

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 Leviticus, Chapter 26

ΛΕΥΙΤΙΚΟΝ ΚΣ'

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

Leviticus 26 is the great peroration of the Holiness Code (Lev 17–26): the covenant sanctions in which YHWH sets before Israel the blessings of obedience and the curses of disobedience.

Translation & textual notes

The Greek text of Leviticus 26 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. Leviticus 26 is the great peroration of the Holiness Code (Lev 17–26): the covenant sanctions in which YHWH sets before Israel the blessings of obedience and the curses of disobedience. It opens with a recapitulation of the first two commandments — no idols (χειροποίητα, γλυπτά, στήλη, λίθος σκοπός), keep my sabbaths and reverence my sanctuary (vv. 1–2) — and then unfolds in three great movements. (1) The blessings for obedience (vv. 3–13): rains in season (τὸν ὑετὸν ἐν καιρῷ),

the land's yield, secure dwelling, peace (εἰρήνην) with the removal of wild beasts and war, victory in which five pursue a hundred and a hundred ten thousand, fruitfulness and the establishment of the covenant, culminating in the covenant-formula climax καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός ('I will walk among you and be your God and you shall be my people,' v. 12), echoed by Paul at 2 Cor 6:16 and by the throne-vision of Rev 21:3, and grounded in the self-identification of the exodus-God who broke the bond of the yoke (vv. 12–13). (2) The curses for disobedience (vv. 14–39): a fivefold escalation, each cycle threatening to chasten 'seven times' (ἐπτάκις) for their sins — wasting terror and fever (ψώραν, ἵκτερον), a sky of iron and an earth of bronze, wild beasts, the avenging sword (μάχαιραν ἐκδικοῦσαν δίκην διαθήκης), pestilence and famine so severe that ten women bake bread in one oven and dole it out by weight, and finally cannibalism (φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν), the idols and sanctuaries laid waste, and the people scattered among the nations (διασπερῶ ὑμᾶς εἰς τὰ ἔθνη) while the abandoned land at last enjoys its sabbaths (εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς, vv. 34–35, 43) — a sabbatical-rest theology that 2 Chron 36:21 reads as the rationale of the seventy-year exile. (3) Yet the remembrance of the covenant (vv. 40–45): if they confess their iniquity and that of their fathers and their uncircumcised heart (ἡ καρδία ἡ ἀπερίτμητος) is humbled, then YHWH will remember his covenant — μνησθήσομαι τῆς διαθήκης Ιακωβ ... Ισαακ ... Αβρααμ (v. 42) — and even in the land of their enemies will not so abhor them as to consume them and break the covenant (vv. 44–45), the seedbed of Paul's argument that God has not cast off his people (Rom 11). The chapter ends with a formal colophon (v. 46). Stylistically the chapter is dense with first-person divine futures (δώσω, ἀπολῶ, ἐπάξω, ἐξερημώσω, διασπερῶ, μνησθήσομαι) and with the recurring refrain ἐπτάκις ('seven times') and the leitmotifs πλάγιος ('contrary / hostile') and the verb προσοχθίζω ('be wearied / loathe'), which crosses from Israel's loathing of

YHWH's judgments (v. 15) to YHWH's loathing of Israel (v. 30) and back to Israel's loathing of his ordinances (v. 43).

Discourse structure of the chapter

A · 26:1–2

Preamble: no idols; keep my sabbaths and reverence my sanctuary

The sanctions open by recapitulating the first table of the Decalogue: Israel is to make no handmade gods, carved images, standing pillar, or figured stone for worship (v. 1), but is to keep YHWH's sabbaths and fear his holy things (v. 2). The doubled self-asseveration ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν / ἐγώ εἰμι κύριος frames exclusive allegiance as the precondition of all that follows.

B · 26:3–13

The blessings of obedience: rain, yield, peace, victory, fruitfulness, and covenant presence

If Israel walks in YHWH's ordinances (ἐὰν ... πορεύσθε, v. 3) he will give rain in season and abundant harvest (vv. 4–5), peace and safety with war and wild beasts removed (v. 6), overwhelming victory (vv. 7–8), fruitfulness and the establishment of his covenant (vv. 9–11), climaxing in the covenant-presence formula καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός (v. 12) and grounded in the exodus self-identification of the God who broke the yoke and made them walk with boldness (μετὰ παρρησίας, v. 13).

C · 26:14–39

The curses of disobedience: the fivefold sevenfold judgment to scattering

If Israel will not obey (ἐὰν δὲ μὴ ὑπακούσῃτε μου, v. 14) YHWH will bring a graduated, fivefold discipline, each cycle threatening to strike 'seven times' (ἐπτάκις) more for their sins: wasting disease and futile labor (vv. 16–17); a sky of iron and earth of bronze (vv. 18–20); wild beasts bereaving them (vv. 21–22); the avenging sword, pestilence, and famine by weight (vv. 23–26); cannibalism, the desolation of idols and sanctuaries, and scattering among the nations while the land enjoys its sabbaths (vv. 27–39).

D · 26:40–45

The remembrance of the covenant: confession, humbled heart, and divine mercy

If in exile they confess their iniquity and that of their fathers (ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν, v. 40) and their uncircumcised heart is humbled (ἐντραπήσεται ἡ καρδία ... ἡ ἀπερίτμητος, v. 41), then YHWH will remember the covenant of Jacob, Isaac, and Abraham and the land (μνησθήσομαι τῆς διαθήκης, v. 42); even among their enemies he will not utterly consume them nor break his covenant, for he is the LORD their God who brought them out of Egypt (vv. 43–45).

E · 26:46

Colophon: the statutes given through Moses at Sinai

A formal subscription closes the Holiness Code: these are the judgments, ordinances, and law (τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος) that the LORD established between himself and the sons of Israel on Mount Sinai by the hand of Moses.

1 οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα οὐδὲ γλυπτὰ οὐδὲ στήλην ἀναστήσετε ὑμῖν οὐδὲ λίθον σκοπὸν
θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν

You shall not make for yourselves handmade idols, nor carved images, nor shall you set up a pillar for yourselves, nor shall you place a figured stone in your land to bow down to it; I am the LORD your God.

Apodictic prohibition opening the covenant sanctions οὐ ποιήσετε

The chapter opens with the first table of the Decalogue in apodictic form: the future indicative οὐ ποιήσετε functions as an emphatic prohibition (a legal future = imperative), reinforced by the triple οὐδέ that bars idol, pillar, and figured stone alike. The closing ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν is the Holiness-Code signature grounding the command in YHWH's exclusive identity.

οὐ

not

negative particle (with future indicative = apodictic prohibition)

→ discourse linkage or contrast

οὐ: objective negative; with the future indicative ποιήσετε it forms the legal-prohibitive future ('you shall not ...'), the standard LXX rendering of the Hebrew אֵין + imperfect in apodictic law (cf. the Decalogue, Exod 20).

ποιήσετε

you shall make

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition)

→ prohibitive future (legal imperative)

ποιέω: 'make / do'; renders ΠΣΥ; the prohibitive future forbids the fabrication of any cult-image; the same verb recurs through the chapter for both Israel's doing of the commandments (v. 3) and YHWH's doing to Israel (v. 16).

ὑμῖν

for yourselves

Dative

dative of advantage (reflexive: 'for your own benefit')

→ participant reference or interest

σύ (pl. dat. ὑμῖν): the dative of advantage with the following reflexive αὐτοῖς underlines that idol-making would be self-serving and self-deceiving — gods of their own manufacture.

αὐτοῖς

themselves

Dative

intensive/reflexive dative (reinforcing ὑμῖν)

→ participant reference or interest

αὐτοῖς: here reflexive-intensive with ὑμῖν, rendering the Hebrew reflexive אֵין; 'for your own selves,' stressing the futility of self-made deities.

χειροποίητα

handmade things / idols

Accusative

direct object of ποιήσετε

→ object specification

χειροποίητος: 'made by hand'; in the LXX a near-technical pejorative for idols (cf. Lev 26:30; Isa 2:18; Jdt 8:18), branding the manufactured 'god' as the mere work of human hands; the term passes into NT polemic (Acts 7:48; Eph 2:11).

οὐδὲ

nor

negative coordinating conjunction (first of three)

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; the triple οὐδὲ chains the prohibition across four categories of forbidden cult-object.

γλυπτὰ

carved images

Accusative

direct object (parallel to χειροποίητα)

→ object specification

γλυπτόν: 'carved/graven thing'; renders לִּפְסֵף; the standard LXX term for the graven image forbidden in the second commandment (Exod 20:4; Deut 5:8).

οὐδὲ

nor

negative coordinating conjunction (second)

→ discourse linkage or contrast

οὐδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

στήλην

pillar / standing-stone

Accusative

direct object of ἀναστήσετε

→ object specification

στήλη: 'standing pillar / cult-stele'; renders הַבִּצֵּמָה, the sacred standing-stone of Canaanite worship; though the patriarchs raised legitimate memorial pillars (Gen 28:18), the cultic הַבִּצֵּמָה is here banned.

ἀναστήσετε

you shall set up

Fut Act Indic 2 Pl · ἀνίστημι

main verb (prohibition, with στήλην)

→ prohibitive future

ἀνίστημι: 'raise / set up / erect'; transitive in the active; renders הָקִי; the verb of erecting a cult-pillar, here forbidden.

ὑμῖν

for yourselves

Dative

dative of advantage

→ participant reference or interest

ὑμῖν: meaning 'for yourselves'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

οὐδὲ

nor

negative coordinating conjunction (third)

→ discourse linkage or contrast

οὐδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

λίθον

stone

Accusative

direct object of θήσετε

→ object specification

λίθος: 'stone'; renders לִבֶּן; here a worked or 'figured' stone (with σκοπόν) set up as a cultic object of veneration; cf. the prohibition of מִשְׁכַּחֲבֵי לִבֶּן at Lev 26:1 MT.

σκοπόν

as a marker / for gazing

Accusative

accusative in apposition / predicate complement to λίθον

→ object specification

σκοπός: 'watcher / mark / object of gaze'; the LXX renders the obscure Hebrew לִבֶּן מִשְׁכַּחֲבֵי ('figured/carved stone') with λίθον σκοπόν, perhaps 'a stone for looking at / an observation-stone,' i.e. a stone-image fixed for cultic veneration.

θήσετε

you shall place

Fut Act Indic 2 Pl · τίθημι

main verb (prohibition, with λίθον)

→ prohibitive future

τίθημι: 'put / place / set'; renders הָנַח; the verb of installing the cultic stone; τίθημι recurs as a divine action-verb in the curses (vv. 19, 30, 31).

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

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: 'land / earth'; renders עֲרֶצְךָ ; 'your land' is the gift-land of promise — precisely the sphere that must remain free of idols and that will later 'enjoy its sabbaths' when emptied (vv. 34–35).

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

προσκυνῆσαι

to bow down / worship

Aor Act Inf · προσκυνέω

infinitive of purpose (with αὐτῷ)

→ telic aorist infinitive (purpose: 'in order to worship')

προσκυνέω: 'do obeisance / bow down / worship'; renders הִשָּׁתַּחֲוֶה ; the infinitive states the forbidden purpose of the cult-stone — prostration before it; προσκυνέω + dative is the standard LXX construction for cultic veneration.

αὐτῷ

to it

Dative

dative object of προσκυνῆσαι

→ participant reference or interest

αὐτός: refers to the forbidden stone-image; προσκυνέω governs the dative of the object venerated.

ἐγώ

I

Nominative

subject (emphatic) of εἰμι

→ participant reference

ἐγώ: emphatic personal pronoun; the self-asseveration ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν renders $\text{אֲנִי יְהוָה אֱלֹהֵיכֶם}$, the Holiness-Code signature-formula that grounds each command in YHWH's identity.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (self-identification formula)

→ gnomic/timeless present (divine self-predication)

εἰμί: 'be'; the copula of the self-identification formula; the timeless present asserts YHWH's abiding identity as the ground of the law.

κύριος

LORD

Nominative

predicate nominative

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוָה ; the divine name is the subject's predicate in the self-asseveration that seals the prohibition.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders יְהוָה ; the full title κύριος ὁ θεὸς ὑμῶν binds the covenant name to the covenant relationship ('your God').

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

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

2 τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε ἐγὼ εἰμι κύριος

You shall keep my sabbaths, and you shall reverence my holy things; I am the LORD.

Continuation of the apodictic preamble (positive commands) τὰ σάββατά μου φυλάξεσθε

The second member of the preamble pairs the two positive duties — sabbath-keeping and sanctuary-reverence — that correspond to the prohibition of v. 1; the fronted objects τὰ σάββατά μου and ἀπὸ τῶν ἁγίων μου give the verse a chiasmic, emphatic shape, again sealed by ἐγὼ εἰμι κύριος.

τὰ

the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατά

sabbaths

Accusative

direct object (fronted) of φυλάξεσθε

→ object specification

σάββατον (pl. σάββατα): 'sabbath / rest'; transliterates טַבָּשׁ; the keyword that ties this chapter to the sabbatical-year law of ch. 25 — the very sabbaths Israel neglects are those the emptied land will later repay (vv. 34–35, 43).

μου

my

Genitive

genitive of possession

→ relational specification

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

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (command in future form)

→ imperativ future (legal command)

φυλάσσω (mid.): 'guard / keep / observe'; renders נִשְׁמָר; the middle voice ('keep for yourselves') is idiomatic for cultic observance; the imperativ future has the force of a command.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from / at

preposition + genitive (object of reverence, with φοβέομαι ἀπὸ)

→ spatial or relational framing

ἀπὸ: with φοβέομαι, the construction φοβέομαι ἀπὸ τίνος ('stand in awe before / reverence') is a Hebraism rendering מִן הַקֹּדֶשׁ, here 'revere my holy things!'

τῶν

the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things / sanctuary

Genitive

genitive object of ἀπό (reverence)

→ relational specification

ἅγιος (neut. pl. substantive τὰ ἅγια): 'holy things / sanctuary'; renders שְׁתֵּי הַקֹּדֶשִׁים; the same noun reappears in the curse תִּהְיוּ ... τὰ ἅγια ὑמֹן עֲרֵמָה (v. 31), where the very sanctuary they failed to revere is laid waste.

μου

my

Genitive

genitive of possession

→ relational specification

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

φοβηθήσεσθε

you shall reverence / fear

Fut Pass(dep) Indic 2 Pl · φοβέομαι

main verb (command in future form)

→ imperatival future (legal command)

φοβέομαι: 'fear / revere'; deponent future-passive form; renders פָּרַע ; the religious sense of awed reverence, not mere fright; with אֶת the object is the sanctuary.

ἐγώ

I

Nominative

subject (emphatic) of εἰμι

→ participant reference

ἐγώ: the shorter signature-formula ἐγώ εἰμι κύριος (without 'your God') seals the verse.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (self-identification formula)

→ timeless present

εἰμί: copula of the self-asseveration formula.

κύριος

LORD

Nominative

predicate nominative

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה .

3 ἔὰν τοῖς προστάγμασίν μου πορεύησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς

If you walk in my ordinances and keep my commandments and do them,

Protasis of the blessing-conditional (governs vv. 4–13)

ἔὰν ... πορεύησθε

The first great conditional of the chapter: ἔὰν + present subjunctive states the obedience-protasis whose apodosis (the cascade of blessings) begins with καὶ δώσω in v. 4. The Hebraic idiom 'walk in my statutes' (πορεύομαι + dative) makes obedience a manner of life, not mere assent; the threefold πορεύησθε / φυλάσσησθε / ποιήσητε escalates from disposition to observance to action.

ἐάν

if

conditional conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the prospective condition (third-class) governing the blessings; renders ὅτι; the whole blessing-section hangs on this single ἐάν.

τοῖς

the

Dative

article (with προστάγμασιν)

→ noun-phrase marking

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

προστάγμασιν

ordinances / statutes

Dative

dative of sphere/manner (with πορεύομαι: 'walk in')

→ sphere or reference

πρόσταγμα: 'ordinance / decree / statute'; renders ἡγή; with πορεύομαι the dative is the Hebraism 'walk in my statutes' (הִלְכְּתִי); contrasts pointedly with πορεύησθε πλάγιοι ('walk contrary,' vv. 21, 23) in the curses.

μου

my

Genitive

genitive of possession

→ relational specification

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

πορεύησθε

you walk

Pres Mid Subj 2 Pl · πορεύομαι

verb of protasis (subjunctive with ἐάν)

→ durative present subjunctive (ongoing manner of life)

πορεύομαι: 'go / walk / conduct oneself'; the present subjunctive expresses obedience as a continuous walk; the dative idiom marks the statutes as the path trodden.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσησθε

→ object specification

ἐντολή: 'commandment'; renders הַצִּוְוֹת; paired with πρόσταγμα to cover the whole range of covenant stipulation; the same noun is negated in the curse-protasis (v. 15, μὴ ποιεῖν πάσας τὰς ἐντολάς μου).

μου

my

Genitive

genitive of possession

→ relational specification

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

φυλάσσησθε

you keep

Pres Mid Subj 2 Pl · φυλάσσω

verb of protasis (subjunctive with ἐάν)

→ durative present subjunctive

φυλάσσω (mid.): 'keep / observe'; the middle of careful covenant observance; cf. v. 2.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ποιήσητε

you do

Aor Act Subj 2 Pl · ποιέω

verb of protasis (subjunctive with ἐάν)

→ effective aorist subjunctive (actual performance)

ποιέω: 'do / perform'; the aorist climaxes the triad — not only to walk and keep but actually to perform the commandments; obedience consummated in deed.

αὐτάς

them

Accusative

direct object of ποιήσητε (resumptive: the commandments)

→ participant reference

αὐτός; feminine plural resuming τὰς ἐντολάς; the resumptive pronoun underscores the completeness of the required obedience.

4 καὶ δώσω τὸν ὑετὸν ὑμῖν ἐν καιρῷ αὐτοῦ καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν

then I will give you rain in its season, and the land shall give its produce, and the trees of the plains shall yield their fruit.

Apodosis (first blessing): the gift of rain and fertility

καὶ δώσω

The apodosis opens with the first-person divine future δώσω, the keynote of the blessing-section; the gift of rain ἐν καιρῷ αὐτοῦ ('in its season') triggers a chain of giving — YHWH gives rain, the land gives produce, the trees yield fruit — each clause built on the verb 'give' (δώσω / δώσει / ἀποδώσει), portraying a cosmos of cascading generosity reversed in the curse of v. 20.

καὶ

and / then

apodotic καὶ (introducing the consequence of the protasis)

→ discourse linkage or contrast

καί: here the apodotic καὶ common in LXX conditionals, marking the transition from protasis (v. 3) to apodosis ('then I will give ...').

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (first blessing)

→ promissory future (covenant blessing)

δίδωμι: 'give'; renders יתן; the first of the great divine first-person futures; the gift of rain is the foundational blessing on which all agrarian abundance depends.

τὸν

the

Accusative

article (with ὑετόν)

→ noun-phrase marking

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

ὑετόν

rain

Accusative

direct object of δώσω

→ object specification

ὑετός: 'rain'; renders Ὀψλ; rain in season is the primary covenant blessing in a land without rivers (cf. Deut 11:14); its withholding is threatened by the sky of iron (v. 19).

ὑμῖν

to you

Dative

dative of advantage (indirect object)

→ participant reference or interest

ὑμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (indirect object).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

καιρῷ

season

Dative

dative of time (with ἐν: 'in its season')

→ sphere or reference

καιρός: 'appointed time / season'; renders תנ; 'rain in its season' (ἐν καιρῷ αὐτοῦ) denotes the orderly former and latter rains essential to harvest.

αὐτοῦ

its

Genitive

genitive of possession (referring to ὑετόν)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to ὑετόν).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of δώσει

→ participant prominence

γῆ: 'land / earth'; renders ארץ; the land personified as a giver — it 'gives its produce' in response to YHWH's rain; the same land 'will not give its seed' under the curse (v. 20).

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (second clause)

→ promissory future

δίδωμι: the land's giving mirrors YHWH's giving; the repetition of δίδωμι binds heaven, land, and tree into a single act of provision.

τὰ

the

Accusative

article (with γενήματα)

→ noun-phrase marking

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

γενήματα

produce / yield

Accusative

direct object of δώσει

→ object specification

γένημα: 'produce / crop' (from γίνομαι, distinct from γέννημα 'offspring'); renders βολ; the standard LXX term for agricultural yield.

αὐτῆς

its

Genitive

genitive of possession (the land's)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

trees

Nominative

subject of ἀποδώσει

→ participant prominence

ξύλον: 'wood / tree'; renders γλ; here the fruit-trees of the plains; ξύλον recurs in the curse where 'the tree of the field will not give its fruit' (v. 20).

τῶν

the

Genitive

article (with πεδίων)

→ noun-phrase marking

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

πεδίων

of the plains / fields

Genitive

genitive (partitive/descriptive: 'trees of the plains')

→ relational specification

πεδίον: 'plain / open field'; renders ηψ; 'the trees of the plains' denotes the cultivated fruit-trees of the open country.

ἀποδώσει

shall yield / render

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb (third clause)

→ promissory future

ἀποδίδωμι: 'give back / render / yield'; the compound ἀπο- suggests the tree 'paying back' its fruit as if rendering what is due — the climax of the giving-chain (δώσω / δώσει / ἀποδώσει).

τὸν

the

Accusative

article (with καρπὸν)

→ noun-phrase marking

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

καρπὸν

fruit

Accusative

direct object of ἀποδώσει

→ object specification

καρπός: 'fruit'; renders רפ; completes the agrarian triad of grain, vine, and tree-fruit promised under obedience.

αὐτῶν

their

Genitive

genitive of possession (the trees')

→ relational specification

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

5 καὶ καταλήμψεται ὑμῖν ὁ ἀλοητός τὸν τρύγητον καὶ ὁ τρύγητος καταλήμψεται τὸν σπόρον καὶ φάγεσθε τὸν ἄρτον ὑμῶν εἰς πλησμονήν καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν

And the threshing shall overtake the vintage for you, and the vintage shall overtake the sowing, and you shall eat your bread to the full and dwell securely upon your land.

Continuation of blessing: overflowing harvest and secure dwelling καὶ καταλήμψεται

The harvest is so abundant that the agricultural seasons overlap — threshing runs into vintage, vintage into the next sowing — a picture of unbroken plenty (cf. Amos 9:13). The blessing culminates in eating to satiety (εἰς πλησμονήν) and dwelling in safety (μετὰ ἀσφαλείας), the very security threatened in the curses.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

καταλήμψεται

shall overtake / reach

Fut Mid Indic 3 Sg · καταλαμβάνω

main verb (with subject ὁ ἀλοητός)

→ promissory future

καταλαμβάνω: 'seize / overtake / catch up with'; renders λψῃ ('reach / overtake'); the threshing 'overtakes' the vintage — i.e., one harvest is not finished before the next begins, an image of overflowing abundance.

