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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 19

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΘ'

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 19 is a tightly organized unit of casuistic and apodictic law in three movements: the law of the cities of refuge (vv. 1–13), a single prohibition guarding the boundary-marker (v.

Translation & textual notes

The Greek text of Deuteronomy 19 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 19 is a tightly organized unit of casuistic and apodictic law in three movements: the law of the cities of refuge (vv. 1–13), a single prohibition guarding the boundary-marker (v. 14), and the law of witnesses with its sanction against the false witness (vv. 15–21). The chapter turns on the distinction between the involuntary manslayer (ὁ φονευτής who kills ἀκουσίως, 'unintentionally', vv. 4–5 — the classic case of the axe-head, τὸ σιδήριον, flying off the helve) and the deliberate

murderer who acts μισῶν ('hating', vv. 11–12). For the former YHWH commands three cities of asylum to be set apart (διαστελεῖς, v. 2), with three more (vv. 8–9) should he enlarge (ἐμπλατύνῃ) the territory as he swore to the patriarchs, so that innocent blood (αἷμα ἀναίτιον, v. 10) not be shed; the manslayer flees ἐκεῖ ('there') and lives (ζήσεται), beyond the reach of the blood-avenger, ὁ ἀγχιστεύων τοῦ αἵματος (v. 6), whose heart is 'inflamed' (παρατεθέρμανται). The deliberate murderer, however, is fetched back by the elders (ἡ γερουσία) and handed over to the avenger: 'your eye shall not spare' (οὐ φείσεται ὁ ὀφθαλμός σου, v. 13). The single prohibition οὐ μετακινήσεις ὄρια ('you shall not move the boundary-markers', v. 14) protects the inalienable patrimony fixed by the fathers. The chapter's juridical climax is the two-or-three-witnesses rule (v. 15): οὐκ ἐμμενεῖ μάρτυς εἷς ... ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα — the corroboration principle taken up at Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; John 8:17; Heb 10:28. The malicious false witness (μάρτυς ἄδικος, v. 16) is examined ἀκριβῶς ('exactly') by the priests and judges before YHWH; if convicted of perjury he suffers the very penalty he plotted against his brother (vv. 18–19), and the lex talionis is applied to perjury in the famous formula ψυχὴν ἀντὶ ψυχῆς, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ... (v. 21; cf. Exod 21:23–25; Lev 24:20; Matt 5:38), 'that the rest may hear and fear' (vv. 20).

Discourse structure of the chapter

A · 19:1–7

The three cities of refuge and the law of the involuntary manslayer

When YHWH blots out the nations and Israel dwells in their land (v. 1), Israel is to set apart three cities in the midst of the land (vv. 2–3), preparing the road so that there be refuge (καταφυγή) for every manslayer. The ordinance (πρόσταγμα) defines the eligible killer: one who strikes his neighbor ἀκουσίως ('unintentionally'), not hating him beforehand (v. 4) — the paradigm case being the axe-head (τὸ σιδήριον) that flies off the helve and kills a fellow woodcutter (v. 5). Such a man flees to one of the cities and lives, lest the blood-avenger (ὁ ἀγχιστεύων τοῦ αἵματος), his heart inflamed, overtake and kill him though he is not guilty of a capital crime (vv. 6–7).

B · 19:8–10

Three further cities upon enlargement of the territory

If YHWH enlarges (ἐμπλατύνῃ) Israel's borders as he swore to the fathers (v. 8) — conditioned on Israel's obedience, love of YHWH, and walking in his ways (v. 9) — Israel must add three more cities to the original three, so that innocent blood (αἷμα ἀναιτίον) not be shed in the land given as an inheritance, and bloodguilt (αἷματι ἔνοχος) not fall upon the people (v. 10).

C · 19:11–13

The deliberate murderer: no asylum

The counter-case: a man who hates (μισῶν) his neighbor, lies in wait, rises against him and strikes him fatally, then flees to one of the cities (v. 11) — for him there is no asylum. The elders of his city (ἡ γερουσία) send and take him from there and hand him over to the blood-avenger to die (v. 12). 'Your eye shall not spare him' (οὐ φείσεται ὁ ὀφθαλμός σου); thus shall Israel purge innocent blood and it shall be well (εὖ σοι ἔσται) with her (v. 13).

D · 19:14

The boundary-marker of the neighbor

A single apodictic prohibition: 'You shall not move the boundary-markers (οὐ μετακινήσεις ὅρια) of your neighbor which the fathers set up' in the inheritance allotted within the land YHWH gives as a possession. The verse guards the inalienable patrimony of each household against encroachment.

E · 19:15

The law of witnesses: two or three

The juridical crux of the chapter: 'a single witness shall not stand (οὐκ ἔμμενεῖ μάρτυς εἷς) to testify against a man for any iniquity or sin'; rather, 'by the mouth of two witnesses and by the mouth of three witnesses shall every matter be established' (ἐπὶ στόματος δύο μαρτύρων ... σταθήσεται πᾶν ῥῆμα). This corroboration rule is cited throughout the New Testament (Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; John 8:17; Heb 10:28).

F · 19:16–21

The false witness and the lex talionis applied to perjury

An unjust witness (μάρτυς ἄδικος) who rises against a man with a false charge (v. 16) brings both parties before YHWH, the priests, and the judges (v. 17). The judges examine the matter ἀκριβῶς ('exactly'); if the witness has testified falsely against his brother (v. 18), they do to him as he meant to do — purging the evil from their midst (v. 19). 'The rest shall hear and fear' and not repeat such wickedness (v. 20). 'Your eye shall not spare': life for life, eye for eye, tooth for tooth, hand for hand, foot for foot (v. 21; cf. Matt 5:38).

1 ἔὰν δὲ ἀφανίσῃ κύριος ὁ θεός σου τὰ ἔθνη ἃ ὁ θεός σου δίδωσίν σοι τὴν γῆν αὐτῶν καὶ κατακληρονομήσητε αὐτοὺς καὶ κατοικήσητε ἐν ταῖς πόλεσιν αὐτῶν καὶ ἐν τοῖς οἴκοις αὐτῶν

Now if the LORD your God blots out the nations whose land your God gives you, and you dispossess them and dwell in their cities and in their houses,

Protasis opening a new legal unit (conditional law) ἔὰν δὲ ἀφανίσῃ

The chapter opens with the standard Deuteronomic conditional formula ἔὰν δέ + subjunctive, projecting the settled situation in the land as the legal premise. δέ marks the transition from the preceding material to a fresh casuistic unit; the threefold protasis (YHWH blots out the nations / Israel dispossesses them / Israel dwells in their cities and houses) sets the scene for the apodosis in v. 2 (the setting apart of cities of refuge).

ἔὰν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; takes the subjunctive (ἀφανίσῃ); the standard Deuteronomic device for framing casuistic law, rendering Hebrew כִּי ('when') in legal contexts where the condition is treated as certain to obtain.

δὲ

now

narrative/discourse continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking a transition to a new legal unit after the close of ch. 18; here a discourse continuative ('now').

ἀφανίσῃ

blots out

Aor Act Subj 3 Sg · ἀφανίζω

verb of protasis (subjunctive with ἔάν)

→ ingressive-perfective aorist subjunctive (envisaged complete act)

ἀφανίζω: 'make disappear / destroy / blot out'; renders Hebrew הִכְרִית / כָּרַת ('cut off'); the aorist subjunctive views the destruction of the nations as a single accomplished divine act that precedes Israel's settlement.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; nominative subject of ἀφανίσῃ, marking YHWH as the agent of the conquest.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders **יְהוָה**; the formula κύριος ὁ θεός σου ('the LORD your God') is the characteristic Deuteronomic divine title binding YHWH to Israel in the second person singular of covenant address.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

σύ (gen. σου): the second-person singular pronoun; Deuteronomy characteristically addresses Israel as a single 'you', emphasizing corporate covenant solidarity.

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

direct object of ἀφανίστη

→ object specification

ἔθνος (pl. ἔθνη): 'nation / people / Gentiles'; renders **גוֹיִם**; here the Canaanite nations whom YHWH dispossesses before Israel.

ἃ

whose

Accusative

relative pronoun (acc. n. pl., antecedent ἔθνη)

→ participant reference

ὅς, ἥ, ὅ: relative pronoun; here neuter accusative plural agreeing with ἔθνη; loosely construed ('whose land'), reflecting the Hebrew relative **אֲשֶׁר** with a resumptive sense.

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

subject of relative clause (δίδωσιν)

→ participant prominence

θεός: the divine subject of δίδωσιν; the land-grant is repeatedly grounded in YHWH's gift throughout the chapter (vv. 1, 2, 3, 8, 10, 14).

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ customary/gnomic present (standing covenant gift)

δίδωμι: 'give'; renders **נָתַן**; the present tense expresses the land-grant as a standing, presently-operative divine act, characteristic of Deuteronomy's land theology.

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

σύ (dat. σοι): second-person singular dative; Israel as the recipient of the land.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δίδωσιν

→ object specification

γῆ: 'land / earth'; renders גֶּזֶר; here the land of the dispossessed nations, given to Israel.

αὐτῶν

their

Genitive

genitive of possession (with γῆν: 'their land')

→ relational specification

αὐτός (gen. pl. αὐτῶν): possessive genitive referring to the ἔθνη.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

κατακληρονομήσητε

you dispossess

Aor Act Subj 2 Pl · κατακληρονομέω

verb of protasis (subjunctive, shift to 2nd plural)

→ perfective aorist subjunctive (envisaged complete act)

κατακληρονομέω: 'inherit / take possession of / dispossess'; renders שָׁרַף (Hiphil); with a personal object (αὐτούς) it means 'dispossess them' — drive out and inherit in their place; note the shift from 2nd singular (σου) to 2nd plural (κατακληρονομήσητε), a frequent Deuteronomic number-fluctuation between corporate and collective address.

αὐτούς

them

Accusative

direct object of κατακληρονομήσητε

→ participant reference

αὐτός (acc. pl. αὐτούς): the nations as object of dispossession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσητε

you dwell

Aor Act Subj 2 Pl · κατοικέω

verb of protasis (subjunctive, 2nd plural)

→ ingressive aorist subjunctive (settle down to dwell)

κατοικέω: 'dwell / settle / inhabit'; renders בָּשָׁר; the compound κατα- intensifies the sense of permanent settlement, completing the three-stage protasis: destruction, dispossession, settlement.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς the Dative <i>article (with πόλεσιν)</i> → noun-phrase marking ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	πόλεσιν cities Dative <i>dative of place (with ἐν: 'in the cities')</i> → sphere or reference πόλις (dat. pl. πόλεσιν): 'city'; renders גִּזְ; Israel inherits the already-built cities of the dispossessed nations — a recurrent motif of Deuteronomy's land-gift (cf. Deut 6:10–11).	αὐτῶν their Genitive <i>genitive of possession (with πόλεσιν)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πόλεσιν).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	τοῖς the Dative <i>article (with οἴκοις)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	οἴκοις houses Dative <i>dative of place (with ἐν: 'in the houses')</i> → sphere or reference οἶκος (dat. pl. οἴκοις): 'house / household'; renders תִּבְ; completing the picture of Israel inheriting a fully-furnished land — cities and houses already standing.	αὐτῶν their Genitive <i>genitive of possession (with οἴκοις)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with οἴκοις).

2 τρεῖς πόλεις διαστελεῖς σεαυτῷ ἐν μέσῳ τῆς γῆς σου ἧς κύριος ὁ θεός σου δίδωσίν σοι

you shall set apart for yourself three cities in the midst of your land, which the LORD your God gives you.

Apodosis: the core command of the cities-of-refuge law

τρεῖς πόλεις διαστελεῖς

The apodosis to v. 1's protasis: the fronted object τρεῖς πόλεις ('three cities') gives emphatic prominence to the number and content of the command. The future indicative διαστελεῖς functions as a legislative imperative ('you shall set apart'), the standard mode of Deuteronomic apodictic command.

τρεῖς

three

Accusative

numeral (attributive, modifying πόλεις; fronted for emphasis)

→ measure or count

τρεῖς: 'three'; renders שלש; the three cities (with three more in vv. 8–9) parallel the Transjordanian provision of Deut 4:41–43 and Num 35:9–15; the fronting underscores the specific quota.

πόλεις

cities

Accusative

direct object of διαστελεῖς

→ object specification

πόλις (acc. pl. πόλεις): 'city'; here the cities of asylum (πόλεις φυγαδευτήρια in the fuller term of Num 35), set apart for the manslayer's refuge.

διαστελεῖς

you shall set apart

Fut Act Indic 2 Sg · διαστέλλω

main verb (legislative future = command)

→ imperatival future (binding command)

διαστέλλω: 'separate / set apart / distinguish'; renders לַיָּדָּ (Hiphil), 'to set apart'; the same verb used of separating the Transjordan cities at Deut 4:41; the future indicative carries the force of a binding legal injunction.

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ (dat. σεαυτῷ): second-person singular reflexive pronoun; the dative of advantage ('for your own benefit') renders the Hebrew ethical dative אָלַי, stressing that the provision is for Israel's own protection.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (with ἐν: 'in the midst')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ renders מִן־בֵּינֵינוּ; the central placement ensures the cities are accessible from all parts of the land, a concern made explicit by the road-preparation command of v. 3.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with μέσῳ: 'midst of the land')

→ relational specification

γῆ (gen. γῆς): 'land'; the inherited land of Canaan within which the cities are to be situated.

σου

your

Genitive

genitive of possession (with γῆς)

→ relational specification

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

ἧς

which

Genitive

relative pronoun (gen. f. sg., antecedent γῆς)

→ relational specification

ὅς, ἣ, ὅ (gen. f. ἧς): relative pronoun attracted to the genitive case of its antecedent γῆς; introduces the recurrent land-gift relative clause.

κύριος

LORD

Nominative

subject of relative clause

→ participant prominence

κύριος: the Tetragrammaton; subject of δίδωσιν in the land-gift formula.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: in the covenant title κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ customary/gnomic present (standing covenant gift)

δίδωμι: 'give'; the standing land-gift formula, repeated almost verbatim throughout the chapter as a refrain grounding the law in YHWH's gift.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

3 στόχασαί σοι τὴν ὁδὸν καὶ τριμεριεῖς τὰ ὅρια τῆς γῆς σου ἣν καταμερίζει σοι κύριος ὁ θεός σου καὶ ἔσται καταφυγὴ ἐκεῖ παντὶ φονευτῇ

Estimate for yourself the road, and divide into three parts the territory of your land which the LORD your God apportions to you, and it shall be a refuge there for every manslayer.

Implementing commands: road and threefold division

στόχασαί σοι

Two further commands implement v. 2: the aorist imperative στόχασαί ('estimate / take aim at') and the legislative future τριμεριεῖς ('you shall divide into three'), ensuring that the cities are equidistant and the roads passable so that flight is feasible. The purpose-clause καὶ ἔσται καταφυγὴ ἐκεῖ ('and there shall be a refuge there') states the goal: asylum for every involuntary killer.

στόχασαί

estimate / take aim

Aor Mid Impv 2 Sg · στοχάζομαι

main verb (imperative)

→ ingressive aorist imperative (set about measuring)

στοχάζομαι: 'aim at / estimate / measure / calculate'; a rare LXX deponent verb rendering Hebrew נָחַ (Hiphil) here, 'prepare / make ready (the road)'; the LXX construes it as 'gauge the distances', i.e. survey and measure the route so the cities are reachable.

σοι

for yourself

Dative

ethical dative (dative of advantage)

→ participant reference or interest

σύ (dat. σοι): ethical/advantage dative rendering Hebrew דָּלָ; the surveying is for Israel's own benefit.

