausal contribution

εὖ: 'well / rightly'; with ποιέω forms the idiom εὖ ποιεῖν ('do good to / benefit'); the redemptive twist — the whole discipline aimed at doing Israel good in the end; affliction is penultimate, blessing ultimate.

σε

you

Accusative

direct object of ποιήση

→ participant reference

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

ποιήση

he might do

Aor Act Subj 3 Sg · ποιέω

third verb of purpose clause (climactic)

→ effective aorist subjunctive (purpose: final benefit)

ποιέω: 'do / make'; with εὖ, 'do good to you'; the climactic purpose redeems the whole wilderness ordeal — God afflicted and tested in order ultimately to bless; the same theology of discipline-for-good as Heb 12:10–11 (πρὸς τὸ συμφέρον).

ἐπ'

in

preposition + genitive (temporal: 'in the latter days'; elided)

→ spatial or relational framing

ἐπί + genitive: 'in / at (a time)'; ἐπ' ἐσχάτων τῶν ἡμερῶν ('in the latter/last days') marks the temporal horizon of the promised good — the discipline aims at a future, settled blessing.

ἐσχάτων

last / latter

Genitive

attributive adjective (modifying ἡμερῶν)

→ relational specification

ἔσχατος: 'last / final / latter'; renders תַּיִתִּי אֲחֵרִים; ἐπ' ἐσχάτων τῶν ἡμερῶν renders אֲחֵרִים בְּאַחֵרֵי הַיָּמִים ('in your latter end'); the phrase later gathers eschatological weight ('the last days', cf. Heb 1:2), here meaning the future well-being toward which the discipline tends.

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (temporal: 'of your days')

→ relational specification

ἡμέρα: 'day'; 'your latter days' = Israel's future; the temporal phrase casts the whole wilderness pedagogy as forward-looking, ordered to a good end.

σου

your

Genitive

genitive of possession (with ἡμερῶν)

→ relational specification

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

17 μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ἡ ἰσχὺς μου καὶ τὸ κράτος τῆς χειρὸς μου ἐποίησέν μοι τὴν δύναμιν τὴν μεγάλην ταύτην

lest you say in your heart, 'My strength and the might of my hand has produced for me this great power.'

The forbidden boast: self-attributed wealth

μὴ εἴπῃς ἐν τῇ καρδίᾳ σου

The climax of the warning: the prohibition μὴ εἴπῃς ('lest you say in your heart') introduces the proud boast in direct speech — ἡ ἰσχὺς μου ... ἐποίησέν μοι τὴν δύναμιν ('my strength ... produced this power for me'). The piling of first-person possessives (μου ... μου ... μοι) exposes the self-deifying claim that prosperity is self-made; v. 18 will answer it head-on.

μὴ

lest

negative (prohibitive, with aorist subjunctive εἴπῃς)

→ clausal qualification or emphasis

μὴ: 'lest / do not'; with the aorist subjunctive (μὴ εἴπῃς) forms a prohibition against the very thought — Israel must not so much as say it 'in the heart.'

εἴπῃς

you say

Aor Act Subj 2 Sg · λέγω

main verb (prohibitive subjunctive)

→ prohibitive aorist subjunctive (do not even entertain the thought)

λέγω (aor. subj. εἴπῃς): 'say'; the prohibition targets inner speech ('say in your heart') — the secret self-congratulation of the prosperous; the heart that 'says' this is the heart 'lifted up' of v. 14.

ἐν

in

preposition + dative (locative: inner speech)

→ spatial or relational framing

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

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 (sphere of inner speech)

→ sphere or reference

καρδία: 'heart'; the heart, the chapter's recurring focus (vv. 2, 5, 14), is here the seat of the proud boast — 'saying in the heart' is biblical idiom for secret conviction (cf. Ps 13(14):1).

σου

your

Genitive

genitive of possession (with καρδία)

→ relational specification

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

ἡ

the

Nominative

article (with ἰσχύς)

→ noun-phrase marking

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

ἰσχύς

strength

Nominative

subject of ἐποίησέν (first member)

→ participant prominence

ἰσχύς: 'strength / might / power'; renders ΠΣ; 'my strength' heads the boast; the same word recurs in v. 18 (αὐτός σοι δίδωσιν ἰσχύν) — the corrective: the very strength claimed as one's own is God's gift.