ὑμῖν

for you

Dative

dative of advantage

→ participant reference or interest

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

ὁ

the

Nominative

article (with ἀλοητός)

→ noun-phrase marking

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

ἀλοητός

threshing

Nominative

subject of καταλήμψεται

→ participant prominence

ἀλοητός: 'threshing (-time)'; renders ψῖτ; the grain-threshing season, here personified as overtaking the grape-harvest.

τὸν

the

Accusative

article (with τρύγητον)

→ noun-phrase marking

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

τρύγητον

vintage / grape-harvest

Accusative

direct object of καταλήμψεται

→ object specification

τρύγητος: 'vintage / grape-gathering'; renders ἡ ἀποθήκη; the autumn grape-harvest, the next season the threshing runs into.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with τρύγητος)

→ noun-phrase marking

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

τρύγητος

vintage

Nominative

subject of the second καταλήμψεται

→ participant prominence

τρύγητος: now subject — the vintage in turn overtakes the sowing-time, completing the cycle of overlapping plenty.

καταλήμψεται

shall overtake

Fut Mid Indic 3 Sg · καταλαμβάνω

main verb (second clause)

→ promissory future

καταλαμβάνω: the verb repeats, binding the seasons into a continuous chain of harvest.

τὸν

the

Accusative

article (with σπόρον)

→ noun-phrase marking

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

σπόρον

sowing / seedtime

Accusative

direct object of καταλήμψεται

→ object specification

σπόρος: 'sowing / seed / seedtime'; renders ὕλη / ὕλη; here the next planting season; the same noun is denied in the curse 'the land shall not give its seed' (v. 20).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb

→ promissory future

ἐσθίω (fut. mid. φάγομαι): 'eat'; renders ἕως; eating one's bread 'to the full' is the mark of blessing — bitterly inverted in v. 26 ('you shall eat and not be satisfied') and v. 29 (eating one's own children).

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 φάγεσθε

→ object specification

ἄρτος: 'bread / loaf'; renders ὀρέω; bread to satiety is staple-blessing; rationed bread 'by weight' is staple-curse (v. 26).

ὕμων

your

Genitive

genitive of possession

→ relational specification

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

εἰς

to / unto

preposition + accusative (result/measure)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (result/measure).

πλησμονήν

fullness / satiety

Accusative

object of εἰς (result: 'to the full')

→ object specification

πλησμονή: 'satiety / abundance'; renders ὕλη; εἰς πλησμονήν ('to fullness') marks the completeness of the food-blessing.

καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	κατοικήσετε you shall dwell Fut Act Indic 2 Pl · κατοικέω <i>main verb</i> → promissory future κατοικέω: 'dwell / settle / inhabit'; renders כּוֹשֵׁ; secure dwelling in the land is the goal of the blessings; the same verb describes the enemies who later 'inhabit' the desolated land (v. 32).	μετὰ with / in <i>preposition + genitive (attendant circumstance)</i> → spatial or relational framing μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (attendant circumstance).	ἀσφαλείας safety / security Genitive <i>object of μετά (manner: 'in safety')</i> → relational specification ἀσφάλεια: 'security / safety'; renders נִצְחָה; μετὰ ἀσφαλείας ('securely') is the keynote of covenant peace, the opposite of the terror (δειλία) sent in the curse (v. 36).
ἐπὶ upon <i>preposition + genitive (locative)</i> → spatial or relational framing ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative).	τῆς the Genitive <i>article (with γῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς land Genitive <i>object of ἐπὶ (place of dwelling)</i> → relational specification γῆς: meaning 'land'; it serves as object of ἐπὶ (place of dwelling).	ὕμῶν your Genitive <i>genitive of possession</i> → relational specification ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

6 καὶ πόλεμος οὐ διελεύσεται διὰ τῆς γῆς ὑμῶν καὶ δώσω εἰρήνην ἐν τῇ γῇ ὑμῶν καὶ κοιμηθήσεσθε καὶ οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν καὶ ἀπολῶ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν

And war shall not pass through your land, and I will give peace in your land, and you shall lie down and there shall be no one to terrify you; and I will destroy the harmful beasts out of your land.

Blessing of peace: war and wild beasts removed

καὶ πόλεμος οὐ διελεύσεται

The blessing turns from agrarian plenty to security: no war traverses the land, YHWH gives peace (εἰρήνην), the people sleep untroubled, and harmful beasts are removed. The phrase οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν ('there shall be none to terrify you') is the antithesis of the terror (δειλία) and pursuit later inflicted (vv. 17, 36).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

πόλεμος
war

Nominative

subject of διελεύσεται

→ participant prominence

πόλεμος: 'war / battle'; renders בַּרְדָּךְ ('sword') here metonymically, or חֶרֶב; the sword that will not cross the land in blessing is the sword YHWH brings upon it in the curse (v. 25).

οὐ
not

negative particle

→ discourse linkage or contrast

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

διελεύσεται
shall pass through

Fut Mid Indic 3 Sg · διέρχομαι

main verb (negated)

→ promissory future (negated)

διέρχομαι: 'go through / traverse'; renders בָּרַךְ; war 'passing through' the land denotes invasion; its negation promises immunity from invasion.

διὰ
through

preposition + genitive (path)

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (path).

τῆς
the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς
land

Genitive

object of διὰ

→ relational specification

γῆς: meaning 'land'; it serves as object of διὰ.

ὕμων
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

δώσω
I will give

Fut Act Indic 1 Sg · δίδωμι

main verb

→ promissory future

δίδωμι: again the divine giving-verb; here the gift is peace itself.

εἰρήνην
peace

Accusative

direct object of δώσω

→ object specification

εἰρήνην: 'peace / well-being'; renders עֵלֶיךָ; the comprehensive covenant peace — security, prosperity, and absence of threat — given by YHWH within the land.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

ὁμων

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κοιμηθήσεσθε

you shall lie down / sleep

Fut Pass(dep) Indic 2 Pl · κοιμάομαι

main verb

→ promissory future

κοιμάομαι: 'lie down / sleep'; renders בָּשַׁב; to lie down in peace with none to terrify is the proverbial image of secure rest (cf. Ps 4:9; Job 11:19).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential, negated)

→ promissory future (negated)

εἰμί (fut. ἔσται): existential 'there will be'; οὐκ ἔσται ... ὁ ἐκφοβῶν ('there will be no one terrifying') is a Hebraism (אֵין מַחַדִּים) for perfect security.

ὕμᾱς

you

Accusative

accusative object of the participle ἐκφοβῶν

→ participant reference

σύ (acc. pl. ὕμᾱς): direct object of the substantival participle ὁ ἐκφοβῶν — 'the one terrifying you.'

ὁ

the (one)

Nominative

article substantivizing the participle

→ noun-phrase marking

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

ἐκφοβῶν

terrifying / frightening

Pres Act Ptcp Nom Sg Masc · ἐκφοβέω

substantival participle (subject of ἔσται)

→ imperfective participle (continuous threatening)

ἐκφοβέω: 'frighten / terrify'; the substantival participle ὁ ἐκφοβῶν ('the one who terrifies') renders דַּיָּרָחֵם; its absence is the heart of the peace-blessing.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb

→ promissory future

ἀπόλλυμι: 'destroy / make to perish'; renders תַּיָּבֵשׁ ('cause to cease'); here YHWH removes harmful beasts in blessing; the same verb later destroys Israel's enemies (cf. ἀπολῶ αὐτούς, v. 41) — and the people themselves perish (ἀπολεῖσθε, v. 38).

θηρία

beasts / wild animals

Accusative

direct object of ἀπολῶ

→ object specification

θηρίον: 'wild beast'; renders הַחֲיָה; the wild beasts removed in blessing are sent against them in the curse (v. 22, ἀποστελῶ ... τὰ θηρία τὰ ἄγρια).

πονηρά

harmful / evil

Accusative

attributive adjective (modifying θηρία)

→ object specification

πονηρός: 'evil / harmful / dangerous'; with θηρία = the dangerous wild beasts; renders הַחֲיָה.

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

7 καὶ διώξεσθε τοὺς ἐχθροὺς ὑμῶν καὶ πεσοῦνται ἐναντίον ὑμῶν φόνῳ

And you shall pursue your enemies, and they shall fall before you by slaughter.

Blessing of victory (paired with v. 8) καὶ διώξεσθε

The peace within the land issues in dominance over enemies without: Israel pursues and the foe falls 'by slaughter.' The verbs διώκω ('pursue') and πίπτω ('fall') are exactly reversed in the curses, where Israel falls before its enemies and flees with none pursuing (vv. 17, 36).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

διώξεσθε

you shall pursue

Fut Mid Indic 2 Pl · διώκω

main verb

→ promissory future

διώκω: 'pursue / chase'; renders דָּרַךְ; Israel as pursuer is the blessing-image; in the curse the enemies (and even a wind-blown leaf) pursue Israel (vv. 17, 36).

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

direct object of διώξεσθε

→ object specification

ἐχθρός: 'enemy / foe'; renders בֹּיֵאֵן; the recurring word of the chapter — pursued here, but later Israel dwells 'in the land of its enemies' (vv. 34, 36, 38, 39).

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πεσοῦνται

they shall fall

Fut Mid Indic 3 Pl · πίπτω

main verb

→ promissory future

πίπτω: 'fall'; renders נָפַל; the enemies fall in defeat; the verb returns in the curses for Israel's own fall (vv. 17, 36).

ἐναντίον

before

preposition + genitive (in front of)

→ spatial or relational framing

ἐναντίον: 'before / in front of'; renders נִפְגַּח; 'they shall fall before you' marks total rout.

ὑμῶν

you

Genitive

object of ἐναντίον

→ relational specification

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

φόνῳ

by slaughter / sword

Dative

dative of means/manner

→ sphere or reference

φόνος: 'murder / slaughter'; renders בְּחֶרֶב here in the sense of death by the sword; the instrumental dative 'by slaughter' describes the manner of the enemies' fall.

8 καὶ διώξονται ἐξ ὑμῶν πέντε ἑκατόν καὶ ἑκατόν ὑμῶν διώξονται μυριάδας καὶ πεσοῦνται οἱ ἐχθροὶ ὑμῶν ἐναντίον ὑμῶν μαχαίρᾳ

And five of you shall pursue a hundred, and a hundred of you shall pursue ten thousand, and your enemies shall fall before you by the sword.

Intensification of the victory-blessing (hyperbolic ratios)

καὶ διώξονται ἐξ ὑμῶν πέντε

The victory is intensified by hyperbolic ratios — five rout a hundred (20:1), a hundred rout ten thousand (100:1) — a numerical escalation expressing supernatural enablement (cf. Deut 32:30; Josh 23:10). The disproportion makes plain that the triumph is YHWH's, not Israel's military strength.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

διώξονται

shall pursue

Fut Mid Indic 3 Pl · διώκω

main verb (subject πέντε)

→ promissory future

διώκω: 'pursue'; the same verb as v. 7, now with the hyperbolic numerical ratios that mark the victory as miraculous.

ἐξ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἐξ: partitive 'from among you' — five drawn from Israel's number.

ὑμῶν

of you

Genitive

partitive genitive (object of ἐξ)

→ relational specification

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

πέντε

five

Nominative

subject of διώξονται (indeclinable numeral)

→ measure or count

πέντε: 'five'; indeclinable cardinal; the smaller term of the first ratio (5 : 100).

ἑκατόν

a hundred

Accusative

direct object of διώξονται (indeclinable numeral)

→ measure or count

ἑκατόν: 'a hundred'; indeclinable cardinal; the object pursued — a twentyfold disproportion.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἑκατόν

a hundred

Nominative

subject of the second διώξονται (indeclinable numeral)

→ measure or count

ἑκατόν: now subject — a hundred of Israel pursue ten thousand, a hundredfold ratio surpassing the first.

ὕμῶν

of you

Genitive

partitive genitive

→ relational specification

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

διώξονται

shall pursue

Fut Mid Indic 3 Pl · διώκω

main verb (second clause)

→ promissory future

διώκω: the verb repeats for the escalated ratio.

μυριάδας

ten thousands / myriads

Accusative

direct object of διώξονται

→ object specification

μυριάς: 'ten thousand / myriad'; renders תִּשְׁבָּצִים; the plural with ἑκατόν yields the climactic 100 : 10,000 ratio of supernatural victory.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πесоῦνται

shall fall

Fut Mid Indic 3 Pl · πίπτω

main verb

→ promissory future

πίπτω: 'fall'; the enemies' defeat completes the victory-blessing.

οἱ

the

Nominative

article (with ἐχθροί)

→ noun-phrase marking

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

ἐχθροί

enemies

Nominative

subject of πεσοῦνται

→ participant prominence

ἐχθρός: 'enemy'; cf. v. 7.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐναντίον

before

preposition + genitive

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive.

ὕμῶν

you

Genitive

object of ἐναντίον

→ relational specification

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

μαχαίρα

by the sword

Dative

dative of means

→ sphere or reference

μάχαιρα: 'sword / knife'; renders יָדָיו; the instrumental dative 'by the sword' parallels פֶּחַיִם in v. 7; the same sword is turned against Israel in v. 25 (מַחֲבֵרֶת) and v. 33.

9 καὶ ἐπιβλέψω ἐφ' ὑμᾶς καὶ αὐξάνω ὑμᾶς καὶ πληθυνῶ ὑμᾶς καὶ στήσω τὴν διαθήκην μου μεθ' ὑμῶν

And I will look upon you and increase you and multiply you, and I will establish my covenant with you.

Blessing of fruitfulness and covenant establishment

καὶ ἐπιβλέψω

The blessing rises to the patriarchal promises: YHWH's gracious regard (ἐπιβλέψω) issues in increase and multiplication — αὐξάνω ... πληθυνῶ echoing the creation/patriarchal mandate (Gen 1:28; 17:6) — and culminates in establishing (στήσω) the covenant, the formal counterpart undone by the curse's διασκεδάσαι τὴν διαθήκην (v. 15).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπιβλέψω

I will look upon

Fut Act Indic 1 Sg · ἐπιβλέπω

main verb

→ promissory future

ἐπιβλέπω: 'look upon / regard favorably'; renders תָּפַח ('turn toward'); the divine favorable regard that precedes blessing; contrast ἐπιστήσω τὸ πρόσωπόν μου ἐφ' ὑμᾶς ('I will set my face against you,' v. 17) in the curse.

ἐφ'
upon

preposition + accusative (elided ἐπί)

→ spatial or relational framing

ἐφ' meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided ἐπί).

ὑμᾶς

you

Accusative

object of ἐπί

→ participant reference

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

αὐξάνω

I will increase

Fut Act Indic 1 Sg · αὐξάνω

main verb

→ promissory future

αὐξάνω: 'increase / make to grow'; renders תָּרַבַּח; transitive here ('I will make you increase'); the pair αὐξάνω ... πληθυνῶ recalls the creation-blessing 'increase and multiply' (Gen 1:28; 9:1) and the patriarchal promise (Gen 17:6).

ὑμᾶς

you

Accusative

direct object

→ participant reference

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb

→ promissory future

πληθύνω: 'multiply / make numerous'; renders תַּרְבֵּךְ; the second member of the fruitfulness-pair, fulfilling the Abrahamic promise of innumerable seed (Gen 22:17).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

στήσω

I will establish

Fut Act Indic 1 Sg · ἵστημι

main verb

→ promissory future

ἵστημι: 'set up / establish / confirm'; renders סִּדְקָה; στήσω τὴν διαθήκην ('I will establish my covenant') is covenant-confirmation language (Gen 17:7); the antithesis of the curse's διασκεδάσαι τὴν διαθήκην ('annul the covenant,' v. 15).

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 στήσω

→ object specification

διαθήκη: 'covenant / testament'; renders תְּרֻכָּה; the central word of the chapter — established here (v. 9), set among them (v. 11), threatened with annulment (v. 15), avenged (v. 25), and finally remembered (vv. 42, 44, 45).

μου

my

Genitive

genitive of possession

→ relational specification

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

μεθ'

with

preposition + genitive (elided μετά)

→ spatial or relational framing

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

ὕμῶν

you

Genitive

object of μετά

→ relational specification

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

10 καὶ φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε

And you shall eat old stores, even the old stored long ago, and you shall clear out the old before the new.

Blessing of superabundant store καὶ φάγεσθε παλαιὰ

The blessing of plenty reaches its limit: stored grain so abundant that the old harvest is still being eaten when the new comes in, forcing them to 'bring out the old before the new' to make room. The threefold παλαιὰ hammers the theme of surplus (cf. v. 5's overlapping seasons).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb

→ promissory future

ἐσθίω: 'eat'; here eating the aged stores — the sign of a surplus too great to consume; contrasts with the famine-eating of vv. 26, 29.

παλαιὰ

old (stores)

Accusative

direct object (substantival neuter plural)

→ object specification

παλαιός: 'old / aged'; substantival neuter plural τὰ παλαιὰ = 'old produce / stored grain'; renders יָשָׁן ('old [harvest]'); the well-aged store is a mark of long-secured abundance.

καὶ

and / even

coordinating/epexegetic conjunction

→ discourse linkage or contrast

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

παλαιὰ

old

Accusative

substantival neuter plural (object)

→ object specification

παλαιὰ: the second occurrence; with παλαιῶν it forms a superlative-like genitive intensification, 'old of the old' = the very oldest stores.

παλαιῶν

of old things

Genitive

partitive/intensive genitive ('old of the old')

→ relational specification

παλαιός (gen. pl.): the Hebraizing construction παλαιὰ παλαιῶν ('old of olds') is a superlative idiom — the oldest, longest-stored grain — underscoring the depth of the reserves.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

παλαιὰ

old

Accusative

direct object of ἐξοίσετε

→ object specification

παλαιὰ: the third occurrence; the old must be carried out to make room for the incoming new harvest.

ἐκ

from / before

preposition + genitive (with προσώπου: 'before')

→ spatial or relational framing

ἐκ προσώπου: 'from before / before the face of'; a Hebraism (יָנֻחַ) meaning 'on account of / to make way for' the new.

προσώπου

face / presence

Genitive

object of ἐκ (idiomatic: 'before the face of')

→ relational specification

πρόσωπον: 'face / presence'; in the idiom ἐκ προσώπου νέων = 'because of / to make way for the new (grain)!'

νέων

new (produce)

Genitive

substantival genitive (the new harvest)

→ relational specification

νέος: 'new / fresh'; substantival neuter plural 'the new (produce)'; renders שִׁטָּה; the fresh harvest displaces the old, a picture of unceasing supply.

ἐξοίσετε

you shall bring out / clear away

Fut Act Indic 2 Pl · ἐκφέρω

main verb

→ promissory future

ἐκφέρω: 'carry out / bring forth'; renders מִצִּיחַ; here 'clear out' the old store to receive the new — the happy problem of overflowing granaries.

11 καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς

And I will set my covenant among you, and my soul shall not abhor you.

Blessing of covenant-presence (prelude to v. 12) καὶ θήσω τὴν διαθήκην μου

The Greek 'I will set my covenant among you' (Hebrew: 'set my dwelling/tabernacle, יָנֻחַ, among you') leads directly into the dwelling-formula of v. 12. The litotes οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς ('my soul shall not abhor you') is the exact inverse of v. 30's προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν, marking the hinge between covenant favor and covenant loathing.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θήσω

I will set / place

Fut Act Indic 1 Sg · τίθημι

main verb

→ promissory future

τίθημι: 'place / set'; here renders יָנֻחַ with יָנֻחַ ('dwelling') in the Hebrew — 'I will set my dwelling among you'; the LXX reads διαθήκην ('covenant'), assimilating to the covenant-theme; YHWH's presence/covenant set ἐν ὑμῖν prepares the walking-among of v. 12.

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 θήσω

→ object specification

διαθήκη: 'covenant'; the LXX's διαθήκην here corresponds to Hebrew יָנֻחַ ('tabernacle/dwelling'), perhaps reading a related root or harmonizing to the covenant-motif; the effect is to make YHWH's covenant his indwelling presence.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐν

among / in

preposition + dative (locative)

→ spatial or relational framing

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

ὕμῃν

you

Dative

object of ἐν ('among you')

→ participant reference or interest

ὕμῃν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν ('among you').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

βδελύξεται

shall abhor / loathe

Fut Mid Indic 3 Sg · βδελύσσομαι

main verb (negated)

→ promissory future (negated litotes)

βδελύσσομαι: 'abhor / feel disgust at'; renders בָּגַד; the litotes 'my soul shall not abhor you' affirms abiding acceptance; its dark counterpart is προσοχθεῖ ἡ ψυχὴ μου ὑμῖν ('my soul shall loathe you,' v. 30).

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Nominative

subject of βδελύξεται

→ participant prominence

ψυχῇ: 'soul / self'; renders נַפְשִׁי; 'my soul' is an anthropopathic idiom for YHWH's inmost disposition; ἡ ψυχὴ μου recurs in vv. 30 (loathing) — the emotional pivot of the chapter.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὕμας

you

Accusative

direct object of βδελύξεται

→ participant reference

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

12 καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός

And I will walk about among you and will be your God, and you shall be my people.

Climax of the blessings: the covenant-presence formula καὶ ἐμπεριπατήσω ἐν ὑμῖν

The covenant climax and headline crux of the chapter. YHWH's promise to 'walk among' Israel (ἐμπεριπατήσω, evoking Eden, Gen 3:8) and the bilateral covenant-formula 'I will be your God and you shall be my people' constitute the high point of the whole Holiness Code. Paul cites this verse verbatim at 2 Cor 6:16 (ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω), applying the covenant-presence to the church as God's temple; the formula reaches its eschatological consummation at Rev 21:3.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐμπεριπατήσω

I will walk about among

Fut Act Indic 1 Sg · ἐμπεριπατέω

main verb (climactic blessing)

→ promissory future (covenant presence)

ἐμπεριπατέω: 'walk about in / among'; renders הִתְהַלַּךְ (Hithpa'el, 'walk back and forth'); the double compound ἐμ-περι-πατέω vividly portrays YHWH moving freely in Israel's midst — an Edenic image (cf. Gen 3:8, the LORD walking in the garden) and a Tabernacle image (2 Sam 7:6–7); Paul quotes precisely this verb at 2 Cor 6:16.

ἐν

among / in

preposition + dative (locative)

→ spatial or relational framing

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

ὑμῖν

you

Dative

object of ἐν ('among you')

→ participant reference or interest

ὑμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν ('among you').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (copula of covenant-formula)

→ promissory future

εἰμί (fut. ἔσομαι): 'be'; ἔσομαι ὑμῶν θεός ('I will be your God') is the first half of the bipartite covenant-formula (cf. Gen 17:7; Exod 6:7; Jer 31:33), the verbal heart of the covenant relationship.