τήν

the

Accusative

article (with ὁδόν)

→ noun-phrase marking

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

ὁδόν

road / way

Accusative

direct object of στόχασαι

→ object specification

ὁδός: 'road / way / journey'; renders דֶּרֶךְ; the prepared road guarantees that the fleeing manslayer can reach the city before the avenger overtakes him (cf. the concern of v. 6, 'if the way be long').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τριμεριεῖς

you shall divide into three

Fut Act Indic 2 Sg · τριμερίζω

main verb (legislative future = command)

→ imperatival future (binding command)

τριμερίζω: 'divide into three parts'; a rare compound (τρι- + μερίζω) rendering Hebrew שָׁלַשׁ ('divide into three'); the threefold partition distributes the three cities so that each region of the land has one within reach.

τὰ

the

Accusative

article (with ὅρια)

→ noun-phrase marking

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

ὅρια

territory / borders

Accusative

direct object of τριμεριεῖς

→ object specification

ὅριον (pl. ὅρια): 'boundary / border / territory'; renders גְּבוּל; here the whole bounded extent of the land (not the boundary-markers as in v. 14, where the same word denotes a neighbor's landmark).

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with ὅρια: 'territory of the land')

→ relational specification

γῆς: meaning 'land'; it serves as genitive (with ὅρια: 'territory of the land').

σου

your

Genitive

genitive of possession (with γῆς)

→ relational specification

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

ἣν

which

Accusative

relative pronoun (acc. f. sg., antecedent γῆς)

→ participant reference

ὃς, ἥ, ὃ (acc. f. ἣν): relative pronoun, object of καταμερίζει; the antecedent is γῆς ('land').

καταμερίζει

apportions

Pres Act Indic 3 Sg · καταμερίζω

verb of relative clause

→ customary present (standing act of allotment)

καταμερίζω: 'apportion / distribute / allot'; renders לַחֵץ (Hiphil), 'cause to inherit'; the compound κατα- stresses thorough distribution; the present tense marks the allotment as a standing divine act.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of relative clause

→ participant prominence

κύριος: the Tetragrammaton; subject of καταμερίζει.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing result/purpose)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (resultative: 'it shall be')

→ predictive future (intended result)

εἰμί (fut. ἔσται): 'be'; the future expresses the intended outcome of the threefold division — that the manslayer always has a refuge within reach.

καταφυγή

refuge

Nominative

predicate nominative (with ἔσται)

→ participant prominence

καταφυγή: 'refuge / place of flight'; renders אָשׁוּמָה ('asylum') here, cognate with καταφεύγω (v. 5); the noun designates the city as a sanctuary from the blood-avenger for the involuntary killer.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb (rendering הַשָּׁם) points to the refuge-city as the destination of flight — a key word repeated at vv. 4, 5, 11, 12 (the manslayer flees 'there').

παντὶ

for every

Dative

attributive adjective (with φονευτῇ; dative of advantage)

→ sphere or reference

πᾶς (dat. sg. παντὶ): 'every / all'; the universal scope ('every manslayer') is immediately qualified by the ordinance of vv. 4–5, which restricts asylum to the involuntary killer.

φονευτῇ

manslayer

Dative

dative of advantage (beneficiary of the refuge)

→ sphere or reference

φονευτής: 'killer / slayer / manslayer'; renders חַיָּבָה; the term is neutral as to intent (it covers both the involuntary manslayer and the murderer); vv. 4–13 sort the two cases, granting asylum only to the former.

4 τοῦτο δὲ ἔσται τὸ πρόσταγμα τοῦ φονευτοῦ ὃς ἂν φύγῃ ἐκεῖ καὶ ζήσεται ὃς ἂν πατάξῃ τὸν πλησίον αὐτοῦ ἀκουσίως καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης

And this shall be the ordinance for the manslayer who flees there and shall live: whoever strikes his neighbor unintentionally, and he was not hating him before yesterday and the day before,

Definition-formula: the legal criterion for asylum τοῦτο δὲ ἔσται τὸ πρόσταγμα

The cataphoric formula τοῦτο ... ἔσται τὸ πρόσταγμα ('this shall be the ordinance') introduces the precise legal criterion distinguishing the involuntary manslayer who qualifies for asylum from the murderer who does not. The double relative ὃς ἂν ... ὃς ἂν with the adverb ἀκουσίως ('unintentionally') and the negated participle οὐ μισῶν ('not hating') defines the eligible case: prior absence of malice.

τοῦτο

this

Nominative

demonstrative pronoun (subject, cataphoric)

→ participant reference

οὗτος (nom. n. τοῦτο): demonstrative pointing forward to the criterion that follows; the cataphoric 'this shall be the ordinance' is a standard legal-definition formula (cf. Deut 15:2).

δὲ

now

discourse continuative (post-positive)

→ discourse linkage or contrast

δέ: marks the transition from the general provision (vv. 2–3) to its precise legal definition.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (with predicate τὸ πρόσταγμα)

→ gnomic/legislative future (standing rule)

εἰμί (fut. ἔσται): the future of legal definition, 'this shall be the rule'; establishes the binding criterion.

τὸ

the

Nominative

article (with πρόσταγμα)

→ noun-phrase marking

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

πρόσταγμα

ordinance

Nominative

predicate nominative (with ἔσται)

→ participant prominence

πρόσταγμα: 'ordinance / command / decree'; renders דָּבָר ('matter / case') here in a legal-statutory sense; the term frames vv. 4–5 as the authoritative juridical definition of the qualifying manslayer.

τοῦ

the

Genitive

article (with φονευτοῦ)

→ noun-phrase marking

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

φονευτοῦ

manslayer

Genitive

objective genitive (the ordinance concerning the manslayer)

→ relational specification

φονευτής (gen. φονευτοῦ): 'manslayer'; the objective genitive specifies whom the ordinance concerns; the relative clauses that follow restrict the term to the involuntary killer.

ὃς

who

Nominative

relative pronoun (subject of φύγη)

→ participant reference

ὃς (nom. m. ὃς): relative pronoun introducing the generalizing clause ὃς ἅν + subjunctive ('whoever').

ἄν

ever

modal particle (with subjunctive in generalizing relative clause)

→ discourse linkage or contrast

ἄν: modal particle; with the subjunctive in a relative clause it gives a generalizing, indefinite sense ('whoever'), rendering Hebrew אֲשֶׁל in a conditional-relative construction.

φύγη

flees

Aor Act Subj 3 Sg · φεύγω

verb of generalizing relative clause

→ perfective aorist subjunctive (act of flight viewed as complete)

φεύγω: 'flee / take refuge'; renders דָּגַל; the flight to the city of refuge is the legally decisive act that secures the manslayer's life — cf. the cognate compound καταφεύγω at v. 5.

ἐκεῖ

there

adverb of place (destination of flight)

→ adverbial qualification

ἐκεῖ: 'there'; points back to the refuge-city of vv. 2–3; the repeated 'flees there' marks the city as the sanctuary.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (consequence of flight; preservation of life)

→ predictive future (guaranteed outcome)

ζάω (fut. mid. ζήσεται): 'live'; renders הָיָה; 'and he shall live' is the legal guarantee of preserved life — the whole point of the asylum-city is that the involuntary killer not die at the avenger's hand.

ὃς

whoever

Nominative

relative pronoun (subject of πατάξει; resumptive definition)

→ participant reference

ὃς: the second relative clause defines the case more precisely — 'whoever strikes his neighbor unintentionally.'

ἄν

ever

modal particle (with subjunctive πατάξει)

→ discourse linkage or contrast

ἄν: generalizing particle with the subjunctive.

πατάξει

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of generalizing relative clause

→ perfective aorist subjunctive (single fatal blow)

πατάσσω: 'strike / smite / kill'; renders הָכָה (Hiphil); the verb covers a fatal blow whether intentional or not — the qualifying adverb ἀκουσίως makes this the involuntary case.

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

direct object of πατάξῃ (substantivized adverb)

→ object specification

πλησίον: properly an adverb 'near by', used substantivally with the article as 'neighbor / fellow'; renders ַגִּיר; the victim is a fellow Israelite, making the death a matter for the covenant community's blood-law.

αὐτοῦ

his

Genitive

genitive of possession (with πλησίον)

→ relational specification

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

ἀκουσίως

unintentionally

adverb of manner (the decisive legal qualifier)

→ clausal contribution

ἀκουσίως: 'involuntarily / unintentionally / unwillingly'; renders תַּעֲרֵב ('without knowledge') / גָּלְגַּל ('inadvertently'); the legally decisive adverb that distinguishes the manslayer who qualifies for asylum (cf. the contrasting ἐκούσιως / 'willingly' and the murderer's μισῶν in v. 11); cognate with the noun ἀκούσιον used of inadvertent sin in the LXX.

καὶ

and

coordinate conjunction (adding the malice-test)

→ discourse linkage or contrast

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

οὗτος

this one

Nominative

demonstrative pronoun (subject of the periphrastic participle clause)

→ participant reference

οὗτος: resumptive demonstrative; 'and this one (was) not hating him' — restating the manslayer as the subject of the malice-test.

οὐ

not

negative (with the participle μισῶν)

→ participant reference

οὐ: the objective negative; with μισῶν it forms the criterion 'not hating' — absence of prior malice.

μισῶν

hating

Pres Act Part Nom Sg Masc · μισέω

predicate participle (periphrastic: 'was not hating')

→ imperfective present participle (durative prior disposition)

μισέω: 'hate'; renders נָאֵשׁ; the present participle denotes a settled prior hostility; its negation (οὐ μισῶν) is the legal test of innocence, in direct contrast to the murderer of v. 11 who is ἄνθρωπος μισῶν τὸν πλησίον ('a man hating his neighbor').

αὐτόν

him

Accusative

direct object of μισῶν

→ participant reference

αὐτός (acc. αὐτόν): the victim as object of the (absent) hatred.

πρὸ

before

preposition + genitive (temporal)

→ spatial or relational framing

πρό: 'before'; in the idiom πρὸ τῆς ἐχθῆς καὶ πρὸ τῆς τρίτης ('before yesterday and the day before') it renders the Hebrew לַמָּחָר, a fixed expression for 'previously / heretofore.'

τῆς

the

Genitive

article (with the adverb ἐχθές, substantivized)

→ noun-phrase marking

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

ἐχθές

yesterday

adverb (substantivized by the article: 'yesterday')

→ clausal contribution

ἐχθές: 'yesterday'; indeclinable adverb here substantivized with the feminine article (τῆς ἐχθῆς, with ἡμέρας understood); part of the idiom 'before yesterday and the third day' = 'in time past', denoting the absence of any prior grudge.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸ

before

preposition + genitive (temporal, parallel)

→ spatial or relational framing

πρό: meaning 'before'; here it marks the relation signaled by preposition + genitive (temporal, parallel).

τῆς

the

Genitive

article (with τρίτης)

→ noun-phrase marking

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

τρίτης

third (day)

Genitive

ordinal adjective (substantivized: 'the third day [before]')

→ relational specification

τρίτος (gen. f. τρίτης): 'third'; the ordinal, with ἡμέρας understood, renders ὁ μὲν ἡμέρας ('the day before yesterday'); the whole phrase 'before yesterday and the third day' is a Hebraic idiom for 'in former times', establishing the absence of premeditated enmity.

5 καὶ ὃς ἂν εἰσέλθῃ μετὰ τοῦ πλησίον εἰς τὸν δρυμὸν συναγαγεῖν ξύλα καὶ ἐκκρουσθῇ ἡ χεὶρ αὐτοῦ τῇ ἀξίνῃ κόπτοντος τὸ ξύλον καὶ ἐκπεσὼν τὸ σιδήριον ἀπὸ τοῦ ξύλου τύχῃ τοῦ πλησίον καὶ ἀποθάνῃ οὗτος καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται

And whoever goes with his neighbor into the forest to gather wood, and his hand swings with the axe as he cuts the tree, and the iron flies off the helve and strikes his neighbor so that he dies — this man shall flee to one of these cities and shall live;

Illustrative case: the paradigm of the axe-head

καὶ ὃς ἂν εἰσέλθῃ

The classic illustrative case (rendered as an extended generalizing relative clause) of involuntary manslaughter: two men felling timber, the axe-head flying off the helve and killing the companion. The genitive participle κόπτοντος and the participle ἐκπεσὼν vividly stage the accident; the apodosis οὗτος καταφεύξεται ... καὶ ζήσεται grants this man asylum and life.

καὶ

and

coordinate conjunction (continuing the definition of v. 4)

→ discourse linkage or contrast

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

ὃς

whoever

Nominative

relative pronoun (subject of εἰσέλθῃ; generalizing)

→ participant reference

ὃς: relative pronoun heading the generalizing clause ὃς ἂν + subjunctive ('whoever'); continues the casuistic definition begun in v. 4.

ἂν

ever

modal particle (generalizing, with subjunctive)

→ discourse linkage or contrast

ἂν: indefinite/generalizing particle with the subjunctive.

εἰσέλθῃ

goes in

Aor Act Subj 3 Sg · εἰσέρχομαι

verb of generalizing relative clause

→ perfective aorist subjunctive (entry viewed as complete)

εἰσέρχομαι: 'enter / go in'; renders נִיב; sets the everyday scene of two men going into the woods together to cut timber.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with / in company with'; underscores that the two are companions, not enemies — reinforcing the involuntary nature of the death.

τοῦ

the

Genitive

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

object of μετά (substantivized adverb)

→ relational specification

πλησίον: 'neighbor / fellow'; renders ὕψ; the companion woodcutter who becomes the accidental victim.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with δρυμόν)

→ noun-phrase marking

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

δρυμόν

forest / thicket

Accusative

object of εἰς (destination)

→ object specification

δρυμός: 'wood / forest / thicket'; renders ὕψ; the woodland setting where felling timber exposes the danger of a loosely-fixed axe-head.

συναγαγεῖν

to gather

Aor Act Inf · συναγαγω

infinitive of purpose (with εἰσέλθῃ)

→ telic aorist infinitive (purpose of going in)

συναγω: 'gather / collect'; renders the infinitive of purpose 'to gather wood'; the everyday, lawful purpose underscores that no malice is involved.

ξύλα

wood / timber

Accusative

direct object of συναγαγεῖν

→ object specification

ξύλον (pl. ξύλα): 'wood / timber / log'; renders ὀξύς; here the firewood or timber being gathered — note the same word in the singular below for the tree being cut and the helve from which the iron flies.

καὶ

and

coordinate conjunction (narrating the accident)

→ discourse linkage or contrast

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

ἐκκρουσθῇ

swings / is dislodged

Aor Pass Subj 3 Sg · ἐκκρούω

verb of relative clause (subjunctive)

→ perfective aorist passive subjunctive (single accidental motion)

ἐκκρούω: 'strike out / drive off / dislodge'; the passive ἐκκρουσθῇ here means the hand 'swings out / is carried away' with the axe-stroke (rendering Hebrew פָּתַל, the hand's driving motion); the LXX construes the accident as the hand being thrown forward by the force of the blow.

ἡ

the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of ἐκκρουσθῇ

→ participant prominence

χεῖρ: 'hand'; renders χεῖρ; the hand of the woodcutter, carried forward by the swing of the axe.

αὐτοῦ

his

Genitive

genitive of possession (with χεῖρ)

→ relational specification

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

τῇ

the

Dative

article (with ἀξίνη)

→ noun-phrase marking

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

ἀξίνη

axe

Dative

dative of instrument (with ἐκκρουσθῇ: 'with the axe')

→ sphere or reference

ἀξίνη: 'axe'; renders ἄξινῃ; the instrument whose loose head becomes the lethal projectile; the same scene appears at 2 Kgs 6:5 (the floating axe-head).