μου

my

Genitive

genitive of possession (with ἰσχύς; emphatic)

→ relational specification

ἐγώ (gen. μου): the first of three first-person forms (μου ... μου ... μοι) crowding the boast — the rhetorical mark of self-centered pride that erases God from the account of one's success.

καὶ

and

coordinate conjunction (joining the two subjects)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with κράτος)

→ noun-phrase marking

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

κράτος

might / power

Nominative

subject of ἐποίησέν (second member)

→ participant prominence

κράτος: 'might / strength / dominion'; renders ΠΣΝ; 'the might of my hand' = one's own exertion and prowess; the doubling ἰσχύς ... κράτος intensifies the claim of self-sufficiency.

τῆς

of the

Genitive

article (with χειρός)

→ noun-phrase marking

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

χειρός

hand

Genitive

genitive of source/possession (with κράτος)

→ relational specification

χείρ: 'hand'; renders Τ; 'the might of my hand' makes human effort the alleged cause of wealth; ironic, since it was God's 'mighty hand' that brought Israel out of Egypt (cf. Deut 5:15) — the people credit their own hand for what his hand gave.

μου

my

Genitive

genitive of possession (with χειρός; emphatic)

→ relational specification

ἐγώ (gen. μου): the second emphatic first-person form, reinforcing the self-referential boast.

ἐποίησέν

produced / made

Aor Act Indic 3 Sg · ποιέω

main verb of the boast (singular, with compound subject)

→ constative aorist (the alleged self-achievement)

ποιέω: 'make / produce / accomplish'; the singular verb with the compound subject treats 'strength and might' as one self-sufficient cause; the boast attributes creative agency (ἐποίησεν) to self — precisely the divine prerogative the verse forbids usurping.

μοι

for me

Dative

dative of advantage (with ἐποίησέν)

→ participant reference or interest

ἐγώ (dat. μοι): the third first-person form; 'produced for me' completes the self-centered grammar of the boast — strength, hand, and benefit all referred to the self.

τὴν

the

Accusative

article (with δύναμιν)

→ noun-phrase marking

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

δύναμιν

power / wealth

Accusative

direct object of ἐποίησέν

→ object specification

δύναμις: 'power / might / (here) wealth, resources'; renders δῖπ (which spans 'strength' and 'wealth'); the 'great power/wealth' is the abundance of vv. 12–13; v. 18 picks up the same word (ισχὺν τοῦ ποιῆσαι δύναμιν) to relocate its true source in God.

τὴν

the

Accusative

article (with μεγάλην)

→ noun-phrase marking

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

μεγάλην

great

Accusative

attributive adjective (modifying δύναμιν)

→ object specification

μέγας: 'great'; 'this great power/wealth' magnifies the boast — the very greatness of the prosperity makes the self-attribution the more presumptuous.

ταύτην

this

Accusative

demonstrative adjective (modifying δύναμιν)

→ participant reference

οὗτος: 'this'; the demonstrative points to the concrete wealth amassed in the land (vv. 12–13) — 'this great power' now before their eyes, falsely credited to themselves.

18 καὶ μνησθήσῃ κυρίου τοῦ θεοῦ σου ὅτι αὐτός σοι δίδωσιν ἰσχὺν τοῦ ποιῆσαι δύναμιν καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ ἣν ὥμοσεν κύριος τοῖς πατράσιν σου ὡς σήμερον

But you shall remember the LORD your God, that it is he who gives you strength to produce wealth, and that he may establish his covenant which the LORD swore to your fathers, as at this day.

The corrective: remember the true giver of power καὶ μνησθήσῃ κυρίου

The decisive answer to the boast of v. 17: the second 'remember' command (μνησθήσῃ, framing the chapter with v. 2) directly contradicts the self-attribution — αὐτός σοι δίδωσιν ἰσχύν ('it is HE who gives you strength'). The emphatic αὐτός and the present δίδωσιν relocate the source of all 'power' in God, whose covenant-purpose (ἵνα στήσῃ τὴν διαθήκην ... ἣν ὥμοσεν) the prosperity is meant to serve, binding wealth back to the patriarchal oath of v. 1.

