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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 15

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΕ΄

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 15 is one of the great Mosaic statutes of social mercy, structured in three movements bound by a single key term: ἄφεσις, 'release' (vv. 1–11), the manumission of the Hebrew slave (vv.

Translation & textual notes

The Greek text of Deuteronomy 15 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 15 is one of the great Mosaic statutes of social mercy, structured in three movements bound by a single key term: ἄφεσις, 'release' (vv. 1–11), the manumission of the Hebrew slave (vv. 12–18), and the consecration of the firstborn (vv. 19–23). The chapter opens with the law of the seventh-year ἄφεσις (vv. 1–6): δι' ἑπτὰ ἐτῶν ποιήσεις ἄφεσιν ('at the end of seven years you shall make a release'), the remission of debts owed by a fellow Israelite (πᾶν χρέος ἰδίου ὃ ὀφείλει σοι ὁ πλησίον). The

word-group ἄφεσις / ἀφίημι, used here for debt-remission and at v. 9 for the 'year of release,' is the same that crowns Jubilee theology (Lev 25:10) and is taken up by Jesus in the Nazareth sermon (Luke 4:18–19, κηρύξαι αἰχμαλώτοις ἄφεσιν). The statute holds two declarations in deliberate tension: 'there shall be no poor among you' (οὐκ ἔσται ἐν σοὶ ἐνδεής, v. 4), the ideal under perfect obedience, and 'the poor shall not cease from the land' (οὐ ... ἐκλίπη ἐνδεής ἀπὸ τῆς γῆς, v. 11), the realistic ground of perpetual generosity — the latter quoted by Jesus at Matt 26:11; Mark 14:7; John 12:8. The call to open-handedness is voiced in the emphatic cognate Hebraism ἀνοίγων ἀνοίξεις τὰς χεῖράς σου ('opening you shall open your hands', vv. 8, 11) and διδοὺς δώσεις αὐτῷ ('giving you shall give to him', v. 10), with the warning not to give λυπηθήσῃ τῇ καρδίᾳ ('grieved in heart') — language that stands behind Paul's ἰλαρὸν δότην at 2 Cor 9:7. The second movement (vv. 12–18) legislates the release of the Hebrew slave (ὁ ἀδελφός σου ὁ Εβραῖος) in the seventh year, not empty-handed (οὐκ ... κενόν) but furnished liberally from flock, threshing-floor, and winepress; the motive clause grounds the law in Israel's own redemption from Egypt (ἐλυτρώσατό σε κύριος, v. 15). The slave who loves his master may stay forever, sealed by the awl driven through the ear at the door (τὸ ὀπήτιον ... τρυπήσεις τὸ ὠτίον, v. 17; cf. Exod 21:6). The release is not to be grudged, for the slave has served six years 'worth a double hired-wage' (ἐφ' ἑτίον μισθὸν τοῦ μισθωτοῦ, v. 18). The third movement (vv. 19–23) consecrates every firstborn male of herd and flock to the LORD, to be eaten yearly at the chosen place; the blemished animal (μῶμος, χωλὸν ἢ τυφλόν) is disqualified from sacrifice and eaten as common food like the gazelle or deer, with the blood poured out on the ground like water (ἐπὶ τὴν γῆν ἐκχεεῖς αὐτὸ ὡς ὕδωρ). The chapter thus binds economic mercy, personal liberation, and cultic devotion into a single vision of a redeemed people imitating the open hand of its Redeemer.

Discourse structure of the chapter

A · 15:1–6

The seventh-year release: remission of debts to the brother

Every seventh year Israel is to enact an ἄφεσις, a release of debts (vv. 1–2); every creditor remits what a fellow Israelite owes, though the foreigner (ἄλλότριος) may still be required to pay (v. 3). The ideal is stated — 'there shall be no needy one among you' (v. 4) — contingent on obedience to the LORD's voice (v. 5), under which Israel will lend to many nations and rule over them rather than be ruled (v. 6).

B · 15:7–11

The open hand: generosity to the poor brother

If a poor brother arises in the land, Israel must not harden the heart or close the hand (v. 7) but 'opening, open the hand' (ἀνοίγων ἀνοίξεις, v. 8). A warning guards against the 'worthless thought' of withholding as the seventh year nears (v. 9); one must give freely and ungrudgingly, for the LORD will bless the giver (v. 10). The realistic axiom 'the poor will never cease from the land' (v. 11) grounds the command in perpetual obligation — words later cited by Jesus (Matt 26:11; Mark 14:7; John 12:8).

C · 15:12–18

The release of the Hebrew slave, furnished and free

A Hebrew man or woman sold into service is to be freed in the seventh year (vv. 12–13), not empty-handed but liberally supplied from flock, floor, and winepress (v. 14), with the motive grounded in Israel's own redemption from Egypt (v. 15). The slave who loves his master and household may choose perpetual service, sealed by the awl through the ear at the door (vv. 16–17). The master must not grudge the release, for the slave's six years were worth a double hired-wage, and the LORD will bless the obedient master (v. 18).

D · 15:19–23

The consecration of the firstborn of herd and flock

Every firstborn male of cattle and sheep is consecrated to the LORD; the firstborn ox is not to be worked nor the firstborn sheep shorn (v. 19). It is to be eaten yearly before the LORD at the chosen place (v. 20). A blemished animal — lame, blind, or any serious defect — is not to be sacrificed (v. 21) but eaten as common food, by clean and unclean alike, like the gazelle or deer (v. 22). Only the blood is forbidden: it must be poured out on the ground like water (v. 23).

1 δι' ἑπτὰ ἐτῶν ποιήσεις ἄφεσιν

At the end of seven years you shall make a release.

Apodictic legal heading (new statute)

δι' ἑπτὰ ἐτῶν

The chapter opens abruptly with the temporal frame of the law fronted for emphasis: 'through / at the end of seven years.' The bare future ποιήσεις functions as an apodictic command (the legal 'you shall'), and the verbal noun ἄφεσις — placed at the very head of the chapter — becomes the governing key-word for the whole first movement (vv. 1–11) and resonates with the Jubilee 'release' of Lev 25:10 and Luke 4:18.

δι'

at the end of / after

preposition + genitive (temporal interval: 'at the end of')

→ spatial or relational framing

διά + genitive of time: 'after the lapse of / at the end of'; renders Hebrew *אֵת* ('at the end of'); the construction δι' ἑπτὰ ἐτῶν marks the recurring seventh-year terminus at which the release falls due.

ἑπτὰ

seven

indeclinable numeral (modifying ἐτῶν)

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; the sabbatical seven-year cycle (cf. Exod 23:10–11; Lev 25:1–7) governs the release of debts and of slaves alike, extending the sabbath principle from days to years.

ἐτῶν

years

Genitive

genitive of time (within which / at the end of which)

→ relational specification

ἔτος; 'year'; genitive plural with διά marking the seven-year interval; the same sabbatical reckoning structures the slave-release of v. 12 (ἕξ ἔτη ... τῷ ἐβδόμῳ).

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (apodictic legal future: 'you shall')

→ imperatival future (binding statute)

ποιέω: 'do / make / enact'; renders *הָשִׁיב*; the second-person future is the standard apodictic form of Deuteronomic law, binding the individual Israelite addressee; here it governs the performance of the ἄφεσις.

ἄφεσιν

a release / remission

Accusative

direct object of ποιήσεις (cognate result: 'make a release')

→ object specification

ἄφεσις: 'release / remission / letting-go'; renders Hebrew נָשָׁח ('the dropping / remission'); the governing key-word of the chapter (vv. 1, 2, 9), it denotes the sabbatical cancellation of debt; the same noun crowns the Jubilee proclamation (Lev 25:10) and is taken up by Jesus' Nazareth sermon (Luke 4:18, ἄφεσιν), where it carries the fuller sense of liberation and forgiveness.

2 καὶ οὕτως τὸ πρόσταγμα τῆς ἀφέσεως ἀφήσεις πᾶν χρέος ἴδιον ὃ ὀφείλει σοι ὁ πλησίον καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις ὅτι ἐπικέκληται ἄφεσις κυρίῳ τῷ θεῷ σου

And this is the ordinance of the release: you shall release every private debt which your neighbor owes you, and you shall not demand it back from your brother, because a release has been proclaimed to the LORD your God.

Definitional elaboration (the content of the statute of v. 1) καὶ οὕτως τὸ πρόσταγμα

οὕτως ('thus / in this manner') introduces the legal definition of the ἄφεσις just commanded; τὸ πρόσταγμα τῆς ἀφέσεως ('the ordinance of the release') names the statute and unfolds its substance: the active cancellation of debt (ἀφήσεις ... χρέος) toward the πλησίον / ἀδελφός. The perfect ἐπικέκληται ('has been proclaimed') grounds the duty in a standing, already-declared release that belongs to YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

thus / in this manner

adverb of manner (introducing the definition)

→ adverbial qualification

οὕτως: 'thus / in this way'; the cataphoric adverb points forward to the explanatory definition that follows, a standard legal formula introducing the substance of a statute.

τὸ

the

Nominative

article (with πρόσταγμα)

→ noun-phrase marking

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

πρόσταγμα

ordinance / decree

Nominative

predicate nominative (verbless clause: 'this is the ordinance')

→ participant prominence

πρόσταγμα: 'ordinance / injunction / decree'; renders רִבְרָא ('matter / word') here in its legal sense; the term designates an authoritative prescription; οὕτως τὸ πρόσταγμα = 'this is the manner of the ordinance.'

τῆς

the

Genitive

article (with ἀφέσεως)

→ noun-phrase marking

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

ἀφέσεως

of the release

Genitive

genitive of definition ('the ordinance concerning the release')

→ relational specification

ἄφεσις: see v. 1; the genitive specifies the subject-matter of the πρόσταγμα; the phrase τὸ πρόσταγμα τῆς ἀφέσεως titles the entire debt-remission statute.

ἀφήσεις

you shall release / remit

Fut Act Indic 2 Sg · ἀφίημι

main verb (apodictic future)

→ imperatival future (binding statute)

ἀφίημι: 'let go / release / cancel (a debt)'; the verb cognate with ἄφεσις; renders נָפַשׁ ('drop / release'); the figurative sense 'remit a debt' here anticipates the spiritual sense 'forgive (sins)' that ἀφίημι carries in the NT (cf. Matt 6:12, ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν).

πάν

every

Accusative

attributive adjective (modifying χρέος)

→ object specification

πᾶς: 'every / all'; neuter πᾶν agreeing with χρέος; the universality of the remission — 'every debt' — leaves no obligation of a fellow Israelite uncanceled.

χρέος

debt

Accusative

direct object of ἀφήσεις

→ object specification

χρέος: 'debt / obligation / loan owed'; renders ἵψμ ('loan / claim'); the object of the remission is the financial claim a creditor holds against a fellow Israelite.

ἴδιον

private / personal

Accusative

attributive adjective (modifying χρέος)

→ object specification

ἴδιος: 'one's own / private / personal'; here qualifying the debt as a personal/private claim held against one's neighbor, as opposed to a public or foreign obligation; renders the reflexive force of Hebrew לַעַבְדִּי הַיָּמִי ('owner of the loan of his hand').

ὃ

which

Accusative

relative pronoun (object of ὀφείλει, antecedent χρέος)

→ participant reference

ὃ: relative pronoun; neuter accusative agreeing with χρέος, object of ὀφείλει.

ὀφείλει

owes

Pres Act Indic 3 Sg · ὀφείλω

verb of relative clause

→ stative present (standing obligation)

ὀφείλω: 'owe / be indebted'; the present denotes the standing debt-relation; the cognate noun ὀφείλημα ('debt') is used metaphorically of sin in the Lord's Prayer (Matt 6:12).

σοι

you / to you

Dative

dative of interest (the creditor to whom the debt is owed)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of interest (the creditor to whom the debt is owed).

ὁ

the

Nominative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Nominative

subject of ὀφείλει (substantivized adverb: 'the neighbor')

→ participant prominence

πλησίον: originally an adverb 'near by,' used substantivally as 'neighbor'; renders ὕψ; here the debtor-neighbor is a fellow Israelite, identified in the next clause as ὁ ἀδελφός ('the brother').

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 ἀδελφόν)

→ noun-phrase marking

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

ἀδελφόν

brother

Accusative

direct object of ἀπαιτήσεις (fronted for contrast)

→ object specification

ἀδελφός: 'brother / kinsman / fellow Israelite'; renders Πῆ; the term frames the debt-relation within covenant kinship — the creditor and debtor are 'brothers,' which is the ground of the obligation to remit (contrast the ἀλλότριος of v. 3).

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

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

οὐκ

not

negative particle (with ἀπαιτήσεις)

→ discourse linkage or contrast

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

ἀπαιτήσεις

you shall demand back

Fut Act Indic 2 Sg · ἀπαιτέω

main verb (prohibitive future: 'you shall not')

→ imperatival future (negative statute)

ἀπαιτέω: 'demand back / require / exact'; the compound ἀπ- marks the calling-in of what is owed; renders $\Psi\lambda\eta$ ('press / exact'); the prohibition forbids the creditor from pressing a fellow Israelite for repayment in the year of release.

ὅτι

because

causal conjunction (grounding the command)

→ discourse linkage or contrast

ὅτι: 'because / that'; introduces the theological ground of the remission — the release belongs to and is proclaimed for YHWH.

ἐπικέκληται

has been proclaimed / called

Perf Mid/Pass Indic 3 Sg · ἐπικαλέω

verb of causal clause (passive: 'a release has been declared')

→ resultative perfect (a standing, already-declared release)

ἐπικαλέω (perf. mid./pass. ἐπικέκληται): 'call upon / proclaim / name over'; renders $\mathfrak{N}\mathfrak{L}\mathfrak{Q}$ ('proclaim'); the perfect tense presents the release as a settled, publicly proclaimed institution belonging to YHWH — 'a release has been proclaimed in the name of / unto the LORD'; the verb elsewhere denotes invoking the divine name (Gen 4:26).

ἄφεσις

a release

Nominative

subject of ἐπικέκληται

→ participant prominence

ἄφεσις: see v. 1; the third occurrence in two verses, anchoring the key-word; the release is reckoned as belonging to YHWH (κύριω), giving the social statute a sacral character.

κυρίω

to the LORD

Dative

dative of reference / possession ('proclaimed unto the LORD')

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יהוה ; the dative marks the release as proclaimed in YHWH's honor and under his authority — a sabbatical institution belonging to him, like the sabbath itself (cf. שְׁבַת לַיהוה).

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 κυρίω

→ sphere or reference

θεός: 'God'; renders יהוה ; in apposition to κυρίω, the full covenant title 'the LORD your God' (κύριος ὁ θεός σου) recurs as a refrain throughout the chapter (vv. 4, 5, 6, 7, 10, 14, 15, 18, 19, 20, 21).

σου

your

Genitive

genitive of relationship (covenant possessive)

→ relational specification

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

3 τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾗ σοι παρ' αὐτῷ τοῦ ἀδελφοῦ σου ἄφεσιν ποιήσεις τοῦ χρέους σου

From the foreigner you may demand back whatever may be yours with him; but of your brother you shall make a release of your debt.

Antithetical qualification (foreigner vs. brother)

τὸν ἀλλότριον

The verse draws the boundary of the release by contrast: the ἀλλότριος ('foreigner') stands outside the covenant remission and may be required to pay, whereas the ἀδελφός ('brother') falls under the obligatory ἄφεσις. The fronted accusatives (τὸν ἀλλότριον ... τοῦ ἀδελφοῦ) and the chiastic balance sharpen the kinship-logic that governs Deuteronomic charity.