κόπτοντος

cutting

Pres Act Part Gen Sg Masc · κόπτω

genitive participle (genitive absolute / subject understood: 'as he cuts')

→ imperfective present participle (action in progress)

κόπτω: 'cut / strike / fell'; the genitive participle κόπτοντος (the subject, the woodcutter, understood from context) gives the durative circumstance 'while cutting the tree'; the present aspect frames the accident as occurring mid-action.

τὸ

the

Accusative

article (with ξύλον)

→ noun-phrase marking

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

ξύλον

tree / wood

Accusative

direct object of κόπτοντος

→ object specification

ξύλον: 'tree / wood / log'; the tree being felled; the word recurs immediately below (τοῦ ξύλου) for the wooden helve from which the iron head detaches.

καὶ

and

coordinate conjunction (the decisive moment)

→ discourse linkage or contrast

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

ἐκπεσόν

flying off / falling

Aor Act Part Nom Sg Neut · ἐκπίπτω

circumstantial participle (nom. n., agreeing with σιδήριον)

→ perfective aorist participle (the instant of detachment)

ἐκπίπτω: 'fall out / fall off / slip off'; renders ἐκπίπτει; the neuter aorist participle ἐκπεσόν agrees with τὸ σιδήριον — the very instant the iron head 'slips off' the helve and becomes a fatal projectile.

τὸ

the

Nominative

article (with σιδήριον)

→ noun-phrase marking

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

σιδήριον

iron (axe-head)

Nominative

subject of τύχη (and antecedent of ἐκπεσόν)

→ participant prominence

σιδήριον: 'iron tool / iron (head)'; diminutive of σίδηρος ('iron'), rendering לִּיָּדָה; here specifically the iron axe-head that flies off the wooden helve — the proverbial instrument of accidental homicide.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ξύλου)

→ noun-phrase marking

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

ξύλου

helve / wood

Genitive

genitive of separation (with ἀπό: 'off the helve')

→ relational specification

ξύλον (gen. ξύλου): here the wooden handle/helve of the axe; the same noun used above for the tree being cut, now denoting the wood from which the iron head separates.

τύχη

strikes / hits upon

Aor Act Subj 3 Sg · τυγχάνω

verb of relative clause (subjunctive)

→ perfective aorist subjunctive (chance fatal contact)

τυγχάνω: 'happen / hit (a mark) / chance upon!'; with the genitive τοῦ πλησίον it means 'hits / lands upon the neighbor'; the verb's very sense ('happen / chance') underlines the accidental, unwilled nature of the blow — the heart of the ἀκουσίως criterion.

τοῦ

the

Genitive

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive object of τύχη (the one struck)

→ relational specification

πλησίον: 'neighbor'; the companion woodcutter, struck by chance — genitive as the object 'hit' by τυγχάνω.

καὶ
and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἀποθάνη
dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of relative clause (result of the blow)

→ perfective aorist subjunctive (resultant death)

ἀποθνήσκω: 'die'; renders Θ1Μ; the death of the companion completes the protasis; the legal question is now resolved by the manslayer's flight.

οὗτος
this one

Nominative

demonstrative pronoun (subject of καταφεύζεται; apodosis)

→ participant reference

οὗτος: resumptive demonstrative opening the apodosis — 'this man (the involuntary killer) shall flee.'

καταφεύζεται
shall flee for refuge

Fut Mid Indic 3 Sg · καταφεύγω

main verb (apodosis: grant of asylum)

→ predictive/permissive future (entitlement to flee)

καταφεύγω: 'flee for refuge / take asylum'; renders Θ1Γ; the compound κατα- (cf. the noun καταφυγή, v. 3) denotes flight to a place of safety; here the legal entitlement of the involuntary killer to seek the city of refuge.

εἰς
to

preposition + accusative (destination)

→ spatial or relational framing

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

μίαν
one

Accusative

numeral (object of εἰς: 'to one')

→ measure or count

εἷς, μία, ἓν (acc. f. μίαν): 'one'; the feminine accusative agrees with the implied πόλιν; 'to one of these cities' — any of the three suffices.

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 μίαν: 'one of the cities')

→ relational specification

πόλις (gen. pl. πόλεων): 'city'; partitive genitive; the three cities of refuge established in vv. 2–3.

τούτων
these

Genitive

demonstrative (attributive, with πόλεων)

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; specifying the three refuge-cities already commanded.

καὶ
and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ζήσεται
shall live

Fut Mid Indic 3 Sg · ζάω

main verb (guaranteed outcome of asylum)

→ predictive future (guaranteed preservation of life)

ζάω (fut. ζήσεται): 'live'; the refrain 'and he shall live' (cf. v. 4) seals the asylum-provision: reaching the city preserves the involuntary killer's life from the blood-avenger.

- 6 ἵνα μὴ διώξας ὁ ἀγχιστεύων τοῦ αἵματος ὀπίσω τοῦ φονεύσαντος ὅτι παρατεθέρμανται τῇ καρδίᾳ καὶ καταλάβῃ αὐτόν ἐὰν μακροτέρα ᾦ ἡ ὁδὸς καὶ πατάξῃ αὐτοῦ τὴν ψυχὴν καὶ ἀποθάνῃ καὶ τούτῳ οὐκ ἔστιν κρίσις θανάτου ὅτι οὐ μισῶν ἦν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης

lest the avenger of blood, pursuing after the slayer because he is hot in heart, overtake him if the way be too long, and strike him fatally, though for this man there is no sentence of death, because he was not hating him before yesterday and the day before.

Negative-purpose clause: averting the avenger's vengeance

ἵνα μὴ διώξας

A ἵνα μή ('lest') clause stating the danger the refuge averts: the blood-avenger (ὁ ἀγχιστεύων τοῦ αἵματος), his heart 'inflamed' (παρατεθέρμανται), might overtake the fleeing killer if the road is long and slay him — though no capital sentence (κρίσις θανάτου) lies against him, since he bore no prior hatred. The verse repeats the malice-test of v. 4 (οὐ μισῶν ... πρὸ τῆς ἐχθρῆς) to ground the verdict.

ἵνα

lest

conjunction (with μή: negative purpose)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μή it forms the negative-purpose clause 'lest', stating the harm the refuge is designed to prevent.

μὴ

not

negative (with ἵνα: 'lest')

→ clausal qualification or emphasis

μή: the subjective negative used in purpose clauses; ἵνα μή = 'lest / so that ... not!'

διώξας

having pursued

Aor Act Part Nom Sg Masc · διώκω

circumstantial participle (with ὁ ἀγχιστεύων: 'pursuing')

→ perfective aorist participle
(antecedent/coincident action of pursuit)

διώκω: 'pursue / chase / persecute'; renders ἡΤῆ; the aorist participle describes the blood-avenger's hot pursuit of the fleeing manslayer.

ὁ

the

Nominative

article (substantivizing the participle ἀγχιστεύων)

→ noun-phrase marking

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

ἀγγιστεύων

avenger / kinsman-redeemer

Pres Act Part Nom Sg Masc · ἀγγιστεύω

substantivized participle (subject: 'the avenger of blood')

→ **imperfective present participle (standing role/office)**

ἀγγιστεύω: 'act as next-of-kin / be kinsman-redeemer / avenge'; the substantivized participle ὁ ἀγγιστεύων τοῦ αἵματος renders Hebrew אֲדָמָה לְנֶלֶם ('the redeemer/avenger of blood') — the dead man's nearest kinsman, on whom fell the duty of avenging shed blood (cf. Num 35:19; the same root ἀγγιστεύς is central to Ruth 3–4).

τοῦ

the

Genitive

article (with αἵματος)

→ **noun-phrase marking**

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

αἵματος

of blood

Genitive

objective genitive (with ἀγγιστεύων: 'avenger of blood')

→ **relational specification**

αἷμα (gen. αἵματος): 'blood'; renders אֶמֶץ; the genitive of the thing avenged — shed blood cries out for requital (cf. Gen 4:10), and the kinsman is its appointed avenger.

ὀπίσω

after

preposition/adverb + genitive (direction of pursuit)

→ **spatial or relational framing**

ὀπίσω: 'behind / after'; with the genitive (ὀπίσω τοῦ φονεύσαντος) it marks the object of pursuit, 'after the slayer'; renders אַחֲרָיו.

τοῦ

the

Genitive

article (substantivizing the participle φονεύσαντος)

→ **noun-phrase marking**

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

φονεύσαντος

the one who killed

Aor Act Part Gen Sg Masc · φονεύω

substantivized participle (object of ὀπίσω: 'the slayer')

→ **perfective aorist participle (completed act of killing)**

φονεύω: 'kill / murder / slay'; renders הָרָצַח; the aorist participle 'the one who (has) killed' designates the manslayer as the object of pursuit; cognate with φονευτής (vv. 3–4).

ὅτι

because

causal conjunction (explaining the pursuit)

→ **discourse linkage or contrast**

ὅτι: 'because / that'; here causal, explaining why the avenger pursues so hotly.

παρατεθέρμανται

is inflamed / is hot

Perf Mid/Pass Indic 3 Sg · παραθερμαίνω

verb of causal clause

→ **stative perfect (settled present condition: 'his heart is heated up')**

παραθερμαίνω: 'heat up / inflame'; a rare compound (παρά + θερμαίνω); the perfect παρατεθέρμανται renders Hebrew הָרָצַח לוֹ ('his heart is hot'), the avenger's blazing passion; the perfect tense marks a settled inflamed state driving the pursuit.

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

in heart

Dative

dative of respect (with παρατεθέρμανται: 'hot in heart')

→ sphere or reference

καρδία: 'heart'; renders לֵבָב; the dative of respect localizes the inflamed passion — the avenger is hot 'in heart', i.e. consumed with the rage of grief and vengeance.

καὶ

and

coordinate conjunction (continuing the ἵνα μή clause)

→ discourse linkage or contrast

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

καταλάβη

overtakes

Aor Act Subj 3 Sg · καταλαμβάνω

verb of negative-purpose clause (subjunctive with ἵνα μή)

→ perfective aorist subjunctive (feared overtaking)

καταλαμβάνω: 'seize / overtake / catch'; renders לָשׁוּב (Hiphil); the danger the refugee averts — that the avenger catch the fleeing killer before he reaches the city.

αὐτόν

him

Accusative

direct object of καταλάβη

→ participant reference

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

ἐάν

if

conditional conjunction (subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; the embedded condition explaining when the overtaking might happen — 'if the road be too long.'

μακροτέρα

longer / too long

Nominative

predicate adjective (comparative, with ἦ)

→ participant prominence

μακρός (compar. μακροτέρα): 'long'; the comparative here has an absolute/excessive sense ('too long'), rendering Hebrew כִּי יָרֵחַ / כִּי יִרְחַק ('be far/great'); a long road increases the risk that the avenger overtakes the fugitive — hence the road-preparation of v. 3.

ἦ

be

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (subjunctive)

→ present subjunctive (general condition)

εἰμί (pres. subj. ἦ): 'be'; the subjunctive of the protasis 'if the way be (too) long.'

ἡ

the

Nominative

article (with ὁδός)

→ noun-phrase marking

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

ὁδός

way / road

Nominative

subject of ἦ

→ participant prominence

ὁδός: 'road / way'; renders דֶּרֶךְ; the same word as in v. 3 (the road to be surveyed), here the distance that may let the avenger catch up — the motive for evenly distributing the cities.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξη

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of negative-purpose clause (subjunctive)

→ perfective aorist subjunctive (feared fatal blow)

πατάσσω: 'strike / smite'; here the avenger's fatal blow against the fugitive — the same verb used of the original manslaughter (v. 4), pointedly linking the two deaths.

αὐτοῦ

his

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of πατάξει ('strikes his life')

→ object specification

ψυχὴ: 'soul / life / person'; renders $\psi\chi\eta$; the idiom πατάξει ... τὴν ψυχὴν ('strike the life') means to deal a mortal blow; ψυχὴ here = the very life, anticipating ψυχὴν ἀντὶ ψυχῆς of v. 21.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of negative-purpose clause (resultant death)

→ perfective aorist subjunctive (feared death of the fugitive)

ἀποθνήσκω: 'die'; the feared outcome — the involuntary killer's wrongful death at the avenger's hand, which the refuge exists to prevent.

καὶ

and yet

coordinate conjunction (adversative/concessive in force)

→ discourse linkage or contrast

καὶ: here with mild adversative force ('and yet'), introducing the injustice of such a death — there is no capital sentence against this man.

τούτῳ

for this one

Dative

dative of (dis)advantage (with οὐκ ἔστιν: 'for this man there is')

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this one' — the involuntary killer; dative of reference, 'for him there is no death-sentence.'

οὐκ

not

negative (with ἔστιν)

→ clausal qualification or emphasis

οὐκ: objective negative; denies that a capital verdict applies.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is')

→ gnomic present (statement of legal fact)

εἰμί (ἔστιν): 'is / there is'; the existential present states the legal fact: no death-sentence exists against the involuntary killer.

κρίσις

judgment / sentence

Nominative

subject of ἔστιν

→ participant prominence

κρίσις: 'judgment / verdict / sentence'; renders $\kappa\rho\iota\varsigma$; κρίσις θανάτου ('a sentence of death', rendering $\kappa\rho\iota\varsigma$ - $\psi\chi\eta$) is a capital verdict — precisely what does not attach to involuntary manslaughter.

θανάτου

of death

Genitive

genitive (with κρίσις: 'sentence of death')

→ relational specification

θάνατος (gen. θανάτου): 'death'; renders $\theta\alpha\nu\alpha\tau\omicron\varsigma$; the genitive specifies the kind of verdict — a capital one — which the involuntary killer does not incur.

ὅτι

because

causal conjunction (grounding the verdict)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason there is no death-sentence — the absence of prior hatred.

οὐ

not

negative (with the periphrastic μισῶν ἦν)

→ participant reference

οὐ: objective negative with the imperfect periphrasis 'was not hating.'

μισῶν

hating

Pres Act Part Nom Sg Masc · μισέω

participle of periphrastic imperfect (with ἦν: 'was not hating')

→ imperfective present participle (durative prior disposition)

μισέω: 'hate'; in the periphrastic imperfect οὐ μισῶν ἦν ('he was not hating') it restates the v. 4 malice-test; the durative aspect denotes the absence of any settled prior enmity.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect (with μισῶν)

→ imperfect (past durative state)

εἰμί (impf. ἦν): forms the periphrastic imperfect with μισῶν; the past tense looks back over the killer's prior relationship with the victim — no standing hatred existed.

αὐτὸν

him

Accusative

direct object of μισῶν

→ participant reference

αὐτός (acc. αὐτόν): the victim as object of the (absent) hatred.

πρὸ

before

preposition + genitive (temporal)

→ spatial or relational framing

πρὸ: 'before'; part of the idiom πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης ('heretofore'), repeated verbatim from v. 4.

τῆς

the

Genitive

article (with the substantivized adverb ἐχθρῆς)

→ noun-phrase marking

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

ἐχθρῆς

yesterday

adverb (substantivized: 'yesterday')

→ clausal contribution

ἐχθρῆς: 'yesterday'; indeclinable adverb; with τρίτης it forms the Hebraic idiom 'before yesterday and the third day' = 'in time past.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸ

before

preposition + genitive (temporal, parallel)

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + genitive (temporal, parallel).

τῆς

the

Genitive

article (with τρίτης)

→ noun-phrase marking

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

τρίτης

third (day)

Genitive

ordinal adjective (substantivized: 'the third day before')

→ relational specification

τρίτος (gen. f. τρίτης): 'third'; with ἡμέρας understood, completing the idiom for 'in former times' — confirming the absence of premeditation.

7 διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι τὸ ῥῆμα τοῦτο λέγων τρεῖς πόλεις διαστελεῖς σεαυτῷ

Therefore I command you this word, saying: You shall set apart for yourself three cities.

