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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 14

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΔ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Deuteronomy 14 is a tightly structured chapter of covenant law built on a single theological axiom — Israel's status as YHWH's holy and chosen people — from which three bodies of practice are derived.

Translation & textual notes

The Greek text of Deuteronomy 14 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Deuteronomy 14 is a tightly structured chapter of covenant law built on a single theological axiom — Israel's status as YHWH's holy and chosen people — from which three bodies of practice are derived. (1) The opening identity-claim (vv. 1–2): υἱοὶ ἐστε κυρίου τοῦ θεοῦ ὑμῶν ('you are sons of the LORD your God', v. 1) grounds the prohibition of pagan mourning rites — οὐ φοιβήσετε (ritual self-laceration) and the making of φαλάκρωμα ('baldness') between the eyes for the dead — and is reinforced

by λαὸς ἅγιος εἶ ('you are a holy people') and the election formula σὲ ἐξελέξατο κύριος ... γενέσθαι σε αὐτῷ λαὸν περιούσιον ('the LORD chose you to be for himself a treasured people', v. 2; λαὸς περιούσιος recurs at Exod 19:5; Deut 7:6; 26:18; cf. Titus 2:14; 1 Pet 2:9). (2) The dietary code (vv. 3–21), closely paralleling Lev 11: the διχηλοῦν/μηρυκισμός test for land animals (cloven hoof plus chewing the cud, vv. 6–8), the περύγια-καὶ-λεπίδες (fins-and-scales) test for water creatures (vv. 9–10), and a list of forbidden birds (vv. 11–18) and the swarming things of the air (ἐρπετὰ τῶν πετεινῶν, v. 19). The transliterated and rare Greek zoological vocabulary — χοιρογρύλλιον, καμηλοπάρδαλις, ἀλιαίετος, χαραδριός, πορφυρίων — reflects the translator's effort to render an unfamiliar Hebrew faunal taxonomy into Hellenistic Greek. The unit closes with the apodictic οὐχ ἐψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ ('you shall not boil a lamb in its mother's milk', v. 21), again anchored to the holiness formula. The food laws are reaffirmed in the NT yet relativized in their cultic function (cf. Mark 7:19; Acts 10:9–16). (3) The tithe legislation (vv. 22–29): the annual festal tithe of grain, wine, and oil with the firstborn of herd and flock, eaten ἔναντι κυρίου ('before the LORD') at the chosen place (vv. 22–23), with provision for conversion to silver when the journey is too far (vv. 24–26, including the rare loanword σικερα, 'strong drink'); the stated purpose is ἵνα μάθῃς φοβεῖσθαι κύριον ('that you may learn to fear the LORD', v. 23). The triennial tithe (vv. 28–29) is stored locally for the landless Levite, the προσήλυτος ('sojourner'), the ὀρφανός ('orphan'), and the χήρα ('widow'), that they may eat and be filled and that YHWH may bless all the works of Israel's hands — a fusion of worship and charity that makes the tithe a school of covenant fear and social mercy.

A · 14:1–2

Sons of the LORD, a holy and treasured people: no pagan mourning rites

The chapter opens with Israel's covenant identity as ground for conduct: 'you are sons of the LORD your God' (υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν, v. 1), therefore no pagan rites of self-laceration (οὐ φοιβήσετε) or shaving baldness between the eyes for the dead. The basis is restated in v. 2: Israel is a holy people whom YHWH chose out of all nations to be for himself a λαὸς περιούσιος ('treasured people'). Identity precedes and generates command.

B · 14:3–21

Clean and unclean: the dietary laws (animals, fish, birds, swarming things; the kid in milk)

A comprehensive food code paralleling Lev 11. The general prohibition 'you shall not eat any abomination' (v. 3) is specified: clean land animals are those that both part the hoof and chew the cud (vv. 4–8, with the camel, hare, rock-badger, and swine excluded by failing one test); water creatures must have fins and scales (vv. 9–10); a catalogue of forbidden birds follows (vv. 11–18), then the swarming winged things (v. 19) and the permission of every clean fowl (v. 20). The unit ends with the carcass rule and the prohibition of boiling a kid in its mother's milk (v. 21), each clause re-grounded in Israel's holiness.

C · 14:22–29

The tithe: the festal tithe before the LORD and the third-year tithe for the dependent

Two tithes are legislated. The annual tithe of grain, wine, oil, and firstborn livestock is eaten before the LORD at the chosen place (vv. 22–23), or converted to silver and spent there on a festal meal if the way is too long (vv. 24–26), with the Levite included for he has no portion (v. 27). The triennial tithe is stored in the towns for the Levite, sojourner, orphan, and widow, that they may eat and be filled and that YHWH may bless all Israel's works (vv. 28–29). The stated aim of the whole institution is that Israel 'may learn to fear the LORD' (v. 23).

1 υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν· οὐ φοιβήσετε, οὐκ ἐπιθήσετε φαλάκρωμα ἀνά μέσον τῶν ὀφθαλμῶν ὑμῶν ἐπὶ νεκρῷ.

You are sons of the LORD your God; you shall not make ritual cuttings, you shall not put baldness between your eyes for the dead.

Identity-claim grounding apodictic prohibition (chapter-opening axiom)

υἱοί ἐστε κυρίου

The chapter opens not with a command but with a declaration of status: υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν. The divine-sonship of Israel (cf. Exod 4:22; Hos 11:1; and the 'adoption', υἱοθεσία, of Rom 9:4) supplies the motive for the two following prohibitions: the holy sonship of Israel forbids the assimilation of Canaanite/pagan mourning customs (self-laceration and forehead-baldness for the dead).

υἱοί

sons

Nominative

predicate nominative (with ἔστε: 'you are sons')

→ participant prominence

υἱός: 'son'; the predicate-fronted plural υἱοί stresses Israel's filial standing before YHWH; renders Hebrew אֲנִי בְנֵי יְהוָה; the divine-sonship motif undergirds the prohibition of pagan mourning and anticipates the NT υἱοθεσία ('adoption') of Israel (Rom 9:4).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

copula (linking υἱοί to subject 'you')

→ stative present (settled covenant status)

εἰμί: 'be'; the present copula asserts an existing, settled relationship — Israel already is YHWH's sons; the indicative of identity grounds the imperatival prohibitions that follow.

κυρίου

of the LORD

Genitive

genitive of relationship ('sons of the LORD')

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive marks the filial bond — Israel belongs to YHWH as sons to a father.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; the appositional κυρίου τοῦ θεοῦ ὑμῶν ('the LORD your God') is the characteristic Deuteronomic covenant designation, binding the divine name to the relational pronoun ὑμῶν.

ὑμῶν

your

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

σύ (gen. pl. ὑμῶν): the possessive pronoun personalizes the covenant — not God in the abstract but 'your God', the God of this people.

οὐ

not

negative particle (with future indicative = apodictic prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative φοιθήσετε forms an apodictic prohibition equivalent to the imperatival force of the Hebrew אַל + imperfect.

φοιθήσετε

you shall make ritual cuttings

Fut Act Indic 2 Pl · φοιβάω

main verb (apodictic prohibition)

→ prohibitive future (binding legal proscription)

φοιβάω: a rare verb (related to Φοῖβος, Apollo) connoting cultic purification by gashing; here it renders Hebrew אַל תִּגְדָּחְךָ אֶל ('you shall not cut/lacerate yourselves'), i.e., the pagan mourning rite of self-laceration for the dead (cf. Lev 19:28; 1 Kgs 18:28); forbidden because Israel's filial holiness rules out such practices.

οὐκ

not

negative particle (second prohibition)

→ discourse linkage or contrast

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

ἐπιθήσετε

you shall put on

Fut Act Indic 2 Pl · ἐπιτίθημι

main verb (second apodictic prohibition)

→ prohibitive future (binding legal proscription)

ἐπιτίθημι: 'place upon / impose'; renders Hebrew הָרַקַּ / שָׁם; here the idiom 'put baldness between the eyes' denotes shaving the forehead as a mourning rite for the dead (cf. Lev 21:5; Deut 14:1; Isa 22:12), a practice forbidden to the holy people.

φαλάκρωμα

baldness

Accusative

direct object of ἐπιθήσετε

→ object specification

φαλάκρωμα: 'bald patch / baldness'; renders Hebrew הַרְקָה; the shaved spot made on the forehead as a sign of grief for the dead — a Canaanite mourning custom incompatible with Israel's covenant identity.

ἀνά

between

preposition (with μέσον: idiomatic 'in the midst of')

→ spatial or relational framing

ἀνά: in the phrase ἀνά μέσον ('between / in the midst of'), a fixed LXX locution rendering Hebrew בֵּין; here 'between your eyes' = on the forehead.

μέσον

midst

Accusative

substantive within prepositional idiom ἀνά μέσον

→ spatial or relational framing

μέσον: 'middle / midst'; ἀνά μέσον τῶν ὀφθαλμῶν ('between the eyes') locates the forbidden baldness on the forehead.

τῶν

the

Genitive

article (with ὀφθαλμῶν)

→ noun-phrase marking

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

ὀφθαλμῶν

eyes

Genitive

genitive governed by ἀνά μέσον

→ relational specification

ὀφθαλμός: 'eye'; the genitive plural completes the locative idiom 'between your eyes' (= the forehead).

ὕμῶν

your

Genitive

genitive of possession (modifying ὀφθαλμῶν)

→ relational specification

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

ἐπὶ

for / over

preposition + dative (occasion: 'for the dead')

→ spatial or relational framing

ἐπί + dative: here causal/occasional, 'on account of / for (a dead person)'; specifies the mourning context that occasions the forbidden rites.

νεκρῷ

a dead person

Dative

dative governed by ἐπὶ (occasion of mourning)

→ sphere or reference

νεκρός: 'dead (one) / corpse'; the substantival adjective denotes the deceased for whom the pagan mourning rites would be performed; renders Hebrew תָּמָּ.

2 ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ ἐξελέξατο κύριος ὁ θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς.

For you are a holy people to the LORD your God, and the LORD your God chose you to be for himself a treasured people out of all the nations that are upon the face of the earth.

Causal ground (ὅτι) for the prohibitions of v. 1 ὅτι λαὸς ἅγιος

ὅτι gives the theological reason for the foregoing prohibitions: Israel's holiness and election. The election formula σὲ ἐξελέξατο κύριος ... λαὸν περιούσιον ('the LORD chose you ... a treasured people') is one of Deuteronomy's central confessions (cf. 7:6; 26:18; Exod 19:5); λαὸς περιούσιος is later applied to the church (Titus 2:14; 1 Pet 2:9). Holiness here is not first an achievement but a conferred status, the foundation of all the chapter's commands.

ὅτι

for / because

causal conjunction (grounding v. 1)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the covenantal rationale for the mourning prohibitions — Israel's holiness and divine election.

λαὸς

a people

Nominative

predicate nominative (with εἶ)

→ participant prominence

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering עַם); λαὸς ἅγιος ('holy people') is a Deuteronomic signature designation (7:6; 14:21; 26:19; 28:9).

ἅγιος

holy

Nominative

predicate adjective (modifying λαός)

→ participant prominence

ἅγιος: 'holy / set apart'; renders קֹדֶשׁ ; holiness here is conferred status (consecration to YHWH), the ground of Israel's distinct conduct in mourning, diet, and worship.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula (2nd singular, addressing Israel collectively)

→ stative present (settled covenant status)

εἰμί: 'be'; the shift from plural (v. 1 ἐστε) to singular εἶ treats Israel as one corporate person — a characteristic Deuteronomic oscillation between 'you (pl.)' and 'you (sg.)'.

κύριω

to the LORD

Dative

dative of relation/possession ('holy to the LORD')

→ sphere or reference

κύριος: rendering of יהוה; the dative κύριω marks the one to whom Israel is consecrated — holiness is relational, a belonging-to YHWH.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κύριω

→ sphere or reference

θεός: 'God'; κύριω τῷ θεῷ σου repeats the covenant designation of v. 1 in the dative of relation.

σου

your

Genitive

genitive of possession (modifying θεῷ)

→ relational specification

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

καὶ

and

coordinate conjunction (linking holiness-statement to election-statement)

→ discourse linkage or contrast

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

σέ

you

Accusative

fronted direct object of ἐξελέξατο (emphatic position)

→ participant reference

σύ (acc. σέ): the fronted accusative emphasizes the object of election — 'you (and not others) the LORD chose'; the emphasis underlines the gratuity and particularity of Israel's election.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (election formula)

→ constative aorist (the decisive, completed act of election)

ἐκλέγομαι: 'choose / select out'; renders ἤχρη; the middle voice ('chose for himself') stresses YHWH's self-interested election of Israel; the aorist marks a foundational, accomplished act underlying the whole covenant.

κύριος

LORD

Nominative

subject of ἐξελέξατο

→ participant prominence

κύριος: rendering of יהוה; the divine name as subject makes election an act of sovereign grace, not a response to Israel's merit.

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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive of purpose/result (the aim of election)

→ aorist infinitive (the goal-state of being made a treasured people)

γίνομαι: 'become / come to be'; the infinitive of purpose expresses the goal of election — that Israel should become YHWH's λαὸς περιούσιος; renders the Hebrew purpose construction לְהִיְהוֹבֵל.

σε

you

Accusative

accusative subject of the infinitive γενέσθαι

→ participant reference

σύ (acc. σέ): the accusative of reference functions as the subject of the infinitive — 'that you should become'.

αὐτῷ

for himself

Dative

dative of advantage (with γενέσθαι: 'a people for himself')

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative of advantage stresses that Israel is YHWH's own possession — chosen for himself, a treasured people belonging to him.