ὕμῶν

your

Genitive

genitive of relationship (predicate: 'your God')

→ relational specification

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

θεός

God

Nominative

predicate nominative (with ἔσομαι)

→ participant prominence

θεός: 'God'; the predicate of the covenant-formula; YHWH binds himself to be Israel's God — the relationship 2 Cor 6:16 and Rev 21:3 universalize and consummate.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕμεῖς

you

Nominative

subject (emphatic) of ἔσεσθε

→ participant reference

σύ (nom. pl. ὑμεῖς): the emphatic pronoun marks the reciprocal second half of the covenant-formula — 'and you, for your part, shall be my people.'

ἔσεσθέ

you shall be

Fut Mid Indic 2 Pl · εἰμί

main verb (copula of covenant-formula)

→ promissory future

εἰμί (fut. ἔσεσθε): the second clause of the covenant-formula, 'you shall be my people'; together ἔσομαι ... θεός / ἔσεσθε ... λαός form the complete bilateral bond.

μου

my

Genitive

genitive of relationship (predicate: 'my people')

→ relational specification

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

λαός

people

Nominative

predicate nominative (with ἔσεσθε)

→ participant prominence

λαός: 'people'; renders **אֱמֹלָהּ**; the covenant designation of Israel; 'my people' answers 'your God,' sealing the mutual belonging that is the goal of the covenant (cf. Hos 2:23; Rom 9:25–26).

13 ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὄντων ὑμῶν δούλων καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ ἤγαγον ὑμᾶς μετὰ παρρησίας

I am the LORD your God, who brought you out of the land of Egypt when you were slaves; and I broke the bond of your yoke and led you with boldness.

Exodus self-identification grounding the blessings

ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν

The blessing-section closes by grounding YHWH's claim in the exodus: he is the God who brought them out, broke the yoke-bond, and led them 'with boldness' (μετὰ παρρησίας). The same self-identification recurs at the chapter's mercy-climax (v. 45), framing both blessing and final mercy in the exodus-deliverance.

ἐγώ

I

Nominative

subject (emphatic) of εἰμι

→ participant reference

ἐγώ: the self-asseveration formula ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν again, now extended by a relative participle recounting the exodus.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (self-identification)

→ timeless present

εἰμί: copula of the divine self-predication.

κύριος

LORD

Nominative

predicate nominative

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative in apposition

→ participant prominence

θεός: 'God'; the full covenant title 'the LORD your God.'

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the (one)

Nominative

article substantivizing the participle ἐξαγαγών

→ noun-phrase marking

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

ἐξαγαγών

who brought out

Aor Act Ptcp Nom Sg Masc · ἐξάγω

attributive participle (apposition to κύριος)

→ constative aorist participle (the exodus-act)

ἐξάγω: 'lead out / bring out'; renders מֵצִיחַ; the participial epithet ὁ ἐξαγαγών ὑμᾶς ἐκ γῆς Αἰγύπτου is the standard LXX exodus-formula identifying YHWH by his foundational saving act (cf. Exod 20:2).

ὤμας

you

Accusative

direct object of ἐξαγαγών

→ participant reference

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

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

γῆς

land

Genitive

object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ.

Αἰγύπτου

of Egypt

Genitive

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

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the place of bondage from which YHWH delivered them.

ὄντων

being / when (you) were

Pres Act Ptcp Gen Pl Masc · εἰμί

participle in genitive absolute (with ὑμῶν δούλων)

→ imperfective participle (attendant state: 'while you were')

εἰμί (ptcp.): the genitive-absolute construction ὄντων ὑμῶν δούλων ('you being slaves') sets the condition out of which YHWH redeemed them — a deliverance from servitude, not merely a relocation.

ὑμῶν

you

Genitive

subject of the genitive absolute

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of the genitive absolute.

δούλων

slaves

Genitive

predicate of the genitive absolute

→ relational specification

δοῦλος: 'slave / bondservant'; renders מִצַּלְיָ; the term emphasizes the servile condition from which the exodus freed them, in pointed contrast to the παρρησία ('boldness / freedom of bearing') in which YHWH then led them.

καί

and

coordinating conjunction

→ discourse linkage or contrast

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

συνέτριψα

I broke / shattered

Aor Act Indic 1 Sg · συντρίβω

main verb

→ constative aorist (completed deliverance)

συντρίβω: 'crush / shatter / break'; renders כָּשַׁב; breaking 'the bond of the yoke' images liberation from slavery; the same verb returns in the curse where YHWH 'shatters the pride of your arrogance' (συντρίψω τὴν ὕβριν, v. 19).

τὸν

the

Accusative

article (with δεσμόν)

→ noun-phrase marking

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

δεσμόν

bond / fastening

Accusative

direct object of συνέτριψα

→ object specification

δεσμός: 'bond / fetter / fastening'; here the bar fastening the yoke (הַבָּרָה); its breaking signifies release from compelled servitude.

τοῦ

the

Genitive

article (with ζυγοῦ)

→ noun-phrase marking

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

ζυγοῦ

yoke

Genitive

genitive (the yoke whose bond is broken)

→ relational specification

ζυγός: 'yoke'; renders לַעֲוֹל; the yoke is the standard metaphor for servitude; YHWH's breaking of its bond marks Israel's transition from slaves to a free people (cf. the inverse image, the 'iron yoke,' Deut 28:48).

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἤγαγον

I led

Aor Act Indic 1 Sg · ἄγω

main verb

→ constative aorist

ἄγω: 'lead / bring'; renders לְהוֹלִיךְ; YHWH 'led' the freed people; with μετὰ παρρησίας the verb describes their upright, confident march out of bondage.

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

μετὰ

with

preposition + genitive (manner)

→ spatial or relational framing

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

παρρησίας

boldness / openness

Genitive

object of μετὰ (manner: 'with boldness')

→ relational specification

παρρησία: 'boldness / frank confidence / openness of bearing'; renders תְּקִימָה ('upright, with heads held high'); the LXX captures the dignity of a liberated people — the opposite of the cringing posture of slaves; the term is later prominent in NT confidence-language.

14 ἐὰν δὲ μὴ ὑπακούσητέ μου μηδὲ ποιήσητε τὰ προστάγματα μου ταῦτα

But if you will not obey me, nor do these my ordinances,

Protasis of the curse-conditional (governs vv. 16–39) ἐὰν δὲ μὴ ὑπακούσητέ μου

The great hinge of the chapter: δέ pivots from blessing to curse, and the negated protasis ἐὰν δὲ μὴ ὑπακούσητε opens the long catalogue of judgments. The conditional structure exactly mirrors v. 3, but inverted — disobedience now triggers the apodosis of v. 16 (καὶ ἐγὼ ποιήσω οὕτως ὑμῖν).

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the prospective curse-condition, the dark counterpart of v. 3.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: the pivotal adversative marking the great turn from the blessings (vv. 3–13) to the curses (vv. 14–39).

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μὴ: the subjective negative proper to the subjunctive of the protasis.

ὕπακούσητέ

you obey

Aor Act Subj 2 Pl · ὑπακούω

verb of protasis (negated)

→ effective aorist subjunctive (failure to obey)

ὕπακούω: 'obey / hearken to'; renders שָׁמַע ('listen / heed'); the verb governs the genitive μου; disobedience here is failure to 'hear' YHWH — the refrain ἐάν ... μὴ ὑπακούσητέ μου recurs to mark each new cycle of curse (vv. 18, 21, 27).

μου

me

Genitive

genitive object of ὑπακούω

→ relational specification

ἐγώ (gen. μου): object of the verb of obeying; 'hearken to me.'

μηδὲ

nor

negative coordinating conjunction (+ subjunctive)

→ discourse linkage or contrast

μηδὲ: 'and not / nor'; chains the second negated clause to the first.

ποιήσητε

you do

Aor Act Subj 2 Pl · ποιέω

verb of protasis (negated)

→ effective aorist subjunctive

ποιέω: 'do / perform'; the failure to 'do' the ordinances inverts the obedience-protasis of v. 3 (καὶ ποιήσητε αὐτάς).

τὰ

the

Accusative

article (with προστάγματα)

→ noun-phrase marking

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

προστάγματα

ordinances

Accusative

direct object of ποιήσητε

→ object specification

πρόσταγμα: 'ordinance / statute'; renders מִצְוָה / מִצְוָה; the same ordinances Israel was to 'walk in' (v. 3) it now fails to perform.

μου

my

Genitive

genitive of possession

→ relational specification

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

ταῦτα

these

Accusative

demonstrative adjective (modifying προστάγματα)

→ object specification

οὗτος: 'this / these'; the deictic ταῦτα points to the whole body of Holiness-Code legislation just given.

15 ἀλλὰ ἀπειθήσητε αὐτοῖς καὶ τοῖς κρίμασίν μου προσοχθίση ἡ ψυχὴ ὑμῶν ὥστε ὑμᾶς μὴ ποιεῖν πάσας τὰς ἐντολάς μου ὥστε διασκεδάσαι τὴν διαθήκην μου

but disobey them, and your soul loathe my judgments, so that you do not perform all my commandments, so as to break my covenant,

Continuation of the curse-protasis (escalating refusal) ἀλλὰ ἀπειθήσητε

The protasis intensifies from mere non-obedience (v. 14) to active rejection: ἀλλὰ ('but rather') introduces positive disobedience, loathing (προσοχθίση ἡ ψυχὴ ὑμῶν — the verb that will rebound on YHWH's own soul in v. 30), and the deliberate result ὥστε διασκεδάσαι τὴν διαθήκην ('so as to break the covenant'), the exact antithesis of στήσω τὴν διαθήκην (v. 9).

ἀλλὰ

but rather

strong adversative conjunction

→ discourse linkage or contrast

ἀλλὰ: 'but / rather'; escalates from the negated obedience of v. 14 to positive rebellion.

ἀπειθήσητε

you disobey

Aor Act Subj 2 Pl · ἀπειθέω

verb of protasis

→ effective aorist subjunctive (active disobedience)

ἀπειθέω: 'disobey / be unpersuaded / refuse to believe'; renders **דָּחַק** ('reject') or **רָפָּא**; stronger than mere non-hearing — a willful spurning of the commandments; the verb is prominent in Paul's discussion of Israel's unbelief (Rom 10:21; 11:30–31).

αὐτοῖς

them

Dative

dative object of ἀπειθήσητε (the ordinances)

→ participant reference or interest

αὐτός: dative object of ἀπειθέω, resuming τὰ προστάγματα of v. 14.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with κρίμασιν)

→ noun-phrase marking

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

κρίμασιν

judgments / ordinances

Dative

dative object of προσοχθίστη

→ sphere or reference

κρίμα: 'judgment / legal decision / ordinance'; renders קִרְיָה ; the divine 'judgments' which Israel's soul loathes — a loathing for which they will themselves be loathed (v. 30) and which is recalled at v. 43 (τὰ κρίματά μου ὑπερεῖδον).

μου

my

Genitive

genitive of possession

→ relational specification

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

προσοχθίστη

loathe / be wearied with

Aor Act Subj 3 Sg · προσοχθίζω

verb of protasis (subject ἡ ψυχῇ)

→ ingressive aorist subjunctive (come to loathe)

προσοχθίζω: 'be vexed / loathe / be wearied with'; renders לִנְאָה ; a leitmotif of the chapter — Israel's soul loathes YHWH's judgments (here), YHWH's soul loathes Israel (v. 30), and Israel loathed his ordinances (v. 43); the reciprocity is theologically pointed.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Nominative

subject of προσοχθίστη

→ participant prominence

ψυχῇ: 'soul / inner self'; renders נַפְשִׁי ; 'your soul' as the seat of the loathing, mirrored by 'my soul' in vv. 11, 30.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ὥστε

so that

result conjunction (+ infinitive)

→ discourse linkage or contrast

ὥστε: 'so that / so as to'; introduces the result clause with the infinitive ποιεῖν; the rejection issues in failure to keep all the commandments.

ὕμᾱς

you

Accusative

accusative subject of the infinitive ποιεῖν

→ participant reference

σύ (acc.): subject of the infinitive in the ὥστε-result clause.

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

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

ποιεῖν

to do / perform

Pres Act Inf · ποιέω

infinitive of result (with ὥστε)

→ durative present infinitive (ongoing non-performance)

ποιέω: 'do'; the present infinitive of the result clause; not performing 'all my commandments' is the practical outcome of the loathing.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all / every'; the totality stressed — failure to keep all the commandments breaks the covenant.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ποιεῖν

→ object specification

ἐντολή: 'commandment'; the same word as v. 3 (φυλάσσησθε τὰς ἐντολάς μου), now negated.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὥστε

so as

result conjunction (+ infinitive, second clause)

→ discourse linkage or contrast

ὥστε: the second ὥστε states the ultimate result — the breaking of the covenant itself.

διασκεδάσαι

to break / annul

Aor Act Inf · διασκεδάννυμι

infinitive of result (with ὥστε)

→ effective aorist infinitive (annulment)

διασκεδάννυμι: 'scatter / dissipate / annul'; renders בָּרַךְ ('break / nullify'); διασκεδάσαι τὴν διαθήκην ('to break the covenant') is the direct antithesis of στήσω τὴν διαθήκην (v. 9); the same phrase recurs at v. 44, where YHWH refuses to let even exile annul his covenant.

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 διασκεδάσαι

→ object specification

διαθήκη: 'covenant'; the covenant Israel's disobedience would annul — yet YHWH will not finally let it be annulled (v. 44).

μου

my

Genitive

genitive of possession

→ relational specification

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

16 καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπισυστήσω ἐφ’ ὑμᾶς τὴν ἀπορίαν τὴν τε ψώραν καὶ τὸν ἵκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτῆκουσαν καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν

then I also will do thus to you, and I will bring upon you bewilderment, the scab and the jaundice, that waste your eyes and consume your soul; and you shall sow your seed in vain, and your adversaries shall eat it.

Apodosis: the first cycle of curses (disease and futility)

καὶ ἐγὼ ποιήσω οὕτως ὑμῖν

The first curse-apodosis: the emphatic ἐγὼ answers Israel's defiance with YHWH's reciprocal 'I also will do thus to you.' The judgments are wasting disease (ἀπορία, ψώρα, ἵκτερος) that consumes eyes and soul, and the futility-curse of sowing seed that the enemy eats — the exact reversal of the harvest-blessing of vv. 4–5.

καὶ

and / then

apodotic καί

→ discourse linkage or contrast

καί: apodotic, introducing the consequence of the curse-protasis.

ἐγὼ

I

Nominative

subject (emphatic) of ποιήσω

→ participant reference

ἐγὼ: the emphatic 'I also' (καὶ ἐγὼ) sets YHWH's responsive action over against Israel's disobedience — a reciprocity (Hebrew יָגִיד־יָגִיד) that recurs through the curses (vv. 24, 28, 41).

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (apodosis)

→ minatory future (threatened judgment)

ποιέω: 'do'; the same verb Israel failed to apply to the commandments (vv. 14–15) now describes YHWH's doing to Israel — measure answering measure.

οὕτως

thus

adverb of manner

→ adverbial qualification

οὕτως: 'thus / in this way'; points forward to the catalogue of curses that follows.

ὕμῃν

to you

Dative

dative of disadvantage

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπισυστήσω

I will bring upon / set against

Fut Act Indic 1 Sg · ἐπισυνίστημι

main verb

→ minatory future

ἐπισυνίστημι: 'set up against / bring upon / muster against'; the double-compound ἐπισυν-ίστημι intensifies the hostile imposition; renders תִּקְרָה ('appoint / visit upon'); YHWH 'sets upon' Israel a host of afflictions.

ἐφ'

upon

preposition + accusative (elided ἐπί, hostile direction)

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided ἐπί, hostile direction).

ὕμᾱς

you

Accusative

object of ἐπί

→ participant reference

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

τήν

the

Accusative

article (with ἀπορίαν)

→ noun-phrase marking

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

ἀπορίαν

bewilderment / want

Accusative

direct object of ἐπισυστήσω

→ object specification

ἀπορία: 'perplexity / helplessness / destitution'; renders הִלָּחַד ('sudden terror / dismay'); the first affliction is a wasting bewilderment, perhaps including consumptive disease (Hebrew תִּפְחֶשׁ).

τήν

the

Accusative

article (with ψώραν)

→ noun-phrase marking

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

τε

and

enclitic connective (correlating the diseases)

→ discourse linkage or contrast

τε: enclitic 'and'; here τήν τε ψώραν καὶ τὸν ἵκτερον couples the two named diseases.

ψώραν

scab / itch

Accusative

direct object (apposition to ἀπορίαν)

→ object specification

ψώρα: 'itch / mange / scab'; renders תִּפְחֶשׁ ('fever / inflammation'); a wasting skin/feverish disease.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with ἵκτερον)

→ noun-phrase marking

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

ἴκτερον

jaundice

Accusative

direct object

→ object specification

ἴκτερος: 'jaundice'; the LXX renders the Hebrew תִּקְלָה ('burning fever / inflammation') with this term for the yellowing wasting-disease; together with ψώρα it depicts bodily decay.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σφακελίζοντας

wasting / consuming

Pres Act Ptcp Acc Pl Masc · σφακελίζω

attributive participle (with the diseases, governing τοὺς ὀφθαλμούς)

→ imperfective participle (ongoing destruction)

σφακελίζω: 'be consumed with gangrene / waste away / mortify'; the diseases are personified as 'wasting your eyes'; renders עֵינַי מְכָלוֹת ('consuming the eyes'); the participle accusative masculine agrees with the named afflictions.

τοὺς

the

Accusative

article (with ὀφθαλμούς)

→ noun-phrase marking

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

ὀφθαλμούςς

eyes

Accusative

direct object of σφακελίζοντας

→ object specification

ὀφθαλμός: 'eye'; renders עֵינַי; the wasting of the eyes (failing sight) is a classic symptom of chronic disease and despair (cf. Deut 28:65; Ps 6:8).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

soul / life

Accusative

object (with participle ἐκτῆκουσαν)

→ object specification

ψυχὴ: 'soul / life'; here the inner vitality that wastes away; the disease consumes both body (eyes) and soul (life-force).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐκτῆκουσαν

wasting away / melting

Pres Act Ptcp Acc Sg Fem · ἐκτῆκω

attributive participle (agreeing with ψυχὴν)

→ imperfective participle (progressive wasting)

ἐκτῆκω: 'melt away / waste / consume utterly'; the participle (fem. agreeing with ψυχὴν) renders Hebrew שֹׁךְ נֶפֶשׁ ('causing the soul to pine'); the soul is 'melting away' under the affliction; cf. the cognate at v. 39 (τακήσονται).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σπερεῖτε

you shall sow

Fut Act Indic 2 Pl · σπείρω

main verb

→ minatory future

σπείρω: 'sow'; renders שָׂרָה; sowing 'in vain' (διὰ κενῆς) is the futility-curse — labor without harvest, the inverse of vv. 4–5 and 10; cf. Deut 28:38.

διὰ

in (vain)

preposition + genitive (idiom διὰ κενῆς: 'in vain')

→ spatial or relational framing

διὰ: in the idiom διὰ κενῆς ('to no purpose / in vain'); a fixed adverbial phrase.

κενῆς

vain / empty

Genitive

object of διὰ (idiomatic: 'in vain')

→ relational specification

κενός: 'empty / vain'; the substantival feminine in the fixed phrase διὰ κενῆς = 'for nothing'; renders קִלְיָן; the seed is sown to no profit.

τὰ

the

Accusative

article (with σπέρματα)

→ noun-phrase marking

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

σπέρματα

seed

Accusative

direct object of σπερεῖτε

→ object specification

σπέρμα: 'seed'; renders שָׂרָה; the seed sown in vain because the enemy will consume the crop.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔδονται

shall eat / devour

Fut Mid Indic 3 Pl · ἐσθίω

main verb (subject οἱ ὑπεναντίοι)

→ minatory future

ἐσθίω (fut. ἔδομαι): 'eat / devour'; the enemies eat what Israel sowed — the bitter inversion of the food-blessing (φάγεσθε ... εἰς πλησμονήν, v. 5).

οἱ

the

Nominative

article (with ὑπεναντίοι)

→ noun-phrase marking

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

ὑπεναντίοι

adversaries

Nominative

subject of ἔδονται

→ participant prominence

ὑπεναντίος: 'adversary / opponent'; renders מַצָּחִים / מִצָּחִים; a near-synonym of ἐχθρός, the foes who reap what Israel sowed.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

17 καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ' ὑμᾶς καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν καὶ διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς

And I will set my face against you, and you shall fall before your enemies; and those who hate you shall pursue you, and you shall flee with no one pursuing you.

Continuation of first curse-cycle (military defeat and panic) καὶ ἐπιστήσω τὸ πρόσωπόν μου

YHWH's hostile regard — 'I will set my face against you' (the inverse of ἐπιβλέψω, v. 9) — produces total military reversal: Israel falls before its enemies and is pursued by its haters. The climactic φεύξεσθε οὐθενὸς διώκοντος ('you shall flee though none pursues') is the exact undoing of the victory-blessing (vv. 7–8) and reappears at v. 36.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπιστήσω

I will set / fix

Fut Act Indic 1 Sg · ἐφίστημι

main verb

→ minatory future

ἐφίστημι: 'set upon / fix / direct against'; renders אָפִי־נִי (אָפִי־נִי); ἐπιστήσω τὸ πρόσωπόν μου ἐφ' ὑμᾶς ('I will set my face against you') is the formula of divine hostility, the antithesis of the favorable ἐπιβλέψω of v. 9.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἐπιστήσω

→ object specification

πρόσωπον: 'face / countenance'; renders אָפִי־נִי; 'my face against you' denotes settled divine opposition; cf. the priestly blessing's positive 'the LORD make his face shine upon you' (Num 6:25).

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐφ'

against / upon

preposition + accusative (elided ἐπί, hostile)

→ spatial or relational framing

ἐφ': meaning 'against'; here it marks the relation signaled by preposition + accusative (elided ἐπί, hostile).

ὑμᾶς

you

Accusative

object of ἐπί

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πεσεῖσθε

you shall fall

Fut Mid Indic 2 Pl · πίπτω

main verb

→ minatory future

πίπτω: 'fall'; now Israel falls before its enemies — the precise reversal of v. 7 (πεσοῦνται ... οἱ ἐχθροὶ ὑμῶν), where the enemies fell before Israel.

ἐναντίον

before

preposition + genitive

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

object of ἐναντίον

→ relational specification

ἐχθρός: 'enemy'; the foes who in blessing fell before Israel now stand before it as conquerors.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

διώξονται

shall pursue

Fut Mid Indic 3 Pl · διώκω

main verb (subject οἱ μισοῦντες)

→ minatory future

διώκω: 'pursue'; now Israel's haters pursue them — the inversion of vv. 7–8 where Israel pursued the foe.

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

οἱ

the (ones)

Nominative

article substantivizing the participle μισοῦντες

→ noun-phrase marking

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

μισοῦντες

those who hate

Pres Act Ptcp Nom Pl Masc · μισέω

substantival participle (subject of διώξονται)

→ imperfective participle (settled hostility)

μισέω: 'hate'; the substantival participle οἱ μισοῦντες ὕμᾱς ('those hating you') renders מְבַרְכִּים; Israel's persecutors are defined by their hatred.