Resumptive inference: re-issuing the command

διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι

An inferential summary (διὰ τοῦτο, 'therefore') resuming and re-issuing the core command of v. 2, with the emphatic first-person ἐγὼ and the citation-marker λέγων introducing the verbatim repetition τρεῖς πόλεις διαστελεῖς σεαυτῷ. The repetition rounds off the first sub-unit (vv. 1–7) before the expansion clause of vv. 8–10.

διὰ

because of

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

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; in the formula διὰ τοῦτο ('therefore') it draws an inference from the preceding rationale (vv. 4–6).

τοῦτο

this

Accusative

demonstrative (object of διὰ: 'because of this')

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; refers back to the whole rationale of the refuge-law just given.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun: Moses/YHWH as lawgiver)

→ participant reference

ἐγὼ: the emphatic personal pronoun; in Deuteronomy's homiletic frame the speaker is Moses, mediating YHWH's command; the explicit ἐγὼ lends the injunction personal weight.

σοι

you

Dative

dative indirect object (with ἐντέλλομαι)

→ participant reference or interest

σύ (dat. σοι): the addressee of the command, Israel as a single 'you.'

ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb (act of commanding)

→ performative present (the commanding is enacted in the speaking)

ἐντέλλομαι: 'command / charge / enjoin'; deponent middle; renders נִצַּח (Piel); the present is performative — the very utterance constitutes the command; characteristic of Deuteronomy's repeated 'I command you this day.'

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word / matter

Accusative

direct object of ἐντέλλομαι

→ object specification

ῥῆμα: 'word / saying / matter'; renders רִצָּה; the 'word' commanded is the ordinance of the three cities; note that the same noun ῥῆμα becomes the legal 'matter' established by witnesses in v. 15 (πᾶν ῥῆμα).

τοῦτο

this

Accusative

demonstrative (attributive, with ῥῆμα)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; specifying the particular command being re-issued.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing the quoted command)

→ imperfective present participle
(Hebraizing citation-marker)

λέγω (pres. part. λέγων): 'saying'; the participle λέγων calques Hebrew רַמַּנְל, the standard quotation-marker introducing the verbatim content of the command.

τρεῖς

three

Accusative

numeral (with πόλεις; fronted, as in v. 2)

→ measure or count

τρεῖς: 'three'; the verbatim repetition of v. 2 underscores the fixed quota of the original cities (before the expansion of vv. 8–9).

πόλεις

cities

Accusative

direct object of διαστελεῖς

→ object specification

πόλις (acc. pl. πόλεις): 'city'; the refugee-cities.

διαστελεῖς

you shall set apart

Fut Act Indic 2 Sg · διαστέλλω

main verb of quoted command (legislative future)

→ imperatival future (binding command)

διαστέλλω: 'set apart / separate'; the verbatim repetition of v. 2's command, framing vv. 2–7 as a closed unit on the original three cities.

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ (dat. σεαυτῷ): reflexive pronoun; ethical dative 'for yourself', as in v. 2.

8 ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὄριά σου ὃν τρόπον ὥμοσεν τοῖς πατράσιν σου καὶ δῶ σοι κύριος πᾶσαν τὴν γῆν ἣν εἶπεν δοῦναι τοῖς πατράσιν σου

But if the LORD your God enlarges your borders, just as he swore to your fathers, and gives you all the land which he said he would give to your fathers —

New protasis: the contingency of territorial expansion ἐὰν δὲ ἐμπλατύνῃ

A fresh conditional unit (ἐὰν δέ + subjunctive) opening the expansion provision (vv. 8–10): should YHWH enlarge Israel's borders in fulfillment of the patriarchal oath, three further cities must be added. The double protasis (ἐμπλατύνῃ ... καὶ δῶ) ties the expansion to the sworn promise to the fathers, grounding the law in covenant history.

ἐάν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the conditional unit on territorial expansion, parallel in form to v. 1.

δὲ

but

discourse continuative (post-positive; mild contrast)

→ discourse linkage or contrast

δὲ: post-positive; marks the move to the further, contingent provision distinct from the basic three-city law.

ἐμπλατύνῃ

enlarges

Pres Act Subj 3 Sg · ἐμπλατύνω

verb of protasis (subjunctive with ἐάν)

→ present subjunctive (envisaged ongoing expansion)

ἐμπλατύνω: 'widen / enlarge / make broad'; a rare compound (ἐν + πλατύνω) rendering Hebrew בָּחַל (Hiphil), 'enlarge the border'; the enlargement of Israel's territory fulfills the patriarchal land-promise (Gen 15:18–21).

κύριος

LORD

Nominative

subject of ἐμπλατύνῃ

→ participant prominence

κύριος: the Tetragrammaton; YHWH the giver and enlarger of 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

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

τὰ

the

Accusative

article (with ὅρια)

→ noun-phrase marking

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

ὅρια

borders

Accusative

direct object of ἐμπλατύνῃ

→ object specification

ὅριον (pl. ὅρια): 'boundary / border / territory'; renders גְּבוּל; here the national borders that YHWH may widen — the same word that in v. 14 denotes a neighbor's private landmark.

σου

your

Genitive

genitive of possession (with ὅρια)

→ relational specification

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

ὃν

which

Accusative

relative pronoun (acc. m., with τρόπον in adverbial accusative)

→ participant reference

ὃς (acc. m. ὃν): relative pronoun; in the fixed phrase ὃν τρόπον ('in the manner which / just as') it functions as an adverbial accusative of manner.

τρόπον

manner

Accusative

adverbial accusative of manner (ὃν τρόπον: 'just as')

→ object specification

τρόπος (acc. τρόπον): 'manner / way'; the idiom ὃν τρόπον renders Hebrew כְּשֶׁנֶּאֱמַר ('according as / just as'), introducing the comparison with the sworn promise.

ῥμσεν

swore

Aor Act Indic 3 Sg · ὁμνύω

verb of comparative clause

→ constative aorist (the historic oath to the patriarchs)

ὁμνύω: 'swear (an oath)'; renders $\text{ל}\text{ע}\text{ב}\text{ד}$; the aorist refers to the foundational divine oath to Abraham, Isaac, and Jacob concerning the land (Gen 22:16–18; 26:3; 28:13).

τοῖς

the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object (with ῥμσεν: 'swore to the fathers')

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders $\text{ל}\text{א}\text{ב}\text{י}\text{ם}$; the patriarchs to whom the land-oath was sworn — a key Deuteronomic appeal to covenant continuity.

σου

your

Genitive

genitive of possession (with πατράσιν)

→ relational specification

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

καὶ

and

coordinate conjunction (second member of protasis)

→ discourse linkage or contrast

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

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of protasis (subjunctive, second condition)

→ perfective aorist subjunctive (envisaged complete gift)

δίδωμι (aor. subj. δῶ): 'give'; the second clause of the protasis: should YHWH actually give the whole promised land; the aorist views the gift as fully realized.

σοι

to you

Dative

dative indirect object (with δῶ)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of δῶ

→ participant prominence

κύριος: the Tetragrammaton; restated as subject of the second protasis-verb.

πᾶσαν

all

Accusative

attributive adjective (with γῆν: 'all the land')

→ object specification

πᾶς (acc. f. πᾶσαν): 'all / whole'; 'all the land' = the full promised extent, beyond the initially settled portion, hence requiring three additional cities.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δῶ

→ object specification

γῆ: 'land'; the whole sworn land, whose full possession triggers the three-further-cities provision.

ἣν

which

Accusative

relative pronoun (acc. f., antecedent γῆν)

→ participant reference

ἣς (acc. f. ἣν): relative pronoun, object of the infinitive δοῦναι in the relative clause.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause (with infinitive δοῦναι)

→ **constative aorist (the historic promise)**

λέγω (aor. εἶπεν): 'say / promise'; εἶπεν δοῦναι ('said to give' = 'promised to give') renders the Hebrew תַּתְּנֶהָ (Gen 14:14); the construction εἶπεν + infinitive expresses a promise.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (with εἶπεν: 'promised to give')

→ **aorist infinitive (content of the promise)**

δίδωμι (aor. inf. δοῦναι): 'to give'; the infinitive completes εἶπεν, expressing the content of the promise — the gift of the land to the fathers.

τοῖς

the

Dative

article (with πατράσιν)

→ **noun-phrase marking**

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

πατράσιν

fathers

Dative

dative indirect object (with δοῦναι: 'to give to the fathers')

→ **sphere or reference**

πατήρ (dat. pl. πατράσιν): 'father'; the patriarchs as recipients of the land-promise, repeated for emphasis on covenant continuity.

σου

your

Genitive

genitive of possession (with πατράσιν)

→ **relational specification**

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

9 ἔὰν ἀκούσης ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἃς ἐγὼ ἐντέλλομαι σοι σήμερον ἀγαπᾶν κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ πάσας τὰς ἡμέρας καὶ προσθήσεις σεαυτῷ ἕτι τρεῖς πόλεις πρὸς τὰς τρεῖς ταύτας

if you hearken to do all these commandments which I command you today, to love the LORD your God and to walk in all his ways all the days, then you shall add for yourself three more cities to these three,

Conditional protasis (obedience) governing the added cities ἔὰν ἀκούσης ποιεῖν

The expansion of v. 8 is conditioned on covenant fidelity: a protasis of obedience (ἔὰν ἀκούσης ποιεῖν ... ἀγαπᾶν ... πορεύεσθαι) precedes the apodosis προσθήσεις ... ἕτι τρεῖς πόλεις. The triad 'hear/do, love, walk' is quintessential Deuteronomic covenant language (cf. 6:5; 10:12; 11:22), making the territorial enlargement — and thus the added refuge-cities — contingent on Israel's love and obedience.

ἐὰν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; the obedience-condition governing the apodosis 'you shall add three cities.'

ἀκούσης

you hearken

Aor Act Subj 2 Sg · ἀκούω

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (heed and obey)

ἀκούω: 'hear / listen / obey'; renders נָחַץ ; in Deuteronomic idiom 'to hear' means to obey (cf. the Shema, 6:4); the aorist subjunctive frames obedience as the decisive condition.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with ἀκούσης: 'hearken to do')

→ imperfective present infinitive (ongoing performance)

ποιέω: 'do / make / perform'; renders עָשָׂה ; the present infinitive denotes continual doing of the commandments — hearing issues in sustained obedience.

πάσας

all

Accusative

attributive adjective (with ἐντολὰς)

→ object specification

πᾶς (acc. f. πάσας): 'all'; the totality of the commandments — partial obedience does not suffice.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολὰς

commandments

Accusative

direct object of ποιεῖν

→ object specification

ἐντολή (acc. pl. ἐντολάς): 'commandment'; renders תְּנַיִת; the covenant stipulations whose observance conditions the land-blessing.

ταύτας

these

Accusative

demonstrative (attributive, with ἐντολάς)

→ object specification

οὗτος (acc. f. ταύτας): 'these'; the commandments just being given in Moses' discourse.

ἃς

which

Accusative

relative pronoun (acc. f. pl., antecedent ἐντολάς)

→ participant reference

ἃς (acc. f. pl. ἃς): relative pronoun, object of ἐντέλλομαι.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic pronoun)

→ participant reference

ἐγώ: emphatic first-person pronoun; Moses the covenant mediator, speaking for YHWH.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (the command is enacted in speaking)

ἐντέλλομαι: 'command / charge'; the performative present, as in v. 7; 'which I command you today' is a Deuteronomic refrain (cf. 6:6; 7:11).

σοι

you

Dative

dative indirect object (with ἐντέλλομαι)

→ participant reference or interest

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' actualizes the covenant in the present moment of address — each generation hears the command as spoken now.

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

epexegetic infinitive (spelling out the commandments)

→ imperfective present infinitive (continual love)

ἀγαπάω: 'love'; renders אָהַב; the present infinitive defines the heart of the commandments — love of YHWH (cf. 6:5); covenant love is the precondition of the land-blessing.

κύριον

LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; object of the love-command.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός (acc. θεόν): in the covenant title κύριον τὸν θεόν σου.

σου

your

Genitive

genitive of possession (with θεόν)

→ relational specification

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

exegetical infinitive (parallel to ἀγαπᾶν)

→ imperfective present infinitive (continual walking)

πορεύομαι: 'go / walk / conduct oneself'; renders הִלְכְּ; 'to walk in his ways' is a Deuteronomic metaphor for ethical conduct in covenant obedience (cf. 10:12; 11:22).

ἐν

in

preposition + dative (locative/metaphorical)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (with ὁδοῖς)

→ sphere or reference

πάς (dat. f. πάσαις): 'all'; the totality of YHWH's ways — comprehensive obedience.

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of place (with ἐν: 'in his ways')

→ sphere or reference

ὁδός (dat. pl. ὁδοῖς): 'way / path'; renders הַדִּרְכֹּת; 'the ways of YHWH' are his commanded paths of life; the same word used literally of the refuge-road (vv. 3, 6).

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοῖς)

→ relational specification

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

πάσας

all

Accusative

attributive adjective (with ἡμέρας; accusative of duration)

→ object specification

πάς (acc. f. πάσας): 'all'; with ἡμέρας in the accusative of extent of time, 'all the days' = always / lifelong.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days' = always)

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent of time πάσας τὰς ἡμέρας renders כָּל־יְמֵי־לַךְ ('all the days / always'), denoting lifelong covenant fidelity.

καὶ

then

coordinate conjunction (apodosis-marker: 'then')

→ discourse linkage or contrast

καί: here the apodotic καί, marking the transition from the obedience-protasis to the apodosis ('then you shall add'), a Hebraizing use (waw-apodosis).

προσθήσεις

you shall add

Fut Act Indic 2 Sg · προστίθῃμι

main verb (apodosis: legislative future)

→ imperatival future (binding command upon the condition)

προστίθῃμι: 'add / put to'; renders הִשָּׁבֵת (Hiphil); the apodosis-command to add three further cities, contingent on the obedience just specified.

σεαυτῷ for yourself Dative <i>reflexive pronoun (dative of advantage)</i> → participant reference or interest σεαυτοῦ (dat. σεαυτῷ): reflexive; ethical dative 'for yourself', as in vv. 2, 7.	ἔτι still / more <i>adverb (additive: 'three more')</i> → clausal contribution ἔτι: 'still / yet / in addition'; renders Τῆγ; 'three more cities' beyond the original three, for a total of six refuge-cities (cf. Num 35:13–14).	τρεῖς three Accusative <i>numeral (with πόλεις)</i> → measure or count τρεῖς: 'three'; the additional three cities.	πόλεις cities Accusative <i>direct object of προσθήσεις</i> → object specification πόλις (acc. pl. πόλεις): 'city'; the further refuge-cities.
πρὸς to <i>preposition + accusative (addition: 'in addition to')</i> → spatial or relational framing πρὸς + acc.: 'to / in addition to'; the new cities are added 'to these three' already established.	τὰς the Accusative <i>article (with τρεῖς)</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	τρεῖς three Accusative <i>numeral (object of πρὸς: the original three)</i> → measure or count τρεῖς: 'three'; the original three cities of vv. 2, 7, to which three more are now added.	ταύτας these Accusative <i>demonstrative (attributive, with τρεῖς)</i> → object specification οὗτος (acc. f. ταύτας): 'these'; the three already-commanded cities.

10 καὶ οὐκ ἐκχυθήσεται αἷμα ἀναίτιον ἐν τῇ γῇ σου ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ καὶ οὐκ ἔσται ἐν σοὶ αἵματι ἔνοχος

and innocent blood shall not be shed in your land which the LORD your God gives you as an inheritance, and there shall be no one among you guilty of blood.