λαόν

a people

Accusative

predicate accusative (with γενέσθαι: 'to become a people')

→ object specification

λαός: 'people'; the predicate accusative completes the infinitive — Israel becomes a particular kind of people, the λαός περιούσιος.

περιούσιον

treasured / special

Accusative

attributive adjective (modifying λαόν)

→ object specification

περιούσιος: 'specially possessed / treasured'; a rare adjective (from περιουσία, 'abundance / private property') rendering Hebrew תָּלַף ('treasured possession'); the phrase λαός περιούσιος recurs at Exod 19:5; Deut 7:6; 26:18 and is taken up of the church at Titus 2:14 and 1 Pet 2:9 (λαὸς εἰς περιποίησιν).

ἀπὸ

from / out of

preposition + genitive (separation: chosen out of all nations)

→ spatial or relational framing

ἀπό: 'from / out of'; marks the wider set out of which Israel is selected, underscoring the particularity of election.

πάντων

all

Genitive

attributive adjective (modifying ἐθνῶν)

→ relational specification

πᾶς: 'all'; the universal scope ('out of all the nations') heightens the singularity of Israel's election.

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

genitive governed by ἀπό (separation)

→ relational specification

ἔθνος: 'nation / gentile people'; renders יָג; the contrast Israel/ἔθνη is fundamental to Deuteronomy — Israel is set apart from the peoples whose mourning and worship customs vv. 1–21 forbid.

τῶν

the

Genitive

article (attributive, governing the prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

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

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive governed by ἐπὶ (idiom: 'the face of the earth')

→ relational specification

πρόσωπον: 'face / surface'; ἐπὶ προσώπου τῆς γῆς ('upon the face of the earth') is a Hebraism (הַפָּנִים הַלְלוּ) for the whole inhabited world.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of relationship (with προσώπου)

→ relational specification

γῆ: 'earth / land'; here the whole earth, the global stage from which Israel is singled out.

3 οὐ φάγεσθε πᾶν βδέλυγμα.

You shall not eat any abomination.

Heading: general dietary prohibition introducing the food code (vv. 3–21) οὐ φάγεσθε

A terse superscription governing the whole dietary unit. πᾶν βδέλυγμα ('any abomination') is the category term for unclean food; the specifics follow in vv. 4–21. The double negative πᾶν ... οὐ ('not ... any') is a Hebraism (כָּל ... לֹא) for an absolute prohibition.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ ... πᾶν: the negative with πᾶν renders Hebrew כָּל ... לֹא ('not ... any'), an absolute prohibition covering every unclean thing.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (apodictic prohibition)

→ prohibitive future (binding food law)

ἐσθίω (fut. mid. φάγομαι): 'eat'; the deponent future φάγεσθε is the recurring verb of the dietary code (vv. 3, 4, 6, 7, 8, 9, 10, 11, 12, 19, 20, 21); renders Hebrew כֹּכֵל.

πᾶν

any / every

Accusative

attributive adjective (modifying βδέλυγμα)

→ object specification

πᾶς: 'all / every / any'; with the negative, 'any (whatsoever)'.

βδέλυγμα

abomination

Accusative

direct object of φάγεσθε

→ object specification

βδέλυγμα: 'detestable thing / abomination'; renders Hebrew / תועבה / גִּזְלֵן; the category-word for ritually unclean food whose consumption defiles; the noun later carries cultic-idolatrous weight ('abomination of desolation', Dan 9:27; Mark 13:14).

4 ταῦτα τὰ κτήνη ἃ φάγεσθε· μόσχον ἐκ βοῶν καὶ ἄμνὸν ἐκ προβάτων καὶ χίμαρον ἐξ αἰγῶν,

These are the animals which you shall eat: a calf from the cattle, and a lamb from the sheep, and a kid from the goats,

Enumeration: the permitted domestic animals (positive list) ταῦτα τὰ κτήνη

After the general prohibition (v. 3), the code turns to permitted food, beginning with the three standard domestic clean animals — calf, lamb, kid — drawn respectively from cattle, sheep, and goats. These are the staple sacrificial and edible animals of Israel; the list is taken up almost verbatim from Lev 11.

ταῦτα

these

Nominative

demonstrative subject (predicate of identification)

→ participant prominence

οὗτος: 'this / these'; the cataphoric demonstrative points forward to the list that follows.

τὰ

the

Nominative

article (with κτήνη)

→ noun-phrase marking

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

κτήνη

animals

Nominative

predicate nominative ('these are the animals')

→ participant prominence

κτῆνος (pl. κτήνη): 'beast / domestic animal / livestock'; renders חַיָּוָה; here the broad category of edible quadrupeds enumerated in vv. 4–5.

ἃ

which

Accusative

relative pronoun (object of φάγεσθε, antecedent κτήνη)

→ participant reference

ὅς (acc. pl. n. ἃ): relative pronoun introducing the defining clause 'which you shall eat'.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

verb of relative clause (permissive future)

→ permissive future ('these you may eat')

ἐσθίω (fut. mid.): here in permissive sense — the future indicative defines the licit category of food.

μόσχον

calf / young bull

Accusative

accusative in apposition to ἃ (first permitted animal)

→ object specification

μόσχος: 'calf / young ox'; renders שׁוֹר; the bovine entry in the list of clean domestic animals.

ἐκ

from / of

preposition + genitive (partitive: 'from among the cattle')

→ spatial or relational framing

ἐκ: partitive 'from among'; specifies the herd-class from which the calf comes.

βοῶν

cattle / oxen

Genitive

genitive governed by ἐκ (partitive)

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; renders רֶקֶב; the bovine herd.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἄμνον lamb Accusative <i>accusative in apposition to ἄ (second permitted animal)</i> → object specification ἄμνος: 'lamb'; renders חֶבֶד / חֶבֶד־שֶׁ; the ovine entry; the same word frames the prohibition of v. 21 (ἄρνα ἐν γάλακτι).	ἐκ from / of <i>preposition + genitive (partitive: 'from the sheep')</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'from the sheep').	προβάτων sheep Genitive <i>genitive governed by ἐκ (partitive)</i> → relational specification πρόβατον: 'sheep'; renders יָצָא; the ovine flock.
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	χίμαρον kid / young goat Accusative <i>accusative in apposition to ἄ (third permitted animal)</i> → object specification χίμαρος: 'young he-goat / kid'; renders / רִגְלִי / רִגְלִי; the caprine entry completing the triad of clean domestic animals.	ἐξ from / of <i>preposition + genitive (partitive, elided before vowel)</i> → spatial or relational framing ἐκ (ἐξ before vowel): partitive 'from among'.	αἰγῶν goats Genitive <i>genitive governed by ἐξ (partitive)</i> → relational specification αἶξ (gen. pl. αἰγῶν): 'goat'; renders רִגְלִי; the caprine herd.

5 ἔλαφον καὶ δορκάδα καὶ βούβαλον καὶ τραγέλαφον καὶ πύγαργον, ὄρυγα καὶ καμηλοπάρδαλιν·

deer and gazelle and antelope and wild goat and addax, oryx and giraffe.

Continuation of the positive list: permitted wild game

ἔλαφον καὶ δορκάδα

The list extends from domestic livestock (v. 4) to clean wild game — seven species, all ruminant cloven-hoofed animals. The Greek names are the translator's attempts to match an unfamiliar Hebrew zoological list (cf. the seven of Lev 11 / Deut 14:5 MT: חֵזִיר, תַּאֲוִי, דִּישׁוֹן, אֶקָו, יְחִמּוֹר, צִבִּי, אֵיל; καμηλοπάρδαλις ('giraffe') is a notable Hellenistic rendering.

ἔλαφον

deer / stag

Accusative

accusative (continuing the list of edible animals)

→ object specification

ἔλαφος; 'deer / stag / hind'; renders Hebrew עֲרֵב; the first of the clean wild ruminants.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δορκάδα

gazelle

Accusative

accusative (list item)

→ object specification

δορκάς; 'gazelle / roe-deer'; renders דָּקָא; named for its keen eyesight (δέρκομαι, 'see'); cf. the name Δορκάς/Tabitha at Acts 9:36.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βούβαλον

antelope / buffalo

Accusative

accusative (list item)

→ object specification

βούβαλος; 'antelope / wild ox / buffalo'; renders עֲרֵב; a large bovid wild game animal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τραγέλαφον

wild goat / goat-stag

Accusative

accusative (list item)

→ object specification

τραγέλαφος; lit. 'goat-stag' (τράγος + ἔλαφος); a composite name for a wild goat-like ruminant; renders עֲרֵב; the fanciful compound shows the translator coining Greek terms for unfamiliar fauna.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πύγαργον

addax / white-rump antelope

Accusative

accusative (list item)

→ object specification

πύγαργος; lit. 'white-rump' (πυγή + ἀργός); a species of antelope; renders עֲרֵב.

ὄρυγα

oryx

Accusative

accusative (list item, asyndeton)

→ object specification

ὄρυξ (acc. ὄρυγα); 'oryx / a large antelope'; renders עֲרֵב; here joined asyndetically (no καὶ) before the final species.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καμηλοπάρδαλιν

giraffe

Accusative

accusative (final list item)

→ object specification

καμηλοπάρδαλις; lit. 'camel-leopard' (κάμηλος + πάρδαλις) = 'giraffe'; renders עֲרֵב; a vivid Hellenistic identification of an exotic ruminant, closing the list of clean wild game.

6 πᾶν κτῆνος διχηλοῦν ὀπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν, ταῦτα φάγεσθε.

Every animal that parts the hoof and divides into two claws of cloven hooves and brings up the cud among the animals, these you shall eat.

Defining criterion: the two-fold test for clean land animals πᾶν κτῆνος διχηλοῦν

v. 6 states the positive zoological criterion: an animal is clean if it both (a) parts the hoof into two cloven claws (διχηλοῦν ... ὀνυχίζον δύο χηλῶν) and (b) chews the cud (ἀνάγον μηρυκισμὸν). The double test (cloven hoof + rumination), drawn from Lev 11:3, governs the exclusions of vv. 7–8. The three participles (διχηλοῦν, ὀνυχίζον, ἀνάγον) all agree with κτῆνος.

πᾶν

every

Accusative

attributive adjective (modifying κτῆνος)

→ object specification

παῖς: 'every'; the universal sets up the defining criterion that follows.

κτῆνος

animal / beast

Accusative

head noun (resumed by ταῦτα; object of φάγεσθε)

→ object specification

κτῆνος: 'beast / domestic animal'; renders חַיָּה; here generalized to any land quadruped meeting the criteria.

διχηλοῦν

parting the hoof

Pres Act Part · Neut Acc Sg · διχηλέω

attributive participle (modifying κτῆνος; first criterion)

→ characterizing present participle (habitual physical trait)

διχηλέω: 'have a divided/cloven hoof' (δίχα + ὀπλή); renders Hebrew תִּפְּרָחַת חֲזָקָה; the first member of the clean-animal test; the participle describes a permanent anatomical trait.

ὀπλὴν

hoof

Accusative

direct object of διχηλοῦν

→ object specification

ὀπλή: 'hoof'; renders חֲזָקָה; the object of the hoof-dividing test.

καὶ

and

coordinate conjunction (linking criteria)

→ discourse linkage or contrast

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

ὄνυχιστήρας

claws / hoof-divisions

Accusative

direct object of ὀνυχίζω

→ object specification

ὄνυχιστήρ: 'claw / dew-claw / division of the hoof'; a rare term cognate with ὄνυξ ('nail'); denotes the cleft sections of a cloven hoof.

ὀνυχίζον

dividing into claws

Pres Act Part · Neut Acc Sg · ὀνυχίζω

attributive participle (modifying κτήνος; elaborating the hoof criterion)

→ characterizing present participle (habitual physical trait)

ὀνυχίζω: 'divide the hoof / cut into claws' (from ὄνυξ); the participle specifies that the cleft must be complete — split into two distinct claws.

δύο

two

Genitive

numeral (modifying χηλῶν: 'two cloven parts')

→ measure or count

δύο: 'two'; indeclinable numeral; specifies the two-fold cleft of the qualifying hoof.

χηλῶν

of cloven hooves

Genitive

genitive of material/quality (with δύο: 'of two hooves')

→ relational specification

χηλή: 'cloven hoof / talon'; renders מַחְשֵׁי תַּיִם; δύο χηλῶν = 'into two cloven parts', completing the hoof-test.

καὶ

and

coordinate conjunction (linking second criterion)

→ discourse linkage or contrast

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

ἀνάγον

bringing up

Pres Act Part · Neut Acc Sg · ἀνάγω

attributive participle (modifying κτήνος; second criterion: rumination)

→ characterizing present participle (habitual physical trait)

ἀνάγω: 'bring up / lead up'; ἀνάγειν μηρυκισμὸν = 'bring up the cud', i.e., ruminate; renders Hebrew הָגָה תְּלַעֲמָה; the second member of the clean-animal test.

μηρυκισμὸν

cud

Accusative

direct object of ἀνάγον

→ object specification

μηρυκισμός: 'rumination / cud'; renders הָגָה; the regurgitated food that the clean animal chews; the diagnostic mark of a ruminant.

ἐν

among

preposition + dative (partitive: 'among the animals')

→ spatial or relational framing

ἐν: here partitive/locative, 'among'; specifies the class within which the criterion operates.

τοῖς

the

Dative

article (with κτήνεσιν)

→ noun-phrase marking

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

κτήνεσιν

animals

Dative

dative governed by ἐν (partitive)

→ sphere or reference

κτῆνος (dat. pl. κτήνεσιν): 'beasts'; the class of quadrupeds among which the test is applied.

ταῦτα

these

Accusative

resumptive demonstrative (object of φάγεσθε, resuming πᾶν κτῆνος)

→ object specification

οὗτος: the resumptive ταῦτα gathers up the qualifying animals as the object of the permission.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (permissive future)

→ permissive future ('these you may eat')

ἐσθίω (fut. mid.): the permission
concluding the positive criterion.

