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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 20

ΔΕΥΤΕΡΟΝΟΜΙΟΝ Κ'

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 20 is the Torah's principal 'law of war' (a unified torat ha-milḥamah), structured in four movements: the pre-battle exhortation against fear, grounded in the Exodus deliverance (vv.

Translation & textual notes

The Greek text of Deuteronomy 20 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 20 is the Torah's principal 'law of war' (a unified torat ha-milḥamah), structured in four movements: the pre-battle exhortation against fear, grounded in the Exodus deliverance (vv. 1–4); the herald's exemptions and the appointment of commanders (vv. 5–9); the protocol of siege — peace offered first, then the differing treatment of distant cities and the Canaanite nations under ḥerem (vv. 10–18); and the siege-ecology law sparing fruit-bearing trees (vv. 19–20). The LXX renders

the priest's encouragement with a chain of present prohibitive imperatives — μὴ ἐκλύεσθω ἡ καρδία ὑμῶν, μὴ φοβεῖσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε (v. 3) — calquing the Hebrew לֹא תִירָא וְלֹא תִפְּחַד (Deut 20:3). The motive clause κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος μεθ' ὑμῶν (v. 4) casts YHWH as the divine warrior who 'goes before' Israel. The exemptions (vv. 5–8) follow a tight rhetorical pattern (τίς ὁ ἄνθρωπος ὁ ... — πορευέσθω καὶ ἀποστραφήτω): the man who has built but not dedicated (ἐνεκαίνισεν) a house, planted but not enjoyed (εὐφράνθη) a vineyard, betrothed but not taken (ἔλαβεν) a wife, and finally the fearful and fainthearted (ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ) — each dismissed lest he die in battle and another enjoy his portion, or lest he 'melt' (δειλιάνη) his brother's heart. The siege protocol distinguishes sharply: distant cities receive an offer of peace (ἐκκαλέσῃ αὐτοὺς μετ' εἰρήνης, v. 10); a city that submits becomes tributary and subject (φορολόγητοι καὶ ὑπήκοοι, v. 11); a city that resists is besieged, its males struck ἐν φόνῳ μαχαίρας while women, children, livestock, and spoil are taken (vv. 12–14). The Canaanite nations within the inheritance, by contrast, fall under total herem — ἀναθέματι ἀναθεματιεῖτε αὐτούς (v. 17), a cognate-dative Hebraism rendering the emphatic infinitive absolute לֹא יִלְמְדוּ — 'that they may not teach you to do all their abominations (τὰ βδελύγματα αὐτῶν)' (v. 18); this is a difficult holy-war text whose rationale the LXX frames as the protection of Israel's covenant fidelity. Finally vv. 19–20 enshrine an early conservation principle (the rabbinic bal tashhit): in a prolonged siege the fruit-bearing trees may not be cut down — μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ ('is the tree of the field a man, that it should come before you into the siege?') — only non-fruit trees may be felled for the siege-works (χαράκωσιν).

A · 20:1–4

Going to war without fear: the Exodus God who fights for Israel

When Israel marches out and sees a numerically and technologically superior enemy — horse, chariot-rider, and a people more numerous (ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονά σου, v. 1) — it is not to fear, because YHWH who brought it up out of Egypt goes with it. As the army nears battle the priest comes forward and addresses the troops (vv. 2–3) with a fourfold prohibition against terror, melting hearts, panic, and flight, grounded in the climactic motive clause (v. 4): YHWH their God is the one who marches before them (ὁ προπορευόμενος) to war their wars and to deliver them.

B · 20:5–9

The officers' exemptions and the appointment of commanders

The officials (οἱ γραμματεῖς) release from the ranks those whose unfinished joys would make their death a double tragedy, and who would fight half-heartedly: the man who built a new house but has not dedicated it (vv. 5), planted a vineyard but not yet enjoyed its fruit (v. 6), betrothed a wife but not yet married her (v. 7). Then the fearful and fainthearted man is sent home (v. 8) lest he melt (δελιάνῃ) his brothers' courage. Only when the exemptions are complete are commanders of the host appointed at the army's head (v. 9).

C · 20:10–18

The terms of war: peace offered, distant cities and Canaanite herem

Before assaulting a city Israel must first call out terms of peace (μετ' εἰρήνης, v. 10). If the city accepts and opens its gates, its whole population becomes tributary forced-labor (φορολόγητοι καὶ ὑπήκοοι, v. 11). If it refuses and makes war, it is besieged, and on its fall the males are struck down by the sword while women, dependents, livestock, and all spoil are taken as plunder to be enjoyed (vv. 12–14). This applies to far-off cities (v. 15). But the cities of the seven Canaanite nations within the promised inheritance are exempt from this leniency: nothing that breathes is to be spared; they are placed under total herem (ἀναθέματι ἀναθεματιεῖτε, vv. 16–17) — so that they may not teach Israel to imitate their abominations and sin against YHWH (v. 18).

D · 20:19–20

Siege ecology: sparing the fruit-bearing trees (bal tashhit)

In a protracted siege Israel may not destroy the fruit trees around the city by putting the axe (σίδηρον) to them, for from them the besieger eats — and the rhetorical question μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ ('is the tree of the field a man, that it should enter the siege before you?') exempts the living, food-bearing tree from the violence of war (v. 19). Only trees known to be non-fruit-bearing (οὐ καρπόβρωτον) may be felled and built into siege-works against the resisting city (v. 20). The law enshrines an early principle of restraint in war later codified by the rabbis as bal tashhit ('do not destroy').

1 ἔάν δὲ ἐξέλθῃς εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ ἵδῃς ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονά σου οὐ φοβηθήσῃ ἀπ' αὐτῶν ὅτι κύριος ὁ θεός σου μετὰ σοῦ ὁ ἀναβιβάσας σε ἐκ γῆς Αἰγύπτου

And if you go out to war against your enemies and see horse and rider and a people more numerous than you, you shall not be afraid of them, for the LORD your God is with you, the one who brought you up out of the land of Egypt.

New legal protasis opening the law of war (case-law conditional) **ἔάν δὲ ἐξέλθῃς**

The chapter opens with the casuistic ἔάν + aorist subjunctive characteristic of Deuteronomic case-law; δέ marks the transition from the preceding judicial laws (ch. 19) to the law of war. The protasis stacks three vivid images of enemy superiority — cavalry, chariotry, and superior numbers — precisely the assets Israel lacks, so that the apodosis οὐ φοβηθήσῃ must rest entirely on the motive clause: the Exodus God is present. The participial epithet ὁ ἀναβιβάσας σε ἐκ γῆς Αἰγύπτου anchors fearlessness in remembered deliverance.

ἔάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if (ever)'; takes the subjunctive; the standard particle of Deuteronomic case-law (rendering $\text{אִם} / \text{כִּי}$), framing the law as a contingent scenario rather than an absolute command.

δὲ

now

narrative/transitional continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking the transition to a new legal topic (the law of war) after the laws of homicide and witnesses in ch. 19.

ἐξέλθῃς

you go out

Aor Act Subj 2 Sg · ἐξέρχομαι

verb of the protasis (subjunctive with ἔάν)

→ ingressive aorist subjunctive (entering upon a campaign)

ἐξέρχομαι: 'go out / march out'; renders נָצַח ; the idiom 'go out to war' ($\text{נָצַח} \text{מִן} \text{הַמִּלְחָמָה}$) is the standard Hebrew expression for mustering an army for a campaign; the second-person singular addresses Israel collectively as a single combatant.

εἰς

to / for

preposition + accusative (purpose/goal)

→ spatial or relational framing

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

πόλεμον

war

Accusative

accusative object of εἰς (goal: 'to war')

→ object specification

πόλεμος: 'war / battle'; renders מלחמה; the keyword of the chapter (occurring in vv. 1, 2, 3, 7, 12, 20), framing the whole as torat ha-milhamah, the law of war.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + acc.: here in hostile sense, 'against'; renders על; marks the enemies as the target of the campaign.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπὶ (hostile: 'against your enemies')

→ object specification

ἐχθρός: 'enemy / hostile one'; renders עֲדֵי; substantivized adjective; the recurring designation of the opposing nations throughout the chapter (vv. 1, 3, 4, 14).