τὸν

the

Accusative

article (with ἀλλότριον)

→ noun-phrase marking

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

ἀλλότριον

foreigner / stranger

Accusative

direct object of ἀπαιτήσεις (fronted for contrast)

→ object specification

ἀλλότριος: 'belonging to another / foreign / stranger'; renders ἱγῆρ ('foreigner'); the non-Israelite outsider is excluded from the debt-remission — the release is a covenant privilege internal to the brotherhood of Israel, not a universal economic policy.

ἀπαιτήσεις

you may demand back

Fut Act Indic 2 Sg · ἀπαιτέω

main verb (permissive future)

→ permissive future (allowance, not command)

ἀπαιτέω: see v. 2; here in the positive, permissive sense — repayment may be exacted from the foreigner; the same verb that was prohibited toward the brother is permitted toward the outsider, marking the kinship-boundary of the law.

ὅσα

whatever things

Accusative

relative/correlative pronoun (object of ἀπαιτήσεις)

→ participant reference

ὅσος: 'as much/many as / whatever'; neuter plural ὅσα = 'whatever amounts'; the indefinite relative with ἐὰν + subjunctive expresses 'whatever may happen to be owed.'

ἐὰν

if / ever

conditional particle (with subjunctive ᾗ)

→ discourse linkage or contrast

ἐάν: 'if / ever'; here generalizing the relative ὅσα into 'whatever ever may be'; takes the subjunctive.

ᾗ

may be

Pres Act Subj 3 Sg · εἰμί

verb of indefinite relative clause

→ potential present subjunctive (indefinite existence)

εἰμί (pres. subj.): 'be / exist'; with ὅσα ἐάν the subjunctive marks the indefinite case — 'whatever may be (owed) to you with him.'

σοι

to you / yours

Dative

dative of possession ('whatever may be yours')

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession ('whatever may be yours').

παρ'

with / in the keeping of

preposition + dative (location of the owed claim)

→ spatial or relational framing

παρά + dative: 'beside / with / in the possession of'; here 'whatever is yours in his keeping' — i.e., owed by the foreigner.

αὐτῷ

him

Dative

object of παρά (the foreign debtor)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of παρά (the foreign debtor).

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive (relational / objective: 'toward your brother')

→ relational specification

ἀδελφός: see v. 2; the genitive τοῦ ἀδελφοῦ σου here is fronted in antithesis to τὸν ἀλλότριον, marking the covenant-brother as the proper object of the release; functions with ἄφεσιν ποιήσεις τοῦ χρέους as 'you shall make release of your debt (owed to you) by your brother.'

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

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

ἄφεσιν

a release

Accusative

direct object of ποιήσεις (cognate object)

→ object specification

ἄφεσις: see v. 1; the phrase ἄφεσιν ποιήσεις repeats the cognate construction of v. 1 (ποιήσεις ἄφεσιν), framing the brother-clause as the positive counterpart to the foreigner-clause.

ποιήσεις

you shall make

Fut Act Indic 2 Sg· ποιέω

main verb (apodictic future)

→ imperatival future (binding statute)

ποιέω: see v. 1; ἄφεσιν ποιήσεις ('you shall make a release') restates the obligatory remission toward the brother in contrast to the permitted exaction from the foreigner.

τοῦ

the

Genitive

article (with χρέους)

→ noun-phrase marking

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

χρέους

debt

Genitive

genitive of the thing released ('release of your debt')

→ relational specification

χρέος: see v. 2; the genitive specifies the object of the ἄφεσις — the debt-claim itself is what is to be let go.

σου

your

Genitive

genitive of relationship (the creditor's claim)

→ relational specification

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

4 ὅτι οὐκ ἔσται ἐν σοὶ ἐνδεής ὅτι εὐλογῶν εὐλογήσει σε κύριος ὁ θεός σου ἐν τῇ γῇ ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι αὐτήν

For there shall be no needy one among you; for the LORD your God will surely bless you in the land which the LORD your God gives you as an inheritance to possess it.

Causal motivation (the promised ideal grounding the law) ὅτι οὐκ ἔσται

The first ὅτι grounds the release-statute in a promise-ideal: under obedience there will simply be no poor in Israel (οὐκ ἔσται ἐν σοὶ ἐνδεής). The second ὅτι gives the basis: YHWH's emphatic blessing (εὐλογῶν εὐλογήσει — a cognate Hebraism) in the land of inheritance. This ideal stands in deliberate tension with v. 11 (the poor will never cease), a tension flagged in the cruxes and famously invoked by Jesus (Matt 26:11).

ὅτι

for

causal conjunction (grounding the statute)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the motive-clause: the release is commanded so that — and because — poverty should be abolished in Israel.

οὐκ

not

negative particle (with ἔσται)

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: 'there will be')

→ predictive future (promised ideal under obedience)

εἰμί (fut. ἔσται): 'be / exist'; οὐκ ἔσται ... ἐνδεής renders אֵין בְּיָדָא לֹא יִהְיֶה; the promise that poverty will be abolished is conditional on the obedience spelled out in v. 5 and stands in studied tension with the realism of v. 11.

ἐν

among / in

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

σοὶ

you

Dative

object of ἐν (the community addressed)

→ participant reference or interest

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

ἐνδεής

needy one / poor person

Nominative

subject of ἔσται (substantivized adjective)

→ participant prominence

ἐνδεής: 'in need / lacking / poor'; renders יְיָדָה ('needy'); the substantivized adjective denotes the destitute person; the same word recurs at vv. 7 and 11, binding the promise (v. 4) to the realistic command (v. 11).

ὅτι

for / because

causal conjunction (second ground)

→ discourse linkage or contrast

ὅτι: introduces the further ground — YHWH's blessing is the reason poverty need not exist.

εὐλογῶν

blessing

Pres Act Ptcp Nom Sg Masc · εὐλογέω

circumstantial participle (cognate with εὐλογήσαι: *Hebraism*)

→ intensifying participle (rendering Hebrew infinitive absolute)

εὐλογέω: 'bless / speak well of'; the participle εὐλογῶν with the cognate finite εὐλογήσαι renders the Hebrew emphatic infinitive absolute בָּרַךְ יְיָ בְּרַךְ ('he will surely bless you'); a characteristic LXX device (cf. v. 6, εὐλόγησέν; v. 8 ἀνοίγων ἀνοίξεις) intensifying certainty.

εὐλογήσει

will bless

Fut Act Indic 3 Sg · εὐλογέω

main verb (cognate-participle construction)

→ predictive future (assured divine blessing)

εὐλογέω: see above; εὐλογῶν εὐλογήσει = 'blessing he will bless' = 'he will surely bless'; the divine blessing in the land is the economic foundation for the abolition of poverty and the practice of open-handed lending.

σε

you

Accusative

direct object of εὐλογήσαι

→ participant reference

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

κύριος

LORD

Nominative

subject of εὐλογήσαι

→ participant prominence

κύριος: rendering of the Tetragrammaton יְיָ; the subject of the blessing is YHWH himself, the source of Israel's prosperity in the land.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: see v. 2; the refrain κύριος ὁ θεός σου recurs twice in this verse alone.

σου

your

Genitive

genitive of relationship (covenant possessive)

→ relational specification

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

ἐν

in

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

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

object of ἐν (place of blessing)

→ sphere or reference

γῆ: 'land / earth'; renders גֶּזֶר; the promised land is the sphere both of the divine blessing and of the social obligations that flow from it; the same noun anchors v. 11 (ἀπὸ τῆς γῆς).

ἣ

which

Dative

relative pronoun (antecedent γῆ; dative by attraction)

→ participant reference or interest

ὅς: relative pronoun; the dative ἣ is attracted to the case of its antecedent γῆ (the underlying object of δίδωσιν would be accusative); a common LXX attraction.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton; the giver of the land is YHWH, repeating the covenant refrain.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ futuristic/customary present (the assured grant of the land)

δίδωμι: 'give'; renders יָתַן; the present tense in the Deuteronomic land-formula ('the land which the LORD your God gives you') treats the gift as in process / assured, a standard refrain of the book.

σοι

to you

Dative

indirect object of δίδωσιν

→ participant reference or interest

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

ἐν

as / for

preposition + dative (predicative: 'as an inheritance')

→ spatial or relational framing

ἐν: here marking the capacity or manner in which the land is given — 'in/as an allotted inheritance' (ἐν κλήρῳ), a Hebraizing use of אֶל.

κλήρῳ

an allotment / inheritance

Dative

object of ἐν (predicative: the land as inherited portion)

→ sphere or reference

κλήρος: 'lot / allotted portion / inheritance'; renders לֶזֶב / לְזֶזֶב; the land is given as Israel's apportioned heritage; the term underlies NT 'inheritance' theology (cf. κληρονομία, Eph 1:14).

κατακληρονομήσαι

to possess / to inherit

Aor Act Inf · κατακληρονομέω

infinitive of purpose/result ('to take possession of it')

→ telic aorist infinitive (purpose of the gift)

κατακληρονομέω: 'take possession of as an inheritance / inherit fully'; the intensive κατα- compound renders שָׁרָא ('possess / dispossess'); the infinitive expresses the purpose of YHWH's gift — that Israel should occupy and hold the land as its lasting heritage.

αὐτήν

it

Accusative

direct object of κατακληρονομήσαι (resumptive, = γῆν)

→ participant reference

αὐτός: the resumptive pronoun (feminine, = γῆν) is a Hebraism redundantly resuming the relative ἣ — a common LXX calque of the Hebrew resumptive pronoun after a relative.

5 ἐὰν δὲ ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς ταύτας ὅσας ἐγὼ ἐντέλλομαι σοι σήμερον

But if you truly listen to the voice of the LORD your God, to keep and to do all these commandments which I command you today—

Protasis (condition for the blessing of vv. 4, 6) ἐὰν δὲ ἀκοῇ εἰσακούσητε

The conditional ἐὰν + subjunctive sets the terms on which the ideal of v. 4 rests: the abolition of poverty and the blessing of v. 6 are contingent on Israel's obedient hearing. The cognate dative ἀκοῇ εἰσακούσητε ('hearing you hear') is a Hebraism (rendering *שמעו שמעו*) intensifying the demand for wholehearted obedience; the two infinitives φυλάσσειν καὶ ποιεῖν specify obedience as both safeguarding and enacting the commandments.

ἐὰν

if

conditional conjunction (protasis, with subjunctive)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces a future-more-vivid condition with the subjunctive; the blessing of v. 6 is the apodosis.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; marks the turn from the statute proper (vv. 1–4) to its conditional motivation.

ἀκοῇ

by hearing / truly

Dative

cognate dative of manner (Hebraism intensifying the verb)

→ sphere or reference

ἀκοῇ: 'hearing / report'; the dative ἀκοῇ with εἰσακούσητε renders the Hebrew infinitive-absolute construction *שמעו שמעו* ('if you surely hear'); the cognate dative intensifies the verb — wholehearted, obedient listening.

εἰσακούσητε

you listen / obey

Aor Act Subj 2 Pl · εἰσακούω

verb of protasis (subjunctive with ἐὰν)

→ aorist subjunctive (the condition's decisive act of obedience)

εἰσακούω: 'hear / hearken / obey'; the compound εισ- adds the sense of attentive, submissive hearing; renders *שמעו*; the shift to second-plural (after the singular address of vv. 1–4) broadens the command to the whole people.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσακούσητε (object of hearing)

→ relational specification

φωνή: 'voice / sound'; renders קוֹל; 'to hear the voice of the LORD' (לִשְׁמַע בְּקוֹל יְהוָה) is the standard Deuteronomic idiom for covenant obedience.

κυρίου

of the LORD

Genitive

genitive of possession (whose voice)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the voice to be obeyed is YHWH's own.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός: see v. 2; here in the genitive of the covenant title 'the LORD your God.'

ὕμῶν

your

Genitive

genitive of relationship (plural, matching εἰσακούσητε)

→ relational specification

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

φυλάσσειν

to keep / guard

Pres Act Inf · φυλάσσω

exegetical infinitive (defining the obedience)

→ present infinitive (ongoing safeguarding)

φυλάσσω: 'guard / keep / observe'; renders מִשְׁמָר; paired with ποιεῖν as the standard Deuteronomic doublet 'to keep and to do' (מִשְׁמָר וְעֹשֶׂה), denoting both careful preservation and active performance of the law.

καὶ

and

coordinate conjunction (linking the infinitives)

→ discourse linkage or contrast

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

ποιεῖν

to do

Pres Act Inf · ποιέω

exegetical infinitive (defining the obedience)

→ present infinitive (ongoing performance)

ποιέω: see v. 1; 'to do' the commandments — the active complement to φυλάσσειν; obedience is not mere safekeeping but enactment.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all'; the totality of the commandments is in view — comprehensive obedience, not selective compliance.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ποιεῖν / φυλάσσειν

→ object specification

ἐντολή: 'commandment / precept'; renders עֲצֻמָּה; the cognate of the verb ἐντέλλομαι below, framing the chapter's statutes as part of the whole body of divine command.

ταύτας

these

Accusative

demonstrative adjective (modifying ἐντολάς)

→ object specification

οὗτος: 'this / these'; the demonstrative points to the body of Deuteronomic law being proclaimed 'today' (σήμερον).

ὅσας

which / as many as

Accusative

relative pronoun (antecedent ἐντολάς)

→ participant reference

ὅσος: 'as many as / whatever'; the relative encompasses the full extent of the commands enjoined.

ἐγὼ

I

Nominative

subject of ἐντέλλομαι (emphatic pronoun: Moses)

→ participant reference

ἐγὼ: the emphatic 'I' is Moses, the covenant mediator, whose 'today' (σήμερον) repeatedly stresses the present, binding immediacy of the Deuteronomic preaching.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (Moses' present injunction)

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

ἐντέλλομαι: 'command / enjoin / charge'; deponent middle; renders נִצַּח; the present is performative — the command is enacted in its very utterance 'today!'

σοι

you

Dative

indirect object of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' presses the covenant decision into the present moment, addressing each generation as if standing at Horeb.

6 ὅτι κύριος ὁ θεός σου εὐλόγησέν σε ὃν τρόπον ἐλάλησέν σοι καὶ δανιεῖς ἔθνεσιν πολλοῖς σὺ δὲ οὐ δανιῇ καὶ ἄρξεις σὺ ἐθνῶν πολλῶν σοῦ δὲ οὐκ ἄρξουσιν

For the LORD your God has blessed you, just as he spoke to you; and you shall lend to many nations, but you yourself shall not borrow; and you shall rule over many nations, but they shall not rule over you.

Apodosis / promised consequence of obedience (v. 5) ὅτι κύριος ὁ θεός σου εὐλόγησέν σε

The apodosis of the v. 5 condition: obedient hearing yields YHWH's blessing already promised (εὐλόγησέν ... ὃν τρόπον ἐλάλησέν). The blessing is cashed out economically in two antithetical pairs — lending vs. borrowing, ruling vs. being ruled — each with the emphatic pronoun σύ / σοῦ marking Israel's sovereign reversal of fortune among the nations, a direct inversion of the bondage of Egypt.

ὅτι

for

causal conjunction (grounding the promise)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the assurance that grounds the conditional blessing — YHWH has already blessed and spoken.

κύριος

LORD

Nominative

subject of εὐλόγησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

εὐλόγησέν

has blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (assured past/perfective blessing)

→ constative aorist (the accomplished blessing, viewed as already given/pledged)

εὐλογέω: see v. 4; the aorist here presents the blessing as already accomplished or pledged ('has blessed'), grounding the economic promises that follow.