7 καὶ ταῦτα οὐ φάγεσθε ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχηλούντων τὰς ὀπλὰς καὶ ὄνυχιζόντων ὄνυχιστῆρας· τὸν κάμηλον καὶ δασύποδα καὶ χοιρογρύλλιον, ὅτι ἀνάγουσιν μηρυκισμὸν καὶ ὀπλὴν οὐ διχηλοῦσιν, ἀκάθαρτα ταῦτα ὑμῖν ἐστίν·

But these you shall not eat from among those that bring up the cud and from those that part the hooves and divide into claws: the camel and the hare and the rock-badger, because they bring up the cud but do not part the hoof — these are unclean for you.

Exclusion: animals failing one half of the double test καὶ ταῦτα οὐ φάγεσθε

The criterion of v. 6 is applied negatively: animals that meet only one of the two tests are unclean. Camel, hare, and rock-badger chew the cud but lack the cloven hoof, and so are excluded. The clause ἀκάθαρτα ταῦτα ὑμῖν ἐστίν ('these are unclean for you') is the recurring verdict-formula of the chapter (vv. 7, 8, 10, 19).

καὶ

and / but

coordinate conjunction (adversative shift to exclusions)

→ discourse linkage or contrast

καί: here mildly adversative, marking the turn from permitted to forbidden.

ταῦτα

these

Accusative

fronted demonstrative object of φάγεσθε

→ object specification

οὗτος: cataphoric, pointing to the camel/hare/badger named below.

οὐ

not

negative particle (prohibition)

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ prohibitive future

ἐσθίω (fut. mid.): the food-law verb, now negated.

ἀπὸ

from among

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'from among'; introduces the categories from which the named exceptions are drawn.

τῶν

the

Genitive

article (substantivizing the participle)

→ noun-phrase marking

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

ἀναγόντων

those bringing up

Pres Act Part · Masc Gen Pl · ἀνάγω

substantival participle (genitive: 'those that ruminate')

→ characterizing present participle

ἀνάγω: 'bring up (the cud)'; the substantival participle τῶν ἀναγόντων μηρυκισμόν = 'the ruminants'.

μηρυκισμόν

cud

Accusative

direct object of ἀναγόντων

→ object specification

μηρυκισμός: 'cud'; see v. 6.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from among

preposition + genitive (partitive, second category)

→ spatial or relational framing

ἀπό: meaning 'from among'; here it marks the relation signaled by preposition + genitive (partitive, second category).

τῶν

the

Genitive

article (substantivizing the participle)

→ noun-phrase marking

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

διχελούντων

those parting the hoof

Pres Act Part · Masc Gen Pl · διχηλέω

substantival participle (genitive)

→ characterizing present participle

διχηλέω: 'part the hoof'; the participle names the cloven-hoofed category.

τάς

the

Accusative

article (with ὀπλάς)

→ noun-phrase marking

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

ὀπλάς

hooves

Accusative

direct object of διχελούντων

→ object specification

ὀπλή (acc. pl. ὀπλάς): 'hooves'; the object of the hoof-parting.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνυχιζόντων

dividing into claws

Pres Act Part · Masc Gen Pl · ὄνυχιζω

substantival participle (genitive, parallel to διχελούντων)

→ characterizing present participle

ὄνυχιζω: 'divide into claws'; parallels διχηλέω in defining the qualifying hoof.

ὄνυχιστῆρας

claws

Accusative

direct object of ὄνυχιζόντων

→ object specification

ὄνυχιστήρ: 'claw / hoof-division'; see v. 6.

τὸν

the

Accusative

article (with κάμηλον)

→ noun-phrase marking

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

κάμηλον

camel

Accusative

accusative in apposition to ταῦτα (first excluded animal)

→ object specification

κάμηλος: 'camel'; renders כַּמֶּלֶךְ; unclean because it ruminates but lacks a true cloven hoof.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δασύποδα

hare

Accusative

accusative in apposition to ταῦτα (second excluded animal)

→ object specification

δασύπους (acc. δασύποδα): lit. 'rough-foot' (δασύς + πούς) = 'hare'; renders דַּבָּרִי; unclean by the same criterion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χοιρογύλλιον

rock-badger / coney

Accusative

accusative in apposition to ταῦτα (third excluded animal)

→ object specification

χοιρογύλλιον: 'rock-badger / hyrax / coney' (lit. a 'pig-cricket', a fanciful compound); renders חֲזַז; the third ruminant-but-not-cloven animal.

ὅτι

because

causal conjunction (grounding the exclusion)

→ discourse linkage or contrast

ὅτι: 'because'; gives the zoological reason — these fail the second half of the test.

ἀνάγουσιν

they bring up

Pres Act Indic 3 Pl · ἀνάγω

verb of causal clause (positive trait conceded)

→ gnomic present (general characteristic)

ἀνάγω: 'bring up (the cud)'; concedes that these animals do ruminate.

μηρυκισμὸν

cud

Accusative

direct object of ἀνάγουσιν

→ object specification

μηρυκισμός: 'cud'; see above.

καὶ

but

adversative conjunction (contrasting the failed trait)

→ discourse linkage or contrast

καί: here adversative, 'but'; introduces the disqualifying lack.

ὅπλῃν

hoof

Accusative

fronted direct object of διχηλοῦσιν

→ object specification

ὅπλή: 'hoof'; the fronted object stresses the decisive missing trait.

οὐ

not

negative particle

→ discourse linkage or contrast

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

διχηλοῦσιν

they part the hoof

Pres Act Indic 3 Pl · διχηλέω

verb of causal clause (negated trait: the disqualifier)

→ gnomic present (general characteristic)

διχηλέω: 'part the hoof'; its negation is the ground of the verdict 'unclean'.

ἀκάθαρτα

unclean

Nominative

predicate adjective (with ἔστιν)

→ participant prominence

ἀκάθαρτος: 'unclean / impure'; renders נָזֵף; the ritual verdict that bars an animal from Israel's table; the recurring formula of the chapter.

ταῦτα

these

Nominative

subject of ἔστιν

→ participant prominence

οὗτος: resumes the camel/hare/badger.

ὕμῃν

for you

Dative

dative of reference ('unclean for you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the dative of reference makes the uncleanness Israel-specific — a covenant distinction, not a universal one.

ἐστιν

is / are

Pres Act Indic 3 Sg · εἰμί

copula (with neuter plural subject ταῦτα, singular verb per Greek rule)

→ stative present (categorical verdict)

εἰμί: the copula in the verdict-formula; the neuter-plural subject ταῦτα takes a singular verb (a regular Greek concord).

8 καὶ τὸν ὓν, ὅτι διχηλεῖ ὀπλὴν τοῦτο καὶ ὀνυχίζει ὄνυχας ὀπλῆς, καὶ τοῦτο μηρυκισμὸν οὐ μαρυκᾶται, ἀκάθαρτον τοῦτο ὑμῖν· ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἅψεσθε.

And the swine, because it parts the hoof and divides the claws of the hoof, yet this one does not chew the cud — it is unclean for you. From their flesh you shall not eat, and their carcasses you shall not touch.

Exclusion: the reverse case (cloven hoof but no rumination) καὶ τὸν ὓν

The swine is the mirror-image of v. 7's animals: it has the cloven hoof but does not ruminate, and so fails the test from the opposite direction. The clause adds the touch-prohibition (οὐχ ἅψεσθε) for carcasses, extending uncleanness beyond eating to contact (cf. Lev 11:8). The pig becomes the paradigmatic unclean animal in later Judaism (cf. Isa 65:4; 2 Macc 6:18–20; Mark 5:11–13).

καὶ

and

coordinate conjunction (continuing exclusions)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with ὄν)

→ noun-phrase marking

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

ὄν

swine / pig

Accusative

accusative (continuing the list of forbidden animals)

→ object specification

ὄν (acc. ὄν): 'swine / pig'; renders ὄν; the archetypal unclean animal of Israelite law — cloven-hoofed but non-ruminant.

ὅτι

because

causal conjunction (introducing the zoological explanation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason the swine is unclean despite its cloven hoof.

διχλεῖ

it parts the hoof

Pres Act Indic 3 Sg · διχλέω

verb of causal clause (positive trait conceded)

→ gnomic present (general characteristic)

διχλέω: 'part the hoof'; concedes the swine meets the first criterion.

ὀπλῆν

hoof

Accusative

direct object of διχλεῖ

→ object specification

ὀπλή: 'hoof'.

τοῦτο

this one

Nominative

demonstrative subject (resuming ὄν)

→ participant reference

οὗτος: the neuter τοῦτο agrees ad sensum with the animal; subject of the verbs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀνυκίζει

it divides the claws

Pres Act Indic 3 Sg · ὀνυκίζω

verb (parallel to διχλεῖ: elaborating the hoof trait)

→ gnomic present (general characteristic)

ὀνυκίζω: 'divide into claws'; reinforces that the swine's hoof is fully cloven.

ὄνυχας

claws

Accusative

direct object of ὀνυκίζει

→ object specification

ὄνυξ (acc. pl. ὄνυχας): 'nail / claw / hoof-division'; the cleft claws of the hoof.

ὀπλῆς

of the hoof

Genitive

genitive of relationship (with ὄνυχας: 'claws of the hoof')

→ relational specification

ὀπλή (gen. ὀπλῆς): 'hoof'; the cleft claws belong to the hoof.

καὶ

but

adversative conjunction (introducing the disqualifying trait)

→ discourse linkage or contrast

καὶ: here adversative, 'but / yet'; marks the contrast with the failed second criterion.

τοῦτο

this one

Nominative

demonstrative subject (resuming the swine)

→ participant reference

οὗτος; subject of μαρκαῖται.

μηρυκισμὸν

cud

Accusative

fronted direct object of μαρκαῖται

→ object specification

μηρυκισμός: 'cud'; fronted to stress the decisive lack.

οὐ

not

negative particle

→ discourse linkage or contrast

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

μαρκαῖται

it chews the cud

Pres Mid Indic 3 Sg · μαρυκάσμαι

verb of clause (negated trait: the disqualifier)

→ gnomic present (general characteristic)

μαρυκάσμαι: 'chew the cud / ruminate' (a by-form of μηρυκάσμαι); its negation disqualifies the swine; renders Hebrew נָלַךְ.

ἀκάθαρτον

unclean

Nominative

predicate adjective (with implied ἔστιν)

→ participant prominence

ἀκάθαρτος: 'unclean'; the verdict, here in the neuter singular agreeing with τοῦτο (the swine).

τοῦτο

this one

Nominative

subject (of the verdict, copula elided)

→ participant reference

οὗτος: the swine as subject of the verdict-formula.

ὕμῃν

for you

Dative

dative of reference ('unclean for you')

→ participant reference or interest

σύ (dat. pl.): the covenant-specific reference, as in v. 7.

ἀπὸ

from

preposition + genitive (partitive/source)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with κρεῶν)

→ noun-phrase marking

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

κρεῶν

flesh / meat

Genitive

genitive governed by ἀπὸ (partitive: source of forbidden food)

→ relational specification

κρέας (gen. pl. κρεῶν): 'flesh / meat'; renders נֶפֶשׁ; the meat of the unclean animals.

αὐτῶν

of them

Genitive

genitive of possession (modifying κρεῶν)

→ relational specification

αὐτός (gen. pl.): refers to the unclean animals (camel, hare, badger, swine).

οὐ

not

negative particle

→ discourse linkage or contrast

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

φάγεσθε you shall eat Fut Mid Indic 2 Pl · ἐσθίω <i>main verb (eating prohibition)</i> → prohibitive future ἐσθίω (fut. mid.): the eating prohibition.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τῶν the Genitive <i>article (with θνησιμαίων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	θνησιμαίων carcasses Genitive <i>genitive object of ἅψεσθε (touch-prohibition)</i> → relational specification θνησιμαίων: 'carcass / dead body (of an animal)'; renders תְּחֵמָה; ἅπτομαι governs the genitive; touching the carcass of an unclean animal conveys impurity (Lev 11:8).
αὐτῶν of them Genitive <i>genitive of possession (modifying θνησιμαίων)</i> → relational specification αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying θνησιμαίων).	οὐχ not <i>negative particle (aspirated before vowel)</i> → discourse linkage or contrast οὐχ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	ἅψεσθε you shall touch Fut Mid Indic 2 Pl · ἅπτομαι <i>main verb (touch-prohibition, governing genitive)</i> → prohibitive future ἅπτομαι: 'touch / lay hold of' (+ genitive); renders נָגַח; extends the uncleanness from eating to physical contact with the carcass.	

9 καὶ ταῦτα φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν· πάντα ὅσα ἐστὶν ἐν αὐτοῖς πτερύγια καὶ λεπίδες φάγεσθε.

And these you shall eat of all that are in the waters: all that have fins and scales in them you shall eat.

New sub-category: clean water creatures (the fins-and-scales test)

καὶ ταῦτα φάγεσθε

The code turns from land animals to water creatures. The single positive criterion is πτερύγια καὶ λεπίδες ('fins and scales'); whatever has both may be eaten (cf. Lev 11:9). The two-fold test parallels the land-animal criterion of v. 6 in structure.

καὶ

and

coordinate conjunction (new sub-section)

→ discourse linkage or contrast

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

ταῦτα

these

Accusative

fronted demonstrative object of φάγεσθε

→ object specification

οὗτος: cataphoric, pointing to the fins-and-scales creatures defined below.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (permissive future)

→ permissive future

ἐσθίω (fut. mid.): the permission verb opening the fish category.

ἀπὸ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἀπὸ: partitive 'from among (all the water creatures)'.

πάντων

all

Genitive

substantival adjective (genitive: 'all that are in the waters')

→ relational specification

πᾶς: 'all'; the whole class of aquatic creatures.

τῶν

the (things)

Genitive

article (governing the prepositional phrase ἐν τοῖς ὕδασιν)

→ noun-phrase marking

ὁ: the article substantivizes 'those in the waters'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ὕδασιν)

→ noun-phrase marking

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

ὕδασιν

waters

Dative

dative governed by ἐν (locative)

→ sphere or reference

ὕδωρ (dat. pl. ὕδασιν): 'water(s)'; renders □'𐤆; the aquatic domain (seas and rivers).

πάντα

all

Accusative

substantival adjective (object of the second φάγεσθε)

→ object specification

πᾶς: 'all (creatures)'; the antecedent of the relative ὅσα.

ὅσα

as many as / whatever

Nominative

relative pronoun (subject of ἐστὶν)

→ participant reference

ὅσος: 'as much/many as'; introduces the defining clause 'whatever has fins and scales'.

ἐστὶν

is / are

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential: 'on which there are')

→ stative present

εἰμί: here in the existential sense 'there are (fins and scales) on them'; neuter-plural subject πετεργία takes the singular ἐστὶν per Greek concord.

ἐν

in / on

preposition + dative (location: 'on them')

→ spatial or relational framing

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

αὐτοῖς

them

Dative

dative governed by ἐν (referring to the water creatures)

→ participant reference or interest

αὐτός (dat. pl.): refers to the aquatic creatures bearing the fins and scales.

πτερύγια

fins

Nominative

subject of ἔστιν (first criterion)

→ participant prominence

πτερύγιον: 'fin' (dim. of πτέρυξ, 'wing'); renders רִיבְנִי; the first mark of clean fish.

καὶ

and

coordinate conjunction (joining the two criteria)

→ discourse linkage or contrast

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

λεπίδες

scales

Nominative

subject of ἔστιν (second criterion)

→ participant prominence

λεπίς: 'scale / flake'; renders לִשְׁכָּשֶׁת; the second mark of clean fish.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (resumptive permission)

→ permissive future

ἐσθίω (fut. mid.): the permission repeated to close the clause — 'these you may eat'.

10 καὶ πάντα ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια καὶ λεπίδες οὐ φάγεσθε· ἀκάθαρτα ὑμῖν ἔστιν.

And whatever does not have fins and scales you shall not eat; they are unclean for you.

Exclusion: water creatures lacking fins and scales καὶ πάντα ὅσα οὐκ

The negative counterpart of v. 9: aquatic creatures without both fins and scales (shellfish, eels, etc.) are forbidden. The verdict-formula ἀκάθαρτα ὑμῖν ἔστιν matches vv. 7 and 19, binding the sub-sections together.

καὶ

and

coordinate conjunction (adversative turn to exclusion)

→ discourse linkage or contrast

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

πάντα

all / whatever

Accusative

substantival adjective (object of φάγεσθε; antecedent of ὅσα)

→ object specification

πᾶς: 'all'; the whole class lacking the criteria.

ὅσα

whatever

Nominative

relative pronoun (subject of ἔστιν)

→ participant reference

ὅσος: 'as many as / whatever'; introduces the defining negative clause.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

is / are

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential, negated)

→ stative present

εἰμί: existential 'there is/are not'; the accented ἔστιν at clause-head emphasizes the absence.

αὐτοῖς

to them

Dative

dative of possession ('which have no fins and scales')

→ participant reference or interest

αὐτός (dat. pl.): the dative of possession with εἰμί — 'to which there are no fins and scales'.

περύγια

fins

Nominative

subject of ἔστιν

→ participant prominence

περύγιον: 'fin'; see v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λεπίδες

scales

Nominative

subject of ἔστιν (coordinate with περύγια)

→ participant prominence

λεπίς: 'scale'; see v. 9.

οὐ

not

negative particle (with φάγεσθε)

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ prohibitive future

ἐσθίω (fut. mid.): the prohibition on finless/scaleless water creatures.

ἀκάθαρτα

unclean

Nominative

predicate adjective (with ἔστιν)

→ participant prominence

ἀκάθαρτος: 'unclean'; the verdict-formula, neuter plural.

ὕμῃν

for you

Dative

dative of reference

→ participant reference or interest

οὐ (dat. pl.): covenant-specific reference, as in v. 7.

ἐστίν

is / are

Pres Act Indic 3 Sg · εἰμί

copula (verdict-formula; singular verb with neuter-plural subject)

→ stative present (categorical verdict)

εἰμί: the verdict copula; neuter-plural ἀκάθαρτα takes singular ἐστίν per Greek concord.

11 πᾶν ὄρνενον καθαρὸν φάγεσθε.

Every clean bird you shall eat.

Heading: general permission for clean birds (introducing vv. 11–18) πᾶν ὄρνενον καθαρὸν

Unlike the land animals and fish, the bird category is defined not by a physiological criterion but by a list (vv. 12–18). v. 11 gives the positive heading — every clean bird may be eaten — before the list of forbidden species; v. 20 will restate the permission after the list.

πᾶν

every

Accusative

attributive adjective (modifying ὄρνενον)

→ object specification

πᾶς: 'every'; the universal permission, qualified by καθαρὸν.

ὄρνενον

bird

Accusative

direct object of φάγεσθε

→ object specification

ὄρνενον: 'bird / fowl'; renders ὄρνις; the category term for the avian sub-section.

καθαρὸν

clean

Accusative

attributive adjective (modifying ὄρνενον)

→ object specification

καθαρός: 'clean / pure'; renders ὀρθός; the positive counterpart to ἀκάθαρτος; defines the permitted birds by exclusion of the list in vv. 12–18.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (permissive future)

→ permissive future

ἐσθίω (fut. mid.): the permission for clean birds.

12 καὶ ταῦτα οὐ φάγεσθε ἀπ' αὐτῶν· τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἀλκίαιετον

And these you shall not eat from among them: the eagle and the griffon-vulture and the sea-eagle,

Enumeration: the list of forbidden birds (begins, vv. 12–18) καὶ ταῦτα οὐ φάγεσθε

The catalogue of unclean birds opens. The species are largely raptors and carrion-eaters — birds of prey associated with death and uncleanness. The Greek names render an obscure Hebrew list (cf. Lev 11:13–19); several identifications are uncertain. The list runs in articular accusatives governed by the prohibition of v. 12a.

καὶ
and

coordinate conjunction (adversative turn to the forbidden list)

→ discourse linkage or contrast

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

ταῦτα
these

Accusative

fronted demonstrative object of φάγεσθε

→ object specification

οὗτος: cataphoric, pointing to the bird-list that follows.

οὐ
not

negative particle

→ discourse linkage or contrast

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

φάγεσθε
you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition governing the list)

→ prohibitive future

ἐσθίω (fut. mid.): the prohibition heading the bird-list.

ἀπ'
from among

preposition + genitive (partitive, elided before vowel)

→ spatial or relational framing

ἀπό (ἀπ'): partitive 'from among (the birds)'.

αὐτῶν
them

Genitive

genitive governed by ἀπ' (the birds in general)

→ relational specification

αὐτός (gen. pl.): refers to birds as a class.

τὸν
the

Accusative

article (with ἀετὸν)

→ noun-phrase marking

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

ἀετὸν
eagle

Accusative

accusative in apposition to ταῦτα (first forbidden bird)

→ object specification

ἀετός: 'eagle'; renders ἰβex; a great raptor heading the list of unclean birds.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὸν the Accusative <i>article (with γρύπα)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	γρύπα griffon-vulture Accusative <i>accusative (second forbidden bird)</i> → object specification γρύψ (acc. γρύπα): 'griffon-vulture / griffin'; renders 𐤒𐤓𐤕 ('bearded vulture'); a large carrion-eating raptor.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
τὸν the Accusative <i>article (with ἀλιαίετον)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀλιαίετον sea-eagle / osprey Accusative <i>accusative (third forbidden bird)</i> → object specification ἀλιαίετος: lit. 'sea-eagle' (ἄλς + αἰτός) = osprey; renders 𐤀𐤕𐤓𐤕; a fish-eating raptor.		

13 καὶ τὸν γύπα καὶ τὸν ἰκτῖνα καὶ τὰ ὅμοια αὐτῷ

and the vulture and the kite and the things like it,

Continuation of the forbidden-bird list καὶ τὸν γύπα

The list continues with two more raptors and a generalizing clause τὰ ὅμοια αὐτῷ ('the things like it'), which extends the prohibition to related species and recurs at vv. 14, 17, 18 — a legal device covering kinds not separately named.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with γύπα)

→ noun-phrase marking

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

γύπα
vulture

Accusative

accusative (list item)

→ object specification

γύψ (acc. γύπα): 'vulture'; renders / הָאֶיִךְ הָאֲחֵרָה; another carrion-eating raptor.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with ἰκτίνα)

→ noun-phrase marking

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

ἰκτίνα
kite

Accusative

accusative (list item)

→ object specification

ἰκτίνοϛ (acc. ἰκτίνα): 'kite'; renders הָאֶיִךְ; a bird of prey.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article (with ὅμοια)

→ noun-phrase marking

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

ὅμοια
things like

Accusative

substantival adjective (generalizing clause: 'the kinds like it')

→ object specification

ὅμοιοϛ: 'like / similar'; τὰ ὅμοια αὐτῷ ('the things like it') renders Hebrew כְּמִינֵה ('according to its kind'), extending the prohibition to cognate species.

αὐτῷ
to it

Dative

dative with ὅμοια ('like it')

→ participant reference or interest

αὐτόϛ (dat. sg.): the dative complement of ὅμοιοϛ — 'like it (the kite)'.

14 καὶ πάντα κόρακα καὶ τὰ ὅμοια αὐτῷ

and every raven and the things like it,

Continuation of the forbidden-bird list

καὶ πάντα κόρακα

The raven and its kind. πάντα κόρακα ('every raven') with the generalizing τὰ ὅμοια αὐτῷ covers the whole corvid family. The raven, a carrion bird, is the unclean bird par excellence (cf. the contrast with the dove at Gen 8:7–11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

every

Accusative

attributive adjective (modifying κόρακα)

→ object specification

παῖς: 'every'; covers the whole raven family.

κόρακα

raven

Accusative

accusative (list item)

→ object specification

κόραξ (acc. κόρακα): 'raven / crow'; renders כָּרְעַ; a carrion-eating corvid; cf. Gen 8:7; the only NT occurrence at Luke 12:24.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ὅμοια)

→ noun-phrase marking

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

ὅμοια

things like

Accusative

substantival adjective (generalizing clause)

→ object specification

ὅμοιος: 'like'; τὰ ὅμοια αὐτῷ extends the ban to all corvids (Hebrew כָּרְעַ).

αὐτῷ

to it

Dative

dative with ὅμοια

→ participant reference or interest

αὐτός (dat. sg.): 'like it (the raven)'.

15 καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον

and the ostrich and the owl and the gull,

Continuation of the forbidden-bird list καὶ στρουθὸν

Three more unclean birds — the ostrich, the owl, and the gull/cormorant — continuing the catalogue. The Hebrew underlying these (הַיָּנֵן, הַיָּנֵן, הַיָּנֵן) is uncertain, and the Greek identifications are approximate.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στρουθὸν

ostrich

Accusative

accusative (list item)

→ object specification

στρουθός: 'large bird / ostrich' (also 'sparrow'); here for Hebrew בֵּית הַיָּנֵן ('ostrich'), a desert bird associated with desolation (cf. Isa 13:21).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γλαῦκα

owl

Accusative

accusative (list item)

→ object specification

γλαύξ (acc. γλαῦκα): 'owl / little owl'; renders נְחִישׁ; a nocturnal bird, the classical bird of Athena.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάρον

gull / sea-bird

Accusative

accusative (list item)

→ object specification

λάρος: 'gull / cormorant / sea-mew'; renders הַיָּנֵן; a fish-eating sea-bird.

16 καὶ ἔρωδιὸν καὶ κύκνον καὶ ἰβιν

and the heron and the swan and the ibis,

Continuation of the forbidden-bird list καὶ ἔρωδιὸν

Three water-associated birds — heron, swan, and ibis. The ibis (ἰβις) is notable as a bird sacred in Egyptian religion, an extra reason for its exclusion from Israel's table; the Hebrew terms (כּוֹס, יְנִישׁוּי, תְּמִשָּׁנָה) are variously rendered across the versions.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρωδιὸν

heron

Accusative

accusative (list item)

→ object specification

ἔρωδιός: 'heron'; a long-legged wading bird; renders one of the marsh-birds of the Hebrew list.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κύκνον

swan

Accusative

accusative (list item)

→ object specification

κύκνος: 'swan'; renders תְּמִשָּׁנָה (variously 'water-hen / swan / barn-owl'); a large water-bird.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰβιν

ibis

Accusative

accusative (list item)

→ object specification

ἰβις (acc. ἰβιν): 'ibis'; a wading marsh-bird sacred in Egypt (associated with Thoth); renders יְנִישׁוּי; its inclusion underscores Israel's separation from Egyptian cultic fauna.

17 καὶ καταράκτην καὶ ἰέρακα καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτικόρακα

and the cormorant and the hawk and the things like it, and the hoopoe and the night-raven,

Continuation of the forbidden-bird list καὶ καταράκτην

More unclean birds: the diving cormorant, the hawk (with its generalizing 'kinds like it'), the hoopoe, and the night-raven (owl). The recurrence of τὰ ὅμοια αὐτῷ after ἰέρακα again widens the ban to the whole hawk family.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταράκτην

cormorant / diving-bird

Accusative

accusative (list item)

→ object specification

καταράκτης: lit. 'one that rushes down' (from καταράσσω); a plunge-diving sea-bird (cormorant/gannet); renders קָזַץ ('the plunger', a fishing bird).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰέρακα

hawk

Accusative

accusative (list item)

→ object specification

ἰέραξ (acc. ἰέρακα): 'hawk / falcon'; renders יָדָא; a small raptor.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ὅμοια)

→ noun-phrase marking

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

ὅμοια

things like

Accusative

substantival adjective (generalizing clause: kinds of hawk)

→ object specification

ὅμοιος: 'like'; τὰ ὅμοια αὐτῷ extends the ban to all hawks (Hebrew יְהַיְמִלָּהּ).

αὐτῷ

to it

Dative

dative with ὅμοια ('like it', the hawk)

→ participant reference or interest

αὐτός (dat. sg.): 'like it (the hawk)'.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔποπα
hoopoe

Accusative

accusative (list item)

→ object specification

ἔποψ (acc. ἔποπα): 'hoopoe'; a crested bird with a long curved bill; renders תִּפְּיָדָד.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

νυκτικόρακα
night-raven / owl

Accusative

accusative (list item)

→ object specification

νυκτικόραξ (acc. νυκτικόρακα); lit. 'night-raven' (νύξ + κόραξ) = an owl or nightjar; renders נִיָּב; a nocturnal bird of waste places (cf. Ps 101:7 LXX).

18 καὶ πελεκᾶνα καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ πορφυρίωνα καὶ νυκτερίδα.

and the pelican and the plover and the things like it, and the purple swampen and the bat.

Conclusion of the forbidden-bird list

καὶ πελεκᾶνα

The list closes with the pelican, the plover (with its 'kinds like it'), the purple swampen, and the bat. The bat (νυκτερίς), though a mammal, is grouped with the birds as a flying creature, as in Lev 11:19 — reflecting a folk-taxonomy by mode of locomotion rather than by zoological class.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πελεκᾶνα
pelican

Accusative

accusative (list item)

→ object specification

πελεκάν (acc. πελεκᾶνα): 'pelican'; renders תִּנְיָן; a large fish-eating water-bird of desolate places (cf. Ps 101:7 LXX, 'pelican of the wilderness').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

χαραδριὸν
plover / stone-curlew

Accusative

accusative (list item)

→ object specification

χαραδριός; 'plover / stone-curlew'; a bird dwelling in clefts and ravines (χαράδρα); renders תְּנִיָּן ('heron') in some traditions.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Accusative <i>article (with ὅμοια)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὅμοια things like Accusative <i>substantival adjective (generalizing clause)</i> → object specification ὅμοιος: 'like'; the fourth occurrence of τὰ ὅμοια αὐτῷ, extending the ban to the plover's kind (Hebrew תְּנִינִי).	αὐτῷ to it Dative <i>dative with ὅμοια</i> → participant reference or interest αὐτός (dat. sg.): 'like it (the plover)'.
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πορφυρίωνα purple swamphen / coot Accusative <i>accusative (list item)</i> → object specification πορφυρίων (acc. πορφυρίωνα): 'purple swamphen / purple gallinule'; a brightly colored marsh-bird; renders one of the water-birds of the Hebrew list.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	νυκτερίδα bat Accusative <i>accusative (final list item)</i> → object specification νυκτερίς (acc. νυκτερίδα): 'bat'; renders תְּנִינִי; a mammal classed with the birds by its mode of flight (cf. Lev 11:19); closes the unclean-bird catalogue.

19 πάντα τὰ ἔρπετὰ τῶν πετεινῶν ἀκάθαρτα ταῦτά ἐστιν ὑμῖν· οὐ φάγεσθε ἀπ' αὐτῶν.

All the swarming things of the winged creatures are unclean for you; you shall not eat of them.

Summary verdict: the winged swarming things are unclean πάντα τὰ ἔρπετὰ

A blanket verdict on the ἔρπετὰ τῶν πετεινῶν ('swarming/creeping things of the air') — the winged insects and small flying creatures (cf. Lev 11:20–23). The recurring verdict-formula ἀκάθαρτα ταῦτά ἐστιν ὑμῖν closes the negative side of the bird-section before the positive restatement of v. 20.

πάντα

all

Nominative

attributive adjective (modifying ἐρπετά)

→ participant prominence

παῖς: 'all'; the comprehensive verdict on winged swarming creatures.

τὰ

the

Nominative

article (with ἐρπετά)

→ noun-phrase marking

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

ἐρπετά

swarming / creeping things

Nominative

subject of ἔστιν

→ participant prominence

ἐρπετόν: 'creeping/swarming thing'; renders ὀϊς; here ἐρπετά τῶν πετεινῶν = the winged swarming things (flying insects), declared unclean as a class (cf. Lev 11:20).

τῶν

the

Genitive

article (with πετεινῶν)

→ noun-phrase marking

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

πετεινῶν

winged / flying creatures

Genitive

genitive of relationship (with ἐρπετά: 'swarming things of the winged kind')

→ relational specification

πετεινόν: 'winged creature / flying thing'; renders ὀϊς; the genitive defines the swarming things as those that fly.

ἀκάθαρτα

unclean

Nominative

predicate adjective (with ἔστιν)

→ participant prominence

ἀκάθατος: 'unclean'; the verdict on the whole class.

ταῦτά

these

Nominative

demonstrative (resumptive subject, agreeing with ἐρπετά)

→ participant prominence

οὗτος: resumes the swarming things as subject of the verdict.

ἐστιν

is / are

Pres Act Indic 3 Sg · εἰμί

copula (verdict-formula; singular with neuter-plural subject)

→ stative present (categorical verdict)

εἰμί: the verdict copula; neuter-plural subject takes singular ἔστιν.

ὕμιν

for you

Dative

dative of reference

→ participant reference or interest

σύ (dat. pl.): covenant-specific reference.

οὐ

not

negative particle

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ prohibitive future

ἐσθίω (fut. mid.): the prohibition on the winged swarming things.

ἀπ'

of / from

preposition + genitive (partitive, elided)

→ spatial or relational framing

ἀπό (ἀπ'): partitive 'of them'.

αὐτῶν

them

Genitive

genitive governed by ἀπ'

→ relational specification

αὐτός (gen. pl.): refers to the swarming winged things.

20 πᾶν πετεινὸν καθαρὸν φάγεσθε.

Every clean winged creature you shall eat.

Positive restatement closing the avian section (inclusio with v. 11) πᾶν πετεινὸν καθαρὸν

A near-verbatim restatement of v. 11 (with πετεινὸν for ὄρνεον), forming an inclusio around the forbidden-bird list (vv. 12–19): the list is bracketed by the twin permissions of clean birds. The structure mirrors the land-animal and fish sections in moving from criterion/list to permitted verdict.

πᾶν

every

Accusative

attributive adjective (modifying πετεινὸν)

→ object specification

πᾶς: 'every'; the universal permission for clean fowl.

πετεινὸν

winged creature / fowl

Accusative

direct object of φάγεσθε

→ object specification

πετεινὸν: 'winged creature / bird'; renders ἡλν; here synonymous with ὄρνεον of v. 11.

καθαρὸν

clean

Accusative

attributive adjective (modifying πετεινὸν)

→ object specification

καθαρός: 'clean'; the permitted birds, defined by exclusion of the foregoing list.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (permissive future)

→ permissive future

ἐσθίω (fut. mid.): the closing permission of the avian section.

21 πᾶν θνησιμαῖον οὐ φάγεσθε· τῷ παροίκῳ τῷ ἐν ταῖς πόλεσίν σου δοθήσεται, καὶ φάγεται, ἢ ἀποδώσῃ τῷ ἄλλοτρίῳ· ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου. οὐχ ἐψησεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

You shall not eat any carcass; to the sojourner who is in your towns it shall be given, and he shall eat it, or you shall sell it to a foreigner; for you are a holy people to the LORD your God. You shall not boil a lamb in its mother's milk.

Closing food laws: the carcass rule and the kid-in-milk prohibition (with holiness ground)

πᾶν θνησιμαῖον οὐ φάγεσθε

Two final dietary rules close the unit. (1) The carcass (an animal not ritually slaughtered) may not be eaten by Israel but may be given to the resident alien or sold to a foreigner — a gradation reflecting Israel's distinctive holiness, restated in the formula λαὸς ἅγιος εἶ (cf. v. 2). (2) The apodictic οὐχ ἐψησεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ ('you shall not boil a lamb in its mother's milk'; cf. Exod 23:19; 34:26) — a prohibition of a (probably Canaanite cultic) practice, later the foundation of the rabbinic separation of meat and milk.

πᾶν

any

Accusative

attributive adjective (modifying θνησιμαῖον)

→ object specification

παῖς: 'any'; with the negative, absolute.

θνησιμαῖον

carcass

Accusative

direct object of φάγεσθε

→ object specification

θνησιμαῖον: 'that which dies of itself / carcass'; renders תְּחֵלֶם; an animal not ritually slaughtered, whose blood was not drained; forbidden to Israel (cf. Lev 17:15).

οὐ

not

negative particle

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ prohibitive future

ἐσθίω (fut. mid.): the carcass prohibition.

τῷ

the

Dative

article (with παροίκῳ)

→ noun-phrase marking

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

παροίκῳ

sojourner / resident alien

Dative

dative of recipient (indirect object of δοθήσεται)

→ sphere or reference

παροίκος: 'sojourner / resident alien'; renders נָח; one dwelling among Israel but not of the covenant people; not bound by the carcass prohibition and so a permitted recipient.

τῷ

the

Dative

article (attributive, governing ἐν ταῖς πόλεσίν σου)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσιν

towns / cities

Dative

dative governed by ἐν (locative)

→ sphere or reference

πόλις (dat. pl. πόλεις): 'city / town'; renders נִשְׁוֹ ('gate') in the Deuteronomic idiom 'within your gates' = your settlements.

σου

your

Genitive

genitive of possession (modifying πόλεσιν)

→ relational specification

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

δοθήσεται

it shall be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (passive: the carcass given to the sojourner)

→ predictive/permissive future (allowed disposal)

δίδωμι (fut. pass.): 'be given'; the passive permits charitable disposal of the carcass to the resident alien.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγεται

he shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (the sojourner eats)

→ permissive future

ἐσθίω (fut. mid. 3 sg.): the sojourner may eat what Israel may not — a marker of the covenant distinction.

ἢ

or

disjunctive conjunction (alternative disposal)

→ discourse linkage or contrast

ἢ: 'or'; introduces the alternative — selling rather than giving.

ἀποδώσῃ

you shall sell

Fut Mid Indic 2 Sg · ἀποδίδωμι

main verb (alternative: sell to a foreigner)

→ permissive future (allowed alternative)

ἀποδίδωμι (fut. mid. 2 sg.): 'give back / sell'; here 'sell' (the middle adds the commercial sense); renders נָמַכְ; the second permitted means of disposing of the carcass.

τῷ

the

Dative

article (with ἄλλοτρίῳ)

→ noun-phrase marking

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

ἄλλοτρίῳ

foreigner / stranger

Dative

dative of recipient (indirect object of ἀποδώσει)

→ sphere or reference

ἄλλοτριος: 'belonging to another / foreigner'; renders יִכְנִי; the non-resident outsider (distinct from the πάροικος/רֵא), to whom the carcass may be sold.

ὅτι

for

causal conjunction (grounding the carcass rule in holiness)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the holiness rationale, echoing v. 2.

λαὸς

a people

Nominative

predicate nominative (with εἶ)

→ participant prominence

λαός: 'people'; λαὸς ἅγιος repeats the designation of v. 2, framing the food laws within Israel's holiness.

ἅγιος

holy

Nominative

predicate adjective (modifying λαός)

→ participant prominence

ἅγιος: 'holy'; the recurring ground of dietary distinction (cf. v. 2).

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula (2nd singular, addressing Israel)

→ stative present (settled covenant status)

εἰμί: the copula of the holiness-formula, identical to v. 2.

κυρίῳ

to the LORD

Dative

dative of relation ('holy to the LORD')

→ sphere or reference

κύριος: rendering of יְיָ; Israel is consecrated to YHWH.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; the covenant designation κυρίῳ τῷ θεῷ σου.

σου

your

Genitive

genitive of possession (modifying θεῷ)

→ relational specification

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

οὐχ

not

negative particle (aspirated before rough breathing)

→ discourse linkage or contrast

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

ἐψήσεις

you shall boil

Fut Act Indic 2 Sg · ἔψω

main verb (apodictic prohibition)

→ prohibitive future (binding ritual proscription)

ἔψω: 'boil / cook'; renders בָּשָׂא (Piel); the prohibition οὐχ ἐψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ recurs at Exod 23:19; 34:26 — most likely forbidding a Canaanite fertility-cult practice; the basis of the later rabbinic separation of meat and dairy.

ἄρνα

lamb

Accusative

direct object of ἐψήσεις

→ object specification

ἄρην (acc. ἄρνα): 'lamb / young of the flock'; renders יָרֵא ('kid'); the young animal not to be cooked in its own mother's milk.

ἐν

in

preposition + dative (instrument/medium)

→ spatial or relational framing

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

γάλακτι

milk

Dative

dative governed by ἐν (medium of boiling)

→ sphere or reference

γάλα (dat. γάλακτι): 'milk'; renders בָּזָה; the medium in which the lamb is not to be cooked.

μητρός

of mother

Genitive

genitive of possession (modifying γάλακτι)

→ relational specification

μήτηρ (gen. μητρός): 'mother'; the cruelty/perversion lies in using the mother's own milk to cook her young.

αὐτοῦ

its

Genitive

genitive of possession (modifying μητρός: 'its mother')

→ relational specification

αὐτός (gen. sg.): 'its', referring to the lamb.

22 δεκάτην ἀποδεκατώσεις παντὸς γενήματος τοῦ σπέρματός σου, τὸ γένημα τοῦ ἀγροῦ σου ἐνιαυτὸν κατ' ἐνιαυτόν,

You shall surely tithe a tenth of all the produce of your seed, the yield of your field, year by year,

New section: the law of the annual tithe (vv. 22–27)

δεκάτην ἀποδεκατώσεις

The chapter's third unit opens with the cognate construction δεκάτην ἀποδεκατώσεις ('you shall surely tithe a tenth'), a Hebraism rendering the infinitive-absolute רָשַׁעְתָּ רָשַׁע, emphasizing the obligation. The annual tithe of agricultural produce is to be set apart 'year by year' (ἐνιαυτὸν κατ' ἐνιαυτόν).

δεκάτην

a tenth / tithe

Accusative

cognate accusative (object of ἀποδεκατώσεις)

→ object specification

δέκατος (fem. subst. δεκάτη): 'a tenth / tithe'; renders רִשְׁוֹן; the cognate accusative with ἀποδεκατώσεις forms a figura etymologica intensifying the command.

ἀποδεκατώσεις

you shall surely tithe

Fut Act Indic 2 Sg · ἀποδεκατώ

main verb (cognate-accusative construction: Hebraism)

→ obligatory future (emphatic command rendering inf. absolute)

ἀποδεκατώ: 'tithe / take a tenth from'; with the cognate δεκάτην it renders the Hebrew emphatic עָשָׂה לָךְ עֶשֶׂה (‘you shall surely tithe’); cf. the same verb at Matt 23:23; Luke 18:12.

παντός

all / every

Genitive

attributive adjective (modifying γενήματος)

→ relational specification

πᾶς: 'all'; the tithe covers the whole yield.

γενήματος

produce / yield

Genitive

genitive governed by ἀποδεκατώσεις (partitive: tithe 'of' the produce)

→ relational specification

γένημα: 'produce / crop / yield' (of the land); renders תְּבואת; distinguished from γέννημα ('offspring'); the agricultural harvest subject to tithe.

τοῦ

the

Genitive

article (with σπέρματός)

→ noun-phrase marking

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

σπέρματός

seed

Genitive

genitive of source (the produce of your seed/sowing)

→ relational specification

σπέρμα: 'seed / sowing'; renders זֶרַע; here the sown crop whose yield is tithed.

σου

your

Genitive

genitive of possession (modifying σπέρματός)

→ relational specification

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

τὸ

the

Accusative

article (with γένημα)

→ noun-phrase marking

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

γένημα

yield / produce

Accusative

accusative in apposition (epexegetical: 'namely the yield of your field')

→ object specification

γένημα: 'produce'; the appositional accusative restates the object of tithing — the field's annual yield.

τοῦ

the

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of source (the produce 'of the field')

→ relational specification

ἀγρός: 'field / farmland'; renders חֵדְשׁ; the source of the tithed crop.

σου

your

Genitive

genitive of possession (modifying ἀγροῦ)

→ relational specification

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

ἐνιαυτὸν

year

Accusative

accusative in distributive idiom ('year by year')

→ object specification

ἐνιαυτός: 'year'; the phrase ἐνιαυτὸν κατ' ἐνιαυτόν ('year by year') renders תָּשֵׁב תָּשֵׁב, marking the tithe as a recurring annual obligation.

κατ'

by / according to

preposition + accusative (distributive, elided)

→ spatial or relational framing

κατά (κατ'): distributive 'by / each'; forms the 'year by year' idiom.

ἐνιαυτόν

year

Accusative

accusative governed by κατ' (distributive)

→ object specification

ἐνιαυτός: 'year'; the second member of the distributive phrase.

23 καὶ φάγη αὐτὸ ἔναντι κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ· οἴσετε τὰ ἐπιδέκατα τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου, τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου, ἵνα μάθης φοβεῖσθαι κύριον τὸν θεόν σου πάσας τὰς ἡμέρας.

And you shall eat it before the LORD your God in the place which the LORD your God chooses to have his name invoked there; you shall bring the tithes of your grain and your wine and your oil, the firstborn of your cattle and of your sheep, that you may learn to fear the LORD your God all the days.

Stipulation: the tithe eaten before the LORD at the chosen place καὶ φάγη αὐτὸ ἔναντι κυρίου

The festal tithe is to be consumed ἔναντι κυρίου ('before the LORD') at the central sanctuary — the place YHWH chooses 'to have his name invoked there', the Deuteronomic name-theology and centralization formula (cf. 12:5–14). The tithed items — grain, wine, oil, and the firstborn of herd and flock — are brought to the sanctuary, the whole institution aimed ἵνα μάθης φοβεῖσθαι κύριον ('that you may learn to fear the LORD'): tithing as formation in covenant fear.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (festal consumption of the tithe)

→ directive future (cultic instruction)

ἐσθίω (fut. mid. 2 sg. φάγη): the tithe is not merely surrendered but eaten as a sacral festal meal in the LORD's presence — worship expressed through shared eating.

αὐτό

it

Accusative

direct object of φάγη (the tithe)

→ participant reference

αὐτός (acc. sg. n.): refers to the tithe (δεκάτη/γένημα).

ἔναντι

before / in the presence of

preposition + genitive (the LORD's presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders יָנִיחַ; the tithe-meal is enacted coram Deo, at the sanctuary.

κυρίου

of the LORD

Genitive

genitive governed by ἔναντι

→ relational specification

κύριος: rendering of יְהוָה; the one before whom the tithe is eaten.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; the covenant designation κυρίου τοῦ θεοῦ σου.

σου

your

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

dative governed by ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; renders מִקְדָּשׁ; the central place of worship that YHWH will choose (the Deuteronomic centralization, cf. 12:5).

ὃ

which

Dative

relative pronoun (dative, antecedent τόπῳ)

→ participant reference or interest

ὃς (dat. ᾧ): relative pronoun introducing the defining clause about the chosen place.

ἄν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἄν: modal particle marking the indefiniteness of the relative — 'whichever place'.

ἐκλέξεται

he should choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause (subjunctive with ἄν)

→ aorist subjunctive (anticipated divine choice)

ἐκλέγομαι: 'choose'; the same election-verb as v. 2, now of the sanctuary site; the middle stresses YHWH's choosing for himself the place of his name.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of יהוה; the chooser of the cultic place.

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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

ἐπικληθῆναι

to be invoked / called upon

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (the aim of the divine choice)

→ aorist passive infinitive (the name to be set/invoked there)

ἐπικαλέω (aor. pass. inf.): 'call upon / name over'; ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ ('that his name be invoked/placed there') renders וַשׁ יִמְשֶׁךְ שְׁמִי — the Deuteronomic name-theology marking the chosen sanctuary.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative subject of the passive infinitive ἐπικληθῆναι

→ object specification

ὄνομα: 'name'; renders וַשׁ; the divine Name as the mode of YHWH's presence at the sanctuary.

αὐτοῦ

his

Genitive

genitive of possession (modifying ὄνομα)

→ relational specification

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

ἐκεῖ

there

adverb of place (locating the name at the sanctuary)

→ adverbial qualification

ἐκεῖ: 'there'; renders וַשׁ; pins the divine name to the chosen place.

οἴσετε

you shall bring

Fut Act Indic 2 Pl · φέρω

main verb (shift to plural: the community brings the tithes)

→ directive future (cultic instruction)

φέρω (fut. οἴσω): 'bring / carry'; the shift to 2nd plural οἴσετε generalizes the command to all Israel; the tithes are conveyed to the sanctuary.

τὰ

the

Accusative

article (with ἐπιδέκατα)

→ noun-phrase marking

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

ἐπιδέκατα

tithes

Accusative

direct object of οἴσετε

→ object specification

ἐπιδέκατον: 'tithe / tenth-part'; a synonym of δεκάτη; renders תְּשַׁלְּמָה; the tenth brought to the sanctuary.

τοῦ

the

Genitive

article (with σίτου)

→ noun-phrase marking

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

σίτου

grain / wheat

Genitive

genitive of content (tithe 'of grain')

→ relational specification

σίτος: 'grain / wheat'; renders תְּבָנִי; first of the agricultural triad grain-wine-oil.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with οἴνου)

→ noun-phrase marking

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

οἴνου

wine

Genitive

genitive of content (tithe 'of wine')

→ relational specification

οἶνος: 'wine'; renders תִּירָשׁ; second of the triad.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with ἐλαίου)

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive of content (tithe 'of oil')

→ relational specification

ἐλαιον: 'olive oil'; renders תְּבַנִּי; third of the agricultural triad grain-wine-oil, the staple produce of the land.

σου

your

Genitive

genitive of possession

→ relational specification

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

τὰ

the

Accusative

article (with πρωτότοκα)

→ noun-phrase marking

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

πρωτότοκα

firstborn

Accusative

accusative (second object of οἴσετε: the firstlings)

→ object specification

πρωτότοκος: 'firstborn / firstling'; renders פְּרִכּוֹר; the firstborn of the livestock, brought to the sanctuary alongside the tithe (cf. 15:19–20).

τῶν

the

Genitive

article (with βοῶν)

→ noun-phrase marking

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

βοῶν

cattle / oxen

Genitive

genitive of source (firstborn 'of the cattle')

→ relational specification

βοῦς (gen. pl. βοῶν): 'cattle'; renders פָּקָד; the bovine herd.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

sheep

Genitive

genitive of source (firstborn 'of the sheep')

→ relational specification

πρόβατον: 'sheep'; renders פָּקָד; the ovine flock.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἵνα

that / so that

purpose conjunction (introducing the goal of the tithe)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the telos of the whole tithe institution — the cultivation of covenant fear.

μάθῃς

you may learn

Aor Act Subj 2 Sg · μανθάνω

verb of purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (come to learn)

μανθάνω: 'learn'; renders לָמַד; the tithe-meal is pedagogical — a recurring practice that teaches the fear of YHWH; cf. the Deuteronomic emphasis on learning to fear (4:10; 17:19; 31:12–13).

φοβεῖσθαι

to fear

Pres Mid Inf · φοβέομαι

complementary infinitive (with μάθης: 'learn to fear')

→ present infinitive (ongoing reverence)

φοβέομαι: 'fear / reverence'; renders נִרָא; the 'fear of the LORD' is the central Deuteronomic disposition — awe, reverence, and covenant loyalty, not mere terror.

κύριον

the LORD

Accusative

direct object of φοβεῖσθαι

→ object specification

κύριος: rendering of יהוה; the object of Israel's reverent fear.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; the covenant designation κύριον τὸν θεόν σου.

σου

your

Genitive

genitive of possession (modifying θεόν)

→ relational specification

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

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πᾶς: 'all'; the temporal accusative 'all the days' (= always).

τάς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration (extent of time: 'all the days')

→ object specification

ἡμέρα: 'day'; πᾶσας τὰς ἡμέρας ('all the days') renders כָּל הַיָּמִים, the Deuteronomic idiom for lifelong covenant fidelity.

24 ἐὰν δὲ μακρὰν γένηται ἀπὸ σοῦ ἡ ὁδὸς καὶ μὴ δύνῃ ἀναφέρειν αὐτά, ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ὅτι εὐλογήσῃ σε κύριος ὁ θεὸς σου,

But if the way is too far from you and you are not able to carry them, because the place which the LORD your God chooses to have his name invoked there is far from you, when the LORD your God blesses you,

Conditional provision: when the sanctuary is too distant ἐὰν δὲ μακρὰν γένηται

A conditional case (ἐὰν δέ): if the journey to the central sanctuary is too long to transport the tithe in kind — especially when YHWH's blessing has multiplied the produce — provision is made (vv. 25–26) for converting it to silver. The clause ὅτι εὐλογήσῃ σε ('because/when the LORD blesses you') wryly notes that abundance itself can make transport impractical.

ἐὰν

if

conditional conjunction (introducing protasis)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive introduces a future-more-vivid condition; renders יָדָּ.

δὲ

but

mild adversative (post-positive: introducing the exception)

→ discourse linkage or contrast

δέ: post-positive; marks the turn to the exceptional case.

μακρὰν

far / a long way

Accusative

adverbial accusative (predicate of γένηται: 'become far')

→ object specification

μακρός (adv. acc. μακράν): 'far / a long way'; renders קַחֲרֵי; the distance making transport impractical.

γένηται

becomes / should be

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive with ἐάν)

→ aorist subjunctive (hypothetical case)

γίνομαι: 'become'; the subjunctive in the conditional clause envisages the case of a too-distant journey.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive governed by ἀπὸ

→ relational specification

σύ (gen. σοῦ): 'you'; the point from which the way is measured.

ἡ

the

Nominative

article (with ὁδός)

→ noun-phrase marking

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

ὁδός

way / road / journey

Nominative

subject of γένηται

→ participant prominence

ὁδός: 'way / road / journey'; renders דֶּרֶךְ; the distance to the sanctuary.

καὶ

and

coordinate conjunction (*joining second protasis clause*)

→ discourse linkage or contrast

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

μή

not

negative particle (*with subjunctive in conditional*)

→ discourse linkage or contrast

μή: the negative proper to the subjunctive mood in the conditional clause.

δύνη

you are able

Pres Mid Subj 2 Sg · δύναμαι

verb of protasis (*subjunctive: inability to carry*)

→ present subjunctive (state of inability)

δύναμαι: 'be able'; renders כִּי; the lack of ability to transport the tithe in kind.

ἀναφέρειν

to carry up / bring

Pres Act Inf · ἀναφέρω

complementary infinitive (*with δύνη: 'able to carry'*)

→ present infinitive (ongoing conveyance)

ἀναφέρω: 'carry up / bring up'; the verb of conveying the tithe up to the sanctuary; renders הָלַךְ / נָשָׂא.

αὐτά

them

Accusative

direct object of ἀναφέρειν (*the tithes*)

→ participant reference

αὐτός (acc. pl. n.): refers to the tithed produce.

ὅτι

because

causal conjunction (*grounding the inability*)

→ discourse linkage or contrast

ὅτι: 'because'; explains the inability — the distance of the chosen place.

μακρὰν

far

Accusative

adverbial accusative (*predicate of the place: 'is far'*)

→ object specification

μακρός (adv. acc.): 'far'; restates the distance of the sanctuary.

ἀπὸ

from

preposition + genitive (*separation*)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive governed by ἀπὸ

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive governed by ἀπὸ.

ὁ

the

Nominative

article (*with τόπος*)

→ noun-phrase marking

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

τόπος

place

Nominative

subject (*the chosen place, with implied copula 'is far'*)

→ participant prominence

τόπος: 'place'; the central sanctuary, here described as distant.

ὃν

which

Accusative

relative pronoun (*object of ἐκλέξεται, antecedent τόπος*)

→ participant reference

ὃς (acc. ὃν): relative pronoun introducing the defining clause about the place.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: modal particle marking indefiniteness.

ἐκλέξεται

he should choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ aorist subjunctive (anticipated divine choice)

ἐκλέγομαι: 'choose'; the recurring election-verb of the chosen sanctuary (cf. v. 23).

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of 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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

ἐπικληθῆναι

to be invoked

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (the name to be invoked there)

→ aorist passive infinitive

ἐπικαλέω (aor. pass. inf.): 'be called upon / named'; repeats the name-theology formula of v. 23.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative subject of the passive infinitive

→ object specification

ὄνομα: 'name'; the divine Name set at the sanctuary.

αὐτοῦ

his

Genitive

genitive of possession (modifying ὄνομα)

→ relational specification

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the name at the chosen place.

ὅτι

because / when

causal/temporal conjunction (the occasion of abundance)

→ discourse linkage or contrast

ὅτι: 'because / when'; here introducing the circumstance of divine blessing that occasions the abundance of produce.

εὐλογήσει

will bless

Fut Act Indic 3 Sg · εὐλογέω

main verb of the ὅτι-clause (future blessing)

→ predictive future (assured divine blessing)

εὐλογέω: 'bless'; renders בָּרַךְ; the blessing that multiplies the produce — and so makes its transport impractical; the same verb closes the chapter at v. 29.

σε

you

Accusative

direct object of εὐλογήσει

→ participant reference

σύ (acc. σέ): the recipient of YHWH's blessing.

κύριος

LORD

Nominative

subject of εὐλογήσει

→ participant prominence

κύριος: rendering of יְהוָה; the source of blessing.

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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

25 καὶ ἀποδώσῃ αὐτὰ ἀργυρίου καὶ λήμψῃ τὸ ἀργύριον ἐν ταῖς χερσίν σου καὶ πορεύσῃ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτόν,

then you shall exchange them for silver, and you shall take the silver in your hands and go to the place which the LORD your God chooses,

Apodosis: conversion of the tithe to silver

καὶ ἀποδώσῃ αὐτὰ ἀργυρίου

The apodosis of the condition: the tithe may be sold for silver (ἀποδώσῃ ... ἀργυρίου, genitive of price), the money carried to the sanctuary. This practical accommodation preserves the requirement of central worship while easing the burden of transport — a striking instance of pragmatic flexibility within cultic law.

καὶ

and / then

coordinate conjunction (apodosis marker)

→ discourse linkage or contrast

καί: introduces the apodosis of the condition begun in v. 24.

ἀποδώσῃ

you shall exchange / sell

Fut Mid Indic 2 Sg · ἀποδίδωμι

main verb (conversion of tithe to money)

→ directive future (permitted procedure)

ἀποδίδωμι (fut. mid.): 'sell / exchange'; renders יהנכח יתן; the tithe is converted into silver for ease of transport.

αὐτὰ

them

Accusative

direct object of ἀποδώσῃ (the tithes)

→ participant reference

αὐτός (acc. pl. n.): the tithed produce.

ἀργυρίου

for silver

Genitive

genitive of price (exchange value)

→ relational specification

ἀργύριον: 'silver / money'; the genitive of price marks the value for which the tithe is sold; renders יהנכח.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψῃ

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (taking the silver)

→ directive future

λαμβάνω (fut. mid. λήμψομαι): 'take / receive'; the Israelite gathers up the money for the journey.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver / money

Accusative

direct object of λήμψῃ

→ object specification

ἀργύριον: 'silver / money'; the proceeds of the tithe-sale.

ἐν

in

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

→ spatial or relational framing

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

ταῖς

the

Dative

article (with χερσίν)

→ noun-phrase marking

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

χερσίν

hands

Dative

dative governed by ἐν (locative)

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; renders יד; the money carried in hand for the journey.

σου

your

Genitive

genitive of possession (modifying χερσίν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορεύση

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (*journey to the sanctuary*)

→ directive future

πορεύομαι: 'go / journey'; renders הלך; the pilgrimage to the central sanctuary now made with money rather than produce.

εἰς

to / into

preposition + accusative (*direction*)

→ spatial or relational framing

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

τὸν

the

Accusative

article (*with τόπον*)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative governed by εἰς (*destination*)

→ object specification

τόπος: 'place'; the chosen sanctuary as destination.

ὃν

which

Accusative

relative pronoun (*object of ἐκλέξεται, antecedent τόπον*)

→ participant reference

ὃς (acc. ὃν): relative pronoun introducing the defining clause.

ἄν

ever

modal particle (*with subjunctive*)

→ discourse linkage or contrast

ἄν: modal particle of indefiniteness.

ἐκλέξεται

he should choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of *indefinite relative clause*

→ aorist subjunctive (*anticipated divine choice*)

ἐκλέγομαι: 'choose'; the recurring election-verb of the sanctuary site.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of 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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (*modifying θεός*)

→ relational specification

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

αὐτόν

it

Accusative

resumptive pronoun (Hebraizing redundancy with ὃν: 'which ... it')

→ participant reference

αὐτός (acc. sg. m.): the resumptive pronoun after the relative ὃν is a Hebraism rendering the Hebrew resumptive suffix (יִשְׁחַל ... רָשָׁע), redundant in Greek idiom.

26 καὶ δώσεις τὸ ἀργύριον ἐπὶ παντὸς οὗ ἂν ἐπιθυμῇ ἡ ψυχὴ σου, ἐπὶ βουσὶ ἢ ἐπὶ προβάτοις, ἐπὶ οἴνῳ ἢ ἐπὶ σικερα ἢ ἐπὶ παντὸς οὗ ἂν ἐπιθυμῇ ἡ ψυχὴ σου, καὶ φάγῃ ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ σου καὶ εὐφρανθήσῃ σὺ καὶ ὁ οἶκός σου,

and you shall spend the silver on whatever your soul desires — on cattle or on sheep, on wine or on strong drink, or on whatever your soul desires — and you shall eat there before the LORD your God and rejoice, you and your household,

Provision: the silver spent on a festal meal of rejoicing

καὶ δώσεις τὸ ἀργύριον

At the sanctuary the silver is spent on a celebratory meal — cattle, sheep, wine, or strong drink (σικερα), 'whatever your soul desires' — eaten ἐναντίον κυρίου ('before the LORD') with rejoicing (εὐφρανθήσῃ). The tithe thus issues in festal joy shared by the whole household; worship is celebration, not mere obligation. The loanword σικερα (Heb. שִׁכְרָא, 'strong drink') is left untranslated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσεις

you shall give / spend

Fut Act Indic 2 Sg · δίδωμι

main verb (spending the silver)

→ directive future

δίδωμι (fut. δώσεις): 'give'; here 'spend / lay out (money) on'; renders יָנַן; the silver is exchanged for festal provisions.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver / money

Accusative

direct object of δώσεις

→ object specification

ἀργύριον: 'silver / money'; the proceeds now spent at the sanctuary.

ἐπὶ

on / for

preposition + genitive (object of expenditure)

→ spatial or relational framing

ἐπί + gen.: 'on / for'; marks the items on which the money is spent.

παντός

anything / everything

Genitive

substantival adjective (object of ἐπὶ; antecedent of οὗ)

→ relational specification

πᾶς: 'all / anything'; the open category of festal provisions.

οὔ

which / whatever

Genitive

relative pronoun (object of ἐπιθυμῇ, genitive by attraction)

→ relational specification

ὅς (gen. οὔ): relative pronoun, here genitive after ἐπιθυμέω ('desire' + gen.); 'whatever your soul desires'.

ἐάν

if / ever

modal particle (= ἄν, with subjunctive in relative clause)

→ discourse linkage or contrast

ἐάν: here equivalent to ἄν, generalizing the relative — 'whatever (at all)'.

ἐπιθυμῇ

desires

Pres Act Subj 3 Sg · ἐπιθυμέω

verb of indefinite relative clause

→ present subjunctive (open-ended desire)

ἐπιθυμέω: 'desire / long for' (+ gen.); renders יָחַד; here a positive, sanctioned desire — the festal appetite to be satisfied before the LORD.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul / appetite

Nominative

subject of ἐπιθυμῇ

→ participant prominence

ψυχῇ: 'soul / self / appetite'; renders נַפְשִׁי; here the seat of desire and craving — 'whatever you crave'.

σου

your

Genitive

genitive of possession (modifying ψυχῇ)

→ relational specification

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

ἐπὶ

on

preposition + dative (specifying the provisions)

→ spatial or relational framing

ἐπί + dat.: 'on / for'; itemizes the purchases.

βουσί

cattle / oxen

Dative

dative governed by ἐπὶ (item of purchase)

→ sphere or reference

βοῦς (dat. pl. βουσί): 'ox / cattle'; renders
רָקִי; the first festal provision.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'.

ἐπὶ

on

preposition + dative

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the
relation signaled by preposition + dative.

προβάτοις

sheep

Dative

dative governed by ἐπὶ (item of purchase)

→ sphere or reference

πρόβατον (dat. pl. προβάτοις): 'sheep';
renders רֶמֶשׂ; second festal provision.

ἐπὶ

on

preposition + dative

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the
relation signaled by preposition + dative.

οἴνω

wine

Dative

dative governed by ἐπὶ (item of purchase)

→ sphere or reference

οἶνος: 'wine'; renders יַיִן; third festal
provision.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + dative

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the
relation signaled by preposition + dative.

σικερα

strong drink

indeclinable loanword (object of ἐπὶ)

→ clausal contribution

σικερα: an indeclinable loanword from
Hebrew רָקִי ('strong/fermented drink');
left untranslated in the LXX (cf. Lev 10:9;
Luke 1:15); the fourth festal provision.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

*preposition + genitive (resuming the open
category)*

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the
relation signaled by preposition + genitive
(resuming the open category).

παντὸς

anything

Genitive

substantival adjective (object of ἐπὶ; antecedent of οὗ)

→ relational specification

παῖς: 'anything'; the clause repeats the open formula, framing the list as illustrative, not exhaustive.

οὗ

whatever

Genitive

relative pronoun (object of ἐπιθυμῆ)

→ relational specification

ὅς (gen. οὗ): relative, repeating 'whatever your soul desires'.

ἐάν

ever

modal particle (= ἄν)

→ discourse linkage or contrast

ἐάν: generalizing particle.

ἐπιθυμῆ

desires

Pres Act Subj 3 Sg · ἐπιθυμέω

verb of indefinite relative clause (repeated formula)

→ present subjunctive (open-ended desire)

ἐπιθυμέω: 'desire'; the repeated phrase underscores the festal liberality of the provision.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul / appetite

Nominative

subject of ἐπιθυμῆ

→ participant prominence

ψυχῇ: 'soul / appetite'; see above.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (festal eating before the LORD)

→ directive future (cultic celebration)

ἐσθίω (fut. mid.): the festal meal, eaten in YHWH's presence — worship through joyful eating.

ἐκεῖ

there

adverb of place (at the sanctuary)

→ adverbial qualification

ἐκεῖ: 'there'; at the chosen place.

ἐναντίον

before / in the presence of

preposition + genitive (the LORD's presence)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders לִפְנֵי; a variant of ἔναντι (v. 23) for the sacral coram-Deo setting.

κυρίου

of the LORD

Genitive

genitive governed by ἐναντίον

→ relational specification

κύριος: rendering of יהוה.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεοῦ: meaning 'God'; it serves as genitive in apposition to κυρίου.

σου

your

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήση

you shall rejoice

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (festal rejoicing)

→ directive future (commanded joy)

εὐφραίνω (fut. pass. dep.): 'rejoice / make merry'; renders נחמ; the deponent passive expresses the gladness commanded at the sanctuary feast — joy is itself a covenant duty (cf. 12:7, 12, 18; 16:11).

σύ

you

Nominative

subject (emphatic, in apposition to verb-subject)

→ participant reference

σύ: the explicit subject pronoun, joined with the household, emphasizing inclusive celebration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

house / household

Nominative

subject (coordinate with σὺ: 'you and your household')

→ participant prominence

οἶκος: 'house / household'; renders תִּבְיָה; the family unit sharing in the festal joy.

σου

your

Genitive

genitive of possession (modifying οἶκος)

→ relational specification

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

27 καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου, ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κλῆρος μετὰ σοῦ.

and the Levite who is in your towns — you shall not forsake him, because he has no portion nor inheritance with you.

Inclusion: the landless Levite in the festal joy

καὶ ὁ Λευίτης

The Levite is to be included in the rejoicing, for he holds no tribal land — οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κλῆρος ('he has no portion nor inheritance'), the standing formula for Levi's landlessness (cf. 10:9; 18:1–2; Num 18:20). His dependence on Israel's generosity foreshadows the charitable third-year tithe of vv. 28–29.