σου

your

Genitive

genitive of possession (2nd person singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd person singular).

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

ἴδης

you see

Aor Act Subj 2 Sg · ὁράω

verb of the protasis (subjunctive, coordinate with ἐξέλθης)

→ ingressive aorist subjunctive (catching sight of the foe)

ὁράω (aor. εἶδον): 'see / perceive'; renders רָאָה; the seeing of the enemy's superior force is the psychological trigger the law addresses — fear arises from sight, and faith must overrule it.

ἵππον

horse

Accusative

direct object of ἴδης (collective singular)

→ object specification

ἵππος: 'horse'; renders סוּס; cavalry and chariotry were the elite military technology Israel conspicuously lacked (cf. Deut 17:16, the king forbidden to multiply horses); the singular is collective ('cavalry').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄναβάτην

rider / charioteer

Accusative

direct object of ἰδης (coordinate with ἵππον)

→ object specification

ἄναβάτης: 'rider / mounted man / charioteer'; renders רכב / רכב ('chariotry / one who rides'); together ἵππος καὶ ἄναβάτης evoke the very forces drowned at the Sea (Exod 15:1, 'horse and rider he has thrown into the sea'), an implicit reminder that YHWH has already defeated such power.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαόν

a people

Accusative

direct object of ἰδης (third item of enemy force)

→ object specification

λαός: 'people / host'; renders צב; here the enemy population/army, not Israel; the threefold horse–rider–people enumerates the full intimidating array of an ancient near-eastern army.

πλείονά

more numerous

Accusative

comparative adjective (attributive, modifying λαόν)

→ object specification

πλείων (comparative of πολὺς): 'more / greater in number'; renders מרבה ('more than you'); construed with the genitive of comparison σου; the numerical inferiority of Israel is the precise point of the test of faith.

σου

than you

Genitive

genitive of comparison (with πλείονα)

→ relational specification

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

οὐ

not

negative particle (with future indicative for prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative φοβηθήσῃ forms a categorical legal prohibition (rendering אַל תִּירָא), stronger than a μή-subjunctive: 'you shall absolutely not fear.'

φοβηθήσῃ

you shall be afraid

Fut Pass Indic 2 Sg · φοβέομαι

apodosis main verb (legal prohibition: future-for-imperative)

→ imperatival future (binding command not to fear)

φοβέομαι: 'fear / be afraid'; renders אַרָּ; the deponent future passive with οὐ functions as an emphatic prohibition; fearlessness in the face of superior force is the keynote of the whole exhortation (vv. 1, 3).

ἀπ

of / from

preposition + genitive (object of fear, elided before vowel)

→ spatial or relational framing

ἀπό: with φοβέομαι, 'be afraid of / from'; a Hebraizing construction rendering מן נרָץ ('fear because of / away from'), where the preposition marks the source/cause of the dreaded danger.

αὐτῶν

them

Genitive

genitive object of ἀπό (the enemy forces feared)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the enemy forces feared).

ὅτι

because

causal conjunction (introducing motive clause)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; introduces the theological ground of fearlessness — divine presence outweighs material disadvantage.

κύριος

LORD

Nominative

subject of the motive clause (predicate-of-presence)

→ participant prominence

κύριος; the standard LXX rendering of the Tetragrammaton יהוה; subject of the nominal clause 'YHWH your God is with you'; the divine name grounds the prohibition of fear in covenant presence.

ὁ

the

Nominative

article (with appositional 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: 'God'; renders אֱלֹהִים; the phrase κύριος ὁ θεός σου ('the LORD your God') is the signature covenant designation of Deuteronomy, binding the divine warrior to Israel personally.

σου

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

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

μετά

with

preposition + genitive (accompaniment: presence)

→ spatial or relational framing

μετά + gen.: 'with'; the phrase μετὰ σοῦ ('with you') expresses the divine-presence-in-battle motif (cf. מִעִיךָ, Deut 31:6, 8); the elliptical nominal clause supplies 'is.'

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

ὁ

the one who

Nominative

article (substantivizing the following participle)

→ noun-phrase marking

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

ἀναβιβάσας

brought up

Aor Act Part Nom Sg Masc · ἀναβιβάζω

substantival participle in apposition to κύριος (epithet)

→ constative aorist participle (the completed Exodus deliverance)

ἀναβιβάζω: 'bring/lead up'; causative of ἀναβαίνω, rendering הֵעִלָּה (Hiphil of הָעָלָה, 'cause to go up'); the articular participle forms the covenant epithet 'the one who brought you up out of Egypt' (cf. Exod 20:2), making the remembered Exodus the warrant for present courage.

σε

you

Accusative

direct object of the participle ἀναβιβάσας

→ participant reference

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

ἐκ

out of

preposition + genitive (separation/source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ ('out of the land')

→ relational specification

γῆ: 'land / earth'; the phrase ἐκ γῆς Αἰγύπτου ('out of the land of Egypt') is the fixed formula of the Exodus deliverance throughout Deuteronomy.

Αἰγύπτου

of Egypt

Genitive

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

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the place of former bondage and of the original demonstration of YHWH's military supremacy over horse and chariot (Exod 14–15).

2 καὶ ἔσται ὅταν ἐγγίσης τῷ πολέμῳ καὶ προσεγγίσας ὁ ἱερεὺς λαλήσει τῷ λαῷ

And it shall be, when you draw near to the battle, that the priest shall come forward and speak to the people.

Temporal frame introducing the priest's pre-battle address καὶ ἔσται ὅταν

The Hebraizing formula καὶ ἔσται ὅταν (כִּי יִהְיֶה) sets the temporal stage for the cultic speech that follows; the approach of the army to battle (ἐγγίσης τῷ πολέμῳ) is the cue for the priest's intervention. The priest (ὁ ἱερεὺς) — not the king or general — delivers the war-oration, marking the battle as a sacral act.

καὶ
and

narrative conjunction (introducing temporal frame)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the Hebraizing temporal formula

→ predictive future (sets the scene for the apodosis)

εἰμί (fut. ἔσται): 'be / happen'; the formula καὶ ἔσται renders כִּי יִהְיֶה, a Hebraism marking the onset of a new circumstance; here it frames the conditional time-clause that follows.

ὅταν

when

temporal conjunction (+ subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive ἐγγίσης; renders כִּי + infinitive ('as you draw near'), specifying the moment of the priest's address.

ἐγγίσης

you draw near

Aor Act Subj 2 Sg · ἐγγίζω

verb of the temporal clause (subjunctive with ὅταν)

→ ingressive aorist subjunctive (the army's approach to combat)

ἐγγίζω: 'draw near / approach'; renders בָּרַךְ; with the dative τῷ πολέμῳ, 'draw near to the battle'; the imminence of combat is the trigger for the priestly exhortation.

τῷ

the

Dative

article

→ noun-phrase marking

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

πολέμῳ

battle

Dative

dative complement of ἐγγίσης ('draw near to the battle')

→ sphere or reference

πόλεμος: 'war / battle'; here in the dative governed by ἐγγίζω; the keyword recurs, now denoting the concrete engagement about to begin.

καὶ

then

apodotic καὶ (introducing the main clause after the temporal frame)

→ discourse linkage or contrast

καί: here apodotic, a Hebraism (י) introducing the consequence of the temporal clause: 'when ... then the priest shall...'

προσεγγίσας

coming forward

Aor Act Part Nom Sg Masc · προσεγγίζω

circumstantial participle (modifying ὁ ἱερεὺς)

→ antecedent aorist participle (the priest's advance preceding his speech)

προσεγγίζω: 'come near / approach'; the doubly-compound (πρός + ἐγγίζω) intensifies the simple verb of v. 2a; the priest physically advances to the front ranks before addressing the troops, dramatizing the sacral leadership of the war.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of λαλήσει

→ participant prominence

ἱερεὺς: 'priest'; renders יֹהֵד; that the priest, not a military officer, delivers the battle-exhortation marks the war as a holy undertaking conducted under YHWH's lordship; later tradition names this figure the 'anointed for war' (mashuah milḥamah, m. Sotah 8).