σε

you

Accusative

direct object of εὐλόγησεν

→ participant reference

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

ὃν

which

Accusative

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

→ participant reference

ὃς: relative; ὃν τρόπον is an adverbial accusative phrase = 'in the manner that / just as.'

τρόπον

manner / way

Accusative

adverbial accusative ('in the way that')

→ object specification

τρόπος: 'manner / way'; the phrase ὃν τρόπον ('in the manner which') is a fixed LXX idiom rendering רַשׁוּמִי ('just as'); here it points back to YHWH's prior promise of blessing.

ἐλάλησέν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause

→ constative aorist (the prior promissory word)

λαλέω: 'speak'; renders רָאָה; the divine speech in view is the patriarchal and Sinaitic blessing-promise (cf. Deut 1:11; 28:12) now reaffirmed.

σοι

to you

Dative

indirect object of ἐλάλησεν

→ participant reference or interest

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

καὶ

and

coordinate conjunction (consecutive)

→ discourse linkage or contrast

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

δανιεῖς

you shall lend

Fut Act Indic 2 Sg · δανείζω

main verb (promised consequence)

→ predictive future (assured prosperity)

δανείζω (Att. δανείζω, LXX δανίζω): active 'lend (on interest)'; renders לַחֲלוֹק; the active voice = lend, contrasted below with the middle δανιῇ = borrow; Israel's economic supremacy is figured as creditor to the nations (cf. Deut 28:12).

ἔθνεσιν

to nations

Dative

indirect object of δανιεῖς

→ sphere or reference

ἔθνος: 'nation / gentile people'; renders אֲמֻלִּים; the nations are the recipients of Israel's lending — a position of dominance over them.

πολλοῖς

many

Dative

attributive adjective (modifying ἔθνεσιν)

→ sphere or reference

πολύς: 'many'; the breadth of Israel's creditor-status — 'many nations' — underscores the scale of the promised blessing.

σύ

you

Nominative

emphatic subject of δανιῇ

→ participant reference

σύ: the emphatic pronoun stresses the contrast — you, by contrast, shall not be the borrower.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: marks the antithesis between lending and borrowing.

οὐ

not

negative particle (with δανιῇ)

→ discourse linkage or contrast

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

δανιῇ

you shall borrow

Fut Mid Indic 2 Sg · δανείζω

main verb (antithesis to δανιεῖς)

→ predictive future (the denied condition of dependence)

δανείζω (mid. δανιῇ): the middle voice = 'borrow / take a loan'; the lexical contrast active/middle (lend/borrow) within one verse expresses the total reversal — Israel will be creditor, never debtor, to the nations.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρξεις

you shall rule

Fut Act Indic 2 Sg · ἄρχω

main verb (promised dominion)

→ predictive future (assured rule)

ἄρχω: 'rule / govern / be first'; with the genitive (ἐθνῶν) = 'rule over'; renders לַעֲרֹךְ; the second antithetical pair (rule/be ruled) parallels the first (lend/borrow), both expressing Israel's reversal from servitude to sovereignty.

σύ

you

Nominative

emphatic subject of ἄρξεις

→ participant reference

σύ: emphatic, reinforcing the dominion: 'you yourself shall rule.'

ἐθνῶν

over nations

Genitive

genitive object of ἄρξεις ('rule over')

→ relational specification

ἔθνος: see above; the genitive is governed by ἄρχω in the sense 'have rule over.'

πολλῶν

many

Genitive

attributive adjective (modifying ἐθνῶν)

→ relational specification

πολύς: 'many'; matching the 'many nations' of the lending-clause.

σοῦ

over you

Genitive

genitive object of ἄρξουσιν (emphatic, fronted)

→ relational specification

σύ (gen. σοῦ): the fronted genitive emphasizes the denial — over you they shall not rule; the reversal of Egyptian bondage is complete.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἄρξουσιν)

→ discourse linkage or contrast

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

ἄρξουσιν

they shall rule

Fut Act Indic 3 Pl · ἄρχω

main verb (antithesis: the nations as denied subject)

→ predictive future (the denied dominion of the nations)

ἄρχω: see above; the third-plural subject is the nations; the negated future completes the chiasmic antithesis — Israel rules them, they do not rule Israel.

7 ἔάν δὲ γένηται ἐν σοὶ ἐνδεὴς τῶν ἀδελφῶν σου ἐν μιᾷ τῶν πόλεων σου ἐν τῇ γῇ ἣ κύριος ὁ θεός σου δίδωσίν σοι οὐκ ἀποστέρξεις τὴν καρδίαν σου οὐδ' οὐ μὴ συσφίγξης τὴν χεῖρά σου ἀπὸ τοῦ ἀδελφοῦ σου τοῦ ἐπιδεομένου

But if there should arise among you a needy one of your brothers in one of your cities in the land which the LORD your God gives you, you shall not harden your heart, nor shall you close tight your hand against your brother who is in need.

New case-law (the realistic counterpart to v. 4) ἔάν δὲ γένηται ἐν σοὶ ἐνδεής

A fresh conditional (ἔάν ... γένηται) opens the second movement (vv. 7–11), shifting from the ideal of v. 4 to the realistic case: 'if a poor brother does arise.' The double prohibition — οὐκ ἀποστέρξεις τὴν καρδίαν ('you shall not harden the heart') and οὐ μὴ συσφίγξης τὴν χεῖρα ('you shall by no means close the hand') — pairs an inner and outer refusal, both forbidden; the emphatic οὐ μὴ + subjunctive is the strongest Greek negation.

ἐάν

if

conditional conjunction (protasis, with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the realistic case of a poor brother, in deliberate counterpoise to the ideal of v. 4.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move from the promise of supremacy (v. 6) to the duty toward the poor within Israel.

γένηται

there should arise / be

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive with ἐάν)

→ aorist subjunctive (the contingency of poverty arising)

γίνομαι: 'become / come to be / arise'; the subjunctive presents the emergence of a poor person as a real possibility; renders הִיָּה.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

σοὶ

you

Dative

object of ἐν

→ participant reference or interest

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

ἐνδεής

needy one

Nominative

subject of γένηται (substantivized adjective)

→ participant prominence

ἐνδεής: see v. 4; the recurrence of the same word that v. 4 said would not exist sets up the central tension of the chapter — the poor both should not and yet do appear.

τῶν

the

Genitive

article (with ἀδελφῶν)

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

partitive genitive ('one of your brothers')

→ relational specification

ἀδελφός: see v. 2; the partitive genitive marks the poor person as a covenant-brother, which is precisely the ground of the obligation to give.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μιά

one

Dative

substantized numeral ('in one of')

→ measure or count

εἷς, μία, ἐν: 'one'; ἐν μιᾷ τῶν πόλεων = 'in any one of your cities,' generalizing the duty to wherever poverty appears.

τῶν

the

Genitive

article (with πόλεων)

→ noun-phrase marking

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

πόλεων

cities

Genitive

partitive genitive (with μιᾷ)

→ relational specification

πόλις: 'city'; renders שַׁעַר ('gate / town'); the obligation reaches into every settlement of Israel.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῆ

land

Dative

object of ἐν (place)

→ sphere or reference

γῆ: see v. 4; the land-formula recurs verbatim, binding the duty toward the poor to the same gift-land that grounds the blessing.

ἣ

which

Dative

relative pronoun (antecedent γῆ; dative by attraction)

→ participant reference or interest

ὅς: relative; dative by attraction to γῆ, as in v. 4.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ futuristic/customary present (assured grant of the land)

δίδωμι: see v. 4; the land-gift formula repeated.

σοι

to you

Dative

indirect object of δίδωσιν

→ participant reference or interest

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

οὐκ

not

negative particle (with ἀποστέρξεις)

→ discourse linkage or contrast

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

ἀποστέρξεις

you shall harden / turn away (your heart)

Fut Act Indic 2 Sg · ἀποστέργω

main verb (apodosis, prohibitive future)

→ imperatival future (negative command)

ἀποστέργω: 'cease to love / turn away affection / harden'; the compound ἀπο- negates στέργω ('love'); the idiom οὐκ ἀποστέρξεις τὴν καρδίαν renders יִבְּרֶה לִבְּךָ ('you shall not harden your heart'); the LXX renders 'harden' by a word of withdrawn affection — the refusal of love toward the poor brother.

τὴν

the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of ἀποστέρξεις

→ object specification

καρδία: 'heart'; renders בֶּלֶם; the seat of will and disposition; the inner hardening (heart) is paired with the outer closing (hand) as the two forms of refusal forbidden.

σου

your

Genitive

genitive of relationship

→ relational specification

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

οὐδ'

nor

connective negative (linking the two prohibitions)

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; joins the second prohibition to the first, intensified by the following οὐ μή.

οὐ

not

emphatic negation (with μή + subjunctive)

→ participant reference

οὐ μή + aorist subjunctive: the strongest form of negation in Greek ('by no means'), here forbidding absolutely the closing of the hand.

μή

not

emphatic negation (with οὐ + subjunctive)

→ clausal qualification or emphasis

μή: second element of the emphatic οὐ μή construction.

συσφίγξης

you should close tight / clench

Aor Act Subj 2 Sg · συσφίγγω

verb in emphatic prohibition (οὐ μή + subjunctive)

→ aorist subjunctive of emphatic prohibition (absolute forbidding)

συσφίγγω: 'bind tight / draw together / clench'; the compound συν- intensifies σφίγγω ('squeeze'); οὐ μή συσφίγξης τὴν χεῖρα renders ἄλλ' ἢ γὰρ οὐκ ('you shall not shut your hand'); the clenched fist is the antithesis of the open hand commanded in v. 8.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of συσφίγξης

→ object specification

χείρ: 'hand'; renders Τ; the hand as instrument of giving or withholding; its closing (v. 7) vs. opening (v. 8) is the chapter's governing image of generosity.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἀπὸ

from / against

preposition + genitive (separation: withholding from)

→ spatial or relational framing

ἀπό: 'from'; here 'close the hand from / against the brother,' marking the withdrawal of aid.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

object of ἀπό

→ relational specification

ἀδελφός: see v. 2; once more the poor man is named 'brother,' the kinship that makes withholding a moral and covenantal offense.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τοῦ

the (who is)

Genitive

article (with participle ἐπιδεδόμενου: 'the one who is in need')

→ noun-phrase marking

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

ἐπιδεδόμενου

who is in need

Pres Mid/Pass Ptcp Gen Sg Masc · ἐπιδέομαι

attributive participle (modifying ἀδελφοῦ)

→ present participle (ongoing state of need)

ἐπιδέομαι: 'be in need of / lack'; the articular participle ὁ ἐπιδεόμενος ('the needy one') recurs at vv. 9 and 11, a near-synonym of ἐνδεής; the compound ἐπι-intensifies the sense of pressing want.

8 ἀνοίγων ἀνοίξεις τὰς χεῖράς σου αὐτῷ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται καθ' ὅσον ἐνδεεῖται

Opening, you shall open your hands to him, and you shall surely lend him a loan, as much as he needs, according to whatever he lacks.

Positive command (the open hand, counter to v. 7)

ἀνοίγων ἀνοίξεις

The positive counterpart to v. 7's prohibitions, voiced in two emphatic cognate Hebraisms: ἀνοίγων ἀνοίξεις ('opening you shall open') and δάνειον δανιεῖς ('with a loan you shall lend'), each rendering a Hebrew infinitive absolute and intensifying the imperative. The open hand (ἀνοίξεις τὰς χεῖράς) is the chapter's defining gesture, repeated verbatim at v. 11; the measure of the gift is set by the brother's need, not the giver's calculation.

ἀνοίγων

opening

Pres Act Ptcp Nom Sg Masc · ἀνοίγω

circumstantial participle (cognate with ἀνοίξεις: Hebrewism)

→ intensifying participle (rendering Hebrew infinitive absolute)

ἀνοίγω: 'open'; the participle ἀνοίγων with cognate finite ἀνοίξεις renders the emphatic infinitive absolute פתחתיך פתח ('you shall surely open'); the open hand is the iconic image of Deuteronomic charity, set against the clenched fist of v. 7.

ἀνοίξεις

you shall open

Fut Act Indic 2 Sg · ἀνοίγω

main verb (cognate-participle construction; apodictic future)

→ imperativ future (binding command, intensified)

ἀνοίγω: see above; 'opening you shall open' = 'you shall surely / generously open'; the gesture of the open hand becomes the chapter's emblem of mercy (repeated at v. 11).

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖράς

hands

Accusative

direct object of ἀνοίξεις

→ object specification

χείρ: see v. 7; here plural 'hands,' opened wide in giving — the visual antithesis of the clenched χεῖρα of v. 7.

σου

your

Genitive

genitive of relationship

→ relational specification

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

αὐτῷ

to him

Dative

dative of advantage (the poor brother)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the poor brother).

δάνειον

a loan

Accusative

cognate accusative (with δανιεῖς)

→ object specification

δάνειον: 'loan'; the cognate accusative δάνειον δανιεῖς renders the Hebrew infinitive absolute תַּעֲבִיטָה לְהַעֲבִיט ('you shall surely lend him'); the noun reinforces the verb, intensifying the command to lend.

δανιεῖς

you shall lend

Fut Act Indic 2 Sg · δανείζω

main verb (cognate-accusative construction)

→ imperativ future (binding command, intensified)

δανείζω: see v. 6; here active 'lend' to the poor brother — interest-free relief, not commercial profit (cf. Exod 22:25; Lev 25:36–37).

αὐτῷ

to him

Dative

indirect object of δανιεῖς

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δανιεῖς.

ὅσον

as much as

Accusative

relative/correlative pronoun (measure of the loan)

→ participant reference

ὅσος: 'as much as'; the measure of the gift is the brother's need, not a fixed sum — 'whatever he needs.'

ἐπιδέεται

he needs

Pres Mid/Pass Indic 3 Sg · ἐπιδέομαι

verb of relative clause

→ present (the brother's continuing need)

ἐπιδέομαι: see v. 7; 'be in need of'; the brother's want sets the standard of the giving.

καθ

according to

preposition + accusative (measure / proportion)

→ spatial or relational framing

κατά + accusative: 'according to / in proportion to'; καθ' ὅσον = 'to the extent that,' setting the gift in exact proportion to the lack.

ὅσον

whatever / to the extent

Accusative

relative/correlative pronoun (object of καθ')

→ participant reference

ὅσος: see above; the second ὅσον reinforces that the gift is measured strictly by the need.

ἐνδεεῖται

he is in want / lacks

Pres Mid/Pass Indic 3 Sg · ἐνδέομαι

verb of relative clause

→ present (the brother's continuing want)

ἐνδέομαι: 'be in want / lack'; cognate with ἐνδεής (vv. 4, 7, 11); the verb closes the verse on the note of need, which alone determines the measure of generosity.

- 9 πρόσεχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτόν ἐν τῇ καρδίᾳ σου ἀνόμημα λέγων ἐγγίξει τὸ ἔτος τὸ ἔβδομον ἔτος τῆς ἀφέσεως καὶ πονηρεύσεται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου τῷ ἐπιδεομένῳ καὶ οὐ δώσεις αὐτῷ καὶ βοήσεται κατὰ σοῦ πρὸς κύριον καὶ ἔσται ἐν σοὶ ἀμαρτία μεγάλη

Take heed to yourself that there be no hidden word in your heart, a lawless thought, saying, 'The seventh year, the year of release, draws near,' and your eye be evil toward your needy brother, and you give him nothing, and he cry out against you to the LORD, and there be in you great sin.