Purpose/result: averting bloodguilt from the land καὶ οὐκ ἐκχυθήσεται

The rationale for the additional cities: that innocent blood (αἷμα ἀναίτιον) not be shed in the inherited land, and that no bloodguilt (αἵματι ἔνοχος) come upon Israel. The shedding of innocent blood defiles the land and brings collective guilt (cf. Num 35:33–34); the refuge-cities are the juridical means of preventing it.

καὶ

and

coordinate conjunction (result/purpose)

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἐκχυθήσεται)

→ clausal qualification or emphasis

οὐκ: objective negative; 'innocent blood shall not be shed.'

ἐκχυθήσεται

shall be shed

Fut Pass Indic 3 Sg · ἐκχέω

main verb (passive: the intended result)

→ predictive future (intended result of the law)

ἐκχέω (fut. pass. ἐκχυθήσεται): 'pour out / shed'; renders תַּשֵּׁךְ; the standard idiom 'shed blood' (ἐκχέω αἷμα) for homicide; the law's purpose is to prevent the shedding of innocent blood that would defile the land.

αἷμα

blood

Nominative

subject of ἐκχυθήσεται

→ participant prominence

αἷμα: 'blood'; renders דָּם; shed innocent blood cries out and brings defilement and guilt upon the land (cf. Gen 4:10; Num 35:33).

ἀναίτιον

innocent

Nominative

attributive adjective (with αἷμα: 'innocent blood')

→ participant prominence

ἀναίτιος: 'guiltless / innocent / not responsible'; (ἀ- privative + αἰτία, 'cause/guilt'); renders יָדָן ('innocent'); 'innocent blood' = the lifeblood of one who does not deserve death — precisely what the refuge protects.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (with ἐν: 'in the land')

→ sphere or reference

γῇ (dat. γῇ): 'land'; the inherited land, which innocent blood would defile.

σου

your

Genitive

genitive of possession (with γῇ)

→ relational specification

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

ἧ

which

Dative

relative pronoun (dat. f., antecedent γῇ)

→ participant reference or interest

ἧ (dat. f. ἧ): relative pronoun attracted to the dative of its antecedent γῇ; introduces the land-gift formula.

κύριος

LORD

Nominative

subject of relative clause (δίδωσιν)

→ participant prominence

κύριος: the Tetragrammaton; subject of the recurrent land-gift formula.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ customary/gnomic present (standing covenant gift)

δίδωμι: 'give'; the land-gift refrain, here with the added phrase ἐν κλήρῳ ('as an inheritance').

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

ἐν

as / in

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

→ spatial or relational framing

ἐν + dat.: here predicative/essive ('as'), rendering Hebrew אֵל of state; 'gives you as an inheritance.'

κλήρῳ

inheritance / lot

Dative

dative (with ἐν: 'as an inheritance')

→ sphere or reference

κλήρος: 'lot / portion / inheritance'; renders לֶגֶל / הַלְוָה; the land is given as an allotted inheritance — its defilement by innocent blood would profane YHWH's own gift (cf. ἐν κλήρῳ also at v. 14, of the same inalienable patrimony).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἔσται)

→ clausal qualification or emphasis

οὐκ: objective negative; 'there shall not be... guilty of blood.'

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential: 'there shall be')

→ predictive future (intended outcome)

εἰμί (fut. ἔσται): 'be'; the existential future denies that bloodguilt will rest among the people if the refuge-law is observed.

ἐν

among

preposition + dative ('among you')

→ spatial or relational framing

ἐν + dat.: 'in / among'; ἐν σοί = 'among you', the collective body of Israel.

σοι

you

Dative

object of ἐν ('among you')

→ participant reference or interest

σύ (dat. σοί): the corporate 'you' of Israel; bloodguilt would otherwise rest on the whole community.

αἵματι

of blood

Dative

dative of respect/cause (with ἔνοχος: 'guilty of blood')

→ sphere or reference

αἷμα (dat. αἵματι): 'blood'; with ἔνοχος the dative denotes the charge — 'liable for blood / guilty of bloodshed'; bloodguilt incurred by failing to punish murder or by killing the innocent (cf. αἵματι ἔνοχος also implicit in Num 35:27).

ἔνοχος

guilty / liable

Nominative

predicate adjective (with ἔσται: 'shall be guilty')

→ participant prominence

ἔνοχος: 'liable / guilty / subject to (a charge)'; (ἐν + ἔχω, 'held in'); a legal term for one bound under a liability; αἵματι ἔνοχος = 'guilty of bloodshed'; the bloodguilt the refuge-law averts (the same adjective recurs in NT capital-liability contexts, e.g. Matt 26:66; Mark 14:64).

11 ἔὰν δὲ γένηται ἄνθρωπος μισῶν τὸν πλησίον καὶ ἐνεδρεύσῃ αὐτὸν καὶ ἐπαναστῇ ἐπ' αὐτὸν καὶ πατάξῃ αὐτοῦ ψυχὴν καὶ ἀπεθάνῃ καὶ φύγῃ εἰς μίαν τῶν πόλεων τούτων

But if there be a man hating his neighbor, and he lies in wait for him and rises up against him and strikes him fatally so that he dies, and flees to one of these cities,

Counter-case protasis: the deliberate murderer

ἔὰν δὲ γένηται ἄνθρωπος μισῶν

The counter-case to the involuntary manslayer (vv. 4–7): the deliberate murderer, defined by the very malice (μισῶν) the earlier law excluded (οὐ μισῶν, vv. 4, 6). A chain of premeditated acts — hating, lying in wait (ἐνεδρεύσῃ), rising up, striking fatally — establishes intent; his flight to a refuge-city will not avail him (vv. 12–13).

ἐάν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opening the counter-case of deliberate murder.

δὲ

but

adversative continuative (post-positive)

→ discourse linkage or contrast

δὲ: post-positive; here adversative, pointedly contrasting the murderer with the involuntary manslayer of vv. 4–7.

γένηται

there be / arise

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (a case arises)

γίνομαι (aor. subj. γένηται): 'become / come to be / arise'; renders ἢ; 'if there be a man...' frames the hypothetical legal case.

ἄνθρωπος

a man

Nominative

subject of γένηται (and the verbs following)

→ participant prominence

ἄνθρωπος: 'man / person'; renders ὧν; the hypothetical murderer.

μισῶν

hating

Pres Act Part Nom Sg Masc · μισέω

attributive participle (with ἄνθρωπος: 'a man hating')

→ imperfective present participle (settled hostile disposition)

μισέω: 'hate'; renders ὀν; the attributive participle ἄνθρωπος μισῶν ('a man who hates') is the exact inverse of the manslayer's οὐ μισῶν (vv. 4, 6) — prior, settled hatred is the mark of murder, disqualifying him from asylum.

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

direct object of μισῶν (substantivized adverb)

→ object specification

πλησίον: 'neighbor / fellow'; renders ὅ; the hated fellow Israelite who becomes the murder-victim.

καὶ

and

coordinate conjunction (chain of premeditated acts)

→ discourse linkage or contrast

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

ἐνεδρεύση

lies in wait for

Aor Act Subj 3 Sg · ἐνεδρεύω

verb of protasis (subjunctive)

→ perfective aorist subjunctive (act of ambush)

ἐνεδρεύω: 'lie in wait / ambush / plot against'; renders ὅ; the premeditated ambush is decisive evidence of intent — the murderer plans the killing, unlike the accidental woodcutter.

αὐτὸν

him

Accusative

direct object of ἐνεδρεύση

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπαναστή

rises up

Aor Act Subj 3 Sg · ἐπανίστημι

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (act of rising to attack)

ἐπανίστημι: 'rise up against / set upon'; renders ὅ; the compound ἐπ-ανα- denotes a hostile rising against someone; the attack is overt and aggressive — further proof of intent.

ἐπὶ

against

preposition + accusative (hostile: 'against him', elided before vowel)

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; here hostile direction, 'against him'; elided ἐπ before the rough/smooth vowel.

αὐτόν

him

Accusative

object of ἐπί

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξει

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of protasis (subjunctive)

→ perfective aorist subjunctive (fatal blow)

πατάσσω: 'strike / smite'; the same verb as in vv. 4, 6, but here the blow is willed and lethal — the act of murder proper.

αὐτοῦ

his

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

ψυχὴν

life / soul

Accusative

direct object of πατάξει ('strikes his life')

→ object specification

ψυχὴ: 'soul / life'; renders *נַפְשׁוֹ*; πατάξει ... ψυχὴν ('strike the life') = deal a mortal blow; the same idiom as v. 6, here of deliberate murder.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἀπεθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (resultant death of victim)

→ perfective aorist subjunctive (resultant death)

ἀποθνήσκω (2 aor. subj. ἀπεθάνη): 'die'; renders *תָּמָת*; the victim's death completes the murder; the form ἀπεθάνη (with augment-like ε in the strong aorist stem) is the standard LXX subjunctive.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φύγη

flees

Aor Act Subj 3 Sg · φεύγω

verb of protasis (the murderer's attempted asylum)

→ perfective aorist subjunctive (act of flight)

φεύγω: 'flee'; the murderer flees to a refuge-city just as the manslayer does (v. 5) — but, as vv. 12–13 make clear, the city affords him no protection; the asylum is for the innocent only.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

μίαν

one

Accusative

numeral (object of εἰς: 'to one')

→ measure or count

εἷς (acc. f. μίαν): 'one'; with implied πόλιν, 'to one of these cities' — verbatim echo of v. 5, sharpening the contrast between the two fugitives.

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 μίαν)

→ relational specification

πόλις (gen. pl. πόλεων): 'city'; the refuge-cities, here entered by one who has no right to their protection.

τούτων

these

Genitive

demonstrative (attributive, with πόλεων)

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; the established refuge-cities.

12 καὶ ἀποστελοῦσιν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ λήμψονται αὐτὸν ἐκεῖθεν καὶ παραδώσουσιν αὐτὸν εἰς χεῖρας τῷ ἀγχιστεύοντι τοῦ αἵματος καὶ ἀποθανεῖται

then the council of elders of his city shall send and take him from there and hand him over into the hands of the avenger of blood, and he shall die.

Apodosis: the elders extradite the murderer

καὶ ἀποστελοῦσιν ἡ γερουσία

The apodosis to v. 11: the elders (ἡ γερουσία) of the murderer's own city extradite him from the refuge — the asylum is revoked for the guilty. The chain of futures (ἀποστελοῦσιν ... λήμψονται ... παραδώσουσιν ... ἀποθανεῖται) enacts due process: investigation, seizure, surrender to the avenger, execution. Note the number-disagreement ἀποστελοῦσιν (plural) with the collective singular ἡ γερουσία (constructio ad sensum).

καὶ

then

coordinate conjunction (apodotic: 'then')

→ discourse linkage or contrast

καί: apodotic καί introducing the consequence — the community's response to the murderer's flight.

ἀποστελοῦσιν

shall send

Fut Act Indic 3 Pl · ἀποστέλλω

main verb (plural verb with collective singular subject)

→ predictive/legislative future (mandated action)

ἀποστέλλω: 'send / dispatch'; renders Πλψ; the plural ἀποστελοῦσιν ('they shall send') agrees ad sensum with the collective ἡ γερουσία ('the council', treated as its many members) — a common Greek constructio ad sensum, here echoing the Hebrew plural verb with a collective subject.

ἡ

the

Nominative

article (with γερουσία)

→ noun-phrase marking

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

γερουσία

council of elders

Nominative

subject (collective singular)

→ participant prominence

γερουσία: 'council of elders / senate'; renders זִקְנֵי ('elders'); the local body of elders charged with the murder investigation and extradition; the same term is used of the elders of Israel in Exod 3:16 and of the Sanhedrin in later usage (cf. Acts 5:21).

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (with γερουσία: 'elders of the city')

→ relational specification

πόλις (gen. πόλεως): 'city'; the murderer's home town, whose elders are responsible for his extradition from the refuge-city.

αὐτοῦ

his

Genitive

genitive of possession (with πόλεως)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; the murderer's own city — its elders, who knew the prior enmity, are competent to judge his intent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψονται

shall take

Fut Mid Indic 3 Pl · λαμβάνω

main verb (extradition)

→ predictive/legislative future (mandated seizure)

λαμβάνω (fut. mid. λήμψονται): 'take / seize'; renders $\eta\lambda\theta\eta$; the elders fetch the murderer back from the refuge-city — the asylum does not protect the guilty; the form λήμψονται (with intrusive μ) is standard Koine/LXX orthography.

αὐτόν

him

Accusative

direct object of λήμψονται

→ participant reference

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

ἐκεῖθεν

from there

adverb of place (source: 'from there')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders $\eta\lambda\theta\eta$; 'from there' = from the refuge-city to which he fled — the very place that would have sheltered an innocent man yields up the guilty one.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παραδώσουσιν

shall hand over

Fut Act Indic 3 Pl · παραδίδωμι

main verb (surrender to the avenger)

→ predictive/legislative future (mandated surrender)

παραδίδωμι: 'hand over / deliver up / betray'; renders $\eta\lambda\theta\eta$ (here 'give over'); the elders surrender the convicted murderer to the blood-avenger for execution — the lawful channel for capital justice; the verb's later sinister overtones (e.g. of Jesus' betrayal) are absent here, the act being wholly judicial.

αὐτόν

him

Accusative

direct object of παραδώσουσιν

→ participant reference

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

εἰς

into

preposition + accusative (idiomatic: 'into the hands')

→ spatial or relational framing

εἰς + acc.: in the idiom εἰς χεῖρας ('into the hands of'), rendering $\eta\lambda\theta\eta$, denoting transfer of power over a person.

χεῖρας

hands

Accusative

object of εἰς ('into the hands')

→ object specification

χεῖρ (acc. pl. χεῖρας): 'hand'; the idiom 'into the hands of' (εἰς χεῖρας) = into the power/custody of; the avenger receives the murderer for lawful execution.

τῷ

the

Dative

article (substantivizing ἀγχιστεύοντι)

→ noun-phrase marking

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

ἀγχιστεύοντι

to the avenger

Pres Act Part Dat Sg Masc · ἀγχιστεύω

substantivized participle (dative indirect object: recipient)

→ imperfective present participle (standing office of avenger)

ἀγχιστεύω: 'act as avenger/kinsman'; the dative substantivized participle τῷ ἀγχιστεύοντι τοῦ αἵματος ('to the avenger of blood'), the same figure as v. 6 (ὁ νόμος); here he is the lawful executor of the murderer, his vengeance now sanctioned rather than restrained.

τοῦ

the

Genitive

article (with αἵματος)

→ noun-phrase marking

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

αἵματος

of blood

Genitive

objective genitive (with ἀγχιστεύοντι: 'avenger of blood')

→ relational specification

αἷμα (gen. αἵματος): 'blood'; the genitive of the avenged thing, as in v. 6.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the murderer's execution)

→ predictive/legislative future (mandated death)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die'; the murderer's lawful death — the deliberate killer dies where the involuntary one lived (ζήσεται, vv. 4–5); the symmetry frames the whole refuge-law: life for the innocent, death for the guilty.

13 οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ καὶ καθαρῖς τὸ αἷμα τὸ ἀναίτιον ἐξ Ἰσραὴλ καὶ εὖ σοι ἔσται

Your eye shall not spare him, and you shall purge the innocent blood from Israel, and it shall be well with you.

Apodictic sanction: no pity, purge bloodguilt, blessing

οὐ φείσεται ὁ ὀφθαλμός σου

The apodictic seal of the murder-law: 'your eye shall not spare him' (οὐ φείσεται ὁ ὀφθαλμός σου) forbids misplaced pity for the murderer; the purgation-formula καθαρῖς τὸ αἷμα τὸ ἀναίτιον ('you shall purge the innocent blood') removes the defilement; and the reward-clause εὖ σοι ἔσται ('it shall be well with you') promises blessing for fidelity. The same 'your eye shall not spare' recurs verbatim at v. 21, framing the chapter's two capital sanctions.