λαλήσει

shall speak

Fut Act Indic 3 Sg · λαλέω

main verb of the apodosis

→ predictive/prescriptive future (the prescribed priestly address)

λαλέω: 'speak'; renders דַּבֵּר; the future here has prescriptive force within the legislation — this is what the priest is to do; introduces the direct address of v. 3.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative indirect object of λαλήσει (the assembled army)

→ sphere or reference

λαός: 'people'; here the mustered army of Israel, addressed as the covenant people even in the field; renders דָּבַר.

3 καὶ ἔρεϊ πρὸς αὐτούς ἄκουε Ἰσραὴλ ὑμεῖς προσπορεύεσθε σήμερον εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς ὑμῶν μὴ ἐκλυέσθω ἡ καρδία ὑμῶν μὴ φοβεῖσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε ἀπὸ προσώπου αὐτῶν

And he shall say to them, 'Hear, O Israel! You are drawing near today to battle against your enemies. Let not your heart faint; do not fear, nor be alarmed, nor turn aside from before them.'

Direct speech: the priest's fourfold prohibition against fear καὶ ἔρεϊ πρὸς αὐτούς

The address opens with the liturgical ἄκουε Ἰσραὴλ ('Hear, O Israel'), the very incipit of the Shema (Deut 6:4), summoning covenant attention. A fourfold prohibition follows — heart not melting, no fear, no alarm, no flight — a rhetorical crescendo of present prohibitive imperatives (μὴ ... μηδὲ ... μηδέ) covering inner collapse, emotion, panic, and physical retreat. The exhortation's logic completes in v. 4's motive clause.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔρεϊ
shall say

Fut Act Indic 3 Sg · λέγω

main verb introducing direct speech

→ prescriptive future (the priest's mandated words)

λέγω (fut. ἐρῶ): 'say'; renders שמע; introduces the verbatim battle-exhortation that follows.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς
them

Accusative

accusative object of πρὸς (the army)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the army).

ἀκούε

hear

Pres Act Impv 2 Sg · ἀκούω

imperative addressed to Israel (summons to attention)

→ durative present imperative (sustained covenant listening)

ἀκούω: 'hear / listen / obey'; renders שׁמַע; the opening ἀκούε Ἰσραηλ is identical to the incipit of the Shema (Deut 6:4), giving the war-summons the gravity of the central covenant confession; the present imperative calls for an attentive, ongoing hearing.

Ἰσραηλ

Israel

vocative of address (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; the corporate vocative addresses the army as the covenant nation, not merely as soldiers.

ὤμεῖς

you

Nominative

emphatic subject pronoun (2nd person plural)

→ participant reference

ὤμεῖς: the explicit nominative pronoun is emphatic (the verb already encodes person), underlining the personal address: 'you, you are the ones going into battle today!'

προσπορεύεσθε

are drawing near

Pres Mid Indic 2 Pl · προσπορεύομαι

main verb of the priest's opening declaration

→ progressive present (action presently underway)

προσπορεύομαι: 'approach / draw near / go forward'; renders בָּרַךְ; the present describes the army's current advance toward the enemy lines — the very moment at which courage is most needed.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' lends urgency and immediacy, locating the decision of faith in the present hour of battle.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

πόλεμον

battle

Accusative

accusative object of εἰς (goal of advance)

→ object specification

πόλεμος: 'war / battle'; the recurring keyword, here the imminent engagement the troops are entering.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile direction).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπὶ ('against your enemies')

→ object specification

ἐχθρός: 'enemy'; the opposing forces, echoing v. 1.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd person plural).

μὴ

not

negative with prohibitive imperative

→ clausal qualification or emphasis

μὴ: the negative of prohibition; with the present imperative ἐκλυέσθω, 'let it not (be in the process of) fainting.'

ἐκλύεσθω

let it faint

Pres Mid Impv 3 Sg · ἐκλύω

third-person prohibitive imperative (subject ἡ καρδία)

→ durative present prohibition (do not let the heart go on weakening)

ἐκλύω: 'loosen / unnerve / make faint'; the middle/passive 'grow weary / lose heart'; renders כָּכַךְ ('be soft / faint'); the first of the four prohibitions targets inner collapse of courage before the foe.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐκλύεσθω

→ participant prominence

καρδία: 'heart'; renders לֵבָב; in Hebrew anthropology the seat of courage, will, and resolve; the 'melting' or 'fainting' of the heart is the classic idiom for battlefield panic (cf. Josh 2:11; Deut 1:28).

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

μὴ

not

negative with prohibitive imperative

→ clausal qualification or emphasis

μὴ: meaning 'not'; it negates or qualifies the assertion of the clause.

φοβεῖσθε

fear

Pres Mid Impv 2 Pl · φοβέομαι

second prohibition (2nd person plural imperative)

→ durative present prohibition (do not be afraid)

φοβέομαι: 'fear'; renders נָחַץ; the second of the four prohibitions, directly echoing v. 1's οὐ φοβηθήσῃ; the present imperative forbids the continuing state of fear.

μηδὲ

nor

coordinating negative (continuing the prohibition chain)

→ clausal contribution

μηδὲ: 'and not / nor'; links the successive prohibitions into a single mounting series.

θραύεσθε

be alarmed

Pres Pass Impv 2 Pl · θραύω

third prohibition (2nd person plural imperative)

→ durative present prohibition (do not be shattered/panicked)

θραύω: 'shatter / break / crush'; the passive 'be broken / be terror-stricken'; renders חָפַץ or פָּחַד ('be in dread / terrified'); the third prohibition addresses the shattering of nerve into panic.

μηδὲ

nor

coordinating negative

→ clausal contribution

μηδὲ: meaning 'nor'; it shapes the local clause or phrase relation in this passage.

ἐκκλίνητε

turn aside

Aor Act Subj 2 Pl · ἐκκλίνω

fourth prohibition (aorist subjunctive of prohibition)

→ ingressive aorist prohibitive subjunctive (do not break and flee)

ἐκκλίνω: 'turn aside / swerve / give way'; renders סוּג / יָנַח ; the shift from present imperative to aorist subjunctive sharpens the final, decisive prohibition: do not (at any point) turn and flee from before them; the climax moves from inner state (heart) to outward action (flight).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiom: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; the phrase ἀπὸ προσώπου renders יָנַח ('from before / from the presence of'), a Hebraism for fleeing in the face of an enemy.

αὐτῶν

them

Genitive

genitive (with προσώπου: 'their face/presence')

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with προσώπου: 'their face/presence').

4 ὅτι κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος μεθ' ὑμῶν συνεκπολεμῆσαι ὑμῖν τοὺς ἐχθροὺς ὑμῶν διασῶσαι ὑμᾶς

For the LORD your God is the one who goes before you with you, to war together against your enemies for you, to deliver you.

Motive clause grounding the prohibition of fear (theological climax of A)

ὅτι κύριος ὁ θεὸς ὑμῶν

The motive clause completes the priest's exhortation: courage is warranted because YHWH himself marches at the army's head (ὁ προπορευόμενος) as the divine warrior. Two purpose-infinitives define his action — συνεκπολεμῆσαι ('to war together against') and διασῶσαι ('to deliver') — framing the battle as YHWH's own and victory as his salvific gift. The participle προπορευόμενος recalls the pillar of cloud/fire that went before Israel (Exod 13:21).

ὅτι

for

causal conjunction (motive clause)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; grounds the entire fourfold prohibition of v. 3 in the fact of divine accompaniment.

κύριος

LORD

Nominative

subject of the nominal motive clause

→ participant prominence

κύριος; the Tetragrammaton יהוה; the divine warrior whose presence is the sole ground of Israel's fearlessness.

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: 'God'; the covenant designation κύριος ὁ θεὸς ὑμῶν personalizes the divine warrior as Israel's own God.

ὁμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

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

ὁ

the one who

Nominative

article (substantivizing the participle προπορευόμενος)

→ noun-phrase marking

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

προπορευόμενος

goes before

Pres Mid Part Nom Sg Masc · προπορεύομαι

substantival participle (predicate epithet of κύριος)

→ durative present participle (continual divine vanguard)

προπορεύομαι: 'go before / march ahead'; the compound πρό- ('before') renders גִּלְגָּל ('who goes before you'); the present participle depicts YHWH as the perpetual vanguard of Israel's army, evoking the pillar of cloud and fire (Exod 13:21; Deut 1:30, 31:8).