Apotropaic warning (guarding the open hand against calculation) πρόσεχε σεαυτῷ

The imperative πρόσεχε σεαυτῷ ('watch yourself') introduces a sustained warning against a cynical calculation: refusing a loan because the year of release nears and the debt will soon be cancelled. The 'hidden word in the heart' is branded ἀνόμημα ('a lawless thing'); the chain of subjunctives (γένηται ... πονηρεύσεται) traces the sin from inner thought to the brother's outcry to YHWH and the resulting ἀμαρτία μεγάλη. The 'evil eye' (πονηρεύσεται ὁ ὀφθαλμός) is the idiom of stinginess that Jesus echoes (Matt 6:23; 20:15).

πρόσεχε

take heed / watch

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ present imperative (continual vigilance)

προσέχω: 'attend to / take heed / beware'; with the reflexive dative σεαυτῷ ('to yourself') it renders **לְשָׁמֹר** ('guard yourself'), a standard Deuteronomic admonition to self-scrutiny; the present imperative urges ongoing watchfulness against inner self-deception.

σεαυτῷ

to yourself

Dative

reflexive dative (with πρόσεχε)

→ sphere or reference

σεαυτοῦ: reflexive pronoun 'yourself'; the dative of the person warned; the danger lies within, in one's own heart.

μή

lest

negative conjunction (introducing clause of apprehension)

→ discourse linkage or contrast

μή: 'lest / that not'; introduces the feared possibility after a verb of caution, governing the subjunctive γένηται.

γένηται

there be / arise

Aor Mid Subj 3 Sg · γίνομαι

verb of clause of apprehension (subjunctive with μή)

→ aorist subjunctive (the feared inner event)

γίνομαι: see v. 7; here the 'arising' of a secret, lawless thought in the heart — the inner origin of the refusal to give.

ῥῆμα

word / thought

Nominative

subject of γένηται

→ participant prominence

ῥῆμα: 'word / matter / thing'; renders **דָּבָר**; here an inner 'word' — a thought or reasoning entertained secretly in the heart; the same ῥῆμα recurs at vv. 10, 11 ('this word/matter').

κρυπτόν

hidden / secret

Nominative

attributive adjective (modifying ῥῆμα)

→ participant prominence

κρυπτός: 'hidden / secret'; renders **לְהַכְתִּימִי** here interpreted as a concealed, base scheme; the secrecy marks the sin as one of the heart, invisible to others but known to YHWH.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Dative

object of ἐν (locus of the hidden thought)

→ sphere or reference

καρδία: see v. 7; the heart as the inner forum where the lawless calculation is conceived.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἀνόμημα

a lawless thing / transgression

Nominative

appositive to ῥῆμα κρυπτόν

→ participant prominence

ἀνόμημα: 'lawless deed / transgression'; the compound (ἄ- + νόμος) brands the secret thought as a violation of the Torah itself; the LXX names the stingy calculation not merely uncharitable but unlawful.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing inner speech (the content of the thought)

→ present participle (the inward reasoning verbalized)

λέγω: 'say'; the participle introduces the self-justifying inner speech — a Hebraism (**לֵאמֹר**) marking quoted thought; here it voices the calculating excuse for withholding.

ἐγγίζει

draws near

Pres Act Indic 3 Sg · ἐγγίζω

verb of the quoted inner speech

→ present (the approaching deadline)

ἐγγίζω: 'draw near / approach'; renders הִקְרַךְ; the nearness of the release-year is the pretext: since the debt will soon be cancelled, the calculating man is tempted to refuse the loan altogether.

τὸ

the

Nominative

article (with ἔτος)

→ noun-phrase marking

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

ἔτος

year

Nominative

subject of ἐγγίζει

→ participant prominence

ἔτος: see v. 1; here 'the year' specified as 'the seventh, the year of release.'

τὸ

the

Nominative

article (with ἑβδομον)

→ noun-phrase marking

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

ἑβδομον

seventh

Nominative

attributive adjective (modifying ἔτος)

→ participant prominence

ἑβδομος: 'seventh'; renders שְׁבִיעִי; the sabbatical year, the year of debt-release; the same ordinal governs the slave-release at v. 12 (τῷ ἑβδόμῳ).

ἔτος

year

Nominative

appositive to τὸ ἔτος τὸ ἑβδομον ('the year of release')

→ participant prominence

ἔτος: the repetition specifies the seventh year as 'the year of release' (ἔτος τῆς ἀφέσεως), binding the term ἄφεσις back to the chapter's opening.

τῆς

the

Genitive

article (with ἀφέσεως)

→ noun-phrase marking

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

ἀφέσεως

of release

Genitive

genitive of definition ('the year of the release')

→ relational specification

ἄφεσις: see v. 1; 'the year of release' names the sabbatical year by its defining act of debt-remission.

καὶ

and

coordinate conjunction (continuing the apprehension-clause)

→ discourse linkage or contrast

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

πονηρεύσεται

be evil / act maliciously

Aor Mid Subj 3 Sg · πονηρεύομαι

verb of clause of apprehension (subjunctive, parallel to γένηται)

→ aorist subjunctive (the feared malicious turn)

πονηρεύομαι: 'be wicked / act evilly'; with ὀφθαλμός as subject it renders the idiom הָיָה עֵינְךָ רָע ('your eye be evil'); the 'evil eye' is a Semitic idiom for grudging stinginess (cf. Deut 28:54; Prov 23:6; Matt 20:15), the opposite of the 'single/generous eye.'

ὁ

the

Nominative

article (with ὀφθαλμός)

→ noun-phrase marking

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

ὀφθαλμός

eye

Nominative

subject of πονηρεύσεται

→ participant prominence

ὀφθαλμός: 'eye'; renders עַיִן; in the idiom 'the evil eye' the eye stands for one's disposition toward others' need — here a begrudging, ungenerous attitude toward the poor brother.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

toward the

Dative

article (with ἀδελφῷ)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative of disadvantage ('evil toward your brother')

→ sphere or reference

ἀδελφός: see v. 2; the object of the evil eye is again the covenant-brother in need.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

the (who is)

Dative

article (with participle ἐπιδεδωμένῳ)

→ noun-phrase marking

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

ἐπιδεδωμένῳ

who is in need

Pres Mid/Pass Ptcp Dat Sg Masc · ἐπιδέομαι

attributive participle (modifying ἀδελφῷ)

→ present participle (ongoing need)

ἐπιδέομαι: see v. 7; the recurring designation of the poor brother as 'the one in need.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with δώσεις)

→ discourse linkage or contrast

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

δώσεις

you give

Fut Act Indic 2 Sg · δίδωμι

verb (continuing the feared consequence)

→ predictive future (the refusal that results from the evil eye)

δίδωμι: see v. 4; the withholding ('you give him nothing') is the outward act flowing from the inward evil eye; it provokes the brother's appeal to YHWH.

αὐτῷ

to him

Dative

indirect object of δώσεις

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δώσεις.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βοήσεται

he will cry out

Fut Mid Indic 3 Sg · βοάω

verb (the brother's appeal to YHWH)

→ predictive future (the outcry that brings guilt)

βοάω: 'cry out / call aloud'; renders / נָקָה / קָח; the poor man's outcry 'against you to the LORD' echoes the cry of the oppressed that YHWH hears (cf. Exod 22:22–23; Deut 24:15) — the divine advocate of the wronged poor.

κατὰ

against

preposition + genitive (hostile: 'against you')

→ spatial or relational framing

κατὰ + genitive: 'against'; the outcry is a legal-style appeal lodged against the withholder before the divine judge.

σοῦ

you

Genitive

object of κατὰ

→ relational specification

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

πρὸς

to

preposition + accusative (direction of the appeal)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of the appeal).

κύριον

the LORD

Accusative

object of πρὸς (the divine judge appealed to)

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; YHWH hears the cry of the poor and reckons the refusal as sin — the social offense becomes a religious one.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

verb (the resulting guilt)

→ predictive future (the imputed sin)

εἰμί: 'be'; ἔσται ἐν σοὶ ἁμαρτία ('there will be sin in you') renders נֶפֶשׁ הָיְתָה; the refusal incurs guilt before God.

ἐν

in

preposition + dative (locative: 'in you')

→ spatial or relational framing

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

σοὶ

you

Dative

object of ἐν

→ participant reference or interest

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

ἁμαρτία

sin

Nominative

subject of ἔσται

→ participant prominence

ἁμαρτία: 'sin / failure'; renders נֶפֶשׁ; the stinginess that began as a 'hidden word' culminates in great sin — the LXX moralizes economic refusal as a grave covenant transgression.

μεγάλη

great

Nominative

attributive adjective (modifying ἁμαρτία)

→ participant prominence

μέγας: 'great'; the qualifier underscores the gravity — refusing the poor brother is no light matter but a 'great sin' before YHWH.

10 διδούς δώσεις αὐτῷ καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται καὶ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ ὅτι διὰ τὸ ῥῆμα τοῦτο εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις καὶ ἐν πᾶσιν οὓ ἂν ἐπιβάλῃς τὴν χεῖρά σου

Giving, you shall give to him, and you shall surely lend him a loan, as much as he needs; and you shall not be grieved in your heart when you give to him, because for this thing the LORD your God will bless you in all your works and in everything to which you put your hand.

Renewed positive command + promise (counter to v. 9)

διδούς δώσεις αὐτῷ

Another emphatic cognate Hebraism — διδούς δώσεις ('giving you shall give') — repeats the open-handed command, now adding the inner disposition: οὐ λυπηθήσῃ τῇ καρδίᾳ ('you shall not be grieved in heart'). This ungrudging gladness stands directly behind Paul's ἡλαρὸν δότην ('a cheerful giver,' 2 Cor 9:7). The motive is divine blessing 'in all your works,' tying generosity to flourishing under YHWH's hand.

διδούς

giving

Pres Act Ptcp Nom Sg Masc · δίδωμι

circumstantial participle (cognate with δώσεις; Hebraism)

→ intensifying participle (rendering Hebrew infinitive absolute)

δίδωμι: 'give'; the participle διδούς with cognate finite δώσεις renders the emphatic infinitive absolute יתן יתן ('you shall surely give'); the third such construction in the chapter (cf. vv. 4, 8), pressing the command to wholehearted generosity.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (cognate-participle construction; apodictic future)

→ imperatival future (binding command, intensified)

δίδωμι: see above; 'giving you shall give' = 'you shall surely / freely give'; the command directly reverses the refusal (οὐ δώσεις) of v. 9.

αὐτῷ

to him

Dative

indirect object of δώσεις

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δώσεις.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δάνειον

a loan

Accusative

cognate accusative (with δανιεῖς)

→ object specification

δάνειον: see v. 8; the cognate accusative again intensifies the command to lend, repeated verbatim from v. 8.

δανιεῖς

you shall lend

Fut Act Indic 2 Sg · δανείζω

main verb (cognate-accusative construction)

→ imperatival future (binding command, intensified)

δανείζω: see v. 6; the repetition of δάνειον δανιεῖς from v. 8 forms an inclusio around the warning of v. 9.

αὐτῷ

to him

Dative

indirect object of δανιεῖς

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δανιεῖς.

ὅσον

as much as

Accusative

relative/correlative pronoun (measure of the loan)

→ participant reference

ὅσος: see v. 8; again the brother's need is the measure of the gift.

ἐπιδέεται

he needs

Pres Mid/Pass Indic 3 Sg · ἐπιδέομαι

verb of relative clause

→ present (the brother's continuing need)

ἐπιδέομαι: see v. 7.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with λυπηθήσῃ)

→ discourse linkage or contrast

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

λυπηθήσῃ

you shall be grieved

Fut Pass Indic 2 Sg · λυπέω

main verb (prohibitive future: inner disposition)

→ imperatival future (negative command touching the heart)

λυπέω (fut. pass. λυπηθήσῃ): 'grieve / pain'; passive 'be grieved / distressed'; renders לֹא יִלְכַּךְ לִי (let not your heart be grieved); the command reaches past the act to the affections — giving must be glad, not reluctant; this verse stands behind 2 Cor 9:7, μὴ ἐκ λύπης ... ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Dative

dative of respect ('grieved in heart')

→ sphere or reference

καρδία: see v. 7; the heart as the seat of the disposition that must not begrudge the gift.

σου

your

Genitive

genitive of relationship

→ relational specification

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

διδόντος

(when) giving

Pres Act Ptcp Gen Sg Masc · δίδωμι

genitive absolute (temporal: 'when you give')

→ present participle (contemporaneous action)

δίδωμι: see v. 4; the genitive-absolute construction διδόντος σου ('while you give') marks the moment of giving as the very time when grief must be absent — gladness should accompany the act itself.

σου

you / your

Genitive

genitive subject of the absolute participle

→ relational specification

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

αὐτῷ

to him

Dative

indirect object of διδόντος

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of διδόντος.

ὅτι

because

causal conjunction (grounding the gladness in promised blessing)

→ discourse linkage or contrast

ὅτι: 'because'; the reason for ungrudging giving is the blessing it secures from YHWH.

διὰ

because of / for

preposition + accusative (causal: 'on account of this thing')

→ spatial or relational framing

διὰ + accusative: 'on account of / because of'; διὰ τὸ ῥῆμα τοῦτο = 'for this deed/matter,' pointing to the act of generous giving as the occasion of blessing.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

object of διὰ

→ object specification

ῥῆμα: see v. 9; here 'this matter/deed' = the act of open-handed giving; the same idiom (διὰ τὸ ῥῆμα τοῦτο) recurs as a motive-formula.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; points to the generous deed just commanded.

εὐλογήσει

will bless

Fut Act Indic 3 Sg · εὐλογέω

main verb (promise of blessing)

→ predictive future (assured divine reward)

εὐλογέω: see v. 4; the blessing 'in all your works' ties generosity to material flourishing — the giver loses nothing, for YHWH replenishes the open hand.

σε

you

Accusative

direct object of εὐλογήσει

→ participant reference

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

κύριος

LORD

Nominative

subject of εὐλογήσει

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (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 comprehensively to every labor.

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

object of ἐν (sphere of blessing)

→ sphere or reference

ἔργον: 'work / deed / labor'; renders **נְשִׁאָה**; YHWH's blessing on 'all your works' is the Deuteronomic promise of prosperity (cf. Deut 28:12) attached here specifically to generosity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

πᾶσιν

everything

Dative

substantized adjective (object of ἐν)

→ sphere or reference

πᾶς: here substantival, 'everything,' antecedent of the following relative οὗ.

οὗ

to which / wherein

Genitive

relative adverb of place (with ἐπιβάλης)

→ relational specification

οὗ: relative adverb 'where / in which'; with ἄν + subjunctive marks the indefinite undertaking — 'whatever you set your hand to.'

ἄν

ever

modal particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἄν: modal particle marking the indefinite/generalizing force of the relative clause.

ἐπιβάλης

you put / set

Aor Act Subj 2 Sg · ἐπιβάλλω

verb of indefinite relative clause

→ aorist subjunctive (indefinite future undertaking)

ἐπιβάλλω: 'put upon / lay (the hand) to'; the idiom ἐπιβάλλειν τὴν χεῖρα ('set the hand to') renders **נָתַן** ('the putting-forth of the hand') = whatever enterprise one undertakes; the blessing covers every venture of the generous.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἐπιβάλλης

→ object specification

χείρ: see v. 7; here in the idiom 'set your hand to' = undertake; the same hand that opens to the poor (v. 8) is blessed in all its labor.