καὶ
and

coordinate conjunction (adding the Levite to the celebrants)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with Λευίτης)

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

subject (added to the household's rejoicing)

→ participant prominence

Λευίτης: 'Levite'; a member of the priestly tribe of Levi, holding no land allotment and dependent on tithes and offerings; a recurring object of Deuteronomic care (cf. 12:12, 18–19).

ὁ

the (who)

Nominative

article (attributive, governing ἐν ταῖς πόλεσίν σου)

→ noun-phrase marking

ὁ: the article substantivizes the phrase 'the one in your towns', i.e., the local Levite.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with πόλεσίν)

→ noun-phrase marking

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

πόλεσίν

towns / cities

Dative

dative governed by ἐν (locative)

→ sphere or reference

πόλις (dat. pl.): 'town'; the Deuteronomic 'within your gates' (רַעְשׁוֹ) — the local settlements where the Levite resides.

σου

your

Genitive

genitive of possession (modifying πόλεσίν)

→ relational specification

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

ὅτι

because

causal conjunction (grounding the Levite's inclusion)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for caring for the Levite — his landlessness.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb (existential: 'he has no...')

→ stative present (settled condition)

εἰμί: existential with dative of possession — οὐκ ἔστιν αὐτῷ ('there is not to him' = 'he has no').

αὐτῷ

to him / he has

Dative

dative of possession (with ἔστιν)

→ participant reference or interest

αὐτός (dat. sg.): the dative of possession — 'to him there is no portion'.

μερίς

portion / share

Nominative

subject of ἔστιν

→ participant prominence

μερίς: 'portion / share'; renders מַחֲלֶקֶת; a tribal land-portion, which Levi lacks.

οὐδὲ

nor

negative conjunction (joining second subject)

→ discourse linkage or contrast

οὐδὲ: 'nor / and not'; coordinates the two denied possessions.

κληρος

inheritance / lot

Nominative

subject of ἔστιν (coordinate with μερίς)

→ participant prominence

κληρος: 'lot / inheritance / allotment'; renders חֶזֶק; the inherited land-allotment Levi does not receive (cf. 18:1–2).

μετά

with

preposition + genitive (association)

→ spatial or relational framing

μετά + gen.: 'with'; 'no portion with you' = no share alongside the landed tribes.

σοῦ

you

Genitive

genitive governed by μετά

→ relational specification

σύ (gen. σοῦ): 'you'; the landed Israelite with whom Levi has no shared portion.

28 μετὰ τρία ἔτη ἐξοίσεις πᾶν τὸ ἐπιδέκατον τῶν γεννημάτων σου· ἐν τῷ ἐνιαυτῷ ἐκείνῳ θήσεις αὐτὸ ἐν ταῖς πόλεσίν σου.

After three years you shall bring out all the tithe of your produce; in that year you shall lay it up in your towns.

New provision: the triennial (third-year) tithe stored locally **μετὰ τρία ἔτη**

A distinct institution: every third year the tithe is not taken to the sanctuary but stored within the local towns (θήσεις αὐτὸ ἐν ταῖς πόλεσίν σου) for the landless and the poor (v. 29). This 'tithe of the poor' (cf. 26:12) complements the festal tithe — worship at the center, charity at home.

μετὰ

after

preposition + accusative (temporal: 'after three years')

→ spatial or relational framing

μετά + acc.: 'after'; temporal, marking the triennial cycle.

τρία

three

Accusative

numeral (modifying ἔτη)

→ measure or count

τρεις (neut. τρία): 'three'; renders שָׁלֹשׁ; the three-year interval of the charitable tithe.

ἔτη

years

Accusative

accusative governed by μετὰ (temporal)

→ object specification

ἔτος (pl. ἔτη): 'year'; renders יָמָא; the three-year span.

ἐξοίσεις

you shall bring out

Fut Act Indic 2 Sg · ἐκφέρω

main verb (bringing out the triennial tithe)

→ directive future

ἐκφέρω (fut. ἐξοίσω): 'bring out / carry out'; renders מָצַא (Hiphil); the tithe is brought out from store to be set aside locally.

πᾶν

all

Accusative

attributive adjective (modifying ἐπιδέκατον)

→ object specification

πᾶς: 'all'; the entire third-year tithe.

τὸ

the

Accusative

article (with ἐπιδέκατον)

→ noun-phrase marking

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

ἐπιδέκατον

tithe

Accusative

direct object of ἐξοίσεις

→ object specification

ἐπιδέκατον: 'tithe / tenth-part'; renders עֲשֵׂרִית; the same term as v. 23, here the triennial charitable tithe.

τῶν

the

Genitive

article (with γεννημάτων)

→ noun-phrase marking

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

γενημάτων produce Genitive <i>genitive of content (tithe 'of your produce')</i> → relational specification γένημα: 'produce / yield'; renders תְּבִיבֹת; the agricultural harvest tithed.	σου your Genitive <i>genitive of possession (modifying γενημάτων)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying γενημάτων).	ἐν in <i>preposition + dative (temporal: 'in that year')</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: 'in that year').	τῷ the Dative <i>article (with ἐνιαυτῷ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἐνιαυτῷ year Dative <i>dative governed by ἐν (temporal)</i> → sphere or reference ἐνιαυτός: 'year'; renders תַּשָּׁנָה; the third year of the cycle.	ἐκεῖνῳ that Dative <i>demonstrative adjective (modifying ἐνιαυτῷ)</i> → sphere or reference ἐκεῖνος: 'that'; specifies the third year as the year of the charitable tithe.	θήσεις you shall lay up / place Fut Act Indic 2 Sg · τίθημι <i>main verb (storing the tithe locally)</i> → directive future τίθημι (fut. θήσω): 'place / lay up / store'; renders תָּנַח (Hiphil); the tithe is deposited in the local towns rather than carried to the sanctuary.	αὐτό it Accusative <i>direct object of θήσεις (the tithe)</i> → participant reference αὐτός (acc. sg. n.): refers to the tithe (ἐπιδέκατον).
ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	ταῖς the Dative <i>article (with πόλεσιν)</i> → noun-phrase marking ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	πόλεσιν towns / cities Dative <i>dative governed by ἐν (locative)</i> → sphere or reference πόλις (dat. pl.): 'town'; the local settlements where the charitable tithe is stored for the needy.	σου your Genitive <i>genitive of possession (modifying πόλεσιν)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying πόλεσιν).

29 καὶ ἐλεύσεται ὁ Λευίτης, ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κλῆρος μετὰ σοῦ, καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἢ ἐν ταῖς πόλεσίν σου, καὶ φάγονται καὶ ἐμπλησθήσονται, ἵνα εὐλογῇ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις οἷς ἐὰν ποιῇς.

And the Levite shall come, because he has no portion nor inheritance with you, and the sojourner and the orphan and the widow who are in your towns, and they shall eat and be filled, so that the LORD your God may bless you in all the works which you do.

Beneficiaries and purpose: the fourfold poor fed, that YHWH may bless

καὶ ἐλεύσεται ὁ Λευίτης

The chapter closes with the recipients of the triennial tithe — the classic Deuteronomic quartet of the landless and vulnerable: Levite, sojourner (προσήλυτος), orphan (ὀρφανός), and widow (χήρα; cf. 16:11; 24:19–21; 26:12). They eat and are filled (φάγονται καὶ ἐμπλησθήσονται), and the stated purpose is YHWH's blessing on all Israel's works — charity to the poor is the channel of covenant blessing. The tithe thus fuses worship (vv. 22–27) and mercy (vv. 28–29).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεύσεται
shall come

Fut Mid Indic 3 Sg · ἔρχομαι

main verb (the Levite and others come to the stored tithe)

→ predictive future

ἔρχομαι (fut. mid. ἐλεύσομαι): 'come'; the needy come to partake of the stored tithe; the singular verb agrees with the nearest subject (ὁ Λευίτης) though governing the whole list.

ὁ
the

Nominative

article (with Λευίτης)

→ noun-phrase marking

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

Λευίτης
Levite

Nominative

subject of ἐλεύσεται (first beneficiary)

→ participant prominence

Λευίτης: 'Levite'; first of the four recipients of the charitable tithe, named for his landlessness.

ὅτι

because

causal conjunction (grounding the Levite's claim)

→ discourse linkage or contrast

ὅτι: 'because'; repeats the landlessness rationale of v. 27.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb (existential with dative of possession)

→ stative present

εἰμί: existential, 'he has no' (οὐκ ἔστιν αὐτῷ).

αὐτῷ

to him / he has

Dative

dative of possession

→ participant reference or interest

αὐτός (dat. sg.): 'to him'; the Levite.

μερίς

portion

Nominative

subject of ἔστιν

→ participant prominence

μερίς: 'portion / share'; see v. 27.

οὐδὲ

nor

negative conjunction

→ discourse linkage or contrast

οὐδέ: 'nor'.

κληρος

inheritance / lot

Nominative

subject of ἔστιν (coordinate with μερίς)

→ participant prominence

κληρος: 'lot / inheritance'; see v. 27.

μετά

with

preposition + genitive (association)

→ spatial or relational framing

μετά + gen.: 'with'.

σοῦ

you

Genitive

genitive governed by μετά

→ relational specification

σύ (gen. σοῦ): 'you'; the landed Israelite.

καὶ

and

coordinate conjunction (adding the second beneficiary)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with προσήλυτος)

→ noun-phrase marking

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

προσήλυτος

sojourner / proselyte

Nominative

subject (second beneficiary)

→ participant prominence

προσήλυτος: 'sojourner / resident alien / proselyte' (lit. 'one who has come to'); the LXX's characteristic rendering of ἄλ; second of the vulnerable quartet; the term acquires the sense 'convert' in later Judaism (cf. Matt 23:15; Acts 2:11).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article (with ὀρφανός)

→ noun-phrase marking

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

ὀρφανός
orphan / fatherless

Nominative

subject (third beneficiary)

→ participant prominence

ὀρφανός: 'orphan / fatherless'; renders **סֵרְפָנָה**; third of the quartet; the fatherless child, paradigmatically defenseless (cf. Jas 1:27).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ
the

Nominative

article (with χήρα)

→ noun-phrase marking

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

χήρα
widow

Nominative

subject (fourth beneficiary)

→ participant prominence

χήρα: 'widow'; renders **יְתִימָה**; fourth of the quartet; the husbandless woman, classically grouped with orphan and sojourner as objects of covenant care (cf. 24:19–21; Jas 1:27).

ἡ
the (who)

Nominative

article (attributive, governing ἐν ταῖς πόλεσίν σου)

→ noun-phrase marking

ἡ: the article substantivizes 'who are in your towns', qualifying the whole group of beneficiaries.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς
the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσιν
towns / cities

Dative

dative governed by ἐν (locative)

→ sphere or reference

πόλις (dat. pl.): 'town'; the local settlements where the poor reside and are fed.

σου
your

Genitive

genitive of possession (modifying πόλεσιν)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φάγονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (the beneficiaries eat)

→ predictive future (intended provision)

ἐσθίω (fut. mid. 3 pl.): 'eat'; the needy are nourished from the stored tithe — the charitable counterpart of the festal eating of vv. 23, 26.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθήσονται

they shall be filled / satisfied

Fut Pass Indic 3 Pl · ἐμπίμπλημι

main verb (the beneficiaries are satisfied)

→ predictive future (full provision)

ἐμπίμπλημι (fut. pass.): 'fill / satisfy'; renders עָבַשׁ; 'eat and be filled' (φάγονται καὶ ἐμπλησθήσονται) is a Deuteronomic idiom for full sufficiency (cf. 8:10; 11:15); the poor are not merely relieved but satisfied.

ἵνα

so that

purpose conjunction (introducing the goal of charity)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the blessing that flows from charitable obedience.

εὐλογία

may bless

Aor Act Subj 3 Sg · εὐλογέω

verb of purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (bestowal of blessing)

εὐλογέω: 'bless'; renders בָּרַךְ; the divine blessing on Israel's labors is the promised consequence of caring for the poor — charity as the channel of covenant prosperity; the verb closes the chapter as it framed v. 24.

σε

you

Accusative

direct object of εὐλογία

→ participant reference

σύ (acc. σέ): the recipient of blessing.

κύριος

LORD

Nominative

subject of εὐλογία

→ participant prominence

κύριος: rendering of יְיָ; the source of blessing.

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

nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

ἐν

in

preposition + dative (sphere of blessing)

→ spatial or relational framing

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

πᾶσιν

all

Dative

attributive adjective (modifying ἔργοις)

→ sphere or reference

πᾶς: 'all'; the blessing extends over the whole range of Israel's labors.

τοῖς

the

Dative

article (with ἔργοις)

→ noun-phrase marking

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

ἔργοις

works / deeds

Dative

dative governed by ἐν (sphere of blessing)

→ sphere or reference

ἔργον: 'work / deed / labor'; renders מַעַשׂ; the works of Israel's hands — agriculture, trade, all enterprise — on which YHWH's blessing rests.

οἷς

which

Dative

relative pronoun (dative by attraction, antecedent ἔργοις)

→ participant reference or interest

ὅς (dat. pl. οἷς): relative pronoun attracted to the case of its antecedent ἔργοις; introduces the defining clause 'which you do'.

ἐάν

ever

modal particle (= ἄν, with subjunctive)

→ discourse linkage or contrast

ἐάν: here = ἄν, generalizing the relative — 'whatever works you do'.

ποιῆς

you do / may do

Pres Act Subj 2 Sg · ποιέω

verb of indefinite relative clause (subjunctive)

→ present subjunctive (general/iterative action)

ποιέω: 'do / make'; renders מַעַשׂ; the iterative subjunctive embraces all Israel's ongoing labors as the sphere of divine blessing, closing the chapter.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.