καὶ

but / and

conjunction (adversative force against v. 17's boast)

→ discourse linkage or contrast

καί: 'and / but'; here adversative in force — over against the boast 'my own hand,' Israel is commanded instead to 'remember the LORD.'

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μμνήσκομαι

main verb (imperative future)

→ imperative future (binding command to remember the giver)

μμνήσκομαι: 'remember'; the second 'remember' command frames the chapter (cf. v. 2) and directly opposes the 'forgetting' of vv. 11, 14, 19; remembering the LORD as giver is the antidote to the boast of self-made wealth.

κυρίου

the LORD

Genitive

genitive object of μνησθήσῃ (verb of remembering takes genitive)

→ relational specification

κύριος: the Tetragrammaton; the one to be remembered as the true source of strength and wealth.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: the covenant formula; 'your God' — the giver is bound to Israel by covenant, which the verse will make explicit (διαθήκη).

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

ὅτι

that

conjunction introducing content clause (object of μνησθήση)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content to be remembered — the truth that directly refutes the boast: God is the giver of the power to gain wealth.

αὐτός

he himself

Nominative

emphatic subject pronoun (of δίδωσιν)

→ participant reference

αὐτός: 'he (himself)'; the emphatic pronoun is the rhetorical hinge of the correction — not 'my hand' (v. 17) but HE; the contrast αὐτός / μου could not be sharper, relocating all causality in God.

σοι

to you

Dative

indirect object of δίδωσιν

→ participant reference or interest

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of content clause (the divine giving)

→ customary present (God's continual, characteristic giving)

δίδωμι: 'give'; the same verb as ἔδωκέν (v. 10, 'the land which he gave'); the present tense makes the giving ongoing — God continually supplies the very capacity to gain wealth; what v. 17 credited to self is here confessed as gift.

ἰσχὺν

strength

Accusative

direct object of δίδωσιν

→ object specification

ἰσχὺς: 'strength / power'; deliberately echoes ἡ ἰσχὺς μου of v. 17 — the 'strength' the boaster claimed as his own is precisely what God 'gives'; the verbal repetition is the engine of the correction.

τοῦ

to

article introducing genitive articular infinitive (purpose)

→ noun-phrase marking

τοῦ: the genitive article + infinitive (τοῦ ποιῆσαι) expresses purpose — the strength is given 'in order to produce wealth.'

ποιῆσαι

to produce

Aor Act Inf · ποιέω

articular infinitive of purpose (the end of the given strength)

→ aorist infinitive (the act of producing wealth)

ποιέω: 'make / produce'; the very verb of the boast (ἐποίησέν, v. 17) returns — but now the producing is enabled by God-given strength; God gives the ἰσχύς that makes the ποιεῖν of wealth possible, so the achievement is derivative, not autonomous.

δύναμιν

wealth / power

Accusative

direct object of ποιῆσαι

→ object specification

δύναμις: 'power / wealth'; the same word as v. 17 (τὴν δύναμιν τὴν μεγάλην) — the 'wealth' the boaster claimed is the wealth God enables; the repetition seals the refutation of self-made prosperity.

καὶ

and

coordinate conjunction (introducing second purpose)

→ discourse linkage or contrast

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

ἵνα

that

conjunction introducing purpose clause (covenant-establishment)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the ultimate purpose of God's giving — not Israel's self-aggrandizement but the establishing of his covenant; wealth serves the covenant, not the ego.

στήση

he might establish

Aor Act Subj 3 Sg · ἵστημι

verb of purpose clause

→ effective aorist subjunctive (the confirming of the covenant)

ἵστημι: 'set up / establish / confirm'; renders עִקָּה (Hiphil of עָקַה); 'establish the covenant' (στήσαι διαθήκην) is covenant-language (cf. Gen 17:7); God's gift of prosperity serves the larger end of confirming his sworn covenant — the prosperity is covenantal, not merely material.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήση

→ object specification

διαθήκη: 'covenant / testament'; renders תְּרִכָּה; the LXX's choice of διαθήκη (a unilateral disposition) over συνθήκη (a bilateral pact) shapes the NT 'new covenant/testament' vocabulary (cf. Luke 22:20; Heb 9:15); here the covenant sworn to the patriarchs, the framework within which wealth is given.