σου

your

Genitive

genitive of relationship

→ relational specification

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

11 οὐ γὰρ μὴ ἐκλίπη ἐνδεὴς ἀπὸ τῆς γῆς διὰ τοῦτο ἐγὼ σοὶ ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο λέγων ἀνοίγων ἀνοίξεις τὰς χεῖράς σου τῷ ἀδελφῷ σου τῷ πένητι καὶ τῷ ἐπιδεομένῳ τῷ ἐπὶ τῆς γῆς σου

For the needy one shall by no means cease from the land; therefore I command you, saying, 'Opening, you shall open your hands to your brother who is poor and to the needy one in your land.'

Realistic axiom grounding the perpetual command (climax of vv. 7–11)

οὐ γὰρ μὴ ἐκλίπη ἐνδεὴς

The realistic axiom that closes the movement: the poor will never cease from the land (οὐ ... μὴ ἐκλίπη ἐνδεὴς), standing in deliberate tension with the ideal of v. 4 ('there shall be no needy one'). The emphatic οὐ ... μὴ + subjunctive makes the permanence absolute. This is the verse Jesus invokes at the anointing in Bethany — 'the poor you always have with you' (Matt 26:11; Mark 14:7; John 12:8). The perpetual presence of the poor grounds a perpetual command, capped by the repeated ἀνοίγων ἀνοίξεις of v. 8.

οὐ

not

emphatic negation (with μή + subjunctive)

→ participant reference

οὐ μή + aorist subjunctive: the strongest Greek negation ('by no means'); here it asserts the absolute permanence of poverty in the land.

γάρ

for

causal particle (post-positive, grounding the command)

→ discourse linkage or contrast

γάρ: 'for'; gives the reason the open hand must be a standing practice — because the poor will always be present.

μή

not

emphatic negation (second element of οὐ μή)

→ clausal qualification or emphasis

μή: completes the emphatic οὐ μή construction with ἐκλίπη.

ἐκλίπη

should cease / fail

Aor Act Subj 3 Sg · ἐκλείπω

verb of emphatic negation (οὐ μή + subjunctive)

→ aorist subjunctive of emphatic denial (absolute permanence)

ἐκλείπω: 'fail / cease / leave off / die out'; renders ἘΤΙ ('cease'); οὐ μὴ ἐκλίπη ἐνδεής = 'the poor shall by no means cease' from the land; this is the realistic counter-axiom to v. 4 and the verse cited by Jesus at Matt 26:11 (πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν), Mark 14:7, John 12:8.

ἐνδεής

needy one

Nominative

subject of ἐκλίπη

→ participant prominence

ἐνδεής: see v. 4; its third appearance (vv. 4, 7, 11) frames the whole movement — promised absent (v. 4), realistically present (v. 7), perpetually present (v. 11).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

object of ἀπὸ

→ relational specification

γῆ: see v. 4; the same gift-land that should know no poor (v. 4) will in fact never be without them.

διὰ

because of / therefore

preposition + accusative (causal: 'on account of this')

→ spatial or relational framing

διὰ + accusative: διὰ τοῦτο = 'therefore / for this reason'; the perpetual presence of the poor grounds the perpetual command.

τοῦτο

this

Accusative

object of διὰ (resumptive)

→ participant reference

οὗτος: 'this'; points back to the axiom just stated as the ground of the command.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγώ: the emphatic 'I' is Moses; the same formula διὰ τοῦτο ἐγώ σοι ἐντέλλομαι recurs at v. 15, binding command to motive.

σοι

you

Dative

indirect object of ἐντέλλομαι

→ participant reference or interest

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

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb (Moses' present injunction)

→ performative present (the command enacted in the speaking)

ἐντέλλομαι: see v. 5; the present performative reissues the open-hand command as a standing obligation grounded in the permanence of poverty.

ποιεῖν

to do

Pres Act Inf · ποιεῖω

complementary infinitive (object of ἐντέλλομαι)

→ present infinitive (ongoing performance)

ποιεῖω: see v. 1; 'to do this thing' = to practice the open-handed generosity now defined.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ποιεῖν

→ object specification

ῥῆμα: see v. 9; 'this matter/command' = the duty of open-handed giving.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; the demonstrative points to the command spelled out in the following quotation.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing the quoted command

→ present participle (introducing direct speech)

λέγω: 'say'; the participle (Hebraism, רַמְזָה) introduces the content of the command as direct speech — the repeated open-hand formula.

ἀνοίγων

opening

Pres Act Ptcp Nom Sg Masc · ἀνοίγω

circumstantial participle (cognate with ἀνοίξεις: Hebraism)

→ intensifying participle (rendering Hebrew infinitive absolute)

ἀνοίγω: see v. 8; the open-hand command of v. 8 is repeated verbatim, forming an inclusio around the warning and promise of vv. 9–10.

ἀνοίξεις

you shall open

Fut Act Indic 2 Sg · ἀνοίγω

main verb of the quoted command (cognate-participle construction)

→ imperatival future (binding command, intensified)

ἀνοίγω: see v. 8; 'opening you shall open' — the chapter's emblematic command, now addressed perpetually to the poor and needy brother.

τάς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖράς

hands

Accusative

direct object of ἀνοίξεις

→ object specification

χεῖρ: see v. 7; the open hands repeated from v. 8.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

to the

Dative

article (with ἀδελφῷ)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative of advantage (recipient of the open hand)

→ sphere or reference

ἀδελφός: see v. 2; the recipient is again the covenant-brother, now qualified as πένης ('poor').

σου

your

Genitive

genitive of relationship

→ relational specification

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

τῷ

the

Dative

article (with πένητι)

→ noun-phrase marking

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

πένητι

poor / needy

Dative

attributive adjective (modifying ἀδελφῷ)

→ sphere or reference

πένης: 'poor / one who works for his living / needy'; renders ἰγυ ('afflicted / poor'); a near-synonym of ἐνδεής, here paired with τῷ ἐπιδομένῳ to embrace every category of the destitute brother.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the (who is)

Dative

article (with participle ἐπιδομένῳ)

→ noun-phrase marking

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

ἐπιδομένῳ

who is in need

Pres Mid/Pass Ptcp Dat Sg Masc · ἐπιδέομαι

attributive participle (substantial: 'the needy one')

→ present participle (ongoing need)

ἐπιδέομαι: see v. 7; 'the one in need,' the recurring designation of the poor brother.

τῷ

the (who is)

Dative

article (with the locative phrase ἐπὶ τῆς γῆς σου)

→ noun-phrase marking

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

ἐπὶ

in / upon

preposition + genitive (locative: 'in your land')

→ spatial or relational framing

ἐπὶ + genitive: 'on / in'; the articular phrase τῷ ἐπὶ τῆς γῆς σου ('the one in your land') localizes the needy brother within Israel's own territory — the duty is domestic, owed to fellow Israelites.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

object of ἐπὶ

→ relational specification

γῆ: see v. 4; the land that will never be without poor (v. 11a) is the very land within which generosity must be shown.

σου

your

Genitive

genitive of relationship

→ relational specification

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

12 ἐὰν δὲ πραθῇ σοι ὁ ἀδελφός σου ὁ Εβραῖος ἢ ἡ Εβραία δουλεύσει σοι ἕξ ἔτη καὶ τῷ ἐβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ

But if your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh you shall send him away free from you.

New case-law: the seventh-year manumission of the Hebrew slave (opens vv. 12–18)

ἐὰν δὲ πραθῇ σοι ὁ ἀδελφός σου

A new conditional opens the second great statute of the chapter: the release of the Hebrew slave (cf. Exod 21:2–6). The sabbatical seven-year structure of the debt-release (v. 1) now governs persons: six years' service, then freedom in the seventh. The slave is emphatically called ὁ ἀδελφός σου ('your brother'), framing manumission, like debt-remission, as an obligation of covenant kinship; both sexes (ὁ Εβραῖος ἢ ἡ Εβραία) are included.

ἐὰν

if

conditional conjunction (protasis, with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the case-law of the Hebrew slave's release.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to the second major statute (slave-release) after the debt-release section.

πραθῇ

is sold

Aor Pass Subj 3 Sg · πιπράσκω

verb of protasis (subjunctive with ἐάν)

→ aorist subjunctive (the contingent sale into service)

πιπράσκω (aor. pass. πραθῇ): 'sell'; renders מכר; the passive 'be sold' covers both self-sale through debt-poverty and being sold by another; the Hebrew could sell himself into service to pay a debt (cf. Lev 25:39).

σοι

to you

Dative

dative of advantage (the buyer/master)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the buyer/master).

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of παραθῆ

→ participant prominence

ἀδελφός: see v. 2; the slave is emphatically 'your brother' — the kinship that limits his servitude to six years and forbids treating him as a chattel-slave (cf. Lev 25:39–43).

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the

Nominative

article (with Εβραῖος)

→ noun-phrase marking

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

Εβραῖος

Hebrew (man)

Nominative

apposition to ἀδελφός (gentilic)

→ participant prominence

Ἑβραῖος: 'Hebrew'; renders יִשְׂרָאֵלִי; the gentilic specifies the slave as an Israelite, the ground of the protective legislation; outsiders fell under different rules (Lev 25:44–46).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the disjunction extends the law explicitly to the Hebrew woman, a notable expansion beyond the male-only focus of Exod 21:2 (cf. the qualification at Exod 21:7).

ἡ

the

Nominative

article (with Εβραία)

→ noun-phrase marking

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

Εβραία

Hebrew woman

Nominative

subject (alternative to Εβραῖος)

→ participant prominence

Ἑβραία: 'Hebrew woman'; the feminine gentilic; Deuteronomy extends the seventh-year release equally to the female Hebrew slave, a humane advance applied also at v. 17b (τὴν παιδίσκην σου ποιήσεις ὡσαύτως).

δουλεύσει

shall serve

Fut Act Indic 3 Sg · δουλεύω

main verb (term of service)

→ predictive/prescriptive future (the legislated term)

δουλεύω: 'serve / be a slave'; renders דָּבַר; the six-year term mirrors the six days of labor before the sabbath — the slave's service has a built-in sabbatical limit; the same root recurs at v. 18 (ἐδούλευσέν σοι).

σοι

you

Dative

dative object of δουλεύσει ('serve you')

→ participant reference or interest

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

ἕξ

six

indeclinable numeral (modifying ἔτη)

→ clausal contribution

ἕξ: 'six'; indeclinable cardinal; the six years of service answer to the seventh year of release, extending the sabbath rhythm to human servitude.

ἔτη

years

Accusative

accusative of duration ('for six years')

→ object specification

ἔτος: see v. 1; the accusative of extent of time marks the six-year span of service.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ
in the

Dative

article (with ἐβδόμῳ, dative of time)

→ noun-phrase marking

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

ἐβδόμῳ
seventh (year)

Dative

dative of time ('in the seventh year')

→ sphere or reference

ἐβδομος: see v. 9; the seventh year of the individual's service (counted from his sale, not the national sabbatical year) is the time of his release; the substantival dative supplies 'year.'

ἐξαποστελεῖς
you shall send away / release

Fut Act Indic 2 Sg · ἐξαποστέλλω

main verb (apodosis: the act of manumission)

→ imperatival future (binding command)

ἐξαποστέλλω: 'send away / release / set free'; the intensive compound ἐξαπο- renders Πῶψ ('send away'); the manumission verb governs the whole section (vv. 12, 13, 18); the same verb describes Israel's own release from Egypt — the master is to do for his slave what YHWH did for Israel.

αὐτόν
him

Accusative

direct object of ἐξαποστελεῖς

→ participant reference

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

ἐλεύθερον
free

Accusative

predicate adjective (object complement: 'send him away free')

→ object specification

ἐλεύθερος: 'free / freed'; renders יָשָׁר; the predicate adjective defines the manner of release — full freedom, not partial or conditional; the term anticipates the slave who may renounce it (v. 16, οὐκ ἐξελεύσομαι) and v. 18 (ἐλευθέρων).

ἀπό
from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ
you

Genitive

object of ἀπό

→ relational specification

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

13 ὅταν δὲ ἐξαποστέλλῃς αὐτὸν ἐλεύθερον ἀπὸ σοῦ οὐκ ἐξαποστελεῖς αὐτὸν κενόν

And when you send him away free from you, you shall not send him away empty-handed.

Temporal-conditional qualification of the manumission (v. 12) ὅταν δὲ ἐξαποστέλλῃς

The temporal ὅταν + subjunctive resumes the moment of release and adds the crucial qualification: the freed slave must not leave κενός ('empty'). The same word and motif govern Israel's own departure from Egypt — 'you shall not go out empty' (Exod 3:21; cf. 12:35–36) — so that the master's bounty to his slave re-enacts YHWH's bounty to Israel; the positive content follows in v. 14.

ὅταν

when / whenever

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; with the subjunctive ἐξαποστέλλῃς it views the release as a recurring/contingent occasion, the point at which the duty of provision arises.

δὲ

and / but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: connects the qualification to the manumission-command of v. 12.

ἐξαποστέλλῃς

you send away

Pres Act Subj 2 Sg · ἐξαποστέλλω

verb of temporal clause (subjunctive with ὅταν)

→ present subjunctive (the act of release viewed in progress)

ἐξαποστέλλω: see v. 12; the present subjunctive presents the release as the occasion within which the prohibition operates.

αὐτὸν

him

Accusative

direct object of ἐξαποστέλλῃς

→ participant reference

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

ἐλεύθερον

free

Accusative

predicate adjective (object complement)

→ object specification

ἐλεύθερος: see v. 12; the freedom is real and full, but it must not be destitute — hence the provision command of v. 14.

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

object of ἀπὸ

→ relational specification

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

οὐκ

not

negative particle (with ἐξαποστελεῖς)

→ discourse linkage or contrast

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

ἐξαποστελεῖς

you shall send away

Fut Act Indic 2 Sg · ἐξαποστέλλω

main verb (prohibitive future)

→ imperatival future (negative command)

ἐξαποστέλλω: see v. 12; the prohibition οὐκ ἐξαποστελεῖς ... κενόν ('you shall not send away empty') forbids manumission without material endowment.

αὐτόν

him

Accusative

direct object of ἐξαποστελεῖς

→ participant reference

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

κενόν

empty / empty-handed

Accusative

predicate adjective (object complement: 'send him away empty')

→ object specification

κενός: 'empty / destitute'; renders עָרֵךְ ('empty-handed'); the same word and motif govern Israel's exodus — 'you shall not go out empty' (Exod 3:21); the freed slave, like liberated Israel, departs laden with gifts (v. 14).

14 ἐφόδιον ἐφοδιάσεις αὐτόν ἀπὸ τῶν προβάτων σου καὶ ἀπὸ τοῦ σίτου σου καὶ ἀπὸ τῆς ληνοῦ σου καθὰ εὐλόγησέν σε κύριος ὁ θεός σου δώσεις αὐτῷ

You shall surely furnish him with provisions from your flock and from your grain and from your winepress; just as the LORD your God has blessed you, you shall give to him.

Positive command (the liberal provisioning of the freed slave)

ἐφόδιον ἐφοδιάσεις αὐτόν

The positive counterpart to v. 13's prohibition, again in an emphatic cognate construction: ἐφόδιον ἐφοδιάσεις ('with provision you shall provision'). The threefold source — flock, grain, winepress — represents the full range of agrarian wealth (livestock, field, vineyard). The measure is proportioned to the master's own divine blessing (καθὰ εὐλόγησέν σε): one gives out of what one has been given, mirroring YHWH's generosity.

ἐφὸδιον

provision / supply

Accusative

cognate accusative (with ἐφοδιάσεις)

→ object specification

ἐφὸδιον: 'provision for a journey / supplies'; the cognate accusative ἐφὸδιον ἐφοδιάσεις renders the Hebrew infinitive absolute קִנְיָן קִנְיָן ('you shall surely furnish'); the noun denotes the wherewithal for the freedman to start an independent life.