οὐ

not

negative (with φείσεται)

→ participant reference

οὐ: objective negative; 'shall not spare' — a prohibition of clemency toward the murderer.

φείσεται

shall spare

Fut Mid Indic 3 Sg · φείδομαι

main verb (apodictic prohibition via future)

→ imperatival future (binding prohibition: 'you must not pity')

φείδομαι: 'spare / show mercy / refrain'; renders פוּחַ; the idiom οὐ φείσεται ὁ ὀφθαλμός σου ('your eye shall not spare') renders אֵינִי מְפִידִּים דַּם חַיִּיִּם, forbidding the judge or community misplaced compassion for the guilty (cf. Deut 13:8; 25:12); the same clause opens v. 21.

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 φείσεται

→ participant prominence

ὀφθαλμός: 'eye'; renders עַיִן; 'the eye' as the organ and seat of pity — the idiom personifies the eye as the agent of compassion that must be denied to the murderer.

σου

your

Genitive

genitive of possession (with ὀφθαλμός)

→ relational specification

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

ἐπὶ

on / toward

preposition + dative ('on him', elided before vowel)

→ spatial or relational framing

ἐπὶ + dat.: 'on / over / toward'; ἐπὶ αὐτῷ = the object of the (withheld) pity, the murderer.

αὐτῷ

him

Dative

object of ἐπὶ (the murderer)

→ participant reference or interest

αὐτός (dat. αὐτῷ): the murderer toward whom no pity is to be shown.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθαριεῖς

you shall purge

Fut Act Indic 2 Sg · καθαρίζω

main verb (legislative future = command)

→ imperativ future (binding command to purge)

καθαρίζω: 'cleanse / purge / purify'; renders בָּעַר ('burn away / remove') here in the purgation-formula; executing the murderer 'purges the innocent blood', removing the defilement his unpunished crime would leave on the land and people.

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 καθαριεῖς

→ object specification

αἷμα: 'blood'; here the 'innocent blood' whose unrequited shedding defiles Israel; purging it = executing the murderer so the guilt is removed (cf. Num 35:33).

τὸ

the

Accusative

article (attributive position, with ἀναίτιον)

→ noun-phrase marking

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

ἀναίτιον

innocent

Accusative

attributive adjective (with αἷμα: 'the innocent blood')

→ object specification

ἀναίτιος: 'guiltless / innocent'; the attributive τὸ αἷμα τὸ ἀναίτιον (with repeated article) echoes αἷμα ἀναίτιον of v. 10 — the lifeblood of the murdered victim, which demands requital.

ἐξ

from

preposition + genitive (separation: 'from Israel')

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of / from'; the bloodguilt is purged 'from Israel', i.e. removed from the covenant community.

Ισραηλ

Israel

object of ἐξ (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the covenant people from whom bloodguilt must be purged to keep the land and community undefiled.

καὶ

and

coordinate conjunction (introducing reward-clause)

→ discourse linkage or contrast

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

εὖ

well

adverb (predicate with ἔσται: 'it shall be well')

→ clausal contribution

εὖ: 'well / rightly'; the formula εὖ σοι ἔσται ('it shall be well with you') renders Hebrew בָּרַךְ בְּטוֹב, a Deuteronomic blessing-formula promising covenant well-being for obedience (cf. Deut 4:40; 5:16, cited at Eph 6:3).

σοι

with you

Dative

dative of advantage (with ἔσται: 'well with you')

→ participant reference or interest

σύ (dat. σοι): the recipient of the promised well-being.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (impersonal: 'it shall be')

→ predictive future (promised blessing)

εἰμί (fut. ἔσται): 'be'; the impersonal future of the blessing-formula 'it shall be well with you', sealing the murder-law with covenant reward.

14 οὐ μετακινήσεις ὄρια τοῦ πλησίον σου ἃ ἔστησαν οἱ πατέρες σου ἐν τῇ κληρονομίᾳ σου ἣ κατεκληρονομήθης ἐν τῇ γῇ ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ

You shall not move the boundary-markers of your neighbor, which your fathers set up, in the inheritance which you inherited in the land which the LORD your God gives you as a possession.

Apodictic prohibition: the inviolable landmark

οὐ μετακινήσεις ὄρια

A single apodictic prohibition standing between the homicide-law and the witness-law: the boundary-marker (ὄρια) fixed by the fathers is inviolable. The landmark guards the inalienable patrimony allotted within YHWH's land-gift; to move it is a covert theft of a family's God-given inheritance (cf. Deut 27:17; Prov 22:28; 23:10; Hos 5:10). Its placement here links the protection of life (vv. 1–13) and of justice (vv. 15–21) with the protection of property.

οὐ

not

negative (with μετακινήσεις)

→ participant reference

οὐ: objective negative; the absolute prohibition 'you shall not move.'

μετακινήσεις

you shall move

Fut Act Indic 2 Sg · μετακινέω

main verb (apodictic prohibition via future)

→ imperatival future (binding prohibition)

μετακινέω: 'move / shift / displace'; renders Hebrew אָזַח (Hiphil), 'remove/move back (a boundary)'; the future-as-prohibition οὐ μετακινήσεις calques אֵינִי מְזַחֵל; moving a landmark fraudulently enlarged one's own field at a neighbor's expense — a crime cursed at Deut 27:17.

ὄρια

boundary-markers

Accusative

direct object of μετακινήσεις

→ object specification

ὄριον (pl. ὄρια): 'boundary / landmark'; renders לוֹבֵּאֵי; here specifically the boundary-stones marking a neighbor's allotted field (not the national borders of vv. 3, 8) — the physical markers of each household's inheritance.

τοῦ

the

Genitive

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession (with ὄρια: 'your neighbor's markers')

→ relational specification

πλησίον: 'neighbor'; renders עֵרֵךְ; the fellow Israelite whose inherited field is protected against encroachment.

σου

your

Genitive

genitive of possession (with πλησίον)

→ relational specification

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

ἃ

which

Accusative

relative pronoun (acc. n. pl., antecedent ὄρια)

→ participant reference

ὅς (acc. n. pl. ἃ): relative pronoun, object of ἔστησαν; the markers 'which the fathers set up.'

ἔστησαν

set up

Aor Act Indic 3 Pl · ἵστημι

verb of relative clause

→ constative aorist (the foundational establishing of boundaries)

ἵστημι (aor. ἔστησαν): 'set up / establish / place'; renders כָּבַד / the setting of boundaries; the markers were fixed by 'the fathers' at the original allotment of the land (Josh 13–19), giving them an authority rooted in covenant history.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of ἔστησαν

→ participant prominence

πατήρ (nom. pl. πατέρες): 'father / ancestor'; renders ΠΑΤΕΡΕΣ; the ancestors who first apportioned the land and fixed its internal boundaries — their settlement is not to be disturbed.

σου

your

Genitive

genitive of possession (with πατέρες)

→ relational specification

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

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 κληρονομία)

→ noun-phrase marking

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

κληρονομία

inheritance

Dative

dative of place (with ἐν: 'in the inheritance')

→ sphere or reference

κληρονομία: 'inheritance / heritage'; renders ΚΛΗΡΟΝΟΜΙΑ; the allotted family possession within which the boundary-markers stand; the inviolability of the markers protects the inalienability of the κληρονομία.

σου

your

Genitive

genitive of possession (with κληρονομία)

→ relational specification

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

ἣ

which

Dative

relative pronoun (dat. f., antecedent κληρονομία; cognate-dative with verb)

→ participant reference or interest

ἣ (dat. f. ἣ): relative pronoun; here a cognate/instrumental dative with κατεκληρονομήθης ('the inheritance which you were given to inherit').

κατεκληρονομήθης

you inherited

Aor Pass Indic 2 Sg · κατακληρονομέω

verb of relative clause (passive)

→ constative aorist passive (the completed act of being given the inheritance)

κατακληρονομέω (aor. pass. κατακληρονομήθης): 'inherit / be given as inheritance'; the passive here means 'you were given to possess / had apportioned to you'; the same verb (active) at v. 1 meant 'dispossess' — the LXX uses it flexibly for the whole inheritance-process; the figura etymologica κληρονομία ... κατακληρονομήθης stresses the inheritance theme.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (with ἐν: 'in the land')

→ sphere or reference

γῇ (dat. γῇ): 'land'; the land of promise within which the inheritance lies.

ἣ

which

Dative

relative pronoun (dat. f., antecedent γῇ)

→ participant reference or interest

ἣ (dat. f. ἣ): relative pronoun attracted to the dative of γῇ; introducing the recurrent land-gift formula.

κύριος

LORD

Nominative

subject of relative clause (δίδωσιν)

→ participant prominence

κύριος: the Tetragrammaton; the land-gift formula grounds even the property-law in YHWH's gift — to move a landmark is to violate YHWH's own allotment.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ customary/gnomic present (standing covenant gift)

δίδωμι: 'give'; the land-gift refrain, here with ἐν κλήρῳ ('as a possession'), as in v. 10.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

ἐν

as / in

preposition + dative (predicative: 'as a possession')

→ spatial or relational framing

ἐν + dat.: predicative/essive 'as', rendering Hebrew אֵל of state, as in v. 10.

κλήρῳ

possession / lot

Dative

dative (with ἐν: 'as a possession')

→ sphere or reference

κλήρος: 'lot / portion / possession'; renders לֶךְ / הַלָּה; the land given as an allotted possession — the very basis of the boundary-markers' sanctity (cf. ἐν κλήρῳ at v. 10).

15 οὐκ ἔμμενεῖ μάρτυς εἷς μαρτυρῆσαι κατὰ ἀνθρώπου κατὰ πᾶσαν ἀδικίαν καὶ κατὰ πᾶν ἀμάρτημα καὶ κατὰ πᾶσαν ἀμαρτίαν ἣν ἂν ἀμάρτη ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα

A single witness shall not stand to testify against a man for any iniquity or for any fault or for any sin which he may commit; by the mouth of two witnesses and by the mouth of three witnesses shall every matter be established.

Juridical crux: the corroboration rule

οὐκ ἔμμενεῖ μάρτυς εἷς

The chapter's juridical climax and one of the most-cited verses of the Torah in the New Testament: a single witness is legally insufficient (οὐκ ἔμμενεῖ μάρτυς εἷς); a matter is established only ἐπὶ στόματος δύο ... ἢ τριῶν μαρτύρων. The threefold κατὰ (any iniquity / fault / sin) makes the rule comprehensive. The principle is invoked at Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28.

οὐκ

not

negative (with ἔμμενεῖ)

→ clausal qualification or emphasis

οὐκ: objective negative; 'a single witness shall not stand.'

ἔμμενεῖ

shall stand / abide

Fut Act Indic 3 Sg· ἔμμένω

main verb (apodictic legal rule via future)

→ imperatival/gnomic future (binding legal principle)

ἔμμένω: 'remain in / abide / stand firm'; renders יָקַם ('arise / stand / be valid'); the compound ἐν-μένω here means 'hold good / be legally valid'; a single witness's testimony shall not 'stand' as sufficient ground for conviction (contrast σταθήσεται below, of the matter that does stand).

μάρτυς

witness

Nominative

subject of ἔμμενεῖ

→ participant prominence

μάρτυς: 'witness'; renders טֵעַ; the legal witness in a judicial proceeding; the word recurs five times in vv. 15–18, the keyword of this unit.

εἷς

one / single

Nominative

numeral (predicative/attributive: 'a single witness')

→ measure or count

εἷς: 'one / a single'; renders טֶּן; the emphatic 'one witness alone' — the heart of the corroboration rule: solitary testimony cannot convict.

μαρτυρῆσαι

to testify

Aor Act Inf · μαρτυρέω

infinitive of purpose (with ἐμμενεῖ: 'stand to testify')

→ telic aorist infinitive (purpose of standing forth)

μαρτυρέω: 'bear witness / testify'; renders ΤΥΓῆ / ΤΥ; the cognate infinitive (μάρτυς ... μαρτυρῆσαι) gives a figura etymologica; the single witness 'shall not stand to testify' decisively against an accused.

κατὰ

against

preposition + genitive (hostile: 'against a man')

→ spatial or relational framing

κατά + gen.: 'against'; the hostile sense, of testimony brought against an accused person.

ἀνθρώπου

a man

Genitive

object of κατά (the accused)

→ relational specification

ἄνθρωπος (gen. ἀνθρώπου): 'man / person'; renders ΔΤῆ / Ψῆ; the accused against whom testimony might be brought.

κατὰ

for / in respect of

preposition + accusative (respect: 'with regard to any iniquity')

→ spatial or relational framing

κατά + acc.: 'with respect to / for'; introducing the charge — 'for any iniquity'; note the shift from κατά + gen. ('against the man') to κατά + acc. ('regarding the offense').

πᾶσαν

any / all

Accusative

attributive adjective (with ἀδικίαν)

→ object specification

πᾶς (acc. f. πᾶσαν): 'any / every'; the comprehensive scope — the rule covers every kind of charge.

ἀδικίαν

iniquity / wrong

Accusative

object of κατά (first member of the triad)

→ object specification

ἀδικία: 'unrighteousness / iniquity / wrongdoing'; renders ΙΙΥ; the first of three near-synonyms (ἀδικία / ἀμάρτημα / ἁμαρτία) covering the whole range of offenses to which the rule applies.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

for

preposition + accusative (respect, second member)

→ spatial or relational framing

κατὰ: meaning 'for'; here it marks the relation signaled by preposition + accusative (respect, second member).

πᾶν

any

Accusative

attributive adjective (with ἀμάρτημα)

→ object specification

πᾶς (acc. n. πᾶν): 'any / every'; modifying the neuter ἀμάρτημα.

ἀμάρτημα

fault / sin

Accusative

object of κατά (second member of the triad)

→ object specification

ἀμάρτημα: 'sin / fault / misdeed'; the concrete act of sin (as distinct from the abstract ἁμαρτία); renders ΚΥῆ / various sin-terms; the second of the three offense-categories.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

for

preposition + accusative (respect, third member)

→ spatial or relational framing

κατὰ: meaning 'for'; here it marks the relation signaled by preposition + accusative (respect, third member).

πᾶσαν

any

Accusative

attributive adjective (with ἁμαρτίαν)

→ object specification

πᾶς (acc. f. πᾶσαν): 'any / every'; modifying ἁμαρτίαν.

ἁμαρτίαν

sin

Accusative

object of κατά (third member of the triad)

→ object specification

ἁμαρτία: 'sin'; renders $\kappa\upsilon\pi\eta$ / $\tau\kappa\upsilon\pi\eta$; the general term for sin; the threefold ἀδικία / ἁμαρτήμα / ἁμαρτία is a rhetorical heaping-up making the corroboration rule exhaustive — no category of accusation is exempt.

ἣν

which

Accusative

relative pronoun (acc. f., antecedent ἁμαρτίαν)

→ participant reference

ὅς (acc. f. ἣν): relative pronoun, cognate object of ἁμαρτή ('any sin which he sins').

ἄν

ever

modal particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἄν: generalizing particle with the subjunctive — 'whatever sin he may commit.'

ἁμάρτη

he commits / sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of generalizing relative clause

→ perfective aorist subjunctive (any sin committed)

ἁμαρτάνω: 'sin / do wrong / err'; renders $\kappa\upsilon\pi\eta$; the cognate construction ἁμαρτίαν ... ἁμάρτη ('the sin he sins') is a figura etymologica calquing the Hebrew cognate accusative.

ἐπὶ

by / on

preposition + genitive ('on the mouth of' = on the testimony of)

→ spatial or relational framing

ἐπί + gen.: 'on / by / on the basis of'; in the idiom ἐπὶ στόματος ('by the mouth of') it renders עַל־לִפְי , 'on the evidence of', a legal-evidentiary formula.

στόματος

mouth

Genitive

object of ἐπὶ ('by the mouth of')

→ relational specification

στόμα (gen. στόματος): 'mouth'; renders פִּי ; ἐπὶ στόματος ('by the mouth of') = on the spoken testimony of; the legal idiom for the evidentiary basis of a verdict.

δύο

two

Genitive

numeral (with μαρτύρων; indeclinable)

→ measure or count

δύο: 'two'; indeclinable numeral (here in a genitive context with μαρτύρων); renders שְׁנַיִם ; the minimum number of witnesses required to establish a charge.

μαρτύρων

witnesses

Genitive

genitive (with στόματος: 'mouth of two witnesses')

→ relational specification

μάρτυς (gen. pl. μαρτύρων): 'witness'; the corroborating witnesses whose concurring testimony validates the charge.

καὶ

and

coordinate conjunction (epexegetic: 'or even')

→ discourse linkage or contrast

καί: 'and'; here effectively 'or' — 'of two and (= or) of three witnesses', the Hebrew וְ being rendered by καί; the phrase intensifies: the more witnesses, the more secure the matter.

ἐπὶ

by

preposition + genitive (evidentiary, parallel)

→ spatial or relational framing

ἐπί + gen.: 'by / on the basis of'; the repeated ἐπὶ στόματος intensifies the corroboration principle.

στόματος

mouth

Genitive

object of ἐπὶ ('by the mouth of')

→ relational specification

στόμα (gen. στόματος): 'mouth'; the repeated 'by the mouth of' formula.

τριῶν

three

Genitive

numeral (genitive, with μαρτύρων)

→ relational specification

τρεῖς (gen. τριῶν): 'three'; renders תְּשִׁיבָה; 'two or three witnesses' — the standard biblical evidentiary threshold (cf. Deut 17:6; Num 35:30).

μαρτύρων

witnesses

Genitive

genitive (with στόματος: 'mouth of three witnesses')

→ relational specification

μάρτυς (gen. pl. μαρτύρων): 'witness'; the corroborating witnesses; this verse's 'two or three witnesses' formula is cited at Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; cf. John 8:17; Heb 10:28.

σταθήσεται

shall be established

Fut Pass Indic 3 Sg · ἵστημι

main verb (the matter is legally established)

→ gnomic/legislative future (the rule's positive side)

ἵστημι (fut. pass. σταθήσεται): 'be set / be established / stand'; renders יָקִים ('be confirmed / stand valid'); the passive 'shall be established' is the positive counterpart to οὐκ ἔμμενεῖ — a matter 'stands' only on corroborated testimony.

πάν

every

Nominative

attributive adjective (with ῥῆμα)

→ participant prominence

πᾶς (nom. n. πάν): 'every / all'; 'every matter' — the rule governs all judicial cases without exception.

ῥῆμα

matter / word

Nominative

subject of σταθήσεται

→ participant prominence

ῥῆμα: 'word / matter / thing'; renders דָּבָר; here in the forensic sense of 'legal matter / case' (cf. the same word as 'command' in v. 7); 'every matter shall be established' on the mouth of two or three witnesses.

16 ἐὰν δὲ καταστῇ μάρτυς ἄδικος κατὰ ἀνθρώπου καταλέγων αὐτοῦ ἀσέβειαν

But if an unjust witness rises up against a man, charging him with impiety,

Protasis: the case of the false witness

ἐὰν δὲ καταστῇ μάρτυς ἄδικος

A new conditional unit (ἐὰν δέ) introducing the case of the false witness (μάρτυς ἄδικος) — the dark counterpart to the corroboration rule of v. 15. The protasis sets up the scenario (a malicious witness charging a man with impiety); the apodosis unfolds across vv. 17–21 (judicial examination, conviction, and talionic punishment).

ἐάν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the case of the false witness.

δὲ

but

discourse continuative (post-positive; mild contrast)

→ discourse linkage or contrast

δέ: post-positive; marks the move from the general rule (v. 15) to the specific case of its abuse by a perjurer.

καταστῆ

rises up / stands forth

Aor Act Subj 3 Sg · καθίστημι

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (act of standing forth as witness)

καθίστημι (2 aor. act. subj. καταστῆ): 'set down / appoint / stand forth'; the intransitive aorist here means 'present himself / stand up (as a witness)'; renders ὄρκ ('rise up to testify'); the false witness takes his stand against the accused.

μάρτυς

witness

Nominative

subject of καταστῆ

→ participant prominence

μάρτυς: 'witness'; the keyword of the unit, here qualified as ἄδικος ('unjust').

ἄδικος

unjust / false

Nominative

attributive adjective (with μάρτυς: 'an unjust witness')

→ participant prominence

ἄδικος: 'unjust / unrighteous / false'; (ἀ-privative + δίκη); renders ὀμνῶ τινι ('a violent/malicious witness'); μάρτυς ἄδικος = the perjurer who brings a false charge — the precise abuse the corroboration rule guards against; the same phrase recurs at v. 18.

κατὰ

against

preposition + genitive (hostile: 'against a man')

→ spatial or relational framing

κατὰ + gen.: 'against'; the hostile testimony directed against the accused.

ἀνθρώπου

a man

Genitive

object of κατὰ (the falsely accused)

→ relational specification

ἄνθρωπος (gen. ἀνθρώπου): 'man / person'; the innocent man targeted by the false charge.

καταλέγων

charging / alleging

Pres Act Part Nom Sg Masc · καταλέγω

circumstantial participle (with μάρτυς: 'charging him')

→ imperfective present participle (the act of accusation in progress)

καταλέγω: 'recount / lay a charge against / accuse'; the compound κατα- gives a hostile sense ('speak down against'); the participle describes the content of the false witness's action — laying a charge of impiety against the accused.

αὐτοῦ

against him / his

Genitive

objective genitive (with καταλέγων/ἀσέβειαν: 'his impiety')

→ relational specification

αὐτός (gen. αὐτοῦ): 'his / against him'; the genitive construes with the charge — 'alleging impiety of/against him.'

ἀσέβειαν

impiety / ungodliness

Accusative

direct object of καταλέγων (the content of the charge)

→ object specification

ἀσέβεια: 'impiety / ungodliness / irreligion'; (ἀ- privative + σέβομαι, 'revere'); renders אָפְשָׁה / אָפְשָׁה ('apostasy / wrongdoing'); the false witness accuses the man of a religious offense — a capital-level charge, raising the stakes that justify the talionic penalty of vv. 19–21.

17 καὶ στήσονται οἱ δύο ἄνθρωποι οἷς ἐστὶν αὐτοῖς ἡ ἀντιλογία ἔναντι κυρίου καὶ ἔναντι τῶν ἱερέων καὶ ἔναντι τῶν κριτῶν οἱ ἔν ὧσιν ἐν ταῖς ἡμέραις ἐκείναις

then the two men between whom the dispute lies shall stand before the LORD and before the priests and before the judges who are in office in those days,

Apodosis: the two parties stand for judgment

καὶ στήσονται οἱ δύο ἄνθρωποι

The apodosis to v. 16: both parties to the dispute (οἱ ἀντιλογία) present themselves for adjudication 'before the LORD and before the priests and before the judges' — the threefold ἔναντι locating the trial in the sacral-judicial sphere at the central sanctuary (cf. Deut 17:8–13). The trial is conducted coram Deo: perjury is an offense against YHWH himself.

καὶ

then

coordinate conjunction (apodotic: 'then')

→ discourse linkage or contrast

καί: apodotic καί introducing the consequence of v. 16 — both parties stand for trial.

στήσονται

shall stand

Fut Mid Indic 3 Pl · ἵστημι

main verb (the parties present themselves)

→ predictive/legislative future (mandated appearance)

ἵστημι (fut. mid. στήσονται): 'stand / present oneself'; renders טָבַע; both disputants 'stand' before the tribunal — the same root as ἐμμενεῖ / σταθήσεται (v. 15), here of standing for judgment.

οἱ

the

Nominative

article (with ἄνθρωποι)

→ noun-phrase marking

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

δύο

two

Nominative

numeral (with ἄνθρωποι; indeclinable)

→ measure or count

δύο: 'two'; indeclinable; the two parties to the dispute — accuser and accused.

ἄνθρωποι

men

Nominative

subject of στήσονται

→ participant prominence

ἄνθρωπος (nom. pl. ἄνθρωποι): 'man / person'; the two litigants.

οἷς

to whom / between whom

Dative

relative pronoun (dat. m. pl., antecedent ἄνθρωποι)

→ participant reference or interest

ὅς (dat. m. pl. οἷς): relative pronoun; 'between/to whom the dispute is', a dative of possession resumed pleonastically by αὐτοῖς (a Hebraism).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (possessive: 'who have a dispute')

→ stative present (the existing dispute)

εἰμί (ἐστίν): 'is'; with the dative (οἷς ... αὐτοῖς) expresses possession — 'who have the dispute between them.'

αὐτοῖς

to them

Dative

resumptive dative (pleonastic, Hebraism with relative οἷς)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): resumptive pronoun redundantly repeating the relative οἷς — a Semitic pleonastic-pronoun construction (cf. Hebrew אֵלָיו ... רָשָׁע), common in translation-Greek of the LXX.

ἡ

the

Nominative

article (with ἀντιλογία)

→ noun-phrase marking

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

ἀντιλογία

dispute / controversy

Nominative

subject of ἐστίν

→ participant prominence

ἀντιλογία: 'dispute / contradiction / controversy'; (ἀντί + λόγος); renders רִיב ('legal contention / lawsuit'); the matter at issue between the two men; the word later denotes 'rebellion' (cf. Heb 12:3; Jude 11), but here is purely forensic.

ἔναντι

before

preposition + genitive (before the divine tribunal)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders נִפְגֵּן; the threefold ἔναντι (κυρίου / ἱερέων / κριτῶν) locates the trial in the sacral-judicial sphere — standing 'before YHWH' means at the sanctuary where his name dwells.

κυρίου

LORD

Genitive

object of ἔναντι (before YHWH)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; standing 'before YHWH' marks the trial as conducted in the divine presence — perjury is ultimately an offense against God.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔναντι
before

preposition + genitive (parallel)

→ spatial or relational framing

ἔναντι: meaning 'before'; here it marks the relation signaled by preposition + genitive (parallel).

τῶν
the

Genitive

article (with ἱερέων)

→ noun-phrase marking

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

ἱερέων
priests

Genitive

object of ἔναντι (before the priests)

→ relational specification

ἱερεύς (gen. pl. ἱερέων): 'priest'; renders יִשְׂרָאֵלִי; the Levitical priests share judicial authority in difficult cases at the central sanctuary (cf. Deut 17:9; 21:5); their presence underscores the sacral character of the perjury trial.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔναντι
before

preposition + genitive (parallel)

→ spatial or relational framing

ἔναντι: meaning 'before'; here it marks the relation signaled by preposition + genitive (parallel).

τῶν
the

Genitive

article (with κριτῶν)

→ noun-phrase marking

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

κριτῶν
judges

Genitive

object of ἔναντι (before the judges)

→ relational specification

κριτής (gen. pl. κριτῶν): 'judge'; renders שֹׁפְטִים; the appointed judges who, with the priests, examine the case (v. 18); Deuteronomy mandates the appointment of such judges (16:18).

οἱ
who

Nominative

relative pronoun (nom. m. pl., antecedent κριτῶν)

→ participant reference

ὅς (nom. m. pl. οἱ): relative pronoun; 'who are (in office) in those days', specifying the sitting judges of the time.

ἐάν
ever

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

→ discourse linkage or contrast

ἐάν: here used for ἄν (a common Koine/LXX interchange) in the generalizing relative clause οἱ ἐάν ὧσιν ('whoever may be [judges]'), i.e. whoever holds office at the time.

ὧσιν
they be / are in office

Pres Act Subj 3 Pl · εἰμί

verb of generalizing relative clause (subjunctive)

→ present subjunctive (whoever may be in office)

εἰμί (pres. subj. ὧσιν): 'be'; 'whoever may be (judges) in those days' — the sitting magistrates of the time the case arises.

ἐν
in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (with ἐν: 'in those days')

→ sphere or reference

ἡμέρα (dat. pl. ἡμέραις): 'day'; ἐν ταῖς ἡμέραις ἐκεῖναις ('in those days') = at the time when the case is tried — the judges then in office (cf. Deut 17:9).

ἐκεῖναις

those

Dative

demonstrative (attributive, with ἡμέραις)

→ sphere or reference

ἐκεῖνος (dat. f. pl. ἐκεῖναις): 'those'; the days contemporary with the trial.

18 καὶ ἐξετάσωσιν οἱ κριταὶ ἀκριβῶς καὶ ἰδοὺ μάρτυς ἄδικος ἐμαρτύρησεν ἄδικα ἀντέστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ

and the judges shall examine the matter exactly, and behold, if the witness is an unjust witness, he has testified false things, he has risen against his brother —

Judicial investigation and verdict

καὶ ἐξετάσωσιν οἱ κριταὶ ἀκριβῶς

The judges conduct a rigorous examination (ἐξετάσωσιν ... ἀκριβῶς); the dramatic ἰδοὺ ('behold') presents the discovered verdict in three staccato clauses (μάρτυς ἄδικος / ἐμαρτύρησεν ἄδικα / ἀντέστη), each underscoring the perjury. The careful investigation is the safeguard against wrongful conviction — the witness's malice, not mere accusation, is what must be established.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξετάσωσιν
shall examine

Aor Act Subj 3 Pl · ἐξετάζω

verb (subjunctive of procedural injunction)

→ perfective aorist subjunctive (the act of thorough inquiry)

ἐξετάζω: 'examine closely / scrutinize / interrogate'; renders שׁוֹרֵץ ('inquire diligently'); the judges must investigate thoroughly before convicting — a procedural safeguard echoing Deut 13:14; 17:4.

οἱ
the

Nominative

article (with κριταὶ)

→ noun-phrase marking

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

κριταὶ
judges

Nominative

subject of ἐξετάσωσιν

→ participant prominence

κριτής (nom. pl. κριταὶ): 'judge'; the magistrates of v. 17 conducting the examination.

ἀκριβῶς
exactly / diligently

adverb of manner (with ἐξετάσωσιν)

→ clausal contribution

ἀκριβῶς: 'accurately / carefully / diligently'; renders כְּיָסָר ('thoroughly'); the rigor of the inquiry guards against both wrongful conviction of the accused and the escape of the perjurer — exactness is the precondition of just talion.

καὶ
and

coordinate conjunction (introducing the finding)

→ discourse linkage or contrast

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

ἰδοὺ
behold

presentative particle (introducing the discovered verdict)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the demonstrative particle dramatically presents the outcome of the inquiry — that the witness is indeed a perjurer; formally an imperative of ὁράω, but functioning as an indeclinable particle (hence kind 'x').

μάρτυς
witness

Nominative

predicate/subject (the verdict: 'an unjust witness')

→ participant prominence

μάρτυς: 'witness'; here in the verdict 'an unjust witness (is he)', recapitulating v. 16.

ἄδικος

unjust / false

Nominative

attributive/predicate adjective (with μάρτυς)

→ participant prominence

ἄδικος: 'unjust / false'; the verdict confirms the charge of v. 16 — the witness is proven a perjurer (μάρτυς ἄδικος), liable to the lex talionis.

ἐμαρτύρησεν

testified

Aor Act Indic 3 Sg · μαρτυρέω

main verb (the established fact of perjury)

→ constative aorist (the completed act of false testimony)

μαρτυρέω: 'bear witness / testify'; here with the neuter-plural object ἄδικα ('false things'), 'he testified falsely'; the cognate μάρτυς ... ἐμαρτύρησεν reinforces the forensic theme.

ἄδικα

false things / lies

Accusative

direct object of ἐμαρτύρησεν (neuter plural adjective as noun)

→ object specification

ἄδικος (acc. n. pl. ἄδικα): 'unjust things / falsehoods'; the substantivized neuter plural 'false things' = the content of the lying testimony; renders ἁψ ('falsehood').

ἀντέστη

rose against / withstood

Aor Act Indic 3 Sg · ἀνθίστημι

main verb (asyndetic, intensifying the verdict)

→ constative aorist (the hostile act of opposing his brother)

ἀνθίστημι (2 aor. ἀντέστη): 'set oneself against / oppose / withstand'; the compound ἀντι- denotes hostile opposition; asyndetically piled on ἐμαρτύρησεν, it stresses the malice — the false witness 'stood against' (rose up in court against) his own brother.

κατὰ

against

preposition + genitive (hostile: 'against his brother')

→ spatial or relational framing

κατά + gen.: 'against'; the hostile direction of the false testimony.

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 κατὰ (the falsely accused)

→ relational specification

ἀδελφός (gen. ἀδελφοῦ): 'brother'; renders Πῦ; the accused is now called the perjurer's 'brother' — a fellow Israelite, heightening the betrayal of covenant solidarity and motivating the talionic recompense of v. 19.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

19 καὶ ποιήσετε αὐτῷ ὃν τρόπον ἐπονηρεύσατο ποιῆσαι κατὰ τοῦ ἀδελφοῦ αὐτοῦ καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

then you shall do to him just as he wickedly purposed to do to his brother, and you shall remove the evil from among your own selves.

Apodosis: the talionic sentence on the perjurer

καὶ ποιήσετε αὐτῷ

The lex talionis applied to perjury: the false witness suffers the very penalty he plotted (ἐπονηρεύσατο) against his brother. The reciprocity-formula ὃν τρόπον ... ἐπονηρεύσατο ποιῆσαι ('as he purposed to do') makes the punishment exactly fit the intended crime. The purgation-formula ἐξαρεῖς τὸν πονηρὸν ('you shall remove the evil') is the recurrent Deuteronomic refrain for purging wickedness from Israel (13:5; 17:7; 22:21).

καὶ

then

coordinate conjunction (apodotic: 'then')

→ discourse linkage or contrast

καί: apodotic καί introducing the sentence to be carried out.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (legislative future, 2nd plural)

→ imperativ future (binding command to the community/judges)

ποιέω (fut. ποιήσετε): 'do / make'; the 2nd plural addresses the community/court; 'you shall do to him' enacts the reciprocal penalty — the perjurer receives what he intended for his brother.

αὐτῷ

to him

Dative

dative indirect object (the perjurer)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him' — the convicted false witness, on whom the talionic sentence falls.

ὃν

which

Accusative

relative pronoun (acc. m., with τρόπον: adverbial 'just as')

→ participant reference

ὅς (acc. m. ὃν): relative pronoun; in ὃν τρόπον ('in the manner which / just as') an adverbial accusative of manner, as in v. 8.

τρόπον

manner

Accusative

adverbial accusative of manner (ὁν τρόπον: 'just as')

→ object specification

τρόπος (acc. τρόπον): 'manner / way'; ὁν τρόπον renders Hebrew רָשָׁעִים, governing the reciprocity of the talion — exactly as he intended, so it is done to him.

ἐπονηρεύσατο

he wickedly purposed

Aor Mid Indic 3 Sg · πονηρεύομαι

verb of comparative clause

→ constative aorist (the completed malicious intent)

πονηρεύομαι: 'act wickedly / devise evil / plot maliciously'; (denominative of πονηρός); renders Πῶς ('scheme / plot'); the verb stresses that it is the malicious intent — what he 'purposed to do' — that is requited, even if the plot did not succeed.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with ἐπονηρεύσατο: 'purposed to do')

→ aorist infinitive (content of the intended deed)

ποιέω (aor. inf. ποιῆσαι): 'to do'; completes ἐπονηρεύσατο — the evil he 'plotted to do' to his brother; the same root frames the talion (ποιήσετε ... ποιῆσαι).

κατὰ

against

preposition + genitive (hostile: 'against his brother')

→ spatial or relational framing

κατά + gen.: 'against'; the direction of the intended harm.

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 κατά (the intended victim)

→ relational specification

ἀδελφός (gen. ἀδελφοῦ): 'brother'; the fellow Israelite the perjurer sought to harm; the kinship language sharpens the offense and warrants the talion.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing purgation-formula)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (purgation-formula; legislative future, 2nd singular)

→ imperatival future (binding command to purge)

ἐξαίρω: 'take away / remove / put away'; renders רָצַח ('burn away / purge'); the formula ἐξαρεῖς τὸν πονηρόν ('you shall remove the evil') is the standard Deuteronomic purgation-refrain (Deut 13:5; 17:7,12; 19:13 cf.; 21:21; 22:21–24), cited at 1 Cor 5:13 (ἐξάρατε τὸν πονηρόν).

τὸν

the

Accusative

article (with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil (one)

Accusative

substantivized adjective (object of ἐξαρεῖς)

→ object specification

πονηρός (acc. πονηρόν): 'evil / wicked'; substantivized as 'the evil (thing/person)'; renders נָרְחָ; the purgation removes both the evildoer and the evil he embodies from the covenant community.

ἐξ

from

preposition + genitive (separation: 'from among')

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of / from among'; the evil is removed 'from among' the people.

ὕμῶν

you

Genitive

object of ἐξ ('from among you', 2nd plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; the community from whose midst the evil is purged.

αὐτῶν

yourselves

Genitive

intensive pronoun (with ὑμῶν: 'your own selves')

→ relational specification

αὐτός (gen. pl. αὐτῶν): intensive 'selves'; ἐξ ὑμῶν αὐτῶν = 'from your very own midst', emphasizing that the evil is purged from within the covenant body itself.

20 καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν

And the rest, when they hear, shall fear, and shall no longer continue to do according to this evil thing among you.

Deterrent purpose: the rest hear and fear καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται

The deterrent rationale of the talion: the rest (οἱ ἐπίλοιποι), hearing of the perjurer's punishment, will fear and not repeat such wickedness. This 'hear and fear' formula (ἀκούσαντες φοβηθήσονται) is the standard Deuteronomic statement of exemplary deterrence (cf. 13:11; 17:13; 21:21), grounding capital justice in the protection of the wider community.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article (with ἐπίλοιποι)

→ noun-phrase marking

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

ἐπίλοιποι

the rest / remaining

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

ἐπίλοιπος: 'remaining / the rest'; (ἐπί + λοιπός); renders ׀ַרְשָׁעִים ('those who remain'); the rest of the people, who will be deterred by the perjurer's exemplary punishment.

ἀκούσαντες

having heard

Aor Act Part Nom Pl Masc · ἀκούω

circumstantial participle (temporal: 'when they hear')

→ perfective aorist participle (antecedent action of hearing)

ἀκούω (aor. part. ἀκούσαντες): 'hear'; the temporal participle 'on hearing' (of the punishment); part of the fixed deterrence-formula 'they shall hear and fear!'

φοβηθήσονται

shall fear

Fut Pass Indic 3 Pl · φοβέομαι

main verb (the deterrent effect)

→ predictive future (the intended deterrent fear)

φοβέομαι (fut. pass. φοβηθήσονται): 'fear / be afraid'; renders נִרְיָ; the deponent-passive future expresses the deterrent fear the punishment instills — the public character of the penalty is its preventive purpose (cf. Deut 13:11; 17:13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative (with προσθήσουσιν)

→ participant reference

οὐ: objective negative; 'they shall not continue.'

προσθήσουσιν

shall continue / do again

Fut Act Indic 3 Pl · προστίθμι

main verb (with infinitive: 'not add to do' = not do again)

→ predictive future (the deterrent result)

προστίθμι (fut. προσθήσουσιν): 'add'; the idiom οὐ προσθήσουσιν ... ποιῆσαι ('they shall not add to do') is a Hebraism (אֵל תוֹשִׁיעַ לְעַד) meaning 'they shall no longer do / never again do'; the same verb as 'add cities' in v. 9, here of repeating an offense.

ἔτι

anymore / again

adverb (temporal: 'no longer')

→ clausal contribution

ἔτι: 'still / yet / anymore'; with the negated προσθήσουσιν it reinforces 'no longer / never again', completing the Hebraistic 'add to do' idiom.

ποιῆσαι

to do

Aor Act Inf · ποίέω

complementary infinitive (with προσθήσουσιν)

→ aorist infinitive (the deed not to be repeated)

ποιέω (aor. inf. ποιῆσαι): 'to do'; completes the 'add to do' idiom — the people will not again commit such wickedness.

κατὰ

according to

preposition + accusative (norm/standard: 'according to')

→ spatial or relational framing

κατὰ + acc.: 'according to / after the manner of'; 'to do according to this evil thing' = to act in this wicked way.

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 κατά

→ object specification

ῥῆμα: 'word / thing / matter'; renders רִבְרָה; here 'this evil thing/deed' — the perjury just punished; the same word denotes the 'matter' established by witnesses (v. 15) and the 'word' commanded (v. 7).

τὸ

the

Accusative

article (attributive, with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

attributive adjective (with ῥῆμα: 'this evil thing')

→ object specification

πονηρός (acc. n. πονηρόν): 'evil / wicked'; modifying ῥῆμα — 'this evil deed', echoing τὸν πονηρόν of v. 19.

τοῦτο

this

Accusative

demonstrative (attributive, with ῥῆμα)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; the specific evil of false witness just adjudicated.

ἐν

among

preposition + dative ('among you')

→ spatial or relational framing

ἐν + dat.: 'in / among'; ἐν ὑμῖν = 'among you', the covenant community kept free of such wickedness.

ὑμῖν

you

Dative

object of ἐν ('among you', 2nd plural)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you'; the people among whom the evil must not recur.

21 οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ ψυχὴν ἀντὶ ψυχῆς ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ὀδόντα ἀντὶ ὀδόντος χεῖρα ἀντὶ χειρός πόδα ἀντὶ ποδός

Your eye shall not spare him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Closing apodictic sanction: the lex talionis

οὐ φείσεται ὁ ὀφθαλμός σου

The chapter closes with the classic lex talionis, here applied specifically to the perjurer: 'your eye shall not spare' (repeating v. 13) followed by the fivefold ἀντί ladder (life / eye / tooth / hand / foot). The talion enforces strict proportionality — the false witness suffers precisely the harm he sought to inflict. The formula is taken up by Jesus at Matt 5:38 (ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ) and parallels Exod 21:23–25; Lev 24:20.

οὐ

not

negative (with φείσεται)

→ participant reference

οὐ: objective negative; the prohibition of pity, verbatim from v. 13.

φείσεται

shall spare

Fut Mid Indic 3 Sg · φείδομαι

main verb (apodictic prohibition via future)

→ imperatival future (binding prohibition: 'show no pity')

φείδομαι: 'spare / show mercy'; the formula οὐ φείσεται ὁ ὀφθαλμός σου repeats v. 13 verbatim, framing the chapter's two capital sanctions (murder, perjury) with the same refusal of misplaced clemency; here it introduces the talionic ladder.

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 φείσεται

→ participant prominence

ὀφθαλμός: 'eye'; the seat of pity (as v. 13); pointedly, the next clause makes 'eye' itself the measure of talion (ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ).

σου

your

Genitive

genitive of possession (with ὀφθαλμός)

→ relational specification

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

ἐπὶ

on / toward

preposition + dative ('on him', elided before vowel)

→ spatial or relational framing

ἐπὶ + dat.: 'on / toward'; ἐπὶ αὐτῷ = toward the perjurer, who receives no pity.

αὐτῷ

him

Dative

object of ἐπὶ (the perjurer)

→ participant reference or interest

αὐτός (dat. αὐτῷ): the convicted false witness.

ψυχὴν

life

Accusative

accusative of the talionic ladder ('life for...')

→ object specification

ψυχή (acc. ψυχὴν): 'soul / life'; renders שׁוֹרֵק; the first rung of the talion ladder, ψυχὴν ἀντὶ ψυχῆς ('life for life'), the principle of exact proportional recompense; echoes πατάξει ... τὴν ψυχὴν of vv. 6, 11.

ἀντὶ

for / in place of

preposition + genitive (exchange/equivalence)

→ spatial or relational framing

ἀντὶ + gen.: 'instead of / in return for'; the preposition of exchange/equivalence governing the entire talion ladder; renders Hebrew תַּחַת ('in place of'); the fivefold anaphora of ἀντὶ enforces strict proportional justice.

ψυχῆς

life

Genitive

object of ἀντὶ ('for a life')

→ relational specification

ψυχή (gen. ψυχῆς): 'life'; the equivalent given in exchange — 'life for life.'

ὀφθαλμὸν

eye

Accusative

accusative of the talionic ladder ('eye for...')

→ object specification

ὀφθαλμός (acc. ὀφθαλμὸν): 'eye'; renders יָיִן; the second rung, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ('eye for eye'), the phrase cited by Jesus at Matt 5:38 in the antithesis on retaliation; cf. Exod 21:24; Lev 24:20.

ἀντὶ

for

preposition + genitive (exchange)

→ spatial or relational framing

ἀντὶ + gen.: 'in place of'; the second of five anaphoric occurrences.

ὀφθαλμοῦ

eye

Genitive

object of ἀντὶ ('for an eye')

→ relational specification

ὀφθαλμός (gen. ὀφθαλμοῦ): 'eye'; the equivalent — 'eye for eye.'

ὀδόντα

tooth

Accusative

accusative of the talionic ladder ('tooth for...')

→ object specification

ὀδούς (acc. ὀδόντα): 'tooth'; renders יָשׁ; the third rung, ὀδόντα ἀντὶ ὀδόντος ('tooth for tooth'); cf. Exod 21:24.

ἀντὶ

for

preposition + genitive (exchange)

→ spatial or relational framing

ἀντὶ + gen.: 'in place of'; third occurrence.

ὀδόντος

tooth

Genitive

object of ἀντὶ ('for a tooth')

→ relational specification

ὀδούς (gen. ὀδόντος): 'tooth'; the equivalent — 'tooth for tooth.'

χεῖρα

hand

Accusative

accusative of the talionic ladder ('hand for...')

→ object specification

χείρ (acc. χεῖρα): 'hand'; renders טָ; the fourth rung, χεῖρα ἀντὶ χειρός ('hand for hand'); cf. Exod 21:24.

ἀντὶ

for

preposition + genitive (exchange)

→ spatial or relational framing

ἀντί + gen.: 'in place of'; fourth occurrence.

χειρός

hand

Genitive

object of ἀντί ('for a hand')

→ relational specification

χείρ (gen. χειρός): 'hand'; the equivalent — 'hand for hand.'

πόδα

foot

Accusative

accusative of the talionic ladder ('foot for...')

→ object specification

πούς (acc. πόδα): 'foot'; renders לָךְ; the fifth and final rung, πόδα ἀντὶ ποδός ('foot for foot'); the complete ladder (life/eye/tooth/hand/foot) seals the chapter with the principle of exact proportional justice.

ἀντὶ

for

preposition + genitive (exchange)

→ spatial or relational framing

ἀντί + gen.: 'in place of'; fifth and final occurrence, closing the anaphora.

ποδός

foot

Genitive

object of ἀντί ('for a foot')

→ relational specification

πούς (gen. ποδός): 'foot'; the equivalent — 'foot for foot'; the talion's final term, closing the chapter on the note of measured, proportional recompense.

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.