αὐτοῦ

his

Genitive

genitive of possession (with διαθήκην)

→ relational specification

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

ἣν

which

Accusative

relative pronoun (object of ὤμοσεν, antecedent διαθήκην)

→ participant reference

ὅς, ἣ, ὅ: the relative binds the covenant to the patriarchal oath, echoing v. 1 (τὴν γῆν ἣν ... ὤμοσεν).

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὤμνυμι

verb of relative clause (the covenant-oath)

→ constative aorist (the completed swearing of the covenant)

ὤμνυμι: 'swear'; the same verb as v. 1 (ὤμοσεν τοῖς πατράσιν), framing the chapter with the patriarchal oath; the covenant rests on God's sworn word, not Israel's performance — the deepest ground against the boast of self-sufficiency.

κύριος

the LORD

Nominative

subject of ὤμοσεν

→ participant prominence

κύριος: the Tetragrammaton; the divine swearer of the covenant — the same LORD who is to be remembered (v. 18a), giving the verse a unity: the giver of wealth is the keeper of 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

indirect object of ὤμοσεν (recipients of the oath)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; the patriarchs (cf. v. 1) — the oath-recipients; the prosperity of the land is the outworking of the promise sworn to Abraham, Isaac, and Jacob.

σου

your

Genitive

genitive of relationship (with πατράσιν)

→ relational specification

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

ὥς

as

comparative particle (with σήμερον)

→ discourse linkage or contrast

ὥς: 'as'; ὥς σήμερον ('as at this day') renders הַיּוֹם כִּי — a formula affirming that the covenant-promise is being fulfilled in the present moment, visibly realized 'as it is today.'

σήμερον

today / this day

temporal adverb (with ὥς: 'as at this day')

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' (cf. vv. 1, 11, 19) here marks the covenant as a present, living reality — the oath of old confirmed in the experience of the present generation.

19 καὶ ἔσται ἐὰν λήθῃ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου καὶ πορευθῇς ὀπίσω θεῶν ἐτέρων καὶ λατρεύσης αὐτοῖς καὶ προσκυνήσης αὐτοῖς διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλεία ἀπολεῖσθε

And it shall be, if by forgetting you forget the LORD your God and go after other gods and serve them and bow down to them, I solemnly testify to you today, by both heaven and earth, that you shall surely perish.

Covenant-lawsuit threat: the consequence of apostasy

καὶ ἔσται ἐὰν ... ἐπιλάβῃ

The warning turns to a formal covenant-lawsuit. A conditional protasis (ἐὰν λήθῃ ἐπιλάβῃ — a cognate-dative Hebraism, 'if you indeed forget') unfolds the apostasy in four stages: forget, follow other gods, serve, bow down. Moses then invokes the cosmic witnesses (διαμαρτύρομαι ... τὸν τε οὐρανὸν καὶ τὴν γῆν), and the apodosis pronounces sentence with another cognate-dative Hebraism: ἀπωλεία ἀπολεῖσθε ('you shall surely perish').

καὶ
and

narrative 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 (impersonal: 'it shall come to pass')

→ predictive future (introducing a conditional scenario)

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται ('and it shall be / come to pass') renders הָיָה, the standard Hebrew formula introducing a future conditional or apodosis-setting; it signals a solemn announcement of what will follow apostasy.

ἐὰν
if

conjunction introducing conditional protasis (with subjunctives)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the fourfold protasis of apostasy (ἐπιλάβῃ ... πορευθῇς ... λατρεύσης ... προσκυνήσης), each verb a stage in the descent from forgetting to idolatry.

λήθῃ

by forgetting

Dative

cognate dative (Hebraism, intensifying ἐπιλάβῃ)

→ sphere or reference

λήθῃ: 'forgetfulness / oblivion'; the cognate dative λήθῃ ἐπιλάβῃ ('with forgetting you forget') renders the Hebrew emphatic infinitive absolute נָשָׁחַ נָשָׁח ('you surely forget'); the dativus cognatus is the LXX's standard device for the infinitive absolute (cf. ἀπωλεία ἀπολεῖσθε later in the verse), expressing certainty and intensity.

ἐπιλάθῃ

you forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

first verb of protasis (with cognate dative λήθῃ)

→ ingressive aorist subjunctive (the act of forgetting, intensified)

ἐπιλανθάνομαι: 'forget'; the keyword of the warning (vv. 11, 14) climaxes here; forgetting God is the root from which idolatry springs — the protasis traces the whole apostate sequence back to this first failure of memory.

κυρίου

the LORD

Genitive

genitive object of ἐπιλάθῃ

→ relational specification

κύριος: the Tetragrammaton; the one forgotten — the covenant Lord whose place the 'other gods' would usurp.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: the covenant formula; forgetting 'your God' for 'other gods' is the essence of covenant treachery.

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction (linking protasis verbs)

→ discourse linkage or contrast

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

πορευθῆς

you go

Aor Pass Subj 2 Sg · πορεύομαι

second verb of protasis

→ ingressive aorist subjunctive (turning to follow other gods)

πορεύομαι: 'go / walk'; ironic reversal of v. 6 (πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ, 'walk in his ways') — here 'going after other gods,' the apostate counter-walk; 'going after' (πορεύομαι ὀπίσω) renders יִרְדּוּ אַחֲרָיִם, idiom for idolatrous allegiance.

ὀπίσω

after

preposition + genitive (following: 'after other gods')

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive, 'after'; πορεύομαι ὀπίσω θεῶν ('go after gods') is the stock Deuteronomic idiom for idolatry (cf. 6:14; 11:28).

θεῶν

gods

Genitive

genitive object of ὀπίσω

→ relational specification

θεός (pl. θεῶν): 'gods'; here the false gods of the nations; the plural pointedly contrasts with the one κύριος ὁ θεός σου just forgotten.

ἐτέρων

other

Genitive

attributive adjective (modifying θεῶν)

→ relational specification

ἕτερος: 'other / another (of a different kind)'; renders יָרִיב; 'other gods' is the first-commandment violation (Exod 20:3); ἕτερος may connote gods of an alien sort, underscoring the foreignness of the apostasy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύσης

you serve

Aor Act Subj 2 Sg · λατρεύω

third verb of protasis

→ ingressive aorist subjunctive (rendering cultic service)

λατρεύω: 'serve / worship (with religious service)'; renders לָבַד; λατρεία is cultic service rendered to a deity; serving other gods is the active enactment of idolatry — the very service owed to the LORD alone (cf. 6:13, quoted at Matt 4:10).

αὐτοῖς

them

Dative

dative object of λατρεύσης (object of cultic service)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσης

you bow down

Aor Act Subj 2 Sg · προσκυνέω

fourth verb of protasis (climax of apostasy)

→ ingressive aorist subjunctive (act of prostrate worship)

προσκυνέω: 'bow down / do obeisance / worship'; renders הִשָּׁתַּחֲוֶה; the bodily gesture of prostrate worship; with λατρεύω it forms the standard pair for forbidden worship (cf. 5:9), the final and gravest stage of the apostate sequence.

αὐτοῖς

them

Dative

dative object of προσκυνήσης

→ participant reference or interest

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

διαμαρτύρομαι

I solemnly testify

Pres Mid Indic 1 Sg · διαμαρτύρομαι

main verb of apodosis-frame (invoking witnesses)

→ performative present (the act of solemn witnessing effected in speaking)

διαμαρτύρομαι: 'testify solemnly / charge under oath / call to witness'; the intensive δια- gives a forensic, covenant-lawsuit force; Moses invokes heaven and earth as witnesses to the legal warning — the classic rib (lawsuit) form (cf. 4:26; 30:19; 31:28; Isa 1:2).

ὕμῖν

to you

Dative

indirect object of διαμαρτύρομαι (plural addressee)

→ participant reference or interest

σύ (pl. ὑμῖν): the address shifts back to the plural (as in v. 1), broadening the warning to the whole people for the solemn legal testimony.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' gives the testimony present, binding force — the witnesses are summoned now, the warning issued now.

τόν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

τε

both

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

→ discourse linkage or contrast

τε: enclitic 'and' / 'both'; the τε ... καί construction ('both heaven and earth') joins the two cosmic witnesses tightly — the whole created order is summoned to testify against apostate Israel.

οὐρανόν

heaven

Accusative

accusative object of διαμαρτύρομαι (first witness)

→ object specification

οὐρανός: 'heaven / sky'; renders ִשְׁמַיָּם; with earth, the standing pair of cosmic witnesses in the covenant-lawsuit (cf. 4:26; 30:19; 31:28); heaven and earth outlast the generations and so are fit perpetual witnesses.

καὶ

and

coordinate conjunction (completing τε ... καί)

→ discourse linkage or contrast

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

τήν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

accusative object of διαμαρτύρομαι (second witness)

→ object specification

γῆ: 'earth / land'; the second cosmic witness; here γῆ means the whole earth (not specifically the promised land), paired with heaven as the totality of creation called to witness.

ὅτι

that

conjunction introducing the content of the testimony (the sentence)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the verdict to which heaven and earth bear witness — certain destruction for apostasy.

ἀπωλεία

with destruction

Dative

cognate dative (Hebraism, intensifying ἀπολεῖσθε)

→ sphere or reference

ἀπώλεια: 'destruction / ruin / perdition'; the cognate dative ἀπωλεία ἀπολεῖσθε ('with destruction you shall be destroyed') renders the Hebrew emphatic infinitive absolute וַיָּבֵן וַיִּבֶן ('you shall surely perish'); the dativus cognatus expresses the certainty and totality of the doom; ἀπώλεια later becomes a key NT term for final perdition (cf. John 17:12; Phil 1:28).

ἀπολεῖσθε

you shall perish

Fut Mid Indic 2 Pl · ἀπόλλυμι

main verb of the verdict (with cognate dative ἀπωλεία)

→ predictive future (certain destruction for apostasy)

ἀπόλλυμι: 'destroy / perish / be ruined'; the middle ἀπολεῖσθε ('you shall perish'); with the cognate dative it forms an emphatic, irrevocable sentence; the same verb describes the LORD's destroying of the nations in v. 20 (ἀπολλύει ... ἀπολεῖσθε) — apostate Israel will share the fate of the nations it imitates.

20 καθὰ καὶ τὰ λοιπὰ ἔθνη ὅσα κύριος ἀπολλύει πρὸ προσώπου ὑμῶν οὕτως ἀπολεῖσθε ἀνθ' ὧν οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν

Just as the other nations also, which the LORD is destroying before your face, so you shall perish, because you did not obey the voice of the LORD your God.

The verdict sealed: perish like the nations for disobedience

καθὰ ... οὕτως ἀπολεῖσθε

The closing comparison drives the threat home: as the LORD destroys the Canaanite nations before Israel, so apostate Israel will perish (καθὰ ... οὕτως ἀπολεῖσθε) — covenant election grants no immunity. The final clause states the ground (ἀνθ' ὧν οὐκ ἠκούσατε τῆς φωνῆς, 'because you did not obey the voice'), making disobedience the cause of ruin and ending the chapter, as it began, on the call to heed the LORD your God.

καθὰ

just as

comparative conjunction (correlative with οὕτως)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders קַיִן; with οὕτως ('so') it frames the comparison — Israel's fate will mirror the nations' destruction.

καὶ

also

adverbial (ascensive: 'the nations also')

→ discourse linkage or contrast

καὶ: here ascensive/adjunctive, 'also' — drawing Israel into the same category of judgment as the perishing nations.

τὰ

the

Nominative

article (with ἔθνη)

→ noun-phrase marking

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

λοιπὰ

remaining / other

Nominative

attributive adjective (modifying ἔθνη)

→ participant prominence

λοιπός: 'remaining / rest / other'; 'the other/remaining nations' = the Canaanite peoples being dispossessed; the term subtly warns that Israel could become merely one more of these 'nations' under judgment if it apostatizes.

ἔθνη

nations

Nominative

subject of the comparative clause

→ participant prominence

ἔθνος (pl. ἔθνη): 'nation / gentile people'; renders עַמִּים; the nations whose idolatry brings their destruction; the comparison is stark — covenant Israel will fare no better than the gentiles if it abandons the LORD.

ὅσα

which

Accusative

relative pronoun (object of ἀπολλύει, antecedent ἔθνη)

→ participant reference

ὅσος: 'as many as / which'; the quantitative relative gathers all the nations the LORD is destroying into the comparison.

κύριος

the LORD

Nominative

subject of ἀπολλύει

→ participant prominence

κύριος: the Tetragrammaton; the LORD himself is the agent of the nations' destruction — and would be the agent of Israel's, were it to apostatize; divine sovereignty governs the fate of all peoples alike.

ἀπολλύει

is destroying

Pres Act Indic 3 Sg · ἀπόλλυμι

verb of relative clause (the ongoing dispossession)

→ progressive present (the destruction in process)

ἀπόλλυμι: 'destroy / ruin'; the present tense depicts the dispossession of the nations as currently underway 'before your face' (cf. the conquest); the same verb as ἀπολεῖσθε (vv. 19, 20) — the LORD who destroys the nations would equally destroy a faithless Israel.

πρὸ

before

preposition + genitive (spatial: 'before your face')

→ spatial or relational framing

πρὸ: 'before / in front of'; πρὸ προσώπου ('before the face of') is a Hebraism rendering יְנִיחַ ('from before'), idiom for dispossession/expulsion.

προσώπου

face

Genitive

genitive object of πρό

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנֵי; 'before your face' = in your sight / from before you; the phrase pictures the nations driven out as Israel advances — a sight that should warn, not embolden.

ὑμῶν

your

Genitive

genitive of possession (with προσώπου; plural)

→ relational specification

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

οὕτως

so

adverb (correlative apodosis of καθά: 'so')

→ adverbial qualification

οὕτως: 'thus / so'; the correlative answering καθά, sealing the comparison — 'so you too shall perish'; the same correlative structure as v. 5 (ὥς ... οὕτως), but now of judgment rather than fatherly discipline.

ἀπολεῖσθε

you shall perish

Fut Mid Indic 2 Pl · ἀπόλλυμι

main verb of apodosis (the sealed verdict)

→ predictive future (certain destruction, matching the nations')

ἀπόλλυμι: 'perish / be destroyed'; the repetition of ἀπολεῖσθε from v. 19 frames the lawsuit's verdict; Israel's destruction would be identical in kind to the nations' — election is no talisman against judgment for apostasy.

ἀνθ'

because

preposition + genitive (causal: 'because'; elided)

→ spatial or relational framing

ἀντί (ἀνθ' before rough breathing): lit. 'in return for'; ἀνθ' ὧν ('because / in return for which') is a causal idiom (cf. Luke 1:20; 19:44) — it states the ground of the judgment: disobedience to the LORD's voice.

ᾧν

which

Genitive

relative pronoun (in causal phrase ἀνθ' ᾧν)

→ relational specification

ὅς, ἥ, ὅ: the relative in the fixed causal phrase ἀνθ' ᾧν ('because'); the antecedent is the whole disobedient circumstance named in the following clause.

οὐκ

not

negative (with ηκούσατε)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἠκούσατε

you obeyed / heard

Aor Act Indic 2 Pl · ἀκούω

verb of causal clause (the ground of judgment)

→ constative aorist (the settled fact of disobedience)

ἀκούω: 'hear / listen / obey'; renders ὡψ, which (as in the Shema, Deut 6:4) carries the sense of obedient hearing; 'not hearing the voice' = disobedience; the chapter that began with 'keep and do' (v. 1) ends by naming the failure to heed God's voice as the cause of ruin.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἠκούσατε (ἀκούω + genitive of person/thing heard)

→ relational specification

φωνή: 'voice / sound'; renders βῆ; 'the voice of the LORD' is his revealed command; ἀκούω takes the genitive of the thing heard; obeying the divine voice is the sum of covenant fidelity — its refusal is the sum of apostasy.

κυρίου

of the LORD

Genitive

genitive of source/possession (whose voice)

→ relational specification

κύριος: the Tetragrammaton; the chapter closes on the divine name, as the voice that must be obeyed — the final word is the LORD's claim on his people's obedience.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositional genitive (κυρίου τοῦ θεοῦ ὑμῶν)

→ relational specification

θεός: the covenant formula 'the LORD your God' closes the chapter as it has punctuated it throughout (vv. 2, 5, 6, 7, 10, 11, 14, 18) — the relational name that makes both blessing and judgment covenantal realities.

ὑμῶν

your

Genitive

genitive of relationship (with θεοῦ; plural, closing the chapter)

→ relational specification

σύ (gen. pl. ὑμῶν): the closing plural possessive returns to the corporate address of v. 1, framing the whole chapter as a word to all Israel — 'the LORD YOUR God,' whose voice they must obey to live.

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.