ἐφοδιάσεις

you shall furnish / provision

Fut Act Indic 2 Sg · ἐφοδιάζω

main verb (cognate-accusative construction; apodictic future)

→ imperatival future (binding command, intensified)

ἐφοδιάζω: 'supply with provisions / furnish for a journey'; renders קִנְיָן ('lade / adorn / furnish liberally'); 'with provision you shall provision him' — the freed slave is to be sent off generously stocked, not destitute.

αὐτὸν

him

Accusative

direct object of ἐφοδιάσεις

→ participant reference

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

ἀπὸ

from

preposition + genitive (source/partitive: 'from your flock')

→ spatial or relational framing

ἀπὸ: marking the source of the provision; the partitive 'from' indicates a generous share, not the whole.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

sheep / flock

Genitive

object of ἀπὸ (first source)

→ relational specification

πρόβατον: 'sheep'; pl. 'flock'; renders יָקָן; the first of the three agrarian sources — livestock; the same noun governs the firstborn law of vv. 19–23.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (second source)

→ spatial or relational framing

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

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

object of ἀπὸ (second source)

→ relational specification

σίτος: 'grain / wheat'; renders יִבֶּן / יִבֶּן ('grain / threshing-floor'); the produce of the field — the second agrarian source.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (third source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ληνοῦ)

→ noun-phrase marking

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

ληνοῦ

winepress / vat

Genitive

object of ἀπό (third source)

→ relational specification

ληνός: 'winepress / wine-vat'; renders בִּרְיָ; by metonymy the produce of the vineyard — wine; the third agrarian source completes the merism flock/field/vineyard, the totality of agrarian wealth.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καθὰ

just as

comparative conjunction (proportion)

→ discourse linkage or contrast

καθὰ: 'according as / just as'; renders רַחֵם; sets the measure of the gift in proportion to the master's own blessing — give as you have been blessed.

εὐλόγησέν

has blessed

Aor Act Indic 3 Sg · εὐλογέω

verb of comparative clause

→ constative aorist (the blessing already received)

εὐλογέω: see v. 4; the master gives out of YHWH's blessing on him — generosity is the overflow of received grace, the same logic as v. 10 and 2 Cor 9:8–11.

σε

you

Accusative

direct object of εὐλόγησεν

→ participant reference

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

κύριος

LORD

Nominative

subject of εὐλόγησεν

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (resumptive command)

→ imperatival future (binding command)

δίδωμι: see v. 4; the closing 'you shall give to him' restates the whole provision-command as an act of giving, echoing the giving-language of vv. 8–10.

αὐτῷ

to him

Dative

indirect object of δώσεις

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δώσεις.

15 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτου καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο

And you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.

Motive clause: Israel's own redemption grounds the law (cf. v. 11)

καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα

The theological ground of the slave-law: memory of Israel's own slavery and redemption. μνησθήσῃ ('you shall remember') is the Deuteronomic imperative of covenant memory; ἐλυτρώσατό ('redeemed') is the great exodus-verb (λυτρώω), framing manumission as the imitation of YHWH's own act. The formula διὰ τοῦτο ἐγώ σοι ἐντέλλομαι repeats verbatim from v. 11, binding both the open hand and the freed slave to the same redemptive logic: the redeemed must redeem.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μνησθήσῃ
you shall remember

Fut Pass Indic 2 Sg · μὴμνήσκομαι

main verb (imperative future of covenant memory)

→ imperative future (binding remembrance)

μὴμνήσκομαι (fut. pass. μνησθήσῃ): 'remember / call to mind'; renders רָכַז; the Deuteronomic 'you shall remember' (cf. Deut 5:15; 16:12; 24:18, 22) makes Israel's slave-memory the moral engine of compassion — the redeemed people must extend redemption.

ὅτι
that

conjunction (content clause, object of μνησθήσῃ)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content remembered — Israel's slavery and redemption.

οἰκέτης
household slave / servant

Nominative

predicate nominative (with ἦσθα)

→ participant prominence

οἰκέτης: 'house-slave / domestic servant'; renders בֶּן־עַמְּךָ; the same word describes the slave who chooses to stay (v. 17, ἔσται σοι οἰκέτης); Israel was itself an οἰκέτης in Egypt — the master and the slave share a common history of bondage.

ἦσθα
you were

Impf Act Indic 2 Sg · εἶμί

verb of content clause (state in past time)

→ imperfect (continuous past state of bondage)

εἶμί (impf. ἦσθα): 'you were'; the archaic second-singular imperfect; the durative imperfect captures the prolonged condition of Egyptian slavery now to be remembered.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ
land

Dative

object of ἐν (place of bondage)

→ sphere or reference

γῆ: see v. 4; 'in the land of Egypt' — the place of slavery, set against the gift-land of freedom.

Αἴγυπτου
of Egypt

Genitive

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

→ relational specification

Αἴγυπτος: 'Egypt'; renders מִצְרַיִם; the house of bondage from which YHWH redeemed Israel.

καὶ

and

coordinate conjunction (continuing the remembered content)

→ discourse linkage or contrast

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

ἐλυτρώσατό

redeemed

Aor Mid Indic 3 Sg · λυτρόω

verb of content clause (the act of redemption)

→ constative aorist (the accomplished redemption)

λυτρόω (mid. ἐλυτρώσατο): 'ransom / redeem / set free by payment'; renders ἁγά / ἡγά; the great exodus-verb (cf. Exod 6:6; Deut 7:8; 13:5); λύτρωσις/ἀπολύτρωσις become central NT redemption terms (Luke 1:68; 2:38; Eph 1:7); the master's release of his slave imitates YHWH's redemption of Israel.

σε

you

Accusative

direct object of ἐλυτρώσατο

→ participant reference

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

κύριος

LORD

Nominative

subject of ἐλυτρώσατο

→ participant prominence

κύριος: the Tetragrammaton; YHWH is the redeemer of Israel, the model of the redeeming master.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐκεῖθεν

from there

adverb of place (source: 'from there')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders ἐξ; locates the redemption as a deliverance out of Egypt specifically – the place of slavery is the place from which YHWH drew Israel.

διὰ

because of / therefore

preposition + accusative (causal: 'for this reason')

→ spatial or relational framing

διὰ + accusative: διὰ τοῦτο = 'therefore'; grounds the command in the remembered redemption, exactly as at v. 11.

τοῦτο

this

Accusative

object of διὰ (resumptive)

→ participant reference

οὗτος: 'this'; points back to the memory of redemption as the ground of the command.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγώ: emphatic 'I' (Moses); the formula διὰ τοῦτο ἐγώ σοι ἐντέλλομαι repeats v. 11 verbatim, linking the slave-law and the open-hand law as twin expressions of redemptive memory.

σοι

you

Dative

indirect object of ἐντέλλομαι

→ participant reference or interest

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

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb (Moses' present injunction)

→ performative present (the command enacted in the speaking)

ἐντέλλομαι: see v. 5; the present performative reissues the command on the ground of redemptive memory.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (object of ἐντέλλομαι)

→ present infinitive (ongoing performance)

ποιέω: see v. 1; 'to do this thing' = to practice the liberal release of the slave.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ποιεῖν

→ object specification

ῥῆμα: see v. 9; 'this matter/command' = the duty of generous manumission.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; refers to the slave-release statute just given.

16 ἔὰν δὲ λέγῃ πρὸς σέ οὐκ ἐξελεύσομαι ἀπὸ σοῦ ὅτι ἠγάπηκέν σε καὶ τὴν οἰκίαν σου ὅτι εὖ αὐτῷ ἐστὶν παρὰ σοί

But if he says to you, 'I will not go out from you,' because he has loved you and your household, because it is well with him with you—

Exceptional case: the slave who chooses to remain (vv. 16–17)

ἔὰν δὲ λέγῃ πρὸς σέ

A new conditional introduces the exceptional case (cf. Exod 21:5–6): the slave who, out of love for master and household, declines his freedom. The perfect ἠγάπηκέν ('he has come to love') expresses a settled affection; the motive εὖ αὐτῷ ἐστὶν ('it is well with him') grounds the choice in genuine contentment. This voluntary servitude, sealed at v. 17, is the OT type behind the language of the willing δοῦλος (cf. Phil 1:1; the bond-servant of love).

ἐάν

if

conditional conjunction (protasis, with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the exceptional case of the slave who refuses release.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the exception to the general rule of release.

λέγει

he says

Pres Act Subj 3 Sg · λέγω

verb of protasis (subjunctive with ἐάν)

→ present subjunctive (the slave's declared choice)

λέγω: 'say'; the present subjunctive presents the slave's verbal renunciation of freedom as the condition triggering the awl-ritual of v. 17.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

σέ

you

Accusative

object of πρὸς (the master addressed)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (the master addressed).

οὐκ

not

negative particle (with ἐξελεύσομαι)

→ discourse linkage or contrast

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

ἐξελεύσομαι

I will go out / depart

Fut Mid Indic 1 Sg · ἐξέρχομαι

verb of the slave's direct speech

→ volitive future (the slave's settled refusal)

ἐξέρχομαι: 'go out / depart'; renders ΝΨ; the first-person 'I will not go out' is the slave's free renunciation of manumission, the verbal counterpart to the awl-rite; cf. the freedom-language of v. 12 (ἐλεύθερον).

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

object of ἀπό

→ relational specification

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

ὅτι

because

causal conjunction (motive for staying)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the slave's choice — love for the master and household.

ἠγάπηκέν

he has loved

Perf Act Indic 3 Sg · ἀγαπάω

verb of causal clause

→ resultative perfect (a settled, abiding love)

ἀγαπάω: 'love'; renders ΒΓΔ; the perfect ἠγάπηκέν marks a love that has become a settled disposition; this freely-chosen love that prefers bondage to liberty is the OT root of the NT paradox of the willing 'slave of Christ' (δοῦλος Χριστοῦ, Rom 1:1).

σε

you

Accusative

direct object of ἠγάπηκεν

→ participant reference

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with οἰκίαν)

→ noun-phrase marking

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

οἰκίαν
house / household

Accusative

direct object of ἠγάπηκεν (second object)

→ object specification

οἰκία: 'house / household'; renders תִּב; the slave's love embraces not only the master but the whole household — his attachment is to a family, the social setting where 'it is well with him.'

σου
your

Genitive

genitive of relationship

→ relational specification

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

ὅτι
because

causal conjunction (second ground)

→ discourse linkage or contrast

ὅτι: 'because'; the second causal clause grounds the love in the slave's well-being in the household.

εὖ
well

adverb (predicative: 'it is well')

→ clausal contribution

εὖ: 'well / favorably'; the idiom εὖ αὐτῷ ἐστὶν ('it is well with him') renders לוֹטֵב; the slave's contentment is the human reason behind the choice for perpetual service.

αὐτῷ
with him / for him

Dative

dative of advantage (with εὖ ἐστὶν)

→ participant reference or interest

αὐτῷ: meaning 'with him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with εὖ ἐστὶν).

ἐστὶν
it is

Pres Act Indic 3 Sg · εἰμί

verb of causal clause ('it is well')

→ present (the slave's ongoing well-being)

εἰμί: 'be'; with εὖ forms the idiom 'it goes well with him'; the present marks the settled good condition that motivates the slave's choice.

παρά
with / at the side of

preposition + dative (association: 'with you')

→ spatial or relational framing

παρά + dative: 'beside / with / in the house of'; 'it is well with him with you' — the slave thrives in the master's household, the ground of his loyalty.

σοί
you

Dative

object of παρά

→ participant reference or interest

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

17 καὶ λήμψη τὸ ὀπήτιον καὶ τρυπήσεις τὸ ὠτίον αὐτοῦ πρὸς τὴν θύραν καὶ ἔσται σοι οἰκέτης εἰς τὸν αἰῶνα
καὶ τὴν παιδίσκην σου ποιήσεις ὡσαύτως

then you shall take the awl and pierce his ear against the door, and he shall be your servant forever;
and to your maidservant you shall do likewise.

Apodosis: the awl-ritual sealing perpetual service (v. 16) καὶ λήμψη τὸ ὀπήτιον

The apodosis of v. 16 prescribes the ritual that seals voluntary lifelong servitude: the awl (ὀπήτιον) driven through the ear against the door (cf. Exod 21:6). The pierced ear at the doorpost is a permanent bodily token of the slave's free attachment to this household 'forever' (εἰς τὸν αἰῶνα). The closing clause extends the whole provision equally to the maidservant (τὴν παιδίσκην ... ὡσαύτως), continuing Deuteronomy's inclusion of women (cf. v. 12).

καὶ

and / then

coordinate conjunction (apodotic καὶ)

→ discourse linkage or contrast

καί: here apodotic, introducing the consequence of the slave's choice — 'then you shall take...'

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (apodictic future, opening the ritual)

→ imperativ future (binding command)

λαμβάνω (fut. mid. λήμψη): 'take / receive'; the Hellenistic form with intrusive -μ-; renders תִּקַּח; here 'take the awl' to perform the ear-piercing rite.

τὸ

the

Accusative

article (with ὀπήτιον)

→ noun-phrase marking

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

ὀπήτιον

awl

Accusative

direct object of λήμψη

→ object specification

ὀπήτιον: 'awl / boring-tool' (diminutive of ὀπεύς); renders גַּזְזִית ('awl'); the instrument for piercing the ear; a rare word, used in the LXX only here and at the parallel Exod 21:6.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τρυπήσεις
you shall pierce / bore

Fut Act Indic 2 Sg · τρυπάω

main verb (apodictic future)

→ imperatival future (binding command)

τρυπάω: 'bore / pierce / make a hole'; renders ὤρν; the boring of the ear at the door is the legal act that fixes the slave to the household permanently; the ear — organ of hearing/obedience — is fittingly marked.

τὸ
the

Accusative

article (with ὥτιον)

→ noun-phrase marking

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

ὥτιον
ear / earlobe

Accusative

direct object of τρυπήσεις

→ object specification

ὥτιον: 'ear / earlobe' (diminutive of οὖς); renders ἦρ; the same word for the ear Peter severed (Mark 14:47; John 18:10); the pierced ear is the permanent badge of the willing servant.

αὐτοῦ
his

Genitive

genitive of possession (the slave's ear)

→ relational specification

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

πρὸς
to / against

preposition + accusative (the door against which the ear is pierced)

→ spatial or relational framing

πρὸς + accusative: 'against / at'; the ear is pierced against the door (or doorpost), fixing the rite to the threshold of the house the slave chooses never to leave.

τὴν
the

Accusative

article (with θύραν)

→ noun-phrase marking

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

θύραν
door

Accusative

object of πρὸς

→ object specification

θύρα: 'door'; renders Πῶρ; the doorpost (Exod 21:6 adds 'or to the doorpost') is the boundary between household and outside world — the slave who will not cross it is bound to it by the pierced ear.

καὶ
and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἔσται
he shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (resulting status)

→ predictive future (the settled lifelong relationship)

εἰμί: 'be'; ἔσται σοι οἰκέτης εἰς τὸν αἰῶνα = 'he shall be your servant forever' — the permanent status established by the rite.

σοι
to you / your

Dative

dative of possession ('your servant')

→ participant reference or interest

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

οἰκέτης
household servant

Nominative

predicate nominative (with ἔσται)

→ participant prominence

οἰκέτης: see v. 15; the slave who chooses to stay becomes a lifelong οἰκέτης — the same word used of Israel's own bondage in Egypt (v. 15), now freely embraced.