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with'; reinforces the προ- of the participle — YHWH is both ahead of and alongside his people in battle.

ὁμῶν

you

Genitive

genitive object of μετά

→ relational specification

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

συνεκπολεμῆσαι

to war together against

Aor Act Inf · συνεκπολεμέω

infinitive of purpose (with προπορευόμενος)

→ purposive aorist infinitive (the goal of YHWH's advance)

συνεκπολεμέω: 'join in waging war to the finish / fight a war together with'; a rare triple compound (σύν + ἐκ + πολεμέω) emphasizing both partnership (σύν, 'together with you') and completion (ἐκ, 'fight out, to the end'); renders מִלְחָמָה ('to fight'); the LXX heightens the cooperative-yet-decisive character of the divine warfare.

ὁμῖν

for you

Dative

dative of advantage (with συνεκπολεμῆσαι)

→ participant reference or interest

the dative ὁμῖν is a dative of advantage ('on your behalf / for your benefit'), making explicit that YHWH's warfare is conducted for Israel's sake.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of συνεκπολεμῆσαι

→ object specification

ἐχθρός: 'enemy'; the object against whom YHWH wages war alongside Israel.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

διασῶσαι

to deliver

Aor Act Inf · διασῶζω

infinitive of purpose (second purpose: 'to save')

→ purposive aorist infinitive (the saving goal of divine warfare)

διασῶζω: 'bring safely through / rescue / deliver'; the compound διά- ('through') stresses preservation through danger; renders ὑψῶ ('save'); the second purpose-infinitive frames the whole war as an act of divine salvation, not mere conquest — YHWH fights to deliver his people.

ὕμᾱς

you

Accusative

direct object of διασῶσαι

→ participant reference

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

- 5 καὶ λαλήσουσιν οἱ γραμματεῖς πρὸς τὸν λαὸν λέγοντες τίς ὁ ἄνθρωπος ὁ οἰκοδομήσας οἰκίαν καινὴν καὶ οὐκ ἔνεκαίνισεν αὐτήν πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος ἐγκαινιεῖ αὐτήν

And the officials shall speak to the people, saying, 'Who is the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.'

New speaker and unit: the officials' exemption-formulae (section B)

καὶ λαλήσουσιν οἱ γραμματεῖς

A new section opens: after the priest's exhortation, the officials (γραμματεῖς) address the troops to release the exempt. The first three exemptions share a fixed rhetorical template — interrogative τίς ὁ ἄνθρωπος ὁ ..., a negated unfinished joy, the double imperative πορευέσθω καὶ ἀποστραφήτω, and the motive 'lest he die ... and another man' enjoy his portion. The new house unfinished in its dedication is the first such interrupted blessing.

καὶ

and

narrative conjunction (new section)

→ discourse linkage or contrast

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

λαλήσουσιν

shall speak

Fut Act Indic 3 Pl · λαλέω

main verb (the officials' address)

→ prescriptive future (the mandated officers' speech)

λαλέω: 'speak'; renders לַהֲדַבֵּר; the plural subject (officials) contrasts with the singular priest of v. 2, distinguishing the cultic exhortation from the administrative exemptions.

οἱ

the

Nominative

article (with γραμματεῖς)

→ noun-phrase marking

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

γραμματεῖς

officials / officers

Nominative

subject of λαλήσουσιν

→ participant prominence

γραμματεῖς: lit. 'scribe / writer', here 'officer / official'; renders רָשָׁי ('officer / marshal'), the military administrators responsible for mustering and ordering the ranks; the LXX's choice of γραμματεῖς reflects their record-keeping function in registering the troops.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

accusative object of πρὸς (the assembled army)

→ object specification

λαός: 'people'; the mustered troops, addressed for the screening of exemptions.

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

circumstantial participle of speech (introducing direct address)

→ durative present participle (the manner/content of the speaking)

λέγω: the redundant participle of saying (λαλήσουσιν ... λέγοντες) is a Hebraism rendering לִמְנָלָהּ, the standard infinitive used to introduce direct speech in the Hebrew Bible.

τίς

who

Nominative

interrogative pronoun (subject of the rhetorical question)

→ participant reference

τίς: interrogative 'who?'; renders תִּי; the question τίς ὁ ἄνθρωπος ὁ ... functions as a summons: 'whoever the man is who...!', inviting the qualifying individual to step forward and be released.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative of the interrogative clause

→ participant prominence

ἄνθρωπος: 'man / person'; renders פֶּה; the generic 'man' here means any individual soldier who fits the described circumstance.

ὁ

the one who

Nominative

article (substantivizing the participle οἰκοδομήσας)

→ noun-phrase marking

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

οἰκοδομήσας

has built

Aor Act Part Nom Sg Masc · οἰκοδομέω

substantival participle (defining the exempt man)

→ constative aorist participle (the completed act of building)

οἰκοδομέω: 'build / construct'; renders בִּנָּה; the aorist marks the building as finished — yet the dedication remains undone, so the enjoyment of the labor is incomplete; this is the rationale for exemption.

οἰκίαν

house

Accusative

direct object of οἰκοδομήσας

→ object specification

οἰκία: 'house / dwelling'; renders תִּבְיָה; the new house represents settled life and inheritance — a blessing of the land not yet entered into.

καινήν

new

Accusative

attributive adjective (modifying οἰκίαν)

→ object specification

καινός: 'new / fresh'; renders פֶּה; the newness underscores that the man has not yet lived in or 'inaugurated' the house — his joy is still future and would be cut off by death.

καὶ

and

coordinate conjunction (linking the negated clause)

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἐνεκαίνισεν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐνεκαίνισεν

dedicated

Aor Act Indic 3 Sg · ἐγκαίνιζω

verb of the negated relative clause

→ constative aorist (the dedication not yet performed)

ἐγκαίνιζω: 'dedicate / inaugurate / renew'; renders ἡγιασθῆναι ('dedicate'); the verbal root underlies Hanukkah and the LXX title Ἐγκαίνια ('Dedication', John 10:22); the dedication of a new house likely involved a celebratory inauguration marking first occupancy; until performed, the house is not truly enjoyed.

αὐτήν

it

Accusative

direct object of ἐνεκαίνισεν (the house)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐνεκαίνισεν (the house).

πορευέσθω

let him go

Pres Mid Impv 3 Sg · πορεύομαι

third-person imperative (the exemption granted)

→ durative present imperative (let him proceed homeward)

πορεύομαι: 'go / proceed / depart'; renders ἡγιασθῆναι; the first of the paired exemption-imperatives (πορευέσθω καὶ ἀποστραφήτω) discharging the man from the ranks.

καὶ

and

coordinate conjunction (linking the paired imperatives)

→ discourse linkage or contrast

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

ἀποστραφήτω

let him return

Aor Pass Impv 3 Sg · ἀποστρέφω

third-person imperative (coordinate with πορευέσθω)

→ ingressive aorist imperative (let him turn back home)

ἀποστρέφω: 'turn back / return'; the passive ἀποστραφήτω has reflexive/intransitive force ('let him turn himself back'); renders ἡγιασθῆναι; the standard discharge formula for the exempt soldier returning to his house.

εἰς

to

preposition + accusative (goal of return)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἰκία: 'house'; the goal of the discharge — the very house he has built but not yet dedicated.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

μή

lest

negative purpose particle (introducing μή-clause of apprehension)

→ discourse linkage or contrast

μή: here introducing a clause of apprehension/negative purpose with the subjunctive ('lest he die'), rendering ἵνα ('lest'); states the danger the exemption averts.

ἀποθάνη

he die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of the μή-clause of apprehension

→ ingressive aorist subjunctive (the feared eventuality of death in battle)

ἀποθνήσκω: 'die'; renders τῷ; the apprehension-clause names the tragedy the exemption forestalls: that a man fall in war before tasting the blessing he has prepared, which would then pass to another.

ἐν

in

preposition + dative (locative/circumstantial)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πολέμῳ

battle

Dative

dative of place/circumstance ('in the battle')

→ sphere or reference

πόλεμος: 'war / battle'; the locus of the feared death; the keyword recurs in each exemption (vv. 5, 6, 7).

καὶ

and

coordinate conjunction (extending the apprehension-clause)

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

subject of ἐγκαινιεῖ

→ participant prominence

ἄνθρωπος: 'man'; 'another man' is the one who would inherit the unenjoyed blessing — the poignant point of the exemption.

ἕτερος

another

Nominative

attributive adjective (modifying ἄνθρωπος)

→ participant prominence

ἕτερος: 'another / a different one'; renders ἕτερος; the prospect that someone else would dedicate his house heightens the loss and motivates the merciful exemption.

ἐγκαινιεῖ

will dedicate

Fut Act Indic 3 Sg · ἐγκαινίζω

verb of the extended apprehension-clause (future after μή)

→ predictive future (the dreaded outcome made vivid)

ἐγκαινίζω: 'dedicate / inaugurate'; the future indicative within the apprehension-clause vividly portrays the outcome to be avoided; the same verb as ἐνεκαίνισεν above, framing the irony: the builder may never dedicate, but a stranger will.

αὐτήν

it

Accusative

direct object of ἐγκαινιεῖ (the house)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐγκαινιεῖ (the house).

6 καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος εὐφρανθήσεται ἐξ αὐτοῦ

And who is the man who has planted a vineyard and has not gladdened himself from it? Let him go and return to his house, lest he die in the battle and another man gladden himself from it.

Second exemption (parallel template): the unenjoyed vineyard καὶ τίς ὁ ἄνθρωπος ὅστις

The second exemption follows the same template with the variation ὅστις (generalizing relative) for the participle of v. 5. The unfinished joy is the vineyard whose fruit has not yet been 'enjoyed' (εὐφράνθη). The LXX's εὐφραίνομαι ('be gladdened') captures both the literal first vintage and the wine-induced gladness it brings; the verb forms a frame (εὐφράνθη ... εὐφρανθήσεται) around the loss-motif.

καὶ
and

coordinate conjunction (second exemption)

→ discourse linkage or contrast

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

τίς
who

Nominative

interrogative pronoun (subject of the rhetorical question)

→ participant reference

τίς: 'who?'; the same summons-formula as v. 5, inviting the qualifying man forward.

ὁ
the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος
man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man'; the generic individual fitting the case.

ὅστις

who

Nominative

indefinite relative pronoun (defining the exempt man)

→ participant reference

ὅστις: 'whoever / the one who'; the generalizing relative (rendering ὅς) replaces the articular participle of v. 5, a stylistic variation across the parallel exemptions; 'whoever has planted...!'

ἐφύτευσεν

has planted

Aor Act Indic 3 Sg · φυτεύω

verb of the relative clause (completed planting)

→ constative aorist (the planting accomplished)

φυτεύω: 'plant'; renders נָטַע; a vineyard required several years before yielding fruit (cf. the 'uncircumcised' fruit of Lev 19:23–25), so the planter's enjoyment is necessarily deferred — making death before the first vintage especially poignant.

ἀμπελῶνα

vineyard

Accusative

direct object of ἐφύτευσεν

→ object specification

ἀμπελῶν: 'vineyard'; renders אֵדֵן; the vineyard symbolizes settled prosperity in the land (cf. Deut 6:11); its fruit and wine are the gladness of peacetime life that war threatens to cut short.

καὶ

and

coordinate conjunction (linking negated clause)

→ discourse linkage or contrast

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

οὐκ

not

negative (with εὐφράνθη)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

εὐφράνθη

gladdened himself / enjoyed

Aor Pass Indic 3 Sg · εὐφραίνω

verb of the negated clause

→ constative aorist (the not-yet-realized enjoyment)

εὐφραίνω: act. 'gladden', mid./pass. 'rejoice / make merry / enjoy'; renders לָצַח ('put to common use / begin to enjoy', Deut 20:6) — the LXX interprets the first profane use of the vineyard's fruit as the gladness (especially wine-gladness, cf. Ps 104:15) it affords; the man has not yet tasted that joy.

ἐξ

from

preposition + genitive (source of enjoyment)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of enjoyment).

αὐτοῦ

it

Genitive

genitive object of ἐξ (the vineyard as source)

→ relational specification

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

πορευέσθω

let him go

Pres Mid Impv 3 Sg · πορεύομαι

third-person imperative (exemption granted)

→ durative present imperative

πορεύομαι: 'go'; the recurring discharge-formula, identical to v. 5.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστραφήτω

let him return

Aor Pass Impv 3 Sg · ἀποστρέφω

third-person imperative (coordinate with πορευέσθω)

→ ingressive aorist imperative

ἀποστρέφω: 'turn back / return'; the fixed discharge-formula.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative object of εἰς (destination).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

μὴ

lest

negative purpose particle (apprehension-clause)

→ discourse linkage or contrast

μὴ: 'lest'; renders ἵνα; as in v. 5.

ἀποθάνη

he die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of the apprehension-clause

→ ingressive aorist subjunctive

ἀποθνήσκω: 'die'; the feared death in battle, identical to v. 5.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πολέμῳ

battle

Dative

dative of place ('in the battle')

→ sphere or reference

πόλεμος: 'battle'; the locus of feared death.

καὶ

and

coordinate conjunction (extending the clause)

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

subject of εὐφρανθήσεται

→ participant prominence

ἄνθρωπος: 'man'; 'another man' who would enjoy the vineyard's fruit in his stead.

ἕτερος

another

Nominative

attributive adjective (modifying ἄνθρωπος)

→ participant prominence

ἕτερος: 'another'; as in v. 5, the stranger who would inherit the lost joy.

εὐφρανθήσεται

will gladden himself / enjoy

Fut Pass Indic 3 Sg · εὐφραίνω

verb of the extended apprehension-clause

→ predictive future (the dreaded outcome)

εὐφραίνω (fut. pass.): 'will rejoice / enjoy'; the framing repetition of εὐφράνθη ... εὐφρανθήσεται sharpens the irony — the planter may die unfulfilled while a stranger drinks his wine.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

genitive object of ἐξ (the vineyard)

→ relational specification

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

7 καὶ τίς ὁ ἄνθρωπος ὅστις μεμνήσεται γυναῖκα καὶ οὐκ ἔλαβεν αὐτὴν πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος λήμψεται αὐτήν

And who is the man who has betrothed a wife and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her.

Third exemption (parallel template): the betrothed but unmarried man

καὶ τίς ὁ ἄνθρωπος ὅστις

The third and climactic exemption of the 'interrupted joys' triad: the man betrothed but not yet married. The perfect μεμνήσεται marks the binding betrothal as a standing legal state; ἔλαβεν ('took') denotes the consummating act of bringing the bride home. The escalation house → vineyard → wife moves from property to produce to the most intimate human bond; cf. Deut 24:5, which grants the newly-wed a full year's exemption.

καὶ

and

coordinate conjunction (third exemption)

→ discourse linkage or contrast

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

τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: 'who?'; the recurring summons-formula.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man'; the generic individual fitting the case.

ὅστις

who

Nominative

indefinite relative pronoun (defining the exempt man)

→ participant reference

ὅστις: 'whoever'; the generalizing relative, parallel to v. 6.

μεμνήσεται

has betrothed

Perf Mid Indic 3 Sg · μνηστεύω

verb of the relative clause (standing state of betrothal)

→ resultative perfect (a binding betrothal in effect)

μνηστεύω: 'betroth / espouse'; mid./pass. 'be betrothed / take in betrothal'; renders נָשָׂא ; the perfect tense aptly conveys the legally binding standing state of betrothal — in Israelite law betrothal (erusin) already constituted a marriage bond (so that a betrothed woman's violation was adultery, Deut 22:23–24), yet cohabitation awaited the wedding.

γυναῖκα

a wife / woman

Accusative

direct object of μεμνήσεται

→ object specification

γυνή: 'woman / wife'; renders נָשָׂא ; the betrothed bride, legally bound but not yet brought into the home.

καὶ

and

coordinate conjunction (linking negated clause)

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἔλαβεν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔλαβεν

taken

Aor Act Indic 3 Sg · λαμβάνω

verb of the negated clause

→ constative aorist (the marriage not yet consummated)

λαμβάνω: 'take / receive'; renders נָשָׂא ; 'to take a wife' (נָשָׂא נָשָׂא) is the standard idiom for completing the marriage by bringing the bride home; until this act the union is incomplete and the man's joy unrealized.

αὐτήν

her

Accusative

direct object of ἔλαβεν (the betrothed woman)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔλαβεν (the betrothed woman).

πορεύεσθω

let him go

Pres Mid Impv 3 Sg · πορεύομαι

third-person imperative (exemption granted)

→ durative present imperative

πορεύομαι: 'go'; the recurring discharge-formula.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστραφήτω

let him return

Aor Pass Impv 3 Sg · ἀποστρέφω

third-person imperative (coordinate with πορευέσθω)

→ ingressive aorist imperative

ἀποστρέφω: 'return'; the fixed discharge-formula.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative object of εἰς (destination).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

μή

lest

negative purpose particle (apprehension-clause)

→ discourse linkage or contrast

μή: 'lest'; renders ἵνα.

ἀποθάνη

he die

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of the apprehension-clause

→ ingressive aorist subjunctive

ἀποθνήσκω: 'die'; the feared battlefield death, as in vv. 5–6.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πολέμῳ

battle

Dative

dative of place ('in the battle')

→ sphere or reference

πόλεμος: 'battle'; the locus of feared death.

καὶ

and

coordinate conjunction (extending the clause)

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

subject of λήμψεται

→ participant prominence

ἄνθρωπος: 'man'; 'another man' who would marry the betrothed woman in his stead — the sharpest of the three losses.

ἕτερος

another

Nominative

attributive adjective (modifying ἄνθρωπος)

→ participant prominence

ἕτερος: 'another'; the rival who would take his bride.

λήμψεται

will take

Fut Mid Indic 3 Sg · λαμβάνω

verb of the extended apprehension-clause

→ predictive future (the dreaded outcome)

λαμβάνω (fut. mid. λήμψομαι): 'will take'; the framing repetition ἔλαβεν ... λήμψεται echoes the house and vineyard exemptions; the loss of the bride to another is the most personally devastating of the three interrupted joys.

αὐτήν

her

Accusative

direct object of λήμψεται (the betrothed woman)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of λήμψεται (the betrothed woman).

- 8 καὶ προσθήσουσιν οἱ γραμματεῖς λαλῆσαι πρὸς τὸν λαὸν καὶ ἐροῦσιν τίς ὁ ἄνθρωπος ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὥσπερ ἡ αὐτοῦ

And the officials shall continue to speak to the people, and they shall say, 'Who is the man who is afraid and fainthearted? Let him go and return to his house, lest he make the heart of his brother fail like his own.'

Fourth exemption (distinct ground): the fearful and fainthearted man

καὶ προσθήσουσιν οἱ γραμματεῖς

The Hebraism προσθήσουσιν ... λαλῆσαι ('they shall add to speak' = 'continue/further speak') marks a fresh round of address introducing the fourth exemption, which differs in kind from the first three: it concerns not an interrupted joy but a moral-psychological condition — the fearful and fainthearted soldier. The motive is also distinct: not personal loss but contagion — ἵνα μὴ δειλιάνῃ ('lest he make cowardly') his brother's heart. Fear is treated as communicable, threatening the whole army's morale; cf. the priest's exhortation against fear in vv. 1, 3.

καὶ

and

narrative conjunction (fourth exemption)

→ discourse linkage or contrast

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

προσθήσουσιν

shall continue / add

Fut Act Indic 3 Pl · προστίθῃμι

main verb (auxiliary in a Hebraizing 'continue to' construction)

→ prescriptive future (a further round of address)

προστίθῃμι: 'add / put to'; the idiom προστίθῃμι + infinitive ('add to do' = 'do further / continue doing') is a Hebraism rendering הֵצִיף + infinitive (לַדַּבֵּר ... יִצְפֶּי, 'they shall speak again'); here it signals a fresh, distinct exemption beyond the parallel triad of vv. 5–7.

οἱ

the

Nominative

article (with γραμματεῖς)

→ noun-phrase marking

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

γραμματεῖς

officials / officers

Nominative

subject of προσθήσουσιν

→ participant prominence

γραμματεῖς: 'officer / official'; renders ἡψ; the same administrative officers who granted the first three exemptions (v. 5).

λαλῆσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (with προσθήσουσιν)

→ ingressive aorist infinitive (the further speaking)

λαλέω: 'speak'; the complementary infinitive completing the Hebraizing 'continue to speak' construction.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

accusative object of πρὸς (the army)

→ object specification

λαός: 'people'; the assembled troops.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐροῦσιν

they shall say

Fut Act Indic 3 Pl · λέγω

main verb introducing direct speech

→ prescriptive future (the mandated words)

λέγω (fut. ἐρῶ): 'say'; introduces the fourth exemption-formula.

τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: 'who?'; the same summons-formula, now for the fearful man.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man'; the individual of the described disposition.

ὁ

the one who is

Nominative

article (substantivizing the participle φοβούμενος)

→ noun-phrase marking

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

φοβούμενος

afraid

Pres Mid Part Nom Sg Masc · φοβέομαι

substantival participle (defining the exempt man)

→ durative present participle (a continuing state of fear)

φοβέομαι: 'fear / be afraid'; the present participle denotes a settled, ongoing fearfulness; the same root as the priest's prohibition μὴ φοβεῖσθε (v. 3) — the man who cannot heed that command is dismissed for the army's sake.

καὶ

and

coordinate conjunction (linking the two epithets)

→ discourse linkage or contrast

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

δειλός

fainthearted / cowardly

Nominative

predicate adjective (coordinate with φοβούμενος)

→ participant prominence

δειλός: 'cowardly / timid / fainthearted'; renders בְּלִבָּי רַךְ ('soft of heart'); paired with φοβούμενος it forms the hendiadys 'afraid and fainthearted'; the same root recurs in the verb δειλιάνη below, framing fear as both the man's condition and the contagion he spreads (cf. Rev 21:8, where δειλοί head the vice-list).

τῇ

in the

Dative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Dative

dative of respect ('fainthearted with respect to the heart')

→ sphere or reference

καρδία: 'heart'; the dative of respect specifies the seat of the cowardice — δειλός τῇ καρδίᾳ ('cowardly in heart'), rendering בְּלִבָּי רַךְ; the heart, the seat of courage (cf. v. 3), is where the fearful man's failure lies.

πορευέσθω

let him go

Pres Mid Impv 3 Sg · πορεύομαι

third-person imperative (exemption granted)

→ durative present imperative

πορεύομαι: 'go'; the recurring discharge-formula, now releasing the fearful man.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστραφήτω

let him return

Aor Pass Impv 3 Sg · ἀποστρέφω

third-person imperative (coordinate with πορευέσθω)

→ ingressive aorist imperative

ἀποστρέφω: 'return'; the fixed discharge-formula.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative object of εἰς (destination).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἵνα

so that

purpose conjunction (with μή: negative purpose)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μή forms a negative purpose clause (rendering / לְּ), stating the communal reason for the dismissal: to prevent the spread of fear.

μή

not

negative (with ἵνα + subjunctive)

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

δειλιάνη

he make fainthearted

Aor Act Subj 3 Sg · δειλιάω

verb of the negative purpose clause

→ ingressive aorist subjunctive (the feared contagion of fear)

δειλιάω: 'be cowardly'; here used transitively (causative), 'make cowardly / cause to lose heart'; cognate with δειλός above; the point is that cowardice is contagious — one fearful man can 'melt' the resolve of those around him, so his removal protects the army's morale (cf. Deut 1:28; Josh 7:5).

τήν

the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of δειλιάνη

→ object specification

καρδία: 'heart'; the seat of courage in the brother-soldier, which the fearful man's presence would weaken.

τοῦ

of the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession ('his brother's heart')

→ relational specification

ἀδελφός: 'brother'; renders Πῆ; the fellow-soldier as covenant brother; the term underscores the communal bond that fear would corrode — Israelite warfare is a brotherhood whose courage stands or falls together.

αὐτοῦ

his

Genitive

genitive of possession (the fearful man's brother)

→ relational specification

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

ὥσπερ

just as

comparative particle (introducing comparison)

→ discourse linkage or contrast

ὥσπερ: 'just as / even as'; renders ἄ; introduces the comparison: the brother's heart would become cowardly 'just like' the fearful man's own — fear reproducing itself.

ἡ

the [heart]

Nominative

substantival article (standing for καρδιά: 'his own [heart]')

→ noun-phrase marking

ἡ (αὐτοῦ): the feminine article used substantivally for the elided καρδιά; ἡ αὐτοῦ = 'his own (heart)'; the elliptical comparison drives home the danger: the coward's heart, left in the ranks, makes other hearts like itself.

αὐτοῦ

his own

Genitive

genitive of possession (with elided καρδιά)

→ relational specification

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

9 καὶ ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαόν καὶ καταστήσουσιν ἄρχοντας τῆς στρατιᾶς προηγουμένους τοῦ λαοῦ

And it shall be, when the officials have ceased speaking to the people, that they shall appoint commanders of the army to lead the people.

Closure of section B: appointment of commanders after the exemptions

καὶ ἔσται ὅταν παύσωνται

The Hebraizing temporal formula καὶ ἔσται ὅταν (as in v. 2) frames the transition: only after the exemptions are complete and the ranks purged of the unwilling and unfit are military commanders appointed. The sequence is deliberate — Israel goes to war with a winnowed, willing army led by appointed officers, the human ordering that complements the divine vanguard of v. 4.

καὶ

and

narrative conjunction (temporal frame)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the Hebraizing temporal formula

→ predictive future (frames the apodosis)

εἰμί (fut. ἔσται): 'be / happen'; καὶ ἔσται renders יִהְיֶה, framing the time-clause; parallel to v. 2.

ὅταν

when

temporal conjunction (+ subjunctive)

→ discourse linkage or contrast

ὅταν: 'when'; takes the subjunctive παύσωνται; specifies the completion of the exemption-speeches as the cue for appointing commanders.

παύσωνται

have ceased

Aor Mid Subj 3 Pl · παύω

verb of the temporal clause (subjunctive with ὅταν)

→ effective aorist subjunctive (the completed cessation of speaking)

παύω: act. 'stop / make cease', mid. 'cease / leave off'; renders יָלַץ ('finish'); the middle παύσωνται with the supplementary participle λαλοῦντες means 'cease speaking' — the officials' whole address (vv. 5–8) being now complete.

οἱ

the

Nominative

article (with γραμματεῖς)

→ noun-phrase marking

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

γραμματεῖς

officials / officers

Nominative

subject of παύσονται

→ participant prominence

γραμματεῖς: 'officer / official'; renders ἑρῶν; the officers who delivered the exemptions.

λαλοῦντες

speaking

Pres Act Part Nom Pl Masc · λαλέω

supplementary participle (with παύσονται: 'cease speaking')

→ durative present participle (the ongoing speaking now brought to an end)

λαλέω: 'speak'; the supplementary participle completes παύομαι ('cease from speaking'); a standard Greek construction (παύομαι + participle).

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of πρὸς (the army)

→ object specification

λαός: 'people'; the assembled troops addressed in vv. 5–8.

καὶ

then

apodotic καὶ (main clause after temporal frame)

→ discourse linkage or contrast

καί: apodotic, rendering the Hebrew apodosis-waw: 'when ... then they shall appoint...!'

καταστήσουσιν

they shall appoint

Fut Act Indic 3 Pl · καθίστημι

main verb of the apodosis

→ prescriptive future (the mandated appointment)

καθίστημι: 'set / appoint / establish'; renders יָשַׁב / יָקַם; the standard verb for installing officials in office; the commanders are appointed only after the ranks are purified of the exempt and the fearful.

ἄρχοντας

commanders / rulers

Accusative

direct object of καταστήσουσιν

→ object specification

ἄρχων: 'ruler / commander / leader'; renders ἡ ('captain / commander'); the military commanders set over the winnowed army; the term denotes those with delegated authority over the troops.

τῆς

of the

Genitive

article (with στρατιάς)

→ noun-phrase marking

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

στρατιάς

army / host

Genitive

genitive (commanders 'of the army')

→ relational specification

στρατιά: 'army / host'; renders ἡ; the assembled fighting force; ἄρχοντας τῆς στρατιάς = 'commanders of the host', the officer-corps over the troops.

προηγούμενους

leading / going at the head

Pres Mid Part Acc Pl Masc · προηγέομαι

predicative participle (modifying ἄρχοντας)

→ durative present participle (the leaders' ongoing function at the front)

προηγέομαι: 'go before / lead the way / take the lead'; the participle describes the commanders' role as those who march at the army's head; note the verbal echo of ὁ προπορευόμενος, v. 4) — the human commanders lead under the leadership of God.

τοῦ

of the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of προηγούμενους ('leading the people')

→ relational specification

λαός: 'people'; the army the commanders lead; the genitive is governed by the participle of leading.

10 ἔάν δὲ προσέλθῃς πρὸς πόλιν ἐκπολεμῆσαι αὐτήν καὶ ἐκκαλέσῃ αὐτοὺς μετ'εἰρήνης

And if you approach a city to make war against it, then you shall call out to them with terms of peace.

New legal protasis opening section C: the protocol of siege **ἔάν δὲ προσέλθῃς**

A new casuistic unit (ἔάν + subjunctive) opens the siege-protocol. The cardinal principle stands first and governs all that follows: before any assault, Israel must call out an offer of peace (μετ'εἰρήνης). The keyword εἰρήνη ('peace') establishes that war is not the first resort even against a hostile city; only a refusal of peace legitimates the siege of vv. 12ff.

ἔάν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; opens a new case-law unit on the conduct of siege warfare.

δὲ

now

transitional continuative (post-positive)

→ discourse linkage or contrast

δέ: marks the transition from the mustering laws (vv. 1–9) to the siege-protocol (vv. 10–18).

προσέλθῃς

you approach

Aor Act Subj 2 Sg · προσέρχομαι

verb of the protasis (subjunctive with ἔάν)

→ ingressive aorist subjunctive (advancing upon a city)

προσέρχομαι: 'come/draw near / approach'; renders בִּרְדָּ; here of advancing on a city to besiege it; the approach triggers the obligation to offer peace first.

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

πόλιν

a city

Accusative

accusative object of πρὸς (the besieged city)

→ object specification

πόλις: 'city'; renders יָרֵי; the fortified city is the object of the siege-law; the keyword of section C (vv. 10, 14, 15, 16, 19, 20).

ἐκπολεμῆσαι

to make war against

Aor Act Inf · ἐκπολεμέω

infinitive of purpose (with προσέλθῃς)

→ purposive aorist infinitive (the aim of the approach)

ἐκπολεμέω: 'make war on / wage war to the finish'; the compound ἐκ- intensifies ('war it out'); renders לָעֲדָתָהּ; states the hostile purpose of the approach, against which the peace-offer is then set.

αὐτήν

it

Accusative

direct object of ἐκπολεμῆσαι (the city)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκπολεμῆσαι (the city).

καὶ

then

coordinate conjunction (here introducing the required first action)

→ discourse linkage or contrast

καὶ: links the obligatory peace-offer to the approach — even with hostile intent, the first act must be the call to peace.

ἐκκαλέσῃ

you shall call out

Aor Act Subj 2 Sg · ἐκκαλέω

verb coordinate with προσέλθῃς (the mandated peace-offer)

→ ingressive aorist subjunctive (issuing the call to peace)

ἐκκαλέω: 'call out / summon forth'; renders לך לך ('call to') — the LXX has the besieger 'call out to them' with an offer of peace; the obligatory first step before any assault, embodying the principle that peace must be offered before war is waged.

αὐτούς

them

Accusative

direct object of ἐκκαλέσῃ (the city's inhabitants)

→ participant reference

the plural αὐτούς (the inhabitants) shifts from the singular city (πόλιν / αὐτήν) to its people, the actual recipients of the peace-offer.

μετ'

with

preposition + genitive (accompaniment: terms of peace)

→ spatial or relational framing

μετά + gen.: 'with'; μετ' εἰρήνης = 'with (an offer of) peace', i.e. on peaceable terms; renders לך ('for peace').

εἰρήνης

peace

Genitive

genitive object of μετὰ ('with peace')

→ relational specification

εἰρήνη: 'peace'; renders לך; the keyword of the siege-protocol's opening principle — peace must be offered before war; here it denotes terms of surrender and submission rather than mutual amity, but the priority of the offer is itself significant (contrast the herem of vv. 16–17).

11 ἔὰν μὲν εἰρηνικὰ ἀποκριθῶσιν σοι καὶ ἀνοίξωσιν σοι ἔσται πᾶς ὁ λαὸς οἱ εὗρεθέντες ἐν αὐτῇ ἔσονται σοι φορολόγητοι καὶ ὑπήκοοί σου

If, on the one hand, they answer you peaceably and open to you, then all the people who are found in it shall be tributary to you and subject to you.

First branch (μὲν): the city that accepts peace becomes tributary

ἔὰν μὲν εἰρηνικὰ ἀποκριθῶσιν

The μὲν ... δέ structure (vv. 11–12) sets out the two outcomes of the peace-offer. The first branch: if the city answers peaceably and opens its gates, its whole population is spared but reduced to tributary forced labor and subjection (φορολόγητοι καὶ ὑπήκοοι). Acceptance preserves life at the cost of liberty; the LXX's φορολόγητος ('liable to tribute') makes the labor-tax explicit.

ἐάν

if

conditional conjunction (protasis of first branch)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the first of two outcome-conditions.

μὲν

on the one hand

correlative particle (anticipating δέ of v. 12)

→ discourse linkage or contrast

μὲν: the first member of a μὲν ... δέ correlation; sets the peaceful-response scenario over against the hostile response of v. 12 (ἐάν δέ).

εἰρηνικά

peaceable things / peaceably

Accusative

adverbial accusative (neuter plural: 'a peaceful answer')

→ object specification

εἰρηνικός: 'peaceful / peaceable'; the neuter plural εἰρηνικά functions as the content of the answer ('peaceful things') or adverbially ('peaceably'); renders οὐλοῦ; cognate with εἰρήνη (v. 10), marking the city's acceptance of the peace-terms.

ἀποκριθῶσιν

they answer

Aor Pass Subj 3 Pl · ἀποκρίνομαι

verb of the protasis (subjunctive)

→ ingressive aorist subjunctive (the giving of a peaceful reply)

ἀποκρίνομαι: 'answer / respond'; renders ἡγῶ; the deponent aorist passive form (ἀπεκρίθην) is standard koine; the city's peaceable reply to the peace-offer.

σοι

you

Dative

dative indirect object of ἀποκριθῶσιν

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίξωσιν

they open

Aor Act Subj 3 Pl · ἀνοίγω

verb coordinate with ἀποκριθῶσιν (in the protasis)

→ ingressive aorist subjunctive (the opening of the gates)

ἀνοίγω: 'open'; renders ἡγῶ; 'open to you' means open the city gates in surrender — the concrete act of accepting the peace-terms; the implied object is 'the gates' (cf. the city).

σοι

to you

Dative

dative indirect object of ἀνοίξωσιν

→ participant reference or interest

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

verb of the apodosis (impersonal/anticipatory)

→ predictive future (introducing the outcome)

εἰμί (fut. ἔσται): 'it shall be / come to pass'; an anticipatory singular introducing the result, before the plural ἔσονται resumes with the actual subject 'all the people'.

πᾶς

all

Nominative

attributive adjective (modifying ὁ λαός)

→ participant prominence

πᾶς: 'all / whole'; the entire population without exception is subjected to tribute.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (the city's population)

→ participant prominence

λαός: 'people'; here the inhabitants of the surrendering city (not Israel); the whole populace becomes a labor-force.

οἱ

those

Nominative

article (substantivizing the participle
εὐρεθέντες)

→ noun-phrase marking

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

εὐρεθέντες

found

Aor Pass Part Nom Pl Masc · εὐρίσκω

substantival participle in apposition to ὁ λαός
(‘those found’)

→ constative aorist participle (those present
at the city's surrender)

εὐρίσκω: ‘find’; the passive participle
‘those found in it’ = all inhabitants present
in the city at its capitulation; renders
καὶ γὰρ (‘that is found’).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative of place (the city)

→ participant reference or interest

αὐτῇ: meaning ‘it’; pronoun marking
person, possession, or reference within the
clause; here it functions as dative of place
(the city).

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

main verb of the apodosis (predicate of status)

→ predictive future (the imposed status of
tribute)

εἰμί (fut. ἔσονται): ‘shall be’; resumes the
anticipatory ἔσται with the proper plural
subject; introduces the predicate nouns
describing the population's new servile
condition.

σοι

to you

Dative

dative of advantage/relation (‘for/to you’)

→ participant reference or interest

σοι: meaning ‘to you’; pronoun marking
person, possession, or reference within the
clause; here it functions as dative of
advantage/relation (‘for/to you’).

φορολόγητοι

tributary / liable to tribute

Nominative

predicate adjective (with ἔσονται)

→ participant prominence

φορολόγητος: ‘subject to tribute / liable to
tax-labor’; renders φορῶν (‘forced-labor
levy’); the LXX specifies that the spared
city's population becomes a corvée/tribute
force — life preserved but liberty forfeit;
the term combines φόρος (‘tribute’) and
the root of λέγω/collect.

καὶ

and

coordinate conjunction (linking the two
predicates)

→ discourse linkage or contrast

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

ὕπηκοοί

subject / obedient

Nominative

predicate adjective (coordinate with φορολόγητοι)

→ participant prominence

ὕπηκοος: 'subject / obedient / under authority'; renders טַבַּע ('serve'); the second predicate completes the picture: the spared city is both taxed (φορολόγητοι) and politically subordinate (ὕπηκοοι) to Israel.

σου

to you

Genitive

genitive (subordinate 'to you / under you')

→ relational specification

σου: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (subordinate 'to you / under you').

12 ἔάν δὲ μὴ ὑπακούσωσίν σοι καὶ ποιήσωσιν πρὸς σὲ πόλεμον περικαθιεῖς αὐτήν

But if they do not obey you and make war against you, you shall besiege it.

Second branch (δέ): the city that refuses peace is besieged ἔάν δὲ μὴ ὑπακούσωσίν

The contrasting δέ-branch: refusal of the peace-offer and active hostility (ποιήσωσιν ... πόλεμον) authorizes the siege. The verb ὑπακούσωσιν echoes ὑπήκοοι of v. 11 — the city that will not become 'obedient' by submission is met with force. περικαθιεῖς ('you shall besiege') introduces the encirclement whose grim results follow in vv. 13–14.

ἐάν

if

conditional conjunction (protasis of second branch)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the contrasting hostile-response scenario.

δὲ

but

adversative (post-positive, answering μέν of v. 11)

→ discourse linkage or contrast

δέ: the answering member of the μέν ... δέ correlation; marks the opposite outcome — refusal rather than acceptance of peace.

μὴ

not

negative (with subjunctive ὑπακούσωσιν)

→ clausal qualification or emphasis

μὴ: the negative in the subjunctive protasis: 'if they do not obey'.

ὑπακούσωσίν

they obey

Aor Act Subj 3 Pl · ὑπακούω

verb of the protasis (negated subjunctive)

→ ingressive aorist subjunctive (refusal to submit)

ὑπακούω: 'obey / submit / heed'; renders נִשְׁמָע ('hearken'); cognate with ὑπήκοοι (v. 11) — the city's refusal to 'be obedient' by accepting terms; the verb of submission negated triggers the siege.

σοι

you

Dative

dative object of ὑπακούσωσιν (obey 'you')

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσωσιν

they make

Aor Act Subj 3 Pl · ποιέω

verb coordinate with ὑπακούσωσιν (in the protasis)

→ ingressive aorist subjunctive (the city's resort to war)

ποιέω: 'make / do'; the idiom ποιεῖν πόλεμον ('make war') renders πῦρ ἡμῶν; the city not only refuses terms but actively gives battle, fully justifying the siege.

πρός

against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρός + acc.: here in hostile sense, 'against'; renders πρὸς in the war-idiom.

σέ

you

Accusative

accusative object of πρὸς ('war against you')

→ participant reference

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

πόλεμον

war

Accusative

direct object of ποιήσωσιν ('make war')

→ object specification

πόλεμος: 'war / battle'; the keyword; the city's choice of war over peace seals its fate to siege.

περικαθιεῖς

you shall besiege

Fut Act Indic 2 Sg · περικαθίζω

main verb of the apodosis

→ imperatival future (the prescribed siege)

περικαθίζω: 'