Translation
1 The whole commandment that I am commanding you today you shall keep by doing (it), that you may live and may increase/multiply, and may go in and may possess the land that YHWH swore to your fathers.

2 And you shall remember the whole way on which YHWH your God has led you these forty years in the wilderness, to humble you, testing you to know what was

Hebrew Text

1 כָּלָּהּ מִצְוָהּ אֶשֶׁרּ אֲנֹכִי מְצַוְּךָ הַיּוֹם
2 תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיוּן וּרְבִיתֶם וּבָאתֶם וִירִשְׁתֶּם אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם

1 This NP (noun phrase), along with its modifying relative clause, forms a fronted (i.e., placed before the verb instead of in the normal position after it) Direct Object (DO). The verb for which this is a DO is תִּשְׁמְרוּן 'you shall keep the whole commandment which…'

2 צוה Pi ptc ms + 2ms sfx, 'to command'. The ptc מְצַוְּךָ should have as its basic ms form מְצַוֶּה; however, here since the 2ms sfx is added, the ה◌ is dropped before adding the pronoun. Final note: this is a predicate use of the ptc, since it occurs in a null-copula (or verbless) clause, with יְנָכָר 'I' as the S: 'I (am) commanding-you'.

3 שׁמר Qal impf 2mp (with paragogic nun—it does not effect the translation), 'to keep, guard, observe'

4 עָשׂה Qal infc + prep ל 'to do'.

5 The word לֶמַכִּית introduces a series of 4 purpose clauses, all under the scope of לֶמַכִּית, the first introduced with an impf, followed in sequence with 3 wcp forms.

6 חָיָה Qal impf 2mp (with paragogic nun—it does not effect the translation), 'to live'

7 רָבָה Qal wcp 2mp 'to increase, multiply'

8 בָּאוּ Qal wcp 2mp 'to go in, enter'

9 יָרָשׁ Qal wcp 2mp 'to possess, dispossess'.

10 שָׁבַע Ni pft 3ms 'to swear'.

11 זָכַר Qal wcp 2ms 'to remember'

12 הָלַךְ Hi pft 3ms + 2ms sfx 'to cause to walk/go; to lead'.

13 נִנְשׁ Pi infc + 2ms sfx 'to humble, humiliate (also in other contexts 'to violate/rape')'. This is the first of 3 infinitives construct in this verse (8:2). The first infc is the object of the prep לֶמַכִּית and seems to give the purpose of the verb in the prior relative clause, 'the way on which YHWH led you . . . in order to humble you'. The next two infc forms are slightly different, in that they have a different prep (the ל), and they seem to indicate the purpose of the humbling: 'in order to test you (and) to know' (alternatively, the third infc may be the purpose of the second: 'in order to test you in order to know').

14 נִסָה Pi infc + 2ms sfx + prep ל 'to test, try'

15 יָדַע Qal infc + prep ל 'to know'.

16 The relative clause אֶת־אֲשֶׁר בִּלְבָבְךָ is missing its head/antecedent (so it's a headless RC). The DO marker אֶת leads us to expect a DO, but this DO is the null head which the relative clause modifies. To represent the missing constituents in the verse, we could render thus: 'to know (the thing) which (it) (is) in your heart'.

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in your heart, whether you would keep his commandments or not.

3 And he humbled you and let you hunger and fed you manna, which you did not know, and (which) your fathers did not know, that he might make you know that man does not live by (depending upon) bread alone, but (that) man lives by everything that comes out of the mouth of YHWH.

17 שמר Qal impf 2ms + interrog י ‘to keep, guard’. When interrog י occurs in an independent clause, it creates a direct yes/no question. However, when it occurs in an embedded clause, it forms an indirect question, which can frequently be glossed with ‘if/whether’.

18 ענה Pi wci 3ms + 2ms sfx ‘to humble’

19 רעב Hiph wci 3ms + 2ms sfx, ‘to starve, let be hungry’

20 אכל Hiph wci 3ms + 2ms sfx, ‘to feed, cause to eat’

21 ידע Qal pft 2ms ‘to know’.

22 ידע Qal pft 3cp ‘to know’; S = אבותך ‘your fathers’.

23 ידע Hi pft 3ms (or infc) + 2ms sfx ‘to make know, teach’

24 The first י is nominalizing (or ‘complementizing’), making the clause function as the DO of והדרו (which takes 2 objects, the 2ms sfx which is the object of the ‘causing’ and the י-clause as the object of ‘know’).

25 רוח Qal impf 3ms ‘to live’.

26 Here the second י is adversative (after a preceding negative clause): ‘but, however’.