εἰς

for / unto

preposition + accusative (extent of time: 'forever')

→ spatial or relational framing

εἰς + accusative: 'unto / for'; εἰς τὸν αἰῶνα = 'forever / for life,' the permanent term of the voluntary servitude.

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

object of εἰς (idiomatic: 'forever')

→ object specification

αἰών: 'age / lifetime / perpetuity'; renders ὦν; εἰς τὸν αἰῶνα ('for ever') here denotes lifelong service (cf. the rabbinic limit at the Jubilee, Lev 25:40); the same phrase elsewhere expresses eternity.

καὶ

and

coordinate conjunction (extending to the maidservant)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with παιδίσκην)

→ noun-phrase marking

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

παιδίσκην

maidservant / female slave

Accusative

direct object of ποιήσεις (fronted)

→ object specification

παιδίσκη: 'young female slave / maidservant'; renders נַחֲשָׁה; the explicit extension of the whole law to the female slave (cf. Εβραία, v. 12) marks Deuteronomy's even-handed inclusion of women, a notable advance over Exod 21:7–11.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (apodictic future)

→ imperatival future (binding command)

ποιέω: see v. 1; 'you shall do likewise' — the entire provision (release, endowment, or the awl-rite) applies equally to the maidservant.

ὡσαύτως

likewise / in the same way

adverb of manner

→ clausal contribution

ὡσαύτως: 'in like manner / likewise'; renders וְכֵן; extends the foregoing legislation in full to the female slave; the same adverb recurs at v. 22 (the clean and unclean eat ὡσαύτως).

18 οὐ σκληρὸν ἔσται ἐναντίον σου ἐξαποστελλομένων αὐτῶν ἐλευθέρων ἀπὸ σοῦ ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ ἐδούλευσέν σοι ἕξ ἔτη καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πᾶσιν οἷς ἐὰν ποιῇς

It shall not be a hard thing in your sight when they are sent away free from you, because he has served you six years for the yearly wage of a hired servant; and the LORD your God will bless you in all that you do.

Concluding exhortation: do not grudge the release (closes vv. 12–18)

οὐ σκληρὸν ἔσται ἐναντίον σου

The section closes by addressing the master's reluctance: the release must not seem 'hard' (σκληρόν). The reason: the slave's six years were worth the wage of a hired laborer (μισθὸν τοῦ μισθωτοῦ) — the master has already had full value. The textual crux ἐφέτιον (LXX 'yearly/annual') diverges from the MT כִּשְׁנָה ('double'). As throughout the chapter, obedience is sealed with the promise of YHWH's blessing on all the master's labor.

οὐ

not

negative particle (with σκληρὸν ἔσται)

→ discourse linkage or contrast

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

σκληρὸν

hard / harsh

Nominative

predicate adjective (neuter: 'a hard thing')

→ participant prominence

σκληρός: 'hard / harsh / difficult'; renders חָזָק; οὐ σκληρὸν ἔσται ἐναντίον σου = 'let it not be hard in your eyes' — the master must not regard the release as a grievous loss; the same root (σκληρ-) describes the hardened heart elsewhere (cf. Deut 15:7's ἀποστέρξεις).

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (impersonal: 'it shall be')

→ imperatival future (negative exhortation: let it not be)

εἰμί: 'be'; the impersonal 'it shall not be hard' addresses the master's attitude toward the costly release.

ἐναντίον

before / in the sight of

preposition + genitive (evaluative: 'in your sight')

→ spatial or relational framing

ἐναντίον: 'before / in the eyes of'; Hebraism rendering עֵינַיָּךְ ('in your eyes'); the release must not seem a hardship to the master's own evaluation.

σου

you

Genitive

object of ἐναντίον

→ relational specification

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

ἐξαποστελλομένων

(when) being sent away

Pres Mid/Pass Ptcp Gen Pl Masc · ἐξαποστέλλω

genitive absolute (temporal: 'when they are released')

→ present participle (contemporaneous action)

ἐξαποστέλλω: see v. 12; the genitive-absolute (passive) construction ἐξαποστελλομένων αὐτῶν ('when they are sent away') marks the moment of release; the plural embraces both the male and female slave of vv. 12, 17.

αὐτῶν

them

Genitive

genitive subject of the absolute participle

→ relational specification

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

ἐλευθέρων

free

Genitive

predicate adjective (with the genitive absolute: 'free')

→ relational specification

ἐλεύθερος: see v. 12; the slaves go out 'free,' the manumission now complete.

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

object of ἀπό

→ relational specification

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

ὅτι

because

causal conjunction (the reason not to grudge)

→ discourse linkage or contrast

ὅτι: 'because'; gives the economic reason the release should not feel costly — the master has already had full value from the years of service.

ἐφέτιον

yearly / annual

Accusative

attributive adjective (modifying μισθόν)

→ object specification

ἐφέτιος (acc. ἐφέτιον): 'for the year / annual' (from ἐπί + ἔτος); a rare word; the LXX reads 'the annual/yearly wage of a hireling,' where the MT has כִּשְׁמִי ('double'); the divergence (LXX 'yearly' vs. MT 'double the hire') is a noted textual crux — the LXX values the six years at a hired man's annual rate rather than at double.

μισθὸν

wage / hire

Accusative

accusative of price/measure (worth of the service)

→ object specification

μισθός: 'wage / pay / reward'; renders מֶשֶׁכֶּר; the slave's service is reckoned as equivalent to a paid laborer's wage — the master loses nothing in releasing him; the term underlies NT 'reward' theology (Matt 5:12; 1 Cor 3:8).

τοῦ

the

Genitive

article (with μισθωτοῦ)

→ noun-phrase marking

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

μισθωτοῦ

hired servant / hireling

Genitive

genitive of comparison/possession ('of a hired man')

→ relational specification

μισθωτός: 'hired laborer / hireling'; renders מִשְׁכֹּרֶת; the comparison frames the Hebrew slave's status as nearer to a wage-earner than a chattel-slave (cf. Lev 25:40, 'as a hired servant'); the same word for the 'hireling' who flees in John 10:12–13.

ἐδούλευσέν

he served

Aor Act Indic 3 Sg · δουλεύω

verb of causal clause

→ constative aorist (the completed six years of service)

δουλεύω: see v. 12; the aorist sums up the whole completed term of service; its value, reckoned at a hireling's wage, justifies the master's untroubled release.

σοι

you

Dative

dative object of ἐδούλευσεν ('served you')

→ participant reference or interest

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

ἕξ

six

indeclinable numeral (modifying ἔτη)

→ clausal contribution

ἕξ: see v. 12; the six years of service repeated from v. 12, closing the slave-law as it opened.

ἔτη

years

Accusative

accusative of duration ('for six years')

→ object specification

ἔτος: see v. 1; the accusative of extent marks the span of service.

καὶ

and

coordinate conjunction (introducing the promise)

→ discourse linkage or contrast

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

εὐλογήσει

will bless

Fut Act Indic 3 Sg · εὐλογέω

main verb (promise of blessing)

→ predictive future (assured divine reward)

εὐλογέω: see v. 4; the blessing-promise that crowns the slave-law matches the one crowning the open-hand law (v. 10), tying obedient generosity to YHWH's favor on all one's labor.

σε

you

Accusative

direct object of εὐλογήσει

→ participant reference

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

κύριος

LORD

Nominative

subject of εὐλογήσει

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (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

substantized adjective (object of ἐν)

→ sphere or reference

πᾶς: 'all'; ἐν πᾶσιν οἷς ἐὰν ποιῇς = 'in all that you do,' the comprehensive scope of the promised blessing, echoing v. 10 (ἐν πᾶσιν τοῖς ἔργοις).

οἷς

which

Dative

relative pronoun (antecedent πᾶσιν; dative by attraction)

→ participant reference or interest

οἷς: relative; dative by attraction to πᾶσιν; 'in all the things which you do.'

ἐὰν

ever

modal particle (= ἄν, with subjunctive, generalizing)

→ discourse linkage or contrast

ἐὰν: here used for ἄν with the relative, generalizing the clause ('whatever you do').

ποιῇς

you do

Pres Act Subj 2 Sg · ποιέω

verb of indefinite relative clause

→ present subjunctive (general, ongoing activity)

ποιέω: see v. 1; the generalizing subjunctive covers all the master's undertakings, all of which YHWH will bless.

19 πᾶν πρωτότοκον ὃ ἐὰν τεχθῇ ἐν τοῖς βουσὶν σου καὶ ἐν τοῖς προβάτοις σου τὰ ἀρσενικά ἀγιάσεις κυρίῳ
τῷ θεῷ σου οὐκ ἐργᾷ ἐν τῷ πρωτοτόκῳ μόσχῳ σου καὶ οὐ μὴ κείρης τὸ πρωτότοκον τῶν προβάτων σου

Every firstborn that is born among your cattle and among your sheep, the males, you shall
consecrate to the LORD your God; you shall not work with your firstborn calf, and you shall not shear
the firstborn of your sheep.

New statute: consecration of the firstborn (opens vv. 19–23)

πᾶν πρωτότοκον ... ἀγιάσεις

The chapter's third movement opens with the law of the firstborn: every firstborn male of herd and
flock belongs to YHWH and must be consecrated (ἀγιάσεις). Two prohibitions guard its sanctity: the
firstborn ox is not to be put to work, nor the firstborn sheep to be shorn — the consecrated animal
yields no private profit (labor or wool). The law extends the firstborn-redemption theology of Exod
13:2, 12–15 (rooted in the Passover) to the agrarian sphere.

πᾶν

every

Accusative

attributive adjective (modifying πρωτότοκον)

→ object specification

πᾶς: 'every'; the universal scope — every
firstborn male without exception is
consecrated.

πρωτότοκον

firstborn

Accusative

direct object of ἀγιάσεις (fronted, resumed by τὰ
ἀρσενικά)

→ object specification

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; the
firstborn belongs to YHWH by right of the
Passover redemption (Exod 13:2, 15); the
noun governs the whole section and recurs
at vv. 19 (×3), 20.

ὃ

which

Accusative

relative pronoun (antecedent πρωτότοκον)

→ participant reference

ὅς: relative pronoun; with ἐάν + subjunctive
generalizes ('whatever is born').

ἐάν

ever

modal particle (= ἄν, generalizing the relative)

→ discourse linkage or contrast

ἐάν: here for ἄν with the relative ὅ,
generalizing: 'whatever firstborn is born.'

τεχθῆ

is born

Aor Pass Subj 3 Sg · τίκτω

verb of indefinite relative clause

→ aorist subjunctive (the event of birth, generalized)

τίκτω (aor. pass. τεχθῆ): 'bear / give birth to'; passive 'be born'; renders תָּלַד; covers every birth in herd and flock; the same verb is used of the birth of Christ (Matt 2:2, ὁ τεχθεὶς βασιλεύς).

ἐν

among

preposition + dative (locative: 'among')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with βοσύν)

→ noun-phrase marking

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

βουσίν

cattle / oxen

Dative

object of ἐν (first category: herd)

→ sphere or reference

βοῦς: 'ox / cow / head of cattle'; renders בָּקָר; the herd, the larger livestock; paired with πρόβατα (flock) to cover all domestic animals subject to the firstborn law.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with προβάτους)

→ noun-phrase marking

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

πρόβατοις

sheep / flock

Dative

object of ἐν (second category: flock)

→ sphere or reference

πρόβατον: see v. 14; the flock, the smaller livestock; herd and flock together (βόες / πρόβατα) are the standard OT merism for all domestic animals.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τὰ

the

Accusative

article (with ἀρσενικά)

→ noun-phrase marking

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

ἀρσενικά

males / male ones

Accusative

appositive to πρωτότοκον (specifying: 'the males')

→ object specification

ἀρσενικός: 'male'; renders זָכָר; the consecration applies specifically to the firstborn males (the females being retained); τὰ ἀρσενικά resumes and specifies πᾶν πρωτότοκον.

ἀγιάσεις

you shall consecrate / set apart

Fut Act Indic 2 Sg · ἀγιάζω

main verb (apodictic future)

→ imperativ future (binding command)

ἀγιάζω: 'consecrate / sanctify / set apart as holy'; renders שׁיִקְדֹּשׁ / שִׁדְּקָה; the firstborn is to be made holy to YHWH, withdrawn from common use; the same verb governs the sanctification of the Sabbath (Gen 2:3) and of the divine Name (Matt 6:9, ἀγιασθήτω).

κυρίῳ

to the LORD

Dative

dative of advantage / recipient ('consecrate to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the firstborn is consecrated to YHWH as the rightful owner of all that opens the womb (Exod 13:2).

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

apposition to κυρίῳ

→ sphere or reference

θεῷ: meaning 'God'; it serves as apposition to κυρίῳ.

σου

your

Genitive

genitive of relationship

→ relational specification

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

οὐκ

not

negative particle (with ἐργᾶ)

→ discourse linkage or contrast

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

ἐργᾶ

you shall work / labor

Fut Mid Indic 2 Sg · ἐργάζομαι

main verb (prohibitive future)

→ imperativ future (negative command)

ἐργάζομαι (Att. ἐργάομαι; here ἐργᾶ): 'work / labor / till'; renders עָבַד; the prohibition forbids putting the firstborn ox to agricultural work — the consecrated animal must not be exploited for the owner's profit; cf. the parallel ban on shearing.

ἐν

with

preposition + dative (instrumental: 'work with')

→ spatial or relational framing

ἐν + dative: instrumental, 'work with / by means of'; a Hebraism (עִבַּדְךָ), 'labor with the firstborn ox.'

τῷ

the

Dative

article (with μόσχῳ)

→ noun-phrase marking

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

πρωτοτόκῳ

firstborn

Dative

attributive adjective (modifying μόσχῳ)

→ sphere or reference

πρωτότοκος: see above; 'your firstborn calf' — the firstborn of the herd specifically.

μόσχῳ

calf / young ox

Dative

object of ἐν (instrumental)

→ sphere or reference

μόσχος: 'calf / young bull'; renders שׁוֹר עֵלִי; the firstborn of the cattle; the same word for the fatted calf (Luke 15:23) and the golden calf (Exod 32).

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

emphatic negation (with μή + subjunctive)

→ participant reference

οὐ μή + aorist subjunctive: the strongest negation, here absolutely forbidding the shearing of the firstborn sheep.

μή

not

emphatic negation (second element of οὐ μή)

→ clausal qualification or emphasis

μή: completes the emphatic οὐ μή with κείρης.

κείρης

you should shear

Aor Act Subj 2 Sg · κείρω

verb of emphatic prohibition (οὐ μή + subjunctive)

→ aorist subjunctive of emphatic prohibition (absolute forbidding)

κείρω: 'shear / cut (hair/wool)'; renders πλ; the firstborn sheep's wool must not be taken for profit; the same verb describes the sheep silent before the shearer (Isa 53:7, κείροντος, cited Acts 8:32).

τὸ

the

Accusative

article (with πρωτότοκον)

→ noun-phrase marking

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

πρωτότοκον

firstborn

Accusative

direct object of κείρης

→ object specification

πρωτότοκος: see above; 'the firstborn of your sheep,' the flock-counterpart to the firstborn calf.

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

partitive/possessive genitive ('firstborn of the sheep')

→ relational specification

πρόβατον: see v. 14; the flock from which the firstborn is consecrated.

σου

your

Genitive

genitive of relationship

→ relational specification

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

20 ἔναντι κυρίου φάγη αὐτὸ ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου σὺ καὶ ὁ οἶκός σου

Before the LORD you shall eat it year by year, in the place which the LORD your God shall choose, you and your household.

Positive prescription: eating the firstborn at the chosen place ἔναντι κυρίου φάγη αὐτὸ

The positive complement: the consecrated firstborn is to be eaten 'before the LORD' (ἔναντι κυρίου) year by year at the central sanctuary — 'the place which the LORD shall choose' (ὁ τόπος ὃν ἐκλέγεται), the recurring Deuteronomic formula for the one legitimate altar (cf. Deut 12:5–14). The meal is a festal communion shared by the whole household (σὺ καὶ ὁ οἶκός σου), turning the offering into a celebration of fellowship in YHWH's presence.

ἔναντι

before / in the presence of

preposition + genitive (place: 'before the LORD')

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לִפְנֵי; the firstborn is eaten 'before YHWH' — i.e., at the sanctuary, in cultic fellowship with God, not as a common meal.

κυρίου

of the LORD

Genitive

object of ἔναντι

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה; the meal takes place in YHWH's presence at his chosen place.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (apodictic future)

→ imperativ future (binding command)

ἐσθίω (fut. mid. φάγομαι, 2 sg. φάγη): 'eat'; renders לֶאָכְל; the consecrated firstborn is consumed by the offerer's family as a sacred meal before YHWH (cf. the peace-offering, Deut 12:7, 18); the same verb governs vv. 22, 23.

αὐτὸ

it

Accusative

direct object of φάγη (= the firstborn)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of φάγη (= the firstborn).

ἐνιαυτὸν

year

Accusative

accusative of time (in the idiom 'year by year')

→ object specification

ἐνιαυτός: 'year'; renders תַּשָּׁנָה; the idiom ἐνιαυτὸν ἐξ ἐνιαυτοῦ ('year from year' = year by year) marks the annual recurrence of the festal meal.

ἐξ

from

preposition + genitive (in the temporal idiom)

→ spatial or relational framing

ἐκ/ἐξ: 'from'; in the distributive idiom ἐνιαυτὸν ἐξ ἐνιαυτοῦ = 'year by year', rendering Hebrew תַּשָּׁנָה תַּשָּׁנָה.

ἐνιαυτοῦ

year

Genitive

object of ἐξ (temporal idiom)

→ relational specification

ἐνιαυτός: see above; the repetition forms the 'year by year' idiom of annual observance.

ἐν

in

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

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπω)

→ noun-phrase marking

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

τόπω

place

Dative

object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; renders מִקְדָּשׁ; 'the place which the LORD shall choose' is the Deuteronomic formula for the single legitimate sanctuary (Deut 12:5, 11, 14; 16:2), centralizing worship; later identified with Jerusalem/Zion.

ὃ

which

Dative

relative pronoun (antecedent τόπω; dative by attraction)

→ participant reference or interest

ὃς: relative; dative by attraction to τόπω; with ἐάν + subjunctive ('whichever place he chooses').

ἐάν

ever

modal particle (= ἄν, generalizing the relative)

→ discourse linkage or contrast

ἐάν: here for ἄν with the relative, generalizing: 'whichever place he may choose.'

ἐκλέξεται

he shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ aorist subjunctive (the divine election of the place)

ἐκλέγομαι: 'choose / select / elect'; renders תִּבְחָ; YHWH's choosing of the place is the theological ground of cultic centralization; the same verb expresses divine election of Israel (Deut 7:6–7) and, in the NT, of the disciples (John 15:16).

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: the Tetragrammaton; YHWH himself selects the sanctuary-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

apposition to κύριος

→ participant prominence

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

σου your Genitive <i>genitive of relationship</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.	σύ you Nominative <i>subject (in apposition to the subject of φάγη)</i> → participant reference σύ: the explicit pronoun resumes the eater of φάγη, now joined with the household — the meal is a shared family celebration.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὁ the Nominative <i>article (with οἶκος)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.
οἶκος house / household Nominative <i>subject (coordinate with σύ)</i> → participant prominence οἶκος: 'house / household / family'; renders תַּיִב; the whole household shares the festal meal before YHWH, making the firstborn offering an occasion of corporate joy (cf. Deut 12:7).	σου your Genitive <i>genitive of relationship</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.		

21 ἐὰν δὲ ἢ ἐν αὐτῷ μῶμος χωλὸν ἢ τυφλὸν ἢ καὶ πᾶς μῶμος πονηρός οὐ θύσεις αὐτὸ κυρίῳ τῷ θεῷ σου

But if there is a blemish in it—lame or blind, or any serious defect—you shall not sacrifice it to the LORD your God.

Qualifying case: the blemished firstborn (vv. 21–22)

ἐὰν δὲ ἢ ἐν αὐτῷ μῶμος

A qualifying conditional: a firstborn with a blemish (μῶμος) — lame, blind, or any serious defect — is disqualified from sacrifice. The unblemished requirement reflects the broader sacrificial principle (Lev 22:20–24; Deut 17:1) that only the whole and perfect may be offered to YHWH; this anticipates the NT's ἄμωμος Christology — the lamb 'without blemish' (1 Pet 1:19; cf. Heb 9:14). The disposal of the disqualified animal follows in v. 22.

ἐάν

if

conditional conjunction (protasis, with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the qualifying case of the blemished firstborn.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the exception to the general rule of sacrificial consumption.

ἤ

there is / should be

Pres Act Subj 3 Sg · εἰμί

verb of protasis (subjunctive with ἐάν)

→ present subjunctive (the contingent presence of a defect)

εἰμί (pres. subj.): 'be / exist'; 'if there be a blemish in it' — the existence of any defect triggers the disqualification.

ἐν

in

preposition + dative (locative: 'in it')

→ spatial or relational framing

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

αὐτῷ

it

Dative

object of ἐν (the firstborn animal)

→ participant reference or interest

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

μῶμος

blemish / defect

Nominative

subject of ἤ

→ participant prominence

μῶμος: 'blemish / blot / defect'; renders ὀνί; any physical imperfection disqualifies an animal from sacrifice (Lev 22:20); the negated adjective ἄμωμος ('without blemish') becomes a key sacrificial-Christological term in the NT (Eph 1:4; Heb 9:14; 1 Pet 1:19).

χωλὸν

lame

Nominative

appositive/predicate (specifying the blemish)

→ participant prominence

χωλός: 'lame / crippled'; renders ὀνῆ; one specified instance of disqualifying blemish; the lame appear among those Jesus heals, reversing such cultic exclusion (Matt 11:5; 21:14).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; separating the specified types of blemish.

τυφλὸν

blind

Nominative

appositive/predicate (specifying the blemish)

→ participant prominence

τυφλός: 'blind'; renders ὀνῆ; a second specified disqualifying defect; blindness in a sacrificial animal is expressly condemned at Mal 1:8 (τυφλὸν ... οὐ κακόν;).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introducing the generalizing clause that follows.

καὶ

even / also

ascensive/intensive particle ('or even')

→ discourse linkage or contrast

καί: here ascensive, 'or even any...'; broadens the disqualification beyond the two named defects to any serious blemish.

πᾶς

any / every

Nominative

attributive adjective (modifying μῶμος)

→ participant prominence

πᾶς: 'every / any'; the generalizing clause ('any serious blemish') ensures no defective animal is offered, whatever the specific flaw.

μῶμος

blemish / defect

Nominative

subject (generalizing: 'any blemish')

→ participant prominence

μῶμος: see above; the repetition generalizes the disqualification to every kind of serious defect.

πονηρός

evil / serious / grievous

Nominative

attributive adjective (modifying μῶμος)

→ participant prominence

πονηρός: 'bad / evil / serious'; renders נָךְ; here 'a grievous/serious blemish' — a defect serious enough to render the animal unfit for the altar.

οὐ

not

negative particle (with θύσεις)

→ discourse linkage or contrast

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

θύσεις

you shall sacrifice

Fut Act Indic 2 Sg · θύω

main verb (prohibitive future)

→ imperatival future (negative command)

θύω: 'sacrifice / slaughter for offering'; renders קָרַב; the blemished firstborn must not be sacrificed to YHWH — the altar requires the unblemished; instead it is eaten as common food (v. 22).

αὐτό

it

Accusative

direct object of θύσεις

→ participant reference

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

κυρίῳ

to the LORD

Dative

dative of recipient ('sacrifice to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; YHWH, to whom only the unblemished may be offered.

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

apposition to κυρίῳ

→ sphere or reference

θεῷ: meaning 'God'; it serves as apposition to κυρίῳ.

σου

your

Genitive

genitive of relationship

→ relational specification

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

22 ἐν ταῖς πόλεσίν σου φάγη αὐτό ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται ὡς δορκάδα ἢ ἔλαφον

Within your cities you shall eat it; the unclean among you and the clean alike shall eat it, as one eats a gazelle or a deer.

Disposition of the blemished animal (eaten as common food) ἐν ταῖς πόλεσίν σου φάγη αὐτό

The disqualified firstborn is not wasted but eaten as ordinary, non-sacral food — within the local towns (not at the sanctuary), by clean and unclean alike, like the game animals gazelle (δορκάς) and deer (ἔλαφος), which are not sacrificial species. The parity of clean and unclean and the comparison to game mark this as a secular meal, paralleling the concession on profane slaughter at Deut 12:15, 22.

ἐν

in / within

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

→ spatial or relational framing

ἐν: 'in'; ἐν ταῖς πόλεσίν σου ('within your towns') marks the meal as local and non-sacral, in contrast to ἔναντι κυρίου / 'the chosen place' of v. 20.

ταῖς

the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσίν

cities / towns

Dative

object of ἐν

→ sphere or reference

πόλις: see v. 7; renders גֶּזַע ('gate / town'); the blemished animal is eaten at home in the towns, not brought to the central sanctuary — a profane, not a cultic, meal.

σου

your

Genitive

genitive of relationship

→ relational specification

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

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (apodictic future)

→ imperatival future (permission/command)

ἐσθίω: see v. 20; here the eating is profane consumption of the disqualified animal, permitted to all.

αὐτό

it

Accusative

direct object of φάγη

→ participant reference

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

ὁ

the

Nominative

article (with ἀκάθαρτος)

→ noun-phrase marking

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

ἀκάθαρτος

unclean (person)

Nominative

subject of ἔδεται (substantivized adjective)

→ participant prominence

ἀκάθαρτος: 'unclean / impure'; renders נָמִיץ; because this is not a sacrificial meal, the ceremonially unclean person — normally barred from holy food — may partake equally; the same word for 'unclean spirits' in the Gospels (Mark 1:23).

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

σοὶ

you

Dative

object of ἐν

→ participant reference or interest

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

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 καθαρός)

→ noun-phrase marking

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

καθαρός

clean (person)

Nominative

subject of ἔδεται (substantivized adjective)

→ participant prominence

καθαρός: 'clean / pure'; renders קָדוֹשׁ; the clean and unclean eat together because the meal is non-sacral; the word underlies NT purity language (cf. καθαρίζω, Mark 7:19, 'declaring all foods clean').

ὡσαύτως

alike / in the same way

adverb of manner

→ clausal contribution

ὡσαύτως: see v. 17; 'alike / equally' — clean and unclean partake on the same footing, underscoring the profane character of the meal.

ἔδεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (predictive/permissive future)

→ permissive future (allowance to eat)

ἐσθίω (fut. mid. ἔδομαι, 3 sg. ἔδεται): 'eat'; the alternative future stem of ἐσθίω; renders יֵאָכְלוּ; here permits both clean and unclean to consume the blemished animal as common food.

ὥς

as / like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison to game animals, which are non-sacrificial and may be eaten freely.

δορκάδα

gazelle / roe

Accusative

object of comparison (with ὥς)

→ object specification

δορκάς: 'gazelle / roe-deer'; renders דָּוָדָא; a clean but non-sacrificial wild animal, eaten as ordinary food; the comparison classes the blemished firstborn with game; the name Δορκάς is borne by Tabitha (Acts 9:36).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; pairing the two game animals.

ἐλαφον

deer / hart

Accusative

object of comparison (with ὥς)

→ object specification

ἐλαφος: 'deer / stag / hart'; renders לָיִל; like the gazelle, a clean but non-sacrificial game animal, eaten freely; the pairing δορκάς/ἐλαφος recurs in the profane-slaughter concession at Deut 12:15, 22.

23 πλὴν τὸ αἷμα οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖς αὐτὸ ὡς ὕδωρ

Only the blood you shall not eat; you shall pour it out on the ground like water.

Closing restriction: the blood prohibition (concludes the chapter)

πλὴν τὸ αἷμα οὐ φάγεσθε

The chapter closes with the one absolute restriction that governs all eating of flesh: the blood must never be consumed but poured out on the ground like water. πλὴν ('only / except') marks the single exception to the freedom just granted. The blood-prohibition is rooted in the principle that 'the life is in the blood' (Lev 17:11, 14; Gen 9:4); it is among the apostolic decrees binding on Gentile believers (Acts 15:20, 29).

πλὴν

only / except

adverb/conjunction (restrictive: 'only')

→ discourse linkage or contrast

πλὴν: 'except / only / nevertheless'; renders $\pi\lambda\eta\nu$; marks the single restriction on the otherwise free consumption of the flesh — the blood alone is forbidden.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of φάγεσθε (fronted for emphasis)

→ object specification

αἷμα: 'blood'; renders $\alpha\iota\mu\alpha$; the absolute blood-prohibition rests on the principle that the life ($\psi\upsilon\chi\eta$) resides in the blood (Lev 17:11, 14); the fronting emphasizes the one thing withheld; the term is central to NT atonement theology (Heb 9:22, $\χω\rho\iota\varsigma$ $\alpha\iota\mu\alpha\tau\epsilon\kappa\chi\upsilon\sigma\iota\alpha\varsigma$).

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 (prohibitive future, shift to plural)

→ imperativ future (negative command, binding all Israel)

ἐσθίω (fut. mid. φάγομαι, 2 pl. φάγεσθε): 'eat'; the shift to the plural broadens the blood-prohibition to all Israel; renders אֲלֹכָהּ; the eating of blood is categorically forbidden (Lev 7:26–27; 17:10–14; Deut 12:16, 23–25; Acts 15:29).

ἐπὶ

upon / on

preposition + accusative (direction: 'onto the ground')

→ spatial or relational framing

ἐπὶ + accusative: 'upon / onto'; the blood is to be poured out onto the ground, returning the life to the earth from which it came.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

object of ἐπὶ

→ object specification

γῆ: see v. 4; here 'the ground / earth'; the blood poured out 'on the ground like water' is treated as a libation returned to the earth, not consumed (cf. Deut 12:16, 24).

ἐκχεεῖς

you shall pour out

Fut Act Indic 2 Sg · ἐκχέω

main verb (apodictic future)

→ imperativ future (binding command)

ἐκχέω: 'pour out / shed'; renders כָּשַׁף; the pouring-out of the blood disposes of the life reverently; the same verb describes the shedding of sacrificial and covenant blood (Matt 26:28, τὸ αἷμα ... ἐκχυννόμενον), giving the gesture deep typological resonance.

αὐτὸ

it

Accusative

direct object of ἐκχεεῖς (= the blood)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκχεεῖς (= the blood).

ὥς

as / like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison 'like water,' marking the blood as poured out freely on the ground, not collected or ritually applied (since this is a profane slaughter).

ὕδωρ

water

Accusative

object of comparison (with ὥς)

→ object specification

ὕδωρ: 'water'; renders מַיִם; 'like water' conveys that the blood is simply poured away onto the earth — disposed of, not ritually manipulated; the comparison closes the chapter on the note of reverent but non-cultic disposal.

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.