ὕμᾱς

you

Accusative

object of the participle μισοῦντες

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of the participle μισοῦντες.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φεύξεσθε

you shall flee

Fut Mid Indic 2 Pl · φεύγω

main verb

→ minatory future

φεύγω: 'flee'; renders פָּחַד ; the panic-flight even when none pursues is the mark of divinely-sent terror (cf. Prov 28:1), elaborated at v. 36.

οὐθενός

no one

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

οὐθείς (= οὐδεὶς): 'no one'; the Hellenistic spelling οὐθενός; subject of the genitive absolute 'with no one pursuing.'

διώκοντος

pursuing

Pres Act Ptcp Gen Sg Masc · διώκω

participle in genitive absolute (concessive: 'though none pursues')

→ imperfective participle (attendant circumstance)

διώκω (ptcp.): the genitive absolute οὐθενός διώκοντος ('with no one pursuing') stresses the irrationality of the panic — terror without a visible cause, the inner collapse of a people under divine judgment (cf. v. 36).

ὕμᾱς

you

Accusative

object of the participle διώκοντος

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of the participle διώκοντος.

18 καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου καὶ προσθήσω τοῦ παιδεῦσαι ὑμᾶς ἑπτάκις ἐπὶ ταῖς ἁμαρτίαις ὑμῶν

And if even thus you will not obey me, then I will go on to chastise you seven times more for your sins.

Second curse-cycle: the 'sevenfold' refrain introduced

καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου

The second cycle opens with the renewed protasis (ἐὰν ... μὴ ὑπακούσητέ μου) and introduces the chapter's signature refrain ἑπτάκις ('seven times'), the measure of intensified discipline that marks each escalating stage (cf. vv. 21, 24, 28). The idiom προσθήσω τοῦ παιδεῦσαι ('I will add to discipline' = 'discipline still more') is a Hebraism (הוּסַף + infinitive).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: opens the renewed protasis of the second discipline-cycle.

ἕως

up to / even

preposition + genitive (ἕως τούτου: 'up to this point')

→ spatial or relational framing

ἕως: in ἕως τούτου ('up to this / even thus far') = 'in spite of all this'; renders הַלְנָדָע ('despite these things').

τούτου

this

Genitive

object of ἕως (demonstrative)

→ relational specification

οὗτος: the demonstrative refers to the first round of curses just described; 'after all this, if still you do not obey.'

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

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

ὑπακούσητέ

you obey

Aor Act Subj 2 Pl · ὑπακούω

verb of protasis (negated)

→ effective aorist subjunctive

ὑπακούω: 'obey / hearken'; the refrain-verb of each cycle (cf. vv. 14, 21, 27).

μου

me

Genitive

genitive object of ὑπακούω

→ relational specification

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

καὶ

then / and

apodotic καί

→ discourse linkage or contrast

καί: apodotic, introducing the consequence.

προσθήσω

I will add / go on

Fut Act Indic 1 Sg · προστίθμι

main verb (with articular infinitive)

→ minatory future

προστίθμι: 'add / proceed to'; the construction προσθήσω τοῦ παιδεῦσαι ('I will add to discipline' = 'I will chastise still more') is a Hebraism rendering הוֹדַף + infinitive (cf. vv. 21); expresses intensification of the judgment.

τοῦ

to

Genitive

article governing the epexegetic infinitive παιδεῦσαι

→ noun-phrase marking

ὁ (gen. τοῦ): the articular infinitive τοῦ παιδεῦσαι expresses the content/aim of προσθήσω, a common LXX construction.

παιδεῦσαι

to discipline / chastise

Aor Act Inf · παιδεύω

articular infinitive (complement of προσθήσω)

→ effective aorist infinitive

παιδεύω: 'instruct / discipline / chastise'; renders רָדַף; the curses are framed not merely as punishment but as παιδεία ('corrective discipline'), aimed at repentance (cf. vv. 40–41; Heb 12:5–11); this pedagogical note is theologically crucial — the judgments seek Israel's return, not its destruction.

ὕμᾱς

you

Accusative

direct object of παιδεῦσαι

→ participant reference

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

ἑπτάκις

seven times

numerical adverb (measure of intensification)

→ clausal contribution

ἑπτάκις: 'sevenfold / seven times'; renders **עֶבְרִי**; the chapter's refrain (vv. 18, 21, 24, 28); 'seven' as the number of completeness intensifies the discipline to its fullest measure — not literal arithmetic but proportionate fullness of chastisement.

ἐπὶ

for / because of

preposition + dative (cause/ground)

→ spatial or relational framing

ἐπὶ + dat.: causal, 'on account of / for'; the discipline is grounded in their sins.

ταῖς

the

Dative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Dative

object of ἐπὶ (cause)

→ sphere or reference

ἁμαρτία: 'sin / failure'; renders **חַטֹּאתַי**; the sins that occasion the sevenfold discipline; the same noun recurs in each cycle (vv. 21, 24, 28) and in the confession of vv. 40–41.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

19 καὶ συντρίψω τὴν ὕβριν τῆς ὑπερηφανίας ὑμῶν καὶ θήσω τὸν οὐρανὸν ὑμῖν σιδηροῦν καὶ τὴν γῆν ὑμῶν ὥσεὶ χαλκῇν

And I will shatter the insolence of your pride, and I will make your sky as iron and your land as bronze.

Second cycle: drought (iron sky, bronze earth) καὶ συντρίψω τὴν ὕβριν

The discipline targets Israel's arrogance: συντρίψω τὴν ὕβριν ('I will shatter the insolence,' echoing the yoke-breaking of v. 13 but now turned inward). The drought-curse — a sky of iron yielding no rain and earth of bronze yielding no crop — is the precise reversal of the rain-blessing of v. 4 (cf. Deut 28:23).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

συντρίψω

I will shatter

Fut Act Indic 1 Sg · συντρίβω

main verb

→ minatory future

συντρίβω: 'crush / shatter'; the same verb that broke the slave-yoke in blessing (v. 13) now shatters Israel's proud self-confidence; renders רָצַץ.

τὴν

the

Accusative

article (with ὑβριν)

→ noun-phrase marking

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

ὑβριν

insolence / pride

Accusative

direct object of συντρίψω

→ object specification

ὑβρις: 'insolence / arrogant violence'; renders יִנְאָה; the proud self-assertion that provokes judgment; the phrase ἡ ὑβρις τῆς ὑπερηφανίας ('the insolence of the pride') is a Hebraizing intensive genitive.

τῆς

the

Genitive

article (with ὑπερηφανίας)

→ noun-phrase marking

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

ὑπερηφανίας

arrogance / haughtiness

Genitive

genitive (intensive/descriptive with ὑβριν)

→ relational specification

ὑπερηφανία: 'arrogance / haughtiness'; renders רִנָּה ('strength') in the Hebrew יִנְאָה רִנָּה ('the pride of your power'); the paired ὑβρις/ὑπερηφανία doubles the note of overweening pride to be crushed.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θήσω

I will make / set

Fut Act Indic 1 Sg · τίθημι

main verb (with double accusative: 'make X to be Y')

→ minatory future

τίθημι: 'make / set / render'; with double accusative ('make the sky iron') — the verb of transforming the cosmos into an instrument of curse; cf. v. 31 (θήσω τὰς πόλεις ἐρήμους).

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανόν

sky / heaven

Accusative

direct object of θήσω

→ object specification

οὐρανός: 'sky / heaven'; renders שָׁמַיִם; the sky 'as iron' yields no rain — the drought-curse reversing the rain-blessing of v. 4 (cf. Deut 28:23, where the order is reversed: bronze sky, iron earth).

ὑμῖν

for you / over you

Dative

dative of (dis)advantage

→ participant reference or interest

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

σιδηροῦν

of iron

Accusative

predicate adjective (second accusative: 'as iron')

→ object specification

σιδηροῦς: 'made of iron'; renders לִּזְרָךְ; the iron sky is impenetrably shut against rain — a vivid image of withheld blessing.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land / earth

Accusative

direct object (with implied θῆσω)

→ object specification

γῆ: 'land'; the land 'as bronze' is hard, barren, yielding no crop — the reversal of vv. 4–5.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

ὥσεὶ

as / like

comparative particle

→ discourse linkage or contrast

ὥσεὶ: 'as / like'; renders כִּי; introduces the simile 'like bronze' for the barren land.

χαλκῆν

of bronze

Accusative

predicate adjective ('as bronze')

→ object specification

χαλκοῦς: 'made of bronze / copper'; renders חֲשֵׁנִי; the bronze earth, like the iron sky, is sealed and sterile — the cosmos itself enlisted against the disobedient.

20 καὶ ἔσται εἰς κενὸν ἡ ἰσχύς ὑμῶν καὶ οὐ δώσει ἡ γῆ ὑμῶν τὸν σπόρον αὐτῆς καὶ τὸ ξύλον τοῦ ἀγροῦ ὑμῶν οὐ δώσει τὸν καρπὸν αὐτοῦ

And your strength shall be spent in vain, and your land shall not give its seed, and the tree of your field shall not give its fruit.

Second cycle: the futility of toil under drought

καὶ ἔσται εἰς κενόν

The drought issues in fruitless labor: 'your strength shall be spent in vain' (εἰς κενόν), and the land and trees withhold their yield — the verbatim negation of the giving-chain of v. 4 (ἡ γῆ δώσει ... τὰ ξύλα ... ἀποδώσει), now οὐ δώσει ... οὐ δώσει.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (subject ἡ ἰσχύς)

→ minatory future

εἰμί (fut. ἔσται): 'be'; ἔσται εἰς κενόν ('will be for nothing') is a Hebraism (קִרְיָהּ לְרֵיקָהּ) for utterly wasted effort.

εἰς

for / unto

preposition + accusative (predicate: 'for nothing')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (predicate: 'for nothing').

κενόν

nothing / vanity

Accusative

object of εἰς (predicate: 'in vain')

→ object specification

κενός: 'empty / vain'; εἰς κενόν ('to no purpose') renders קִרְיָהּ; their labor produces nothing.

ἡ

the

Nominative

article (with ἰσχύς)

→ noun-phrase marking

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

ἰσχύς

strength / labor

Nominative

subject of ἔσται

→ participant prominence

ἰσχύς: 'strength / power / toil'; renders חֵזֶק; here the agricultural labor-power that, under drought, yields nothing.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (negated, subject ἡ γῆ)

→ minatory future (negated)

δίδωμι: 'give'; the land's οὐ δώσει ('shall not give') is the verbatim negation of v. 4 (ἡ γῆ δώσει τὰ γενήματα αὐτῆς) — the giving-creation now withholds.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of δώσει

→ participant prominence

γῆ: 'land'; the land that 'gave its produce' in blessing now gives nothing.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

τὸν

the

Accusative

article (with σπόρον)

→ noun-phrase marking

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

σπόρον

seed / produce

Accusative

direct object of δώσει

→ object specification

σπόρος: 'seed / sown crop'; renders / ַבִּי ַלְּאֵד; the land's withheld yield.

αὐτῆς

its

Genitive

genitive of possession (the land's)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with ξύλον)

→ noun-phrase marking

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

ξύλον

tree

Nominative

subject of the second δώσει

→ participant prominence

ξύλον: 'tree'; the tree that 'yielded its fruit' in v. 4 now gives nothing — the curse mirrors the blessing clause by clause.

τοῦ

the

Genitive

article (with ἄγροῦ)

→ noun-phrase marking

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

ἄγροῦ

field

Genitive

genitive (descriptive: 'tree of the field')

→ relational specification

ἄγρός: 'field / countryside'; renders הָאָרֶץ; cf. πεδίον in the parallel blessing (v. 4).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (negated)

→ minatory future (negated)

δίδωμι: the repeated οὐ δώσει seals the reversal of the fertility-blessing.

τὸν

the

Accusative

article (with καρπὸν)

→ noun-phrase marking

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

καρπὸν

fruit

Accusative

direct object of δώσει

→ object specification

καρπός: 'fruit'; the withheld tree-fruit, inverting v. 4.

αὐτοῦ

its

Genitive

genitive of possession (the tree's)

→ relational specification

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

21 καὶ ἐὰν μετὰ ταῦτα πορεύσθε πλάγιοι καὶ μὴ βούλησθε ὑπακούειν μου προσθήσω ὑμῖν πληγὰς ἑπτὰ κατὰ τὰς ἀμαρτίας ὑμῶν

And if after these things you walk contrary to me and are unwilling to obey me, I will add to you seven blows according to your sins.

Third curse-cycle: wild beasts (introduced by the πλάγιος motif)

καὶ ἐὰν μετὰ ταῦτα πορεύσθε πλάγιοι

The third cycle introduces the recurring leitmotif πλάγιος ('contrary / oblique / hostile') — walking πλάγιοι ('crosswise') against YHWH (cf. vv. 23, 24, 27, 28, 40, 41). The Hebrew יָרֵב ('opposition / contrariness') is rendered by this striking adjective, making the relationship one of mutual 'crookedness': if Israel walks contrary, YHWH will walk contrary in return (v. 24).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐὰν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐὰν: opens the third cycle's protasis.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

object of μετά (the preceding curses)

→ object specification

οὗτος: refers to the prior judgments; 'even after all this.'

πορεύσθε

you walk

Pres Mid Subj 2 Pl · πορεύομαι

verb of protasis

→ durative present subjunctive (continued contrary conduct)

πορεύομαι: 'walk / conduct oneself'; the same verb as the obedience-protasis (v. 3, 'walk in my statutes'), now with πλάγιοι — walking 'crosswise' to YHWH.

πλάγιοι

contrary / obliquely

Nominative

predicate adjective (manner: 'walk contrary')

→ participant prominence

πλάγιος: 'slanting / oblique / crosswise / hostile'; the LXX's vivid rendering of יָדָן ('contrariness / defiant opposition'); the predicate adjective describes a manner of walking — sideways and against — that recurs as the chapter's keyword for covenant-defiance (vv. 23, 24, 27, 28, 40, 41).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

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

βούλησθε

you are willing

Pres Mid Subj 2 Pl · βούλομαι

verb of protasis (negated)

→ durative present subjunctive (settled unwillingness)

βούλομαι: 'will / wish / be willing'; renders בָּרַח; the negated 'unwilling to obey' stresses that the disobedience is volitional — a refusal of the will, not mere weakness.

ὕπακούειν

to obey

Pres Act Inf · ὑπακούω

complementary infinitive (with βούλησθε)

→ durative present infinitive

ὕπακούω: 'obey'; the complementary infinitive of βούλομαι; the refrain-verb again.

μου

me

Genitive

genitive object of ὑπακούειν

→ relational specification

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

προσθήσω

I will add

Fut Act Indic 1 Sg · προστίθωμι

main verb (apodosis)

→ minatory future

προστίθωμι: 'add'; here with direct object πληγὰς ('I will add blows'); the escalation-verb of v. 18.

ὕμῖν

to you

Dative

dative of disadvantage

→ participant reference or interest

ὕμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

πληγὰς

blows / plagues

Accusative

direct object of προσθήσω

→ object specification

πληγή: 'blow / stroke / plague'; renders הַמָּוֶה; the sevenfold 'blows' intensify the discipline (cf. the plague-language of Exodus).

ἐπτὰ

seven

Accusative

numeral (modifying πληγὰς)

→ measure or count

ἐπτὰ: 'seven'; indeclinable cardinal; the 'seven blows' echo the ἐπτὰκις refrain (v. 18) — completeness of chastisement.

κατὰ

according to

*preposition + accusative
(measure/correspondence)*

→ spatial or relational framing

κατά + acc.: 'according to / in proportion to'; the blows correspond to the measure of their sins.

τὰς

the

Accusative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

object of κατά

→ object specification

ἁμαρτία: 'sin'; the judgments are proportioned to the sins, underscoring divine justice.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

22 καὶ ἀποστελῶ ἐφ' ὑμᾶς τὰ θηρία τὰ ἄγρια τῆς γῆς καὶ κατέδετα ὑμᾶς καὶ ἐξαναλώσει τὰ κτήνη ὑμῶν καὶ ὀλιγοστοὺς ποιήσει ὑμᾶς καὶ ἐρημωθήσονται αἱ ὁδοὶ ὑμῶν

And I will send against you the wild beasts of the land, and they shall devour you and utterly consume your cattle and make you few, and your roads shall be made desolate.

Third cycle: the curse of wild beasts

καὶ ἀποστελῶ ἐφ' ὑμᾶς τὰ θηρία

The promised removal of harmful beasts (v. 6, ἀπολῶ θηρία πονηρά) is reversed: YHWH now sends the wild beasts that devour people and cattle, reduce the population, and empty the roads of travelers. The depopulation (ὀλιγοστοὺς ποιήσει) and deserted highways prefigure the desolation-theme that dominates the final cycle.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀποστελῶ

I will send

Fut Act Indic 1 Sg - ἀποστέλλω

main verb

→ minatory future

ἀποστέλλω: 'send forth / dispatch'; renders πζψ; YHWH sends the wild beasts as agents of judgment — the reversal of v. 6's removal of harmful beasts.

ἐφ'

against

preposition + accusative (elided ἐπί, hostile)

→ spatial or relational framing

ἐφ': meaning 'against'; here it marks the relation signaled by preposition + accusative (elided ἐπί, hostile).

ὑμᾶς

you

Accusative

object of ἐπί

→ participant reference

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

τὰ

the

Accusative

article (with θηρία)

→ noun-phrase marking

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

θηρία

beasts

Accusative

direct object of ἀποστελῶ

→ object specification

θηρίον: 'wild beast'; the same word as v. 6, now sent against rather than removed.

τὰ

the

Accusative

article (with ἄγρια, attributive)

→ noun-phrase marking

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

ἄγρια

wild

Accusative

attributive adjective (modifying θηρία)

→ object specification

ἄγριος: 'wild / savage'; renders הַיְדוֹת הַשָּׂדֶה ('the beasts of the field'); intensifies θηρία — the truly wild, untamed predators.

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 (descriptive: 'beasts of the land')

→ relational specification

γῆς: meaning 'land'; it serves as genitive (descriptive: 'beasts of the land').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατέδεται

shall devour

Fut Mid Indic 3 Sg · κατεσθίω

main verb (collective subject θηρία)

→ minatory future

κατεσθίω: 'devour / eat up'; the compound κατα- intensifies ('eat down / consume'); renders כָּלְשׁוּ אוֹתָם; the beasts devour the people themselves; the same verb recurs of the enemies' land devouring Israel (v. 38).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξαναλώσει

shall utterly consume

Fut Act Indic 3 Sg · ἐξαναλίσκω

main verb

→ minatory future

ἐξαναλίσκω: 'consume utterly / use up completely'; the double-compound ἐξ-ανα- intensifies; renders יִתְכַּרְךָ; the beasts wipe out the livestock; the verb recurs of the sword consuming the people (v. 33) and YHWH's refusal to consume them utterly (v. 44).

τὰ

the

Accusative

article (with κτήνη)

→ noun-phrase marking

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

κτήνη

cattle / livestock

Accusative

direct object of ἐξαναλώσει

→ object specification

κτήνος: 'beast / domestic animal / livestock'; renders מְרִקָּה; the destruction of the herds compounds the famine.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὀλιγοστους

few / diminished

Accusative

predicate adjective (with ποιήσει: 'make you few')

→ object specification

ὀλιγοστός: 'very few / least'; renders בְּצָרָה; the depopulation 'make you few' reverses the fruitfulness-blessing of v. 9 (אַזְבַּח ... פִּלְהִיטִינָה).

ποιήσει

shall make

Fut Act Indic 3 Sg · ποιέω

main verb (with double accusative)

→ minatory future

ποιέω: 'make / render'; with double accusative 'make you few'; the beasts reduce Israel's number.

ὕμᾱς

you

Accusative

direct object of ποιήσει

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐρημωθήσονται

shall be made desolate

Fut Pass Indic 3 Pl · ἐρημώω

main verb (subject αἱ ὁδοί)

→ minatory future (passive)

ἐρημώω: 'make desolate / lay waste'; renders מְדִיבָה; the deserted roads (no travelers for fear of beasts) introduce the desolation-vocabulary (ἐρημος, ἐρήμωσις) that dominates the final cycle (vv. 31–35, 43).

αἱ

the

Nominative

article (with ὁδοί)

→ noun-phrase marking

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

ὁδοί

roads / ways

Nominative

subject of ἐρημωθήσονται

→ participant prominence

ὁδός: 'road / way'; renders דֶּרֶךְ; the highways emptied of travelers — an image of a land paralyzed by danger (cf. Judg 5:6; Isa 33:8).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

23 καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῇτε ἀλλὰ πορεύσθε πρὸς με πλάγιοι

And if by these things you are not disciplined, but walk contrary to me,

Fourth curse-cycle protasis: refusal of discipline καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῇτε

The fourth cycle's protasis turns on the failure of παιδεία: 'if by these things you are not disciplined' (παιδευθῇτε, the passive of the corrective verb of v. 18) but persist in walking πλάγιοι. The point is sharpened — the curses are remedial, and their failure to reform reveals the depth of the contrariness.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπὶ

by / upon

preposition + dative (means/basis)

→ spatial or relational framing

ἐπί + dat.: 'by / on the basis of'; ἐπὶ τούτοις ('by these things') = 'even through all these chastisements.'

τούτοις

these things

Dative

object of ἐπί (the preceding curses)

→ sphere or reference

οὗτος: refers to the chastisements already enumerated.

ἐὰν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐὰν: opens the fourth cycle's protasis.

μὴ

not

negative particle

→ discourse linkage or contrast

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

παιδευθῇτε

you are disciplined / corrected

Aor Pass Subj 2 Pl · παιδεύω

verb of protasis (negated, passive)

→ effective aorist subjunctive (passive: 'be brought to correction')

παιδεύω (pass.): 'be disciplined / corrected / instructed'; the passive of the verb used actively at v. 18; the failure to 'be disciplined' exposes the futility of the chastisements in producing repentance — until the confession of vv. 40–41.

ἀλλὰ

but

strong adversative conjunction

→ discourse linkage or contrast

ἀλλὰ: 'but rather'; contrasts continued defiance with the hoped-for correction.

πορεύσθε

you walk

Pres Mid Subj 2 Pl · πορεύομαι

verb of protasis

→ durative present subjunctive

πορεύομαι: 'walk'; again with πλάγιοι — persistent contrary conduct.

πρός

toward / against

preposition + accusative (here adversative: 'against me')

→ spatial or relational framing

πρός + acc.: with πλάγιοι, 'walk crosswise toward/against me'; the Hebrew יָרֵךְ-idiom of defiant opposition.

με

me

Accusative

object of πρὸς

→ participant reference

ἐγὼ (acc. με): YHWH as the one walked-against.

πλάγιοι

contrary

Nominative

predicate adjective (manner)

→ participant prominence

πλάγιος: 'oblique / contrary / hostile'; the leitmotif again (cf. v. 21).

24 πορεύσομαι κἀγὼ μεθ' ὑμῶν θυμῷ πλάγιῳ καὶ πατάξω ὑμᾶς κἀγὼ ἐπτάκις ἀντὶ τῶν ἁμαρτιῶν ὑμῶν

then I also will walk contrary to you in fury, and I myself will strike you seven times for your sins.

Fourth cycle apodosis: the lex talionis of contrariness

πορεύσομαι κἀγὼ μεθ' ὑμῶν

The apodosis applies the principle of measured reciprocity: 'I also (κἀγὼ) will walk contrary to you' — YHWH's θυμὸς πλάγιος ('contrary fury') exactly answers Israel's πλάγιος walk. The doubled κἀγὼ ('I too / I myself') and the renewed ἐπτάκις stress that the escalating judgment is YHWH's deliberate, proportioned response, not blind wrath.

πορεύσομαι

I will walk

Fut Mid Indic 1 Sg · πορεύομαι

main verb (apodosis)

→ minatory future

πορεύομαι: 'walk'; YHWH 'walks contrary' in deliberate correspondence to Israel's contrary walk (v. 23) — the lex talionis of covenant-relationship.

κἀγὼ

I also / I too

Nominative

subject (emphatic, crasis καὶ ἐγὼ)

→ participant prominence

κἀγὼ: crasis of καὶ ἐγὼ ('and I / I also'); the emphatic reciprocity-pronoun (Hebrew אֲנִי־יָרֵךְ) — 'I, in my turn, will walk contrary to you,' mirroring Israel's defiance.

μεθ'

with / toward

preposition + genitive (elided μετά)

→ spatial or relational framing

μετά + gen.: 'with'; here 'deal with / walk with you' in the hostile sense defined by θυμῷ πλάγιῳ.

ὑμῶν

you

Genitive

object of μετά

→ relational specification

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

θυμῷ

in fury / wrath

Dative

dative of manner

→ sphere or reference

θυμός: 'anger / fury / passion'; renders תַּמָּוֹ ('heat of wrath'); the dative of manner 'in fury'; θυμὸς πλάγιος ('contrary fury') recurs at vv. 28, 41.

πλάγιῳ

contrary

Dative

attributive adjective (modifying θυμῷ)

→ sphere or reference

πλάγιος: now qualifying θυμός — a 'contrary / oblique fury' answering Israel's contrary walk; the adjective binds the divine response to the human offense by a single word.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πατάξω

I will strike

Fut Act Indic 1 Sg · πατάσσω

main verb

→ minatory future

πατάσσω: 'strike / smite'; renders / הַכָּה הַכָּה; the verb of decisive divine blow, often of plague or military slaughter (cf. Exod 12:29).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἐγώ

I myself

Nominative

subject (emphatic, crasis καὶ ἐγώ)

→ participant prominence

ἐγώ: the repeated emphatic pronoun underscores that YHWH personally administers the blow — no mere natural calamity but his direct act.

ἑπτάκις

seven times

numerical adverb

→ clausal contribution

ἑπτάκις: 'sevenfold'; the refrain of escalation (cf. vv. 18, 21, 28).

ἀντί

for / in return for

preposition + genitive (exchange/recompense)

→ spatial or relational framing

ἀντί + gen.: 'in return for / as recompense for'; the blow repays the sins — the language of just retribution.

τῶν

the

Genitive

article (with ἁμαρτιῶν)

→ noun-phrase marking

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

ἁμαρτιῶν

sins

Genitive

object of ἀντί

→ relational specification

ἁμαρτία: 'sin'; the sins recompensed by the sevenfold blow.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

25 καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐκδικουῖσαν δίκην διαθήκης καὶ καταφεύξεσθε εἰς τὰς πόλεις ὑμῶν καὶ ἐξαποστελῶ θάνατον εἰς ὑμᾶς καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν

And I will bring upon you a sword that avenges with the vengeance of the covenant; and you shall flee for refuge into your cities, and I will send pestilence among you, and you shall be delivered into the hands of enemies.

Fourth cycle: the covenant-avenging sword, pestilence, and siege καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν

The fourth cycle's signature judgment is the sword ἐκδικουῖσαν δίκην διαθήκης ('avenging the vengeance of the covenant') — the sword as the legal executor of the covenant-curse. Flight into fortified cities only traps them for siege-pestilence (θάνατον) and surrender into enemy hands; the threefold sword-plague-famine triad (cf. Jer 14:12; Ezek 14:21) is here complete.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπάξω

I will bring upon

Fut Act Indic 1 Sg · ἐπάγω

main verb

→ minatory future

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders נָגַד; the verb of bringing judgment (cf. v. 36; Exod 11:1); here it brings the avenging sword.

ἐφ'

upon

preposition + accusative (elided ἐπί)

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided ἐπί).

ὑμᾶς

you

Accusative

object of ἐπί

→ participant reference

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

μάχαιραν

sword

Accusative

direct object of ἐπάξω

→ object specification

μάχαιρα: 'sword'; renders מַחֶ; the sword that fell on Israel's enemies in blessing (v. 8) is now turned against Israel as the covenant's avenger.

ἐκδικοῦσαν

avenging

Pres Act Ptcp Acc Sg Fem · ἐκδικέω

attributive participle (modifying μάχαιραν)

→ imperfective participle (the sword's executing function)

ἐκδικέω: 'avenge / vindicate / execute justice'; renders עָנַן; the participle personifies the sword as agent of the covenant's penal sanction — it 'avenges the vengeance of the covenant.'

δίκην

vengeance / penalty

Accusative

cognate accusative (with ἐκδικοῦσαν)

→ object specification

δίκη: 'justice / penalty / vengeance'; the cognate accusative δίκην ἐκδικοῦσαν ('avenging a vengeance', מַחֶ עָנַן) is a Hebraizing figura etymologica intensifying the juridical force — the sword executes the covenant's legal penalty.

διαθήκης

of the covenant

Genitive

genitive (defining the vengeance: of the covenant')

→ relational specification

διαθήκη: 'covenant'; the genitive marks the sword's vengeance as covenantal — the legal consequence of the broken covenant (v. 15), administered by YHWH as suzerain.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

καταφεύξεσθε

you shall flee for refuge

Fut Mid Indic 2 Pl · καταφεύγω

main verb

→ minatory future

καταφεύγω: 'flee for refuge / take shelter'; the compound κατα- adds the sense of fleeing down into shelter; the cities meant for safety become traps for siege-plague.

εἰς

into

preposition + accusative (goal of flight)

→ spatial or relational framing

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

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

object of εἰς

→ object specification

πόλις: 'city'; renders עִיר; the fortified cities, sought as refuge but soon laid waste (v. 31, 33).

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξαποστελῶ

I will send out

Fut Act Indic 1 Sg · ἐξαποστέλλω

main verb

→ minatory future

ἐξαποστέλλω: 'send out / dispatch'; renders מְשַׁלֵּחַ; here YHWH sends 'death' (pestilence) into the besieged cities — the irony that the place of refuge becomes the place of plague.

θάνατον

death / pestilence

Accusative

direct object of ἐξαποστελῶ

→ object specification

θάνατος: 'death'; here renders תָּבַח ('pestilence / plague'), the standard LXX equation (cf. Jer 14:12; Ezek 5:12; Rev 6:8); the besieged die of plague within the walls.

εἰς

among / into

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'among'; here it marks the relation signaled by preposition + accusative.

ὕμᾱς

you

Accusative

object of εἰς

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

παραδοθήσεσθε

you shall be delivered up

Fut Pass Indic 2 Pl · παραδίδωμι

main verb (passive)

→ minatory future (passive)

παραδίδωμι: 'hand over / deliver up'; renders תָּבַח לַיהוָה; the divine passive — YHWH delivers them into enemy hands; the verb of surrender to judgment (cf. Rom 1:24–28).

εἰς

into

preposition + accusative

→ spatial or relational framing

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

χεῖρας

hands

Accusative

object of εἰς (idiom: 'into the hands of')

→ object specification

χείρ: 'hand'; εἰς χεῖρας ('into the hands of') is the Hebraism תָּבַח for being handed over to an enemy's power.

ἐχθρῶν

of enemies

Genitive

genitive (possessor of the hands)

→ relational specification

ἐχθρός: 'enemy'; the foes into whose power Israel is surrendered.

26 ἐν τῷ θλίψαι ὑμᾶς σιτοδείᾳ ἄρτων καὶ πέψουσιν δέκα γυναῖκες τοὺς ἄρτους ὑμῶν ἐν κλιβάνῳ ἐνὶ καὶ ἀποδώσουσιν τοὺς ἄρτους ὑμῶν ἐν σταθμῷ καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε

When I afflict you with scarcity of bread, then ten women shall bake your loaves in one oven, and they shall dole out your loaves by weight; and you shall eat and not be satisfied.

Fourth cycle: the famine of the besieged city

ἐν τῷ θλίψαι ὑμᾶς σιτοδείᾳ ἄρτων

The siege-famine: bread so scarce that ten women bake in a single oven and ration the loaves by weight — eating without satisfaction (φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε), the bitter reversal of the satiety-blessing of v. 5 (φάγεσθε ... εἰς πλησμονήν). The emphatic double negative οὐ μὴ ἐμπλησθῆτε seals the futility.

ἐν

in / when

preposition + dative articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal construction 'when / while'; a common LXX rendering of אֲנִי + infinitive construct ('in the ... of').

τῷ

the

Dative

article governing the infinitive θλιῖψαι

→ noun-phrase marking

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

θλιῖψαι

to afflict / break

Aor Act Inf · θλίβω

articular infinitive (temporal clause: 'when [I] afflict')

→ effective aorist infinitive

θλίβω: 'press / afflict / crush'; renders אֵצֶל here in the sense of 'break the staff of bread'; the infinitive is impersonal/divine ('when one afflicts you' = 'when I cut off your food-supply').

ὕμᾱς

you

Accusative

accusative object of θλιῖψαι

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of θλιῖψαι.

σιτοδεία

with scarcity of food

Dative

dative of means/cause

→ sphere or reference

σιτοδεία: 'dearth / scarcity of grain / famine'; a compound of σῖτος ('grain') + δέομαι ('lack'); the instrument of affliction — the cutting off of the bread-supply (Hebrew אֵצֶל הַמֶּלֶךְ, 'staff of bread').

ἄρτων

of bread / loaves

Genitive

genitive (defining σιτοδεία: 'scarcity of bread')

→ relational specification

ἄρτος: 'bread / loaf'; the staple whose scarcity defines the famine.

καὶ

and / then

apodotic καὶ

→ discourse linkage or contrast

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

πέψουσιν

shall bake

Fut Act Indic 3 Pl · πέσσω

main verb (subject δέκα γυναῖκες)

→ minatory future

πέσσω (fut. πέψουσιν): 'cook / bake'; renders אֵצֶל; ten women using a single oven signals that there is so little dough that one oven suffices for ten households — extreme dearth.

δέκα

ten

Nominative

numeral (modifying γυναῖκες, indeclinable)

→ measure or count

δέκα: 'ten'; indeclinable cardinal; the round number heightens the picture of pooled scarcity.

γυναῖκες

women

Nominative

subject of πέψουσιν

→ participant prominence

γυνή: 'woman'; renders אֵצֶל; the women who normally each bake for their own household now share one oven.

τοὺς

the

Accusative

article (with ἄρτους)

→ noun-phrase marking

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

ἄρτους

loaves

Accusative

direct object of πέψουσιν

→ object specification

ἄρτος: 'loaf / bread'; the meager bread to be baked and rationed.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

κλιβάνῳ

oven

Dative

dative of place (with ἐν)

→ sphere or reference

κλιβάνος: 'oven / furnace'; renders כִּיּוּן; a single oven for ten women's bread vividly conveys the famine.

ἐνὶ

one

Dative

numeral adjective (modifying κλιβάνῳ)

→ sphere or reference

εἷς (dat. ἐνὶ): 'one'; the single oven emphasizes how little there is to bake.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀποδώσουσιν

shall give back / dole out

Fut Act Indic 3 Pl · ἀποδίδωμι

main verb

→ minatory future

ἀποδίδωμι: 'give back / render / dole out'; here the bread is returned 'by weight' — measured out in strict rations, the sign of starvation-economics.

τούς

the

Accusative

article (with ἄρτους)

→ noun-phrase marking

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

ἄρτους

loaves

Accusative

direct object of ἀποδώσουσιν

→ object specification

ἄρτος: 'loaf'; the rationed bread.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐν

by

preposition + dative (measure)

→ spatial or relational framing

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

σταθμῷ

by weight

Dative

dative of measure (with ἐν: 'by weight')

→ sphere or reference

σταθμός: 'weight / balance'; renders לְקֶשֶׁת; doling bread 'by weight' is the proverbial image of famine-rationing (cf. Ezek 4:16).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb

→ *minatory future*

ἐσθίω: 'eat'; the eating without satisfaction directly reverses v. 5 (φάγεσθε ... εἰς πλησμονήν).

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

οὐ

not

negative particle (part of emphatic οὐ μή)

→ *discourse linkage or contrast*

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

μή

by no means

negative particle (emphatic οὐ μή + subjunctive)

→ *discourse linkage or contrast*

οὐ μή + aor. subj.: the strongest form of negation in Greek, 'you shall certainly not'; here it underscores the futility — eat as they may, they will never be filled.

ἐμπλησθῆτε

you be satisfied / filled

Aor Pass Subj 2 Pl · ἐμπίμπλημι

main verb (with οὐ μή, emphatic denial)

→ *emphatic future denial (aor. subj. with οὐ μή)*

ἐμπίμπλημι (pass.): 'fill / satisfy'; renders נָשַׂב; the passive 'be satisfied' — the satiety promised in v. 5 is here emphatically denied.

27 ἐὰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου καὶ πορεύσθε πρὸς με πλάγιοι

But if even at these things you will not obey me, but walk contrary to me,

Fifth and final curse-cycle protasis ἐὰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου

The fifth and climactic protasis repeats the refrain (ἐὰν ... μὴ ὑπακούσητέ μου ... πορεύσθε ... πλάγιοι, cf. v. 23), setting up the most terrible apodosis: cannibalism, the desolation of cult and city, and the scattering among the nations (vv. 28–39).

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: opens the fifth and final cycle's protasis.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: mild adversative marking the renewed condition.

ἐπὶ

at / by

preposition + dative (basis)

→ spatial or relational framing

ἐπί + dat.: 'at / on the basis of'; ἐπὶ τοῖς ('at these things') = 'even after all this' (cf. v. 23).

τούτοις

these things

Dative

object of ἐπί

→ sphere or reference

οὗτος: the preceding judgments.

μὴ

not

negative particle

→ discourse linkage or contrast

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

ὑπακούσητέ

you obey

Aor Act Subj 2 Pl · ὑπακούω

verb of protasis (negated)

→ effective aorist subjunctive

ὑπακούω: 'obey'; the refrain-verb of the fifth cycle.

μου

me

Genitive

genitive object of ὑπακούσητε

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πορεύησθε

you walk

Pres Mid Subj 2 Pl · πορεύομαι

verb of protasis

→ durative present subjunctive

πορεύομαι: 'walk'; again with πλάγιοι (cf. v. 23).

πρός

against

preposition + accusative (adversative)

→ spatial or relational framing

πρός: meaning 'against'; here it marks the relation signaled by preposition + accusative (adversative).

με

me

Accusative

object of πρὸς

→ participant reference

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

πλάγιοι

contrary

Nominative

predicate adjective (manner)

→ participant prominence

πλάγιος: 'contrary / oblique'; the recurring leitmotif of defiance.

28 καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν ἐν θυμῷ πλαγίῳ καὶ παιδεύσω ὑμᾶς ἐγὼ ἑπτάκις κατὰ τὰς ἁμαρτίας ὑμῶν

then I myself will walk with you in contrary fury, and I will discipline you, even I, seven times for your sins.

Fifth cycle apodosis: the final, most intense reciprocity καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν

The apodosis of the last cycle heightens the reciprocity with the intensive αὐτός ('I myself') and the explicit ἐγώ: YHWH's contrary fury (θυμὸς πλάγιος) and sevenfold discipline reach their most personal and severe expression, introducing the catalogue of ultimate horrors in vv. 29–39.

καὶ

and / then

apodotic καὶ

→ discourse linkage or contrast

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

αὐτός

I myself

Nominative

intensive pronoun (subject of πορεύσομαι)

→ participant reference

αὐτός: intensive 'myself'; renders / אֲנִי־אֲנִי YHWH stresses his own personal agency in the climactic judgment, leaving no room to attribute it to chance or secondary causes.

πορεύσομαι

I will walk

Fut Mid Indic 1 Sg · πορεύομαι

main verb

→ minatory future

πορεύομαι: 'walk'; YHWH's contrary walk answering Israel's (v. 27); the reciprocity intensified.

μεθ'

with

preposition + genitive (elided μετά)

→ spatial or relational framing

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

ὑμῶν

you

Genitive

object of μετά

→ relational specification

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

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

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

θυμῷ

fury

Dative

dative of manner (with ἐν)

→ sphere or reference

θυμὸς: 'fury / wrath'; cf. v. 24; now ἐν θυμῷ πλαγίῳ — the contrary fury at its height.

πλαγίῳ

contrary

Dative

attributive adjective (modifying θυμῷ)

→ sphere or reference

πλάγιος: 'contrary'; binds the divine fury to Israel's contrary walk.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

παιδεύσω

I will discipline

Fut Act Indic 1 Sg · παιδεύω

main verb

→ minatory future

παιδεύω: 'discipline / chastise'; the corrective verb (cf. vv. 18, 23) — even the most severe judgments retain the pedagogical aim of repentance (vv. 40–41).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἐγὼ

I

Nominative

subject (emphatic, reinforcing αὐτός)

→ participant reference

ἐγὼ: the redundant emphatic pronoun (with αὐτός) doubly stresses YHWH's direct personal agency in the discipline.

ἐπτάκις

seven times

numerical adverb

→ clausal contribution

ἐπτάκις: 'sevenfold'; the refrain's final occurrence, at the climax of the curses.

κατὰ

according to

preposition + accusative (measure)

→ spatial or relational framing

κατά + acc.: 'in proportion to'; the discipline measured to the sins.

τὰς

the

Accusative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

object of κατὰ

→ object specification

ἁμαρτία: 'sin'; the measure of the discipline.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

29 καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν καὶ τὰς σάρκας τῶν θυγατέρων ὑμῶν φάγεσθε

And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.

Fifth cycle: the ultimate horror of siege-cannibalism

καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν

The siege-famine reaches its unspeakable extreme: the eating of one's own children — the most terrible reversal of all the eating-language of the chapter (vv. 5, 10), the antithesis of the fruitfulness-blessing. The chiasmic framing (flesh of sons / flesh of daughters), with φάγεσθε bracketing the verse, drives home the horror; the curse was tragically fulfilled in the sieges of Samaria (2 Kgs 6:28–29) and Jerusalem (Lam 2:20; 4:10).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb

→ minatory future

ἐσθίω: 'eat'; the eating-verb of the blessings (vv. 5, 10) reaches its most horrific application — cannibalism of one's own offspring under siege; the supreme inversion of the covenant blessings.

τὰς

the

Accusative

article (with σάρκας)

→ noun-phrase marking

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

σάρκας

flesh

Accusative

direct object of φάγεσθε

→ object specification

σάρξ: 'flesh'; renders נֶפֶשׁ; the flesh of one's children — the unspeakable food of the besieged (cf. Deut 28:53–57; 2 Kgs 6:28–29; Lam 4:10).

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (whose flesh: 'of your sons')

→ relational specification

υἱός: 'son'; renders בֶּן; the sons who were the promised fruitfulness (v. 9) become the food of famine.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with σάρκας)

→ noun-phrase marking

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

σάρκας

flesh

Accusative

direct object (fronted) of the second φάγεσθε

→ object specification

σάρξ: the parallel 'flesh of daughters,' completing the chiasm; the fronting heightens the horror.

τῶν

the

Genitive

article (with θυγατέρων)

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive (whose flesh: 'of your daughters')

→ relational specification

θυγάτηρ: 'daughter'; renders Τῆ; sons and daughters together — the whole next generation consumed.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (repeated, closing the chiasm)

→ minatory future

ἐσθίω: the repeated φάγεσθε frames the verse (φάγεσθε ... φάγεσθε), an emphatic chiastic envelope around the twin horror.

30 καὶ ἐρημώσω τὰς στήλας ὑμῶν καὶ ἐξολεθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν καὶ προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν

And I will lay waste your pillars and destroy your wooden idols, and I will heap your corpses upon the corpses of your idols, and my soul shall loathe you.

Fifth cycle: the destruction of idolatry and the divine loathing

καὶ ἐρημώσω τὰς στήλας ὑμῶν

Judgment falls on the very idols whose prohibition opened the chapter (v. 1): pillars laid waste, wooden idols destroyed, the worshippers' corpses heaped on the corpses of their lifeless gods. The verse closes with the chapter's emotional reversal — προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν ('my soul shall loathe you'), the dark mirror of v. 11 (οὐ βδελύσσεται ἡ ψυχὴ μου ὑμᾶς), the same loathing Israel first directed at YHWH's judgments (v. 15).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐρημώσω

I will lay waste

Fut Act Indic 1 Sg · ἐρημώω

main verb

→ minatory future

ἐρημώω: 'make desolate / lay waste'; renders **תִּהְיוּ**; YHWH destroys the high-place pillars Israel was forbidden to erect (v. 1, **στήλην**).

τὰς

the

Accusative

*article (with **στήλας**)*

→ noun-phrase marking

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

στήλας

pillars

Accusative

*direct object of **ἐρημώσω***

→ object specification

στήλη: 'cult-pillar / standing-stone'; the same forbidden object of v. 1, now destroyed — the very idolatry that violated the covenant brings down judgment.

ὁμων

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξολεθρεύσω

I will utterly destroy

Fut Act Indic 1 Sg · ἐξολεθρεύω

main verb

→ minatory future

ἐξολεθρεύω: 'destroy utterly / exterminate'; the LXX's strong covenant-destruction verb (rendering / **תִּהְיוּ**); cited in Acts 3:23 of the prophet-like-Moses warning; here it annihilates the wooden idols.

τὰ

the

Accusative

*article (with **ξύλινα χειροποίητα**)*

→ noun-phrase marking

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

ξύλινα

wooden

Accusative

*attributive adjective (with **χειροποίητα**)*

→ object specification

ξύλινος: 'made of wood / wooden'; renders **יָצֵק** ('incense-altar / sun-pillar') or the wooden idols; the material emphasizes their lifeless, manufactured nature.

χειροποίητα

handmade idols

Accusative

*direct object of **ἐξολεθρεύσω***

→ object specification

χειροποίητος: 'made by hand'; the same pejorative for idols as v. 1; the wooden handmade gods are destroyed along with their makers.

ὁμων

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θήσω

I will set / heap

Fut Act Indic 1 Sg · τίθημι

main verb

→ minatory future

τίθημι: 'place / lay'; here heaping the corpses of the idolaters upon the wreckage of their idols — a grim tableau of shared death between worshipper and idol.

τὰ

the

Accusative

article (with κῶλα)

→ noun-phrase marking

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

κῶλα

corpses / carcasses

Accusative

direct object of θήσω

→ object specification

κῶλον: 'limb / (dead) body / carcass'; renders ἄψ ('corpse'); the dead bodies of the idolaters cast upon the broken idols — worshippers and gods reduced to the same lifeless refuse.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὰ

the

Accusative

article (with κῶλα)

→ noun-phrase marking

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

κῶλα

corpses

Accusative

object of ἐπὶ

→ object specification

κῶλον: here applied (ironically) to the 'corpses' of the idols — the lifeless images treated as dead bodies, sharing the fate of their devotees.

τῶν

the

Genitive

article (with εἰδώλων)

→ noun-phrase marking

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

εἰδώλων

idols

Genitive

genitive (whose corpses)

→ relational specification

εἶδωλον: 'idol / image'; the LXX's chief term for false gods (rendering עֲלִילִים, 'dung-idols'); the worshippers' corpses lie upon the idols' 'corpses' — a polemic on the deadness of idolatry.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

προσοχθεῖ

shall loathe

Fut Act Indic 3 Sg · προσοχθίζω

main verb (subject ἡ ψυχή μου)

→ minatory future

προσοχθίζω: 'loathe / be wearied with'; the chapter's leitmotif at its decisive turn — YHWH's own soul now loathes Israel (προσοχθεῖ ἡ ψυχή μου ὑμῖν), the exact inverse of v. 11 and the answering of Israel's loathing of his judgments (v. 15); cf. v. 43.

ἡ

the

Nominative

article (with ψυχή)

→ noun-phrase marking

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

ψυχή

soul

Nominative

subject of προσοχθεῖ

→ participant prominence

ψυχή: 'soul'; 'my soul' — the anthropopathic seat of YHWH's disposition, here turned to loathing (cf. vv. 11, 15).

μου

my

Genitive

genitive of possession

→ relational specification

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

ὕμῃν

you

Dative

dative object of προσοχθεῖ

→ participant reference or interest

σύ (dat. ὑμῖν): προσοχθεῖω governs the dative of the loathed object.

31 καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους καὶ ἐξερημώσω τὰ ἅγια ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ τῆς ὁσμῆς τῶν θυσιῶν ὑμῶν

And I will make your cities desolate and lay waste your sanctuaries, and I will not smell the savor of your sacrifices.

Fifth cycle: the desolation of cities and rejection of cult

καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους

The desolation extends from cities to sanctuaries (τὰ ἅγια — the very holy things Israel was to revere, v. 2). YHWH's refusal to smell the 'savor' of their sacrifices (the formulaic ὁσμὴ εὐωδίας of acceptable offerings, Lev 1:9) signals the total rupture of cult: the emphatic οὐ μὴ ὀσφρανθῶ rejects the worship of an unfaithful people (cf. Isa 1:11–15; Amos 5:21).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θήσω

I will make

Fut Act Indic 1 Sg: τίθημι

main verb (double accusative: 'make X desolate')

→ minatory future

τίθημι: 'make / render'; with predicate ἐρήμους — the cities sought as refuge (v. 25) are made desolate.

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of θήσω

→ object specification

πόλις: 'city'; the cities of refuge (v. 25) now laid waste; cf. v. 33.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐρήμους

desolate

Accusative

predicate adjective (second accusative)

→ object specification

ἐρημος: 'desolate / deserted'; renders **הָרָחֵק**; the desolation-keyword of the final cycle (cf. vv. 33–35, 43).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξερημώσω

I will utterly lay waste

Fut Act Indic 1 Sg · ἐξερημώω

main verb

→ minatory future

ἐξερημώω: 'make utterly desolate'; the double-compound ἐξ- intensifies ἐρημώω; renders **יְתִימְשֻׁק**; the sanctuaries are completely desolated; the verb recurs of the land in v. 32.

τὰ

the

Accusative

article (with ἅγια)

→ noun-phrase marking

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

ἅγια

sanctuaries / holy places

Accusative

direct object of ἐξερημώσω

→ object specification

ἅγιος (neut. pl. τὰ ἅγια): 'holy places / sanctuary'; renders **שְׁתִּקְיָה**; the very holy things Israel was commanded to revere (v. 2, ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε) are now laid waste — the desecration answering the failure of reverence.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (emphatic οὐ μή)

→ discourse linkage or contrast

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

μή

by no means

negative particle (emphatic οὐ μή + subjunctive)

→ discourse linkage or contrast

οὐ μή + aor. subj.: emphatic denial — YHWH will absolutely not accept their sacrifices.

ὁσφρανθῶ

I smell / accept the savor

Aor Pass Subj 1 Sg · ὁσφραίνομαι

main verb (with οὐ μή, emphatic denial)

→ emphatic future denial (aor. subj. with οὐ μή)

ὁσφραίνομαι: 'smell / catch the scent of'; renders **(חַיְיָ) חַיִּי**; 'smelling the savor' is the cultic idiom for accepting a sacrifice (Gen 8:21, ὡσφράνθη ... ὁσμὴν εὐωδίας); its emphatic denial means total rejection of their worship.

τῆς

the

Genitive

article (with ὁσμῆς)

→ noun-phrase marking

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

ὁσμῆς

savor / odor

Genitive

genitive object of ὁσφρανθῶ

→ relational specification

ὁσμή: 'smell / fragrance'; renders רִיחַ; the 'pleasing savor' (ὁσμὴ εὐωδίας) that normally marks an accepted offering (Lev 1:9) — here pointedly refused.

τῶν

the

Genitive

article (with θυσιῶν)

→ noun-phrase marking

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

θυσιῶν

sacrifices

Genitive

genitive (source of the savor)

→ relational specification

θυσία: 'sacrifice / offering'; renders תִּבְלָה; the sacrifices of a faithless people, no longer acceptable (cf. Isa 1:11; Amos 5:21–22).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

32 καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν καὶ θαυμάσονται ἐπ' αὐτῇ οἱ ἐχθροὶ ὑμῶν οἱ ἐνοικοῦντες ἐν αὐτῇ

And I myself will lay waste your land, and your enemies who dwell in it shall be astonished at it.

Fifth cycle: the desolation of the land itself καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν

The desolation reaches the land itself, emphasized by ἐγὼ ('I myself'). The land's ruin will be so complete that the enemies who come to occupy it are appalled (θαυμάσονται) — a desolation that astonishes even its conquerors (cf. Jer 18:16; 19:8), and that prepares the sabbath-rest theology of vv. 34–35.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξερημώσω

I will utterly lay waste

Fut Act Indic 1 Sg · ἐξερημόω

main verb

→ minatory future

ἐξερημόω: 'make utterly desolate'; now applied to the land; the same verb as v. 31.

ἐγὼ

I myself

Nominative

subject (emphatic)

→ participant reference

ἐγὼ: emphatic — YHWH personally desolates the land, lest it be thought the mere work of the invaders.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of ἐξερημώσω

→ object specification

γῆ: 'land'; the promised land itself, desolated — yet the same land that will 'enjoy its sabbaths' (v. 34).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θαυμάσονται

shall be astonished

Fut Mid Indic 3 Pl · θαυμάζω

main verb (subject οἱ ἐχθροί)

→ minatory future

θαυμάζω: 'wonder / be astonished / appalled'; renders נִפְּלָא ('be appalled'); even the enemies who occupy the land are stunned at the totality of its ruin (cf. Jer 18:16; 1 Kgs 9:8).

ἐπὶ

at

preposition + dative (elided ἐπί, cause of astonishment)

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + dative (elided ἐπί, cause of astonishment).

αὐτῇ

it

Dative

object of ἐπὶ (the land)

→ participant reference or interest

αὐτός: refers to the desolated land.

οἱ

the

Nominative

article (with ἐχθροί)

→ noun-phrase marking

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

ἐχθροί

enemies

Nominative

subject of θαυμάσονται

→ participant prominence

ἐχθρός: 'enemy'; the foes who occupy the land are themselves appalled at its ruin.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

οἱ

the (ones)

Nominative

article substantivizing the participle ἐνοικοῦντες

→ noun-phrase marking

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

ἐνοικοῦντες

who dwell / settle

Pres Act Ptcp Nom Pl Masc · ἐνοικέω

attributive participle (modifying οἱ ἐχθροί)

→ imperfective participle (settled occupation)

ἐνοικέω: 'dwell in / inhabit'; renders בָּשָׁב ; the enemies now 'dwell in' the land Israel was to inhabit securely (κατοικήσετε , v. 5); the same root underlies Paul's ἐνοικήσω ἐν αὐτοῖς at 2 Cor 6:16 (alluding to v. 12).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῇ

it

Dative

object of ἐν (the land)

→ participant reference or interest

αὐτός; the land in which the enemies settle.

33 καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη καὶ ἐξαναλώσει ὑμᾶς ἐπιπορευομένη ἡ μάχαιρα καὶ ἔσται ἡ γῆ ὑμῶν ἔρημος καὶ αἱ πόλεις ὑμῶν ἔσονται ἔρημοι

And I will scatter you among the nations, and the advancing sword shall consume you; and your land shall be a desolation, and your cities shall be desolate.

Fifth cycle: the exile (scattering among the nations) καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη

The climactic curse: the exile itself — διασπερῶ ὑμᾶς εἰς τὰ ἔθνη ('I will scatter you among the nations'), the root of the term διασπορά ('Diaspora'). The pursuing sword consumes them as the land and cities lie desolate; this scattering, with the land's enforced sabbath-rest (vv. 34–35), is read by 2 Chron 36:21 as the theological rationale of the Babylonian exile.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

διασπερῶ

I will scatter

Fut Act Indic 1 Sg · διασπεύρω

main verb

→ minatory future

διασπεύρω: 'scatter / disperse'; renders הָפַץ /; the noun διασπορά ('Diaspora') derives from this verb; the scattering among the nations is the supreme covenant-curse, the antithesis of secure dwelling in the land (v. 5).

ὑμᾶς

you

Accusative

direct object

→ participant reference

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

εἰς

among / into

preposition + accusative (goal of dispersion)

→ spatial or relational framing

εἰς: meaning 'among'; here it marks the relation signaled by preposition + accusative (goal of dispersion).

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations / Gentiles

Accusative

object of εἰς

→ object specification

ἔθνος: 'nation / Gentile'; renders ἔθνη; scattering 'among the nations' is the geographical reality of exile; the term reappears at v. 38 (ἀπολεῖσθε ἐν τοῖς ἔθνεσιν) and v. 45 (ἐναντι τῶν ἐθνῶν).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξαναλώσει

shall consume utterly

Fut Act Indic 3 Sg · ἐξαναλίσκω

main verb (subject ἡ μάχαιρα)

→ minatory future

ἐξαναλίσκω: 'consume utterly'; cf. v. 22; the sword 'consumes' the dispersed — yet YHWH will not let it consume them wholly (v. 44, οὐχ ὑπερεῖδον ... ὥστε ἐξαναλῶσαι).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἐπιπορευομένη

advancing / pursuing

Pres Mid Ptcp Nom Sg Fem · ἐπιπορεύομαι

attributive participle (modifying ἡ μάχαιρα)

→ imperfective participle (the sword's relentless advance)

ἐπιπορεύομαι: 'march upon / advance / pursue'; the participle (fem., agreeing with μάχαιρα) personifies the sword as relentlessly pursuing the scattered exiles.

ἡ

the

Nominative

article (with μάχαιρα)

→ noun-phrase marking

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

μάχαιρα

sword

Nominative

subject of ἐξαναλῶσει

→ participant prominence

μάχαιρα: 'sword'; the covenant-avenging sword of v. 25, now pursuing the dispersed people.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (subject ἡ γῆ)

→ minatory future

εἰμί (fut. ἔσται): 'be'; the land becomes a desolation.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of ἔσται

→ participant prominence

γῆ: 'land'; the emptied land that will then keep its sabbaths (v. 34).

ὕμῶν your Genitive <i>genitive of possession</i> → relational specification ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἔρημος a desolation Nominative <i>predicate nominative (with ἔσται)</i> → participant prominence ἔρημος: 'desolate / wilderness'; predicate — the land reduced to wasteland.	καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	αἱ the Nominative <i>article (with πόλεις)</i> → noun-phrase marking αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
πόλεις cities Nominative <i>subject of ἔσονται</i> → participant prominence πόλεις: 'city'; the cities desolate, completing the ruin of v. 31.	ὕμῶν your Genitive <i>genitive of possession</i> → relational specification ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἔσονται shall be Fut Mid Indic 3 Pl · εἰμί <i>main verb (subject αἱ πόλεις)</i> → minatory future εἰμί (fut. ἔσονται): 'be'; the cities shall be desolate.	ἔρημοι desolate Nominative <i>predicate adjective (with ἔσονται)</i> → participant prominence ἔρημος: 'desolate'; the desolation-keyword closing the verse.

34 τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς καὶ πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς καὶ ὑμεῖς ἔσεσθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν τότε σαββατιεῖ ἡ γῆ καὶ εὐδοκήσει τὰ σάββατα αὐτῆς

Then the land shall enjoy its sabbaths all the days of its desolation, while you are in the land of your enemies; then the land shall keep sabbath and enjoy its sabbaths.

The sabbath-rest of the desolated land τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς

A theological turn within the curses: the desolation is reframed as the land's long-deferred sabbath-rest. Because Israel did not keep the sabbatical years (Lev 25), the land now 'enjoys' (εὐδοκήσει) the rest it was owed, all the days of its desolation. 2 Chron 36:21 cites precisely this to explain the seventy years of exile as the land 'paying back' its unkept sabbaths.

τότε

then

temporal adverb

→ adverbial qualification

τότε: 'then' / 'at that time'; marks the new state — once the land is emptied, its sabbath-rest begins.

εὐδοκήσει

shall enjoy / take pleasure in

Fut Act Indic 3 Sg · εὐδοκέω

main verb (subject ἡ γῆ)

→ predictive future

εὐδοκέω: 'be well-pleased / take delight in / enjoy'; renders ἱχῶ ('accept / enjoy / pay off'); the land 'enjoys' / 'makes up for' its sabbaths — the desolation experienced from the human side is, from the land's, a long-owed rest.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of εὐδοκήσει

→ participant prominence

γῆ: 'land'; personified as the keeper and enjoyer of sabbaths.

τὰ

the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατα

sabbaths

Accusative

direct object of εὐδοκήσει

→ object specification

σάββατον: 'sabbath'; the sabbatical years of the land (Lev 25); the very sabbaths Israel was to keep (v. 2) the land now keeps for itself; the keyword binds the chapter to the Jubilee legislation.

αὐτῆς

its

Genitive

genitive of possession (the land's)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πάσας

all

Accusative

attributive adjective (with ἡμέρας)

→ object specification

πᾶς: 'all'; the rest extends through 'all the days' of desolation.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of extent of time — the whole period of desolation.

τῆς

the

Genitive

article (with ἐρημώσεως)

→ noun-phrase marking

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

ἐρημώσεως

of desolation

Genitive

genitive (defining the days)

→ relational specification

ἐρήμωσις: 'desolation / laying waste'; renders ܠܡܫܬܐ; the abstract noun of the desolation-theme; the same word underlies the 'abomination of desolation' (βδέλυγμα τῆς ἐρημώσεως, Dan 9:27; Mark 13:14).

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

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

καὶ

and / while

coordinating conjunction (here contrastive: 'while')

→ discourse linkage or contrast

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

ὕμεῖς

you

Nominative

subject (emphatic) of ἔσεσθε

→ participant reference

σύ (nom. pl. ὑμεῖς): the emphatic contrast — while the land rests at home, 'you' are in the enemies' land; the poignant juxtaposition of the land's sabbath and the people's exile.

ἔσεσθε

shall be

Fut Mid Indic 2 Pl · εἰμί

main verb

→ predictive future

εἰμί (fut. ἔσεσθε): 'be'; 'you shall be in the land of your enemies' — the same verb-form as the covenant-promise ἔσεσθέ μου λαός (v. 12), now bitterly transposed to exile.

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 γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: here 'the land of your enemies' — the place of exile, opposed to 'your land' (v. 5).

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; the land of the enemies is the place of Israel's exile (cf. vv. 36, 38, 39, 44).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

τότε

then

temporal adverb (resumptive)

→ adverbial qualification

τότε: the repeated 'then' frames the land's sabbath as the defining event of the desolation-period.

σαββατιεῖ shall keep sabbath Fut Act Indic 3 Sg · σαββατίζω <i>main verb (subject ἡ γῆ)</i> → predictive future σαββατίζω: 'keep sabbath / observe rest'; a denominative from σάββατον, rendering תַּבַּשׁ; the land actively 'keeps sabbath' — fulfilling the rest it was denied.	ἡ the Nominative <i>article (with γῆ)</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆ land Nominative <i>subject of σαββατιεῖ</i> → participant prominence γῆ: meaning 'land'; it serves as subject of σαββατιεῖ.	καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
εὐδοκήσει shall enjoy Fut Act Indic 3 Sg · εὐδοκέω <i>main verb</i> → predictive future εὐδοκέω: the repeated verb seals the theme — the land both 'keeps' and 'enjoys' its sabbaths.	τὰ the Accusative <i>article (with σάββατα)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	σάββατα sabbaths Accusative <i>direct object of εὐδοκήσει</i> → object specification σάββατον: 'sabbath'; the land's owed rest, now enjoyed.	αὐτῆς its Genitive <i>genitive of possession</i> → relational specification αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

35 πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ ἃ οὐκ ἔσαββάτισεν ἐν τοῖς σαββάτοις ὑμῶν ἡνίκα κατωκεῖτε αὐτήν

All the days of its desolation it shall keep sabbath—the rest it did not keep in your sabbaths while you dwelt in it.

Explanation of the land's sabbath-debt

πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ

The principle is stated explicitly: the land now keeps the sabbaths 'which it did not keep' during Israel's occupation — because Israel violated the sabbatical-year law (Lev 25:2–7). The desolation is thus a divine bookkeeping: the land repays, day for day, the rest it was robbed of; this is the exact rationale 2 Chron 36:21 applies to the seventy-year exile.

πάσας

all

Accusative

attributive adjective (with ἡμέρας)

→ object specification

παῖς: 'all'; the full extent of the desolation-period.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; the duration of the land's keeping sabbath.

τῆς

the

Genitive

article (with ἐρημώσεως)

→ noun-phrase marking

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

ἐρημώσεως

of desolation

Genitive

genitive (defining the days)

→ relational specification

ἐρήμωσις: 'desolation'; cf. v. 34.

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

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

σαββατιεῖ

shall keep sabbath

Fut Act Indic 3 Sg · σαββατίζω

main verb (subject the land, implied)

→ predictive future

σαββατίζω: 'keep sabbath'; the land keeps the rest it was denied.

ἧ

which (rests)

Accusative

relative pronoun (acc. neut. pl.: 'which [sabbaths] it did not keep')

→ participant reference

ἧς (neut. pl. ἧ): relative pronoun; the antecedent is the unkept sabbaths — 'the rests which it did not keep.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐσαββάτισεν

it kept sabbath

Aor Act Indic 3 Sg · σαββατίζω

verb of relative clause (negated)

→ constative aorist (the unkept rest)

σαββατίζω (aor.): the land 'did not keep sabbath' during the occupation because Israel ignored the sabbatical years (Lev 25); the debt now falls due.

ἐν

in / during

preposition + dative (temporal)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with σαββάτοις)

→ noun-phrase marking

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

σαββάτοις

sabbaths

Dative

dative of time (with ἐν)

→ sphere or reference

σάββατον: 'sabbath'; 'in your sabbaths' = during the sabbatical years Israel should have observed but did not.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἥνίκα

when / while

temporal conjunction

→ discourse linkage or contrast

ἥνίκα: 'when / at the time when'; renders ὃ + infinitive; introduces the time of Israel's occupation.

κατῳκεῖτε

you dwelt / inhabited

Impf Act Indic 2 Pl · κατοικέω

verb of temporal clause

→ durative imperfect (ongoing past habitation)

κατοικέω: 'dwell / inhabit'; the imperfect of past continuous habitation — 'while you were dwelling in it'; the same verb as the dwelling-blessing of v. 5, here looking back on the occupation during which the sabbaths were neglected.

αὐτήν

it

Accusative

direct object of κατῳκεῖτε (the land)

→ participant reference

αὐτή: the land that Israel inhabited; κατοικέω here takes the accusative of the place inhabited.

36 καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος

And as for those who are left of you, I will bring cowardice into their heart in the land of their enemies; and the sound of a driven leaf shall pursue them, and they shall flee as those who flee from war, and they shall fall with no one pursuing.

The terror of the exiled survivors

καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν

The exiled remnant is gripped by a divinely-sent cowardice (δειλία) so extreme that the rustle of a wind-blown leaf sends them fleeing as from war, and they fall though none pursues — the final and most pathetic reversal of the victory-blessing (vv. 7–8) and an intensification of v. 17. The introduction of the 'remnant' (οἱ καταλειφθέντες) prepares the confession of vv. 40–41.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοῖς

those

Dative

article substantivizing the participle

καταλειφθεῖσιν

→ noun-phrase marking

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

καταλειφθεῖσιν

who are left / the survivors

Aor Pass Ptcp Dat Pl Masc · καταλείπω

substantival participle (dative of disadvantage)

→ constative aorist participle (the remnant left after judgment)

καταλείπω (aor. pass.): 'leave behind / leave remaining'; the substantival participle οἱ καταλειφθέντες ('those left over') is the remnant-survivors of the judgment; the 'remnant' motif (cf. v. 39; Isa 10:20–22; Rom 9:27) prepares the possibility of confession and return.

ἐξ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

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

ὁμῶν

you

Genitive

partitive genitive

→ relational specification

ὁμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive.

ἐπάξω

I will bring upon

Fut Act Indic 1 Sg · ἐπάγω

main verb

→ minatory future

ἐπάγω: 'bring upon'; cf. v. 25; here YHWH brings inner terror upon the survivors.

δειλίαν

cowardice / terror

Accusative

direct object of ἐπάξω

→ object specification

δειλία: 'cowardice / timidity / dread'; renders תַּלְתַּל ('faintness'); a paralyzing, irrational fear sent into the heart — the inner counterpart of the lost ἀσφάλεια (v. 5).

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

object of εἰς

→ object specification

καρδία: 'heart'; renders לֵבָב; the seat of courage, here filled with dread; the same noun is the 'uncircumcised heart' of v. 41.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'the land of their enemies' — the place of exile.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; cf. v. 34.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

διώξεται

shall pursue

Fut Mid Indic 3 Sg · διώκω

main verb (subject φωνή)

→ minatory future

διώκω: 'pursue'; the pursuit-verb of the blessings (vv. 7–8) reaches its most pathetic inversion — now even a sound 'pursues' the terrified.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

φωνή

sound / voice

Nominative

subject of διώξεται

→ participant prominence

φωνή: 'sound / voice'; renders נִקִּי; the mere 'sound' of a leaf — the slightest noise — terrorizes them, a vivid image of guilt-stricken panic (cf. Prov 28:1).

φύλλου

of a leaf

Genitive

genitive (source of the sound)

→ relational specification

φύλλον: 'leaf'; renders הַלֵּךְ; the driven leaf — the most trivial of sounds — measures the depth of their dread.

φερομένου

driven / borne along

Pres Pass Ptcp Gen Sg Neut · φέρω

attributive participle (modifying φύλλου)

→ imperfective participle (the leaf carried by the wind)

φέρω (pass.): 'carry / bear'; the passive participle φερομένου ('being carried / driven') describes the wind-blown leaf; its faint rustle is enough to rout them.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

φεύζονται

they shall flee

Fut Mid Indic 3 Pl · φεύγω

main verb

→ minatory future

φεύγω: 'flee'; cf. v. 17; they flee as from war though no war pursues.

ὡς

as

comparative particle

→ discourse linkage or contrast

ὡς: 'as / like'; introduces the simile of battle-flight.

φεύγοντες

fleeing

Pres Act Ptcp Nom Pl Masc · φεύγω

participle (in the simile: 'as those fleeing')

→ imperfective participle (the manner of flight)

φεύγω (ptcp.): the participle in the comparison — they flee with the headlong panic of men running from battle, though there is no battle.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

πολέμου

war / battle

Genitive

object of από

→ relational specification

πόλεμος: 'war'; the imagined battle from which they flee; cf. v. 6, where war was promised not to pass through the land.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πεσοῦνται

they shall fall

Fut Mid Indic 3 Pl · πίπτω

main verb

→ minatory future

πίπτω: 'fall'; they fall in their panic-flight — the verb of the enemies' defeat in blessing (vv. 7–8) now describes Israel's own collapse.

οὐθενός

no one

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

οὐθείς (= οὐδεῖς): 'no one'; the Hellenistic οὐθενός; subject of the genitive absolute.

διώκοντος

pursuing

Pres Act Ptcp Gen Sg Masc · διώκω

participle in genitive absolute (concessive: 'though none pursues')

→ imperfective participle (attendant circumstance)

διώκω (ptcp.): the genitive absolute οὐθενός διώκοντος ('with none pursuing') closes the verse as it closed v. 17 — the signature image of guilt-driven, causeless terror.

37 καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφὸν ὥσει ἐν πολέμῳ οὐθενὸς κατατρέχοντος καὶ οὐ δυνήσεσθε ἀντιστῆναι τοῖς ἐχθροῖς ὑμῶν

And brother shall overlook brother as in war, though no one is in pursuit; and you shall not be able to withstand your enemies.

The collapse of solidarity and resistance

καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφόν

The panic dissolves even kinship: in their flight brother tramples brother as in the rout of battle, though none pursues; and they have no power to stand before their foes — the final undoing of the victory in which five chased a hundred (v. 8). The breakdown of fraternal solidarity completes the social disintegration of the curses.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὑπερόψεται

shall overlook / disregard

Fut Mid Indic 3 Sg · ὑπεροράω

main verb (subject ὁ ἀδελφός)

→ minatory future

ὑπεροράω: 'overlook / disregard / take no heed of'; renders לַחֲפֹז ('stumble [over]') — in their headlong flight 'brother disregards brother,' each trampling or ignoring the other in panic; the same verb describes Israel's disregard of YHWH (v. 43, τὰ κρίματά μου ὑπερεῖδον) and YHWH's refusal to disregard them (v. 44).

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of ὑπερόψεται

→ participant prominence

ἀδελφός: 'brother'; renders ΠΝ; the collapse of brotherly solidarity in panic — kinship itself gives way under divine terror.

τὸν

the

Accusative

article (with ἀδελφόν)

→ noun-phrase marking

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

ἀδελφόν

brother

Accusative

direct object of ὑπερόψεται

→ object specification

ἀδελφός: the brother disregarded — the doubling ('brother ... brother') sharpens the pathos of social breakdown.

ὥσεϊ

as / as if

comparative particle

→ discourse linkage or contrast

ὥσεϊ: 'as if'; introduces the battle-simile.

ἐν

in

preposition + dative (locative, in the simile)

→ spatial or relational framing

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

πολέμῳ

war / battle

Dative

dative of place (in the simile)

→ sphere or reference

πόλεμος: 'war'; the imagined battle-rout in which men trample one another.

οὐθενός

no one

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

οὐθείς (= οὐδεῖς): 'no one'; subject of the genitive absolute.

κατατρέχοντος

pursuing / charging down

Pres Act Ptcp Gen Sg Masc · κατατρέχω

participle in genitive absolute (concessive: 'though none charges')

→ imperfective participle (attendant circumstance)

κατατρέχω: 'run down / charge upon / pursue'; the genitive absolute οὐθενός κατατρέχοντος ('with no one charging') varies the οὐθενός διώκοντος of vv. 17, 36 — again, terror without a real foe.

καί

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

δυνήσεσθε

you shall be able

Fut Mid Indic 2 Pl · δύναμαι

main verb (negated, with complementary infinitive)

→ minatory future (negated)

δύναμαι: 'be able'; the negated 'you shall not be able to withstand' marks total loss of the power to resist — the inverse of the victory-blessing (vv. 7–8).

ἀντιστῆναι

to withstand / resist

Aor Act Inf · ἀνθίστημι

complementary infinitive (with δυνήσεσθε)

→ effective aorist infinitive

ἀνθίστημι: 'stand against / resist / withstand'; renders קוּם / מַדַּע; the inability to 'stand before' the enemy completes the military collapse (cf. Josh 7:12–13).

τοῖς

the

Dative

article (with ἐχθροῖς)

→ noun-phrase marking

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

ἐχθροῖς

enemies

Dative

dative object of ἀντιστῆναι

→ sphere or reference

ἐχθρός: 'enemy'; ἀντίστημι takes the dative of the one resisted; the enemies Israel can no longer withstand.

ὕμων

your

Genitive

genitive of possession

→ relational specification

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

38 καὶ ἀπολεῖσθε ἐν τοῖς ἔθνεσιν καὶ κατέδεται ὑμᾶς ἡ γῆ τῶν ἐχθρῶν ὑμῶν

And you shall perish among the nations, and the land of your enemies shall devour you.

The perishing of the exiles in foreign lands καὶ ἀπολεῖσθε ἐν τοῖς ἔθνεσιν

The exile reaches its terminus: perishing among the nations, the enemy land itself 'devouring' them (κατέδεται — a land that consumes its inhabitants, an image of a hostile, death-dealing exile, cf. Num 13:32; Ezek 36:13). The verb ἀπόλλυμι ('perish') here applied to Israel reverses ἀπολῶ ('I will destroy [the beasts]') of v. 6.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπολεῖσθε

you shall perish

Fut Mid Indic 2 Pl · ἀπόλλυμι

main verb

→ minatory future

ἀπόλλυμι (mid.): 'perish / be destroyed'; renders תָּחֵץ; Israel now 'perishes' — the same verb by which YHWH destroyed the harmful beasts in blessing (v. 6, ἀπολῶ) and will destroy the foes (v. 41), here turned on Israel itself in exile.

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ἔθνεσιν)

→ noun-phrase marking

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

ἔθνεσιν

nations

Dative

object of ἐν

→ sphere or reference

ἔθνος: 'nation'; among the nations of the dispersion (cf. v. 33).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατέδεται

shall devour

Fut Mid Indic 3 Sg · κατεσθίω

main verb (subject ἡ γῆ)

→ minatory future

κατεσθίω: 'devour / eat up'; cf. v. 22; here the enemy land 'devours' its exiled inhabitants — a land that consumes those who dwell in it (cf. Num 13:32; Ezek 36:13).

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of κατέδεται

→ participant prominence

γῆ: 'land'; the enemy land personified as a devourer.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; the land of exile that consumes them.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

39 καὶ οἱ καταλειφθέντες ἀφ' ὑμῶν καταφθαρήσονται διὰ τὰς ἀμαρτίας ὑμῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τακήσονται

And those who are left of you shall waste away because of their sins, in the land of their enemies they shall melt away.

The remnant pining in exile (transition to the confession)

καὶ οἱ καταλειφθέντες ἀφ' ὑμῶν καταφθαρήσονται

The survivors 'waste away' (καταφθαρήσονται ... τακήσονται) in exile because of their own and their fathers' sins — a pining that, in the Hebrew, is the rotting-away of guilt. This wasting remnant is precisely the group that, in vv. 40–41, will confess and find mercy; the verse is the hinge between judgment and restoration.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οἱ

those

Nominative

article substantivizing the participle

καταλειφθέντες

→ noun-phrase marking

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

καταλειφθέντες

who are left / the survivors

Aor Pass Ptcp Nom Pl Masc · καταλείπω

substantival participle (subject)

→ constative aorist participle (the surviving remnant)

καταλείπω (aor. pass.): 'be left behind / remain'; the remnant (cf. v. 36) — those who survive the sword and famine to pine in exile; the 'remnant' is the locus of hope in the prophets (Isa 10:20–22) and in Paul (Rom 9:27; 11:5).

ἀφ'

of / from among

preposition + genitive (partitive, elided ἀπό)

→ spatial or relational framing

ἀφ': meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive, elided ἀπό).

ὁμῶν

you

Genitive

partitive genitive

→ relational specification

ὁμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive.

καταφθαρήσονται

shall waste away / be ruined

Fut Pass Indic 3 Pl · καταφθείρω

main verb

→ minatory future (passive)

καταφθείρω (pass.): 'be utterly corrupted / waste away / decay'; renders רָבַח ('rot / pine away'); the survivors rot away in their guilt — a slow consuming, not by sword but by the inner weight of sin.

διὰ

because of

preposition + accusative (cause)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; the cause of the wasting is their sins.

τὰς

the

Accusative

article (with ἀμαρτίας)

→ noun-phrase marking

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

ἀμαρτίας

sins

Accusative

object of διὰ (cause)

→ object specification

ἀμαρτία: 'sin'; the sins that occasion the wasting; the Hebrew adds 'and the sins of their fathers,' anticipated in the confession of v. 40.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

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 γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'the land of their enemies' — the place of exile and pining.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; the recurring 'land of their enemies' (cf. vv. 34, 36, 44).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

τακῆσονται

they shall melt / pine away

Fut Pass Indic 3 Pl · τήκω

*main verb (resumptive, intensifying
καταφθαρήσονται)*

→ minatory future (passive)

τήκω (pass.): 'melt / dissolve / pine away'; renders קָדַח; cognate in sense to ἐκτήκουσαν (v. 16); the remnant 'melts away' under guilt — a wasting that is at once punishment and the seedbed of the coming confession (v. 40).

40 καὶ ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἁμαρτίας τῶν πατέρων αὐτῶν ὅτι παρέβησαν καὶ ὑπερεῖδόν με καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι

Then they shall confess their sins and the sins of their fathers, that they transgressed and disregarded me, and that they walked contrary to me,

The turn to confession (opening the mercy-movement)

καὶ ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν

The great reversal of the chapter: the remnant confesses (ἐξαγορεύσουσιν) their own and their fathers' sins — transgression, disregard of YHWH, and the πλάγιος walk. This confession is the condition that triggers the covenant-remembrance of v. 42; the verb ἐξαγορεύω ('confess openly') marks a genuine, public acknowledgement of guilt as the path to restoration (cf. Dan 9; Neh 9; 1 John 1:9).

καὶ

and / then

coordinating conjunction (marking the turn)

→ discourse linkage or contrast

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

ἐξαγορεύσουσιν

they shall confess

Fut Act Indic 3 Pl · ἐξαγορεύω

main verb

→ predictive future (anticipated repentance)

ἐξαγορεύω: 'confess / declare openly / acknowledge'; renders הִתְהַוָּה ('make confession'); the open avowal of guilt is the decisive turn from judgment toward mercy — the verb of liturgical confession (cf. the great penitential prayers of Ezra 9; Neh 9; Dan 9).

τὰς

the

Accusative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

direct object of ἐξαγορεύσουσιν

→ object specification

ἁμαρτία: 'sin'; the sins now openly confessed — the same sins that occasioned the judgments (vv. 18, 21, 24, 28).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

direct object (parallel)

→ object specification

ἁμαρτία: the confession includes 'the sins of their fathers' — corporate and intergenerational guilt acknowledged (cf. Jer 14:20; Dan 9:8).

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive (whose sins)

→ relational specification

πατήρ: 'father / ancestor'; renders בֹּתְרִי; the confession of the fathers' sins acknowledges the long history of covenant-breaking (cf. the patriarchs named in v. 42, whose covenant nonetheless stands).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ὅτι

that / because

conjunction (content of the confession)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what is confessed — the specific acts of covenant-violation.

παρέβησαν

they transgressed

Aor Act Indic 3 Pl · παραβαίνω

verb of content clause

→ constative aorist (the completed transgression)

παραβαίνω: 'transgress / overstep'; renders **לַעֲרֹךְ** ('act treacherously'); 'they went aside / broke faith' — the root of **παράβασις** ('transgression') in Paul (Rom 4:15; 5:14).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕπερεϊδόν

they disregarded / despised

Aor Act Indic 3 Pl · ὑπεροράω

verb of content clause

→ constative aorist

ὕπεροράω: 'overlook / disregard / despise'; renders the sense of treating YHWH with contempt; the same verb describes their disregard of his ordinances (v. 43) — and YHWH's refusal to disregard them (v. 44, οὐχ ὑπερεΐδον αὐτούς).

με

me

Accusative

direct object of ὑπερεΐδον

→ participant reference

ἐγώ (acc. με): YHWH as the one disregarded.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὅτι

that

conjunction (second content clause)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the further content of the confession.

ἔπορεύθησαν

they walked

Aor Pass(dep) Indic 3 Pl · πορεύομαι

verb of content clause

→ constative aorist

πορεύομαι: 'walk'; the confession echoes the chapter's keyword — 'they walked contrary (πλάγιοι) before me,' acknowledging the very defiance of vv. 21, 23, 27.

ἐναντίον

before / against

preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; with πλάγιοι, 'walked crosswise before me.'

μου

me

Genitive

object of ἐναντίον

→ relational specification

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

πλάγιοι

contrary

Nominative

predicate adjective (manner)

→ participant prominence

πλάγιος: 'contrary / oblique'; the leitmotif now appears in Israel's own confession — they own the 'contrary walk' for which they were judged.

41 καὶ ἐγὼ ἐπορεύθην μετ' αὐτῶν ἐν θυμῷ πλαγίῳ καὶ ἀπολῶ αὐτοὺς ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τότε ἐντραπήσεται ἡ καρδία αὐτῶν ἡ ἀπερίτμητος καὶ τότε εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν

I also walked contrary to them and brought them into the land of their enemies; then their uncircumcised heart shall be humbled, and then they shall make amends for their sins.

The humbling of the uncircumcised heart καὶ ἐγὼ ἐπορεύθην μετ' αὐτῶν ἐν θυμῷ πλαγίῳ

YHWH acknowledges his own contrary walk (the just response of vv. 24, 28) that brought them to exile; but the verse turns to hope: 'then their uncircumcised heart shall be humbled' (ἐντραπήσεται ἡ καρδία ... ἡ ἀπερίτμητος). The 'uncircumcised heart' (cf. Deut 10:16; 30:6; Jer 4:4; Rom 2:29) names the inward resistance that must be broken for restoration; its humbling and their making-amends prepares the covenant-remembrance of v. 42.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

subject (emphatic)

→ participant reference

ἐγὼ: emphatic — YHWH owns his side of the reciprocity ('I too walked contrary'), the just answer to their contrary walk (vv. 24, 28).

ἐπορεύθην

I walked

Aor Pass(dep) Indic 1 Sg · πορεύομαι

main verb

→ constative aorist (the completed contrary dealing)

πορεύομαι: 'walk'; YHWH's contrary walk now stated as accomplished — the exile is the realization of the threatened θυμὸς πλάγιος (vv. 24, 28).

μετ'

with / toward

preposition + genitive (elided μετά)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

object of μετά

→ relational specification

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

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

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

θυμῷ

fury

Dative

dative of manner

→ sphere or reference

θυμὸς: 'fury'; the 'contrary fury' of vv. 24, 28, now executed.

πλαγίῳ

contrary

Dative

attributive adjective (modifying θυμῷ)

→ sphere or reference

πλάγιος: 'contrary'; binds YHWH's response to their offense.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπολῶ

I brought / cut off

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb

→ minatory future (here looking back on the executed judgment)

ἀπόλλυμι: 'destroy'; the LXX reads 'I will destroy them in the land of their enemies' (the Hebrew has 'I brought them into the land of their enemies'); the LXX heightens the note of judgment even as the verse turns toward mercy.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'the land of their enemies' — the place of exile and of the humbling.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; cf. vv. 34, 39.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

τότε

then

temporal adverb (marking the turn to repentance)

→ adverbial qualification

τότε: 'then'; the decisive 'then' — at the point of exile and humbling, the heart turns; the same 'then' that introduced the land's sabbath (v. 34) now introduces the heart's repentance.

ἐντραπήσεται

shall be humbled / put to shame

Fut Pass Indic 3 Sg · ἐντρέπω

main verb (subject ἡ καρδιά)

→ predictive future (the humbling that opens restoration)

ἐντρέπω (pass.): 'be made ashamed / be humbled / turn (inward) in shame'; renders נָחַץ ('be humbled') / the sense of the heart's submission; the humbling of the proud heart is the inward counterpart of the confession (v. 40) and the condition for mercy.

ἡ

the

Nominative

article (with καρδιά)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐντραπήσεται

→ participant prominence

καρδία: 'heart'; renders לב; the seat of will and disposition; the 'uncircumcised heart' must be humbled for the covenant relationship to be restored.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἡ

the

Nominative

article (with ἀπερίτμητος)

→ noun-phrase marking

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

ἀπερίτμητος

uncircumcised

Nominative

attributive adjective (modifying ἡ καρδία)

→ participant prominence

ἀπερίτμητος: 'uncircumcised'; renders בלע; the 'uncircumcised heart' is the metaphor for an unyielding, unconsecrated inner life (Deut 10:16; Jer 4:4; 9:25); its humbling anticipates the promised circumcision of the heart (Deut 30:6) and Paul's 'circumcision of the heart' (Rom 2:29).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τότε

then

temporal adverb

→ adverbial qualification

τότε: the repeated 'then' marks the sequence — humbling, then making amends, then (v. 42) divine remembrance.

εὐδοκήσουσιν

they shall make amends for / accept
(the penalty of)

Fut Act Indic 3 Pl · εὐδοκέω

main verb

→ predictive future

εὐδοκέω: 'be well-pleased / accept'; renders הִצָּדִק ('pay off / accept as satisfaction'); here 'they shall accept / make satisfaction for their sins' — i.e., they come to acquiesce in the justice of their punishment, the same verb used of the land 'accepting' its sabbaths (v. 34); the penitent embrace of deserved discipline.

τὰς

the

Accusative

article (with ἀμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

direct object of ἐνδοκῆσουσιν

→ object specification

ἁμαρτία: 'sin'; the sins for which they now make amends / accept the penalty.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

42 καὶ μνησθήσομαι τῆς διαθήκης Ιακωβ καὶ τῆς διαθήκης Ισαακ καὶ τῆς διαθήκης Αβρααμ μνησθήσομαι καὶ τῆς γῆς μνησθήσομαι

Then I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraham I will remember, and I will remember the land.

The covenant-mercy crux: divine remembrance of the patriarchal covenant

καὶ μνησθήσομαι τῆς διαθήκης Ιακωβ

The covenant-mercy climax: in response to the humbled, confessing remnant, YHWH 'will remember' (μνησθήσομαι, thrice repeated) the covenant of Jacob, Isaac, and Abraham, and the land itself. This patriarchal-covenant remembrance is the theological ground of Israel's preservation through judgment and the seedbed of Paul's argument that 'God has not rejected his people' (Rom 11:1–2, 28–29). The reverse order (Jacob → Isaac → Abraham) traces the covenant back to its source.

καὶ

and / then

coordinating conjunction (apodotic after the repentance)

→ discourse linkage or contrast

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

μνησθήσομαι

I will remember

Fut Pass(dep) Indic 1 Sg · μμνήσκομαι

main verb

→ promissory future (covenant remembrance)

μμνήσκομαι: 'remember / call to mind / act on behalf of'; renders רָצִי ; in covenant contexts 'remembering' is not mere recollection but active, saving faithfulness (cf. Gen 8:1; Exod 2:24; Luke 1:72); the thrice-repeated μνησθήσομαι is the heartbeat of the mercy-movement.

τῆς

the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive object of μνησθήσομαι

→ relational specification

διαθήκη: 'covenant'; μμνήσκομαι takes the genitive of the thing remembered; the patriarchal covenant, distinct from the Sinai covenant that Israel broke, is unconditional and irrevocable — hence the ground of hope.

Ἰακωβ

of Jacob

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of Hebrew יַעֲקֹב ; indeclinable in the LXX; the covenant 'of Jacob' is named first — the order Jacob → Isaac → Abraham moves back from the immediate ancestor to the covenant's origin.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive (parallel)

→ relational specification

διαθήκη: the covenant 'of Isaac'

Ἰσαακ

of Isaac

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσαακ: transliteration of Hebrew יִצְחָק ; indeclinable; the middle patriarch.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive (parallel)

→ relational specification

διαθήκη: the covenant 'of Abraham' — the foundational covenant of Gen 15 and 17.

Αβρααμ of Abraham

genitive of relationship (indeclinable proper noun)

→ participant identification

Αβρααμ: transliteration of Hebrew אַבְרָהָם; indeclinable; the covenant 'of Abraham' is the root from which the whole promise grows (Gen 12; 15; 17); its remembrance secures Israel's future (cf. Mic 7:20; Luke 1:55, 72–73).

μνησθήσομαι I will remember

Fut Pass(dep) Indic 1 Sg · μὴ μνησθήσομαι

main verb (second occurrence, emphatic repetition)

→ promissory future

μὴ μνησθήσομαι: the repeated verb, framing the patriarchal triad, underscores the certainty of YHWH's covenant-faithfulness.

καὶ and

coordinating conjunction

→ discourse linkage or contrast

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

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 μνησθήσομαι

→ relational specification

γῆ: 'land'; YHWH remembers the land too — the gift-land promised to the patriarchs, now to be restored; the land's place in the covenant-remembrance closes the circle opened by its desolation (v. 32) and sabbath-rest (vv. 34–35).

μνησθήσομαι I will remember

Fut Pass(dep) Indic 1 Sg · μὴ μνησθήσομαι

main verb (third occurrence)

→ promissory future

μὴ μνησθήσομαι: the third μνησθήσομαι — a threefold remembrance (patriarchs, then again, then the land) that hammers home the unbreakable faithfulness of God.

43 καὶ ἡ γῆ ἐγκαταλειφθήσεται ὑπ' αὐτῶν τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς ἐν τῷ ἐρημωθῆναι αὐτὴν δι' αὐτούς καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας ἀνθ' ὧν τὰ κρίματά μου ὑπερεῖδον καὶ τοῖς προστάγμασίν μου προσώχθισαν τῇ ψυχῇ αὐτῶν

And the land shall be forsaken by them; then the land shall welcome its sabbaths while it lies desolate because of them; and they shall accept the penalty of their iniquities, because they disregarded my judgments and their soul loathed my ordinances.

Recapitulation: the land's rest and the people's accepted penalty

καὶ ἡ γῆ ἐγκαταλειφθήσεται ὑπ' αὐτῶν

The verse recapitulates the sabbath-rest theology (vv. 34–35): the forsaken land 'welcomes' (προσδέξεται) its sabbaths in its desolation, while the people 'accept' (προσδέχονται) the penalty of their iniquities — the reason given in the chapter's own terms: they disregarded YHWH's judgments and their soul loathed his ordinances (the προσοχθίζω leitmotif of vv. 15, 30). The paired προσδέχομαι (land welcomes rest / people accept penalty) holds judgment and grace together.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ
the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ
land

Nominative

subject of ἐγκαταλειφθήσεται

→ participant prominence

γῆ: 'land'; the land forsaken by its people during the exile.

ἐγκαταλειφθήσεται
shall be forsaken

Fut Pass Indic 3 Sg · ἐγκαταλείπω

main verb (passive)

→ predictive future (passive)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders **נטץ**; the land 'is forsaken by them' (the people removed to exile); the same verb of the cry 'why have you forsaken me' (Ps 21:2 LXX; Matt 27:46) and Paul's 'forsaken but not destroyed' (2 Cor 4:9).

ὕπ

by

preposition + genitive (agent, elided ὑπό)

→ spatial or relational framing

ὕπό + gen.: marks the agent — 'forsaken by them.'

αὐτῶν

them

Genitive

genitive of agent

→ relational specification

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

τότε

then

temporal adverb

→ adverbial qualification

τότε: 'then'; the same 'then' of the land's sabbath (v. 34).

προσδέξεται

shall welcome / accept

Fut Mid Indic 3 Sg · προσδέχομαι

main verb (subject ἡ γῆ)

→ predictive future

προσδέχομαι: 'receive / welcome / accept'; the land 'welcomes' its sabbaths — a warmer synonym for εὐδοκέω (v. 34); the same verb is used of the people accepting their penalty later in the verse, pairing land and people.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of προσδέξεται

→ participant prominence

γῆ: meaning 'land'; it serves as subject of προσδέξεται.

τὰ

the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατα

sabbaths

Accusative

direct object of προσδέξεται

→ object specification

σάββατον: 'sabbath'; the land's owed rest, welcomed in its desolation (cf. vv. 34–35).

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

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

ἐν

in / while

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: temporal 'while / in the ... of.'

τῷ

the

Dative

article governing the infinitive ἐρημωθῆναι

→ noun-phrase marking

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

ἐρημωθῆναι

to be made desolate

Aor Pass Inf · ἐρημώω

articular infinitive (temporal: 'while it is desolate')

→ effective aorist infinitive (passive)

ἐρημώω (aor. pass. inf.): 'be made desolate'; the desolation during which the land takes its rest (cf. v. 34, πάσας τὰς ἡμέρας τῆς ἐρημώσεως).

αὐτήν

it

Accusative

accusative subject of the infinitive ἐρημωθῆναι

→ participant reference

αὐτός: the land, subject of the infinitive.

δι

because of

preposition + accusative (cause, elided διά)

→ spatial or relational framing

διά + acc.: 'because of'; the desolation is 'because of them' — their sin is its cause.

αὐτούς

them

Accusative

object of διά (cause)

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they

Nominative

subject (emphatic) of προσδέχονται

→ participant prominence

αὐτοί: emphatic 'they themselves' — the people, paralleled with the land; as the land welcomes its rest, they accept their penalty.

προσδέχονται

shall accept / make amends for

Fut Mid Indic 3 Pl · προσδέχομαι

main verb

→ predictive future

προσδέχομαι: 'accept / receive'; here 'they shall accept (the penalty of) their iniquities' — a penitent embrace of deserved discipline, paired verbally with the land's welcoming of its sabbaths.

τὰς

the

Accusative

article (with ἀνομίας)

→ noun-phrase marking

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

αὐτῶν

their

Genitive

genitive of possession (preceding its noun)

→ relational specification

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

ἀνομίας

iniquities / lawlessnesses

Accusative

direct object of προσδέχονται

→ object specification

ἀνομία: 'lawlessness / iniquity'; renders ἡγ; their lawless deeds, whose penalty they now accept; ἀνομία is a key term in Pauline and Johannine hamartiology (Rom 4:7; 1 John 3:4).

ἀνθ

because / in return for

preposition + genitive (cause, in idiom ἀνθ ὧν, elided ἀντί)

→ spatial or relational framing

ἀντί: in the idiom ἀνθ ὧν ('because / in return for which'); introduces the ground of the penalty.

ὧν

which

Genitive

relative pronoun (in idiom ἀνθ ὧν: 'because')

→ relational specification

ὧς (gen. pl. ὧν): the relative in the causal idiom ἀνθ ὧν.

τὰ

the

Accusative

article (with κρίματα)

→ noun-phrase marking

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

κρίματά

judgments / ordinances

Accusative

direct object of ὑπερεῖδον

→ object specification

κρίμα: 'judgment / ordinance'; the divine ordinances they disregarded — the same κρίματα their soul loathed in v. 15.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὑπερεῖδον

they disregarded

Aor Act Indic 3 Pl · ὑπεροράω

verb of causal clause

→ constative aorist

ὑπεροράω: 'overlook / disregard / despise'; cf. v. 40; their disregard of YHWH's judgments is the ground of the penalty — and the very disregard YHWH refuses to return in kind (v. 44).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with προστάγμασιν)

→ noun-phrase marking

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

προστάγμασιν

ordinances

Dative

dative object of προσώχθισαν

→ sphere or reference

πρόσταγμα: 'ordinance / statute'; the ordinances they loathed — the same word as the obedience-protasis (v. 3) and the curse-protasis (v. 15).

μου

my

Genitive

genitive of possession

→ relational specification

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

προσώχθισαν

they loathed

Aor Act Indic 3 Pl · προσοχθίζω

verb of causal clause (with dative object)

→ constative aorist

προσοχθίζω: 'loathe / be wearied with'; the chapter's leitmotif at its final occurrence — Israel's loathing of YHWH's ordinances (cf. v. 15, where their soul first loathed his judgments; v. 30, where his soul loathed them); the cycle of mutual loathing is here named as the root of the whole judgment.

τῇ

the

Dative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Dative

dative of respect/instrument ('in their soul')

→ sphere or reference

ψυχῇ: 'soul'; 'with their soul they loathed' — the inner seat of the loathing, mirroring 'my soul' (vv. 11, 30) and 'your soul' (v. 15).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

44 καὶ οὐδ' ὥς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτοὺς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν

And yet even so, while they are in the land of their enemies, I did not disregard them nor loathe them so as to consume them utterly and break my covenant with them; for I am the LORD their God.

The covenant-mercy climax: God will not utterly forsake his people

καὶ οὐδ' ὥς ... οὐχ ὑπερεῖδον αὐτούς

The theological summit of the chapter and a second covenant-mercy crux: 'even so' — even in the land of their enemies — YHWH will not disregard (οὐχ ὑπερεῖδον, answering Israel's disregard, v. 43) nor loathe (οὐδὲ προσώχθισα, reversing his own loathing, v. 30) so as to consume them utterly (ἐξαναλῶσαι, cf. v. 33) and break the covenant (διασκεδάσαι τὴν διαθήκην, the very phrase of v. 15). The ground is the covenant name itself: ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν. This is the LXX bedrock of Paul's 'God has not rejected his people whom he foreknew' (Rom 11:1–2).

καὶ

and yet

coordinating conjunction (adversative force here)

→ discourse linkage or contrast

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

οὐδ'

not even

negative adverb (elided οὐδέ, with ὥς)

→ clausal contribution

οὐδέ: 'not even'; in the phrase οὐδ' ὥς ('not even thus / even so ... not') — 'even under these conditions, I will not ...'; renders ἡ καὶ οὕτως ('yet even this').

ὥς

thus / so

demonstrative adverb (with οὐδέ: 'even so')

→ clausal contribution

ὥς (= ὥς): 'thus / so'; the combination οὐδ' ὥς = 'not even so / yet even so ... not' — the hinge that turns the whole movement to mercy.

ὄντων

being / while they are

Pres Act Ptcp Gen Pl Masc · εἰμί

participle in genitive absolute (concessive: 'though they are')

→ imperfective participle (attendant circumstance)

εἰμί (ptcp.): the genitive absolute ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν ('while they are in the land of their enemies') sets the extremity of the situation — even at the lowest point of exile, mercy holds.

αὐτῶν

they

Genitive

subject of the genitive absolute

→ relational specification

αὐτῶν: meaning 'they'; pronoun marking person, possession, or reference within the clause; here it functions as subject of the genitive absolute.

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 γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'the land of their enemies' — the place of exile where mercy nonetheless reaches them.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (whose land)

→ relational specification

ἐχθρός: 'enemy'; the final occurrence of the recurring 'land of their enemies.'

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

οὐχ

not

negative particle

→ discourse linkage or contrast

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

ὑπερεῖδον

I disregarded

Aor Act Indic 1 Sg · ὑπεροράω

main verb (negated)

→ constative aorist (negated: divine refusal to disregard)

ὑπεροράω: 'overlook / disregard / abandon'; the same verb Israel's disregard (vv. 40, 43) — now negated of YHWH: he will not disregard them as they disregarded him; grace breaks the cycle of reciprocity.

αὐτούς

them

Accusative

direct object

→ participant reference

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

οὐδέ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'nor'; chains the second divine non-action.

προσώχθισα

I loathed

Aor Act Indic 1 Sg · προσοχθίζω

main verb (negated)

→ constative aorist (negated)

προσοχθίζω: 'loathe'; the leitmotif-verb negated of YHWH — he did not loathe them to the point of annihilation; the reversal of v. 30 (προσοχθιῖ ἡ ψυχὴ μου ὑμῖν), grace overruling wrath.

αὐτοῖς

them

Dative

dative object of προσώχθισα

→ participant reference or interest

αὐτός: dative object of προσοχθίζω (cf. v. 30, ὑμῖν).

ὥστε

so as

result conjunction (+ infinitive)

→ discourse linkage or contrast

ὥστε: 'so as to'; introduces the result that mercy refuses — utter destruction and covenant-annulment.

ἐξαναλῶσαι

to consume utterly

Aor Act Inf · ἐξαναλίσκω

infinitive of result (with ὥστε)

→ effective aorist infinitive

ἐξαναλίσκω: 'consume utterly'; cf. vv. 22, 33; the very destruction the sword threatened, here refused — YHWH will not let exile consume them wholly (cf. Rom 11:1).

αὐτούς

them

Accusative

direct object of ἐξαναλῶσαι

→ participant reference

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

τοῦ

so as

Genitive

article governing the epexegetic infinitive διασκεδάσαι

→ noun-phrase marking

ὁ (gen. τοῦ): the articular infinitive τοῦ διασκεδάσαι expresses the further consequence refused.

διασκεδάσαι

to break / annul

Aor Act Inf · διασκεδάννυμι

articular infinitive (epexegetic of the refused result)

→ effective aorist infinitive

διασκεδάννυμι: 'annul / break'; the very verb of the curse-protasis (v. 15, ὥστε διασκεδάσαι τὴν διαθήκην) — what Israel's disobedience would have done, YHWH himself will not do; the covenant stands because he upholds it.

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 διασκεδάσαι

→ object specification

διαθήκη: 'covenant'; the covenant that will not be broken — the irrevocable bond grounded in YHWH's own faithfulness (cf. Rom 11:29).

μου

my

Genitive

genitive of possession

→ relational specification

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

τὴν

the (one)

Accusative

article (attributive, with πρὸς αὐτούς)

→ noun-phrase marking

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

πρὸς

with

preposition + accusative (relation: 'covenant with them')

→ spatial or relational framing

πρὸς + acc.: 'with / toward'; ἡ διαθήκη ἡ πρὸς αὐτούς = 'my covenant with them.'

αὐτούς

them

Accusative

object of πρὸς

→ participant reference

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

ὅτι for / because <i>causal conjunction</i> → discourse linkage or contrast ὅτι: 'for / because'; grounds the whole mercy in the covenant name that follows.	ἐγώ I Nominative <i>subject (emphatic) of εἰμι</i> → participant reference ἐγώ: the self-asseveration ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν grounds the refusal to forsake — the covenant name is itself the guarantee of covenant mercy.	εἰμι am Pres Act Indic 1 Sg · εἰμί <i>copula (self-identification)</i> → timeless present εἰμί: copula of the self-predication.	κύριος LORD Nominative <i>predicate nominative</i> → participant prominence κύριος: rendering of the Tetragrammaton יהוה; the covenant name is the ground of the covenant's permanence.
ὁ the Nominative <i>article (with θεός)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεός God Nominative <i>predicate nominative in apposition</i> → participant prominence θεός: 'God'; 'their God' — even in exile, even after judgment, the covenant relationship 'I will be your God' (v. 12) is not annulled.	αὐτῶν their Genitive <i>genitive of relationship</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.	

45 καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας ἔναντι τῶν ἐθνῶν τοῦ εἶναι αὐτῶν θεός ἐγώ εἰμι κύριος

And I will remember for them the former covenant, when I brought them out of the land of Egypt, out of the house of bondage, in the sight of the nations, to be their God; I am the LORD.

The remembrance of the exodus covenant: the seal of mercy

καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας

The mercy-movement closes by grounding restoration in the exodus: YHWH remembers 'the former covenant' made when he brought them out of Egypt, the house of bondage, before the nations — to be their God. The exodus self-identification (cf. v. 13) frames both the blessings and the final mercy; the purpose τοῦ εἶναι αὐτῶν θεός re-states the covenant-formula of v. 12, sealed by ἐγώ εἰμι κύριος.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μνησθήσομαι

I will remember

Fut Pass(dep) Indic 1 Sg · μμνήσκομαι

main verb

→ promissory future (covenant remembrance)

μμνήσκομαι: 'remember'; the climactic remembrance, now of the exodus 'former covenant'; the verb's active, saving sense crowns the mercy-movement (cf. v. 42).

αὐτῶν

for them / their

Genitive

genitive (of advantage / objective: 'remember on their behalf')

→ relational specification

αὐτός: the genitive 'their' / 'for them' — YHWH remembers the covenant for their benefit.

τῆς

the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive object of μνησθήσομαι

→ relational specification

διαθήκη: 'covenant'; the 'former covenant' of the exodus generation, remembered and honored.

τῆς

the

Genitive

article (with προτέρας)

→ noun-phrase marking

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

προτέρας

former / earlier

Genitive

attributive adjective (modifying διαθήκης)

→ relational specification

πρότερος: 'former / earlier'; renders אֲבוֹתַי ('ancestors / former ones'); 'the former covenant' = the covenant made at the exodus with the previous generation; the adjective προτέρας looks back to the founding act of redemption.

ὅτε

when

temporal conjunction

→ discourse linkage or contrast

ὅτε: 'when'; introduces the exodus event that constituted the former covenant.

ἐξήγαγον

I brought out

Aor Act Indic 1 Sg · ἐξάγω

verb of temporal clause

→ constative aorist (the exodus)

ἐξάγω: 'lead out / bring out'; renders וַיֹּצִיֵא ; the exodus-verb (cf. v. 13, ὁ ἐξαγαγών); the foundational saving act that grounds both blessing and mercy.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

γῆς

land

Genitive

object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship (with γῆς)

→ relational specification

Αἴγυπτος: 'Egypt'; the land of bondage from which they were redeemed (cf. v. 13).

ἐξ

out of

preposition + genitive (separation, in apposition)

→ spatial or relational framing

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

οἴκου

house

Genitive

object of ἐξ (in apposition to γῆς Αἰγύπτου)

→ relational specification

οἶκος: 'house / household'; the phrase οἶκος δουλείας ('house of bondage/slavery') renders מִדְּבַר יְיָ, the standard exodus epithet for Egypt (Exod 13:3; 20:2; Deut 5:6).

δουλείας

of bondage / slavery

Genitive

genitive (defining οἴκου: 'house of slavery')

→ relational specification

δουλεία: 'slavery / bondage'; renders מִדְּבַר; Egypt as the 'house of bondage' from which YHWH redeemed them — the very servitude whose yoke he broke (v. 13).

ἔναντι

before / in the sight of

preposition + genitive (in view of)

→ spatial or relational framing

ἔναντι: 'before / in the sight of'; renders יְיָ; the exodus was a public act 'in the sight of the nations,' so that YHWH's reputation is bound to his people's redemption (cf. Ezek 20:9).

τῶν

the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

object of ἔναντι

→ relational specification

ἔθνος: 'nation / Gentile'; the nations before whom the exodus was performed — the same nations among whom Israel was later scattered (v. 33), now witnesses to the covenant's permanence.

τοῦ

to

Genitive

article governing the infinitive εἶναι (purpose)

→ noun-phrase marking

ὁ (gen. τοῦ): the articular infinitive τοῦ εἶναι expresses the purpose of the exodus — 'to be their God.'

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive of purpose

→ durative present infinitive (abiding relationship)

εἰμί: 'be'; τοῦ εἶναι αὐτῶν θεός ('to be their God') restates the covenant-formula of v. 12 (ἔσομαι ὑμῶν θεός) — the purpose of the exodus and the goal of the covenant.

αὐτῶν

their

Genitive

genitive of relationship (predicate: 'their God')

→ relational specification

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

θεός

God

Nominative

predicate nominative (with εἶναι)

→ participant prominence

θεός: 'God'; the predicate of the covenant-formula — the exodus had as its end YHWH's being Israel's God, a purpose the exile cannot finally frustrate.

ἐγώ

I

Nominative

subject (emphatic) of εἰμι

→ participant reference

ἐγώ: the closing self-asseveration ἐγώ εἰμι κύριος seals the mercy-promise with the covenant name.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (self-identification)

→ timeless present

εἰμί: copula of the self-predication formula.

κύριος

LORD

Nominative

predicate nominative

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה; the final 'I am the LORD' closes the body of the chapter on the note of YHWH's unchanging identity.

46 ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος ὃν ἔδωκεν κύριος ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ισραὴλ ἐν τῷ ὄρει Σινὰ ἐν χειρὶ Μωυσῆ

These are the judgments and the ordinances and the law that the LORD established between himself and the sons of Israel on Mount Sinai by the hand of Moses.

Colophon: the subscription to the Holiness Code

ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος

The formal colophon closing the Holiness Code (and, with the appendix of ch. 27, the book): 'These are the judgments and ordinances and law' (the three terms summing the legislation) that YHWH established between himself and Israel at Sinai 'by the hand of Moses.' The Sinai-setting and Mosaic mediation authenticate the whole covenant document.

ταῦτα

these

Nominative

demonstrative pronoun (subject)

→ participant reference

οὗτος: 'these'; the summarizing demonstrative of a colophon, pointing back over the whole legislation just given.

τὰ

the

Nominative

article (with κρίματα)

→ noun-phrase marking

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

κρίματα

judgments / ordinances

Nominative

predicate nominative (in apposition to ταῦτα)

→ participant prominence

κρίμα: 'judgment / legal decision'; renders קִיּוּם ; the first of the three summarizing terms; the same κρίματα Israel's soul loathed (v. 15) and disregarded (v. 43).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with προτάγματα)

→ noun-phrase marking

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

προτάγματα

ordinances / statutes

Nominative

predicate nominative (in apposition)

→ participant prominence

πρόσταγμα: 'ordinance / statute'; renders פְּקֻדָּה ; the second summarizing term; the statutes Israel was to walk in (v. 3).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with νόμος)

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative (in apposition)

→ participant prominence

νόμος: 'law / Torah'; renders תּוֹרָה ; the third and comprehensive term — the whole 'law' of the covenant; νόμος is the key word of Paul's discussion of the Mosaic legislation (Rom 7; Gal 3).

ὃν

which

Accusative

relative pronoun (object of ἔδωκεν)

→ participant reference

ὃς: relative pronoun; antecedent the whole triad (construed by attraction to the nearest, ὁ νόμος); 'which the LORD gave.'

ἔδωκεν

gave / established

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist (the giving of the law at Sinai)

δίδωμι: 'give / establish'; renders נתן ; YHWH 'gave / established' the law — the giving-verb of the blessings (vv. 4, 6) now applied to the gift of the covenant-law itself.

κύριος

LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה ; the divine lawgiver.

ἀνά

between

preposition (in idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the idiom ἀνά μέσον ('in the midst of / between'), a Hebraism for וְבֵין ... וְבֵין ('between ... and between').

μέσον

midst

Accusative

object in the idiom ἀνά μέσον ('between')

→ object specification

μέσος: 'middle / midst'; ἀνά μέσον αὐτοῦ καὶ ἀνά μέσον τῶν υἱῶν Ἰσραὴλ ('between himself and the sons of Israel') marks the law as the bond of the covenant relationship.

αὐτοῦ

himself

Genitive

genitive (one party: YHWH)

→ relational specification

αὐτός: 'himself' — YHWH as the first party of the covenant.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (idiom ἀνά μέσον)

→ spatial or relational framing

ἀνά: the repeated ἀνά μέσον completes the 'between ... and between' Hebraism.

μέσον

midst

Accusative

object in the idiom ἀνά μέσον

→ object specification

μέσος: the second member of the 'between' construction.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (the other party of the covenant)

→ relational specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard designation of the covenant people.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant nation, the other party to the Sinai covenant.

ἐν

on / at

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (with ἐν)

→ sphere or reference

ὄρος: 'mountain'; renders Ṣin; Mount Sinai, the place of covenant-revelation, authenticates the whole Holiness Code.

Σινᾶ

Sinai

genitive/appositive (indeclinable proper noun)

→ participant identification

Σινᾶ: transliteration of Hebrew סִינַי; indeclinable in the LXX; Mount Sinai, the mountain of the law-giving (cf. Exod 19–24; Gal 4:24–25).

ἐν

by

preposition + dative (means/agency)

→ spatial or relational framing

ἐν χειρὶ: 'by the hand of' — a Hebraism (מִן) for mediated agency.

χειρὶ

hand

Dative

dative of means (idiom: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ Μωσῆ (‘by the hand of Moses’) marks Moses as the mediator of the covenant-law (cf. Gal 3:19, the law ‘ordained through angels by the hand of a mediator’).

Μωσῆ

of Moses

Genitive

genitive (the mediator: ‘by the hand of Moses’)

→ relational specification

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first-declension noun in Rahlfs' LXX (gen. Μωσῆ); Moses the covenant-mediator through whom the law was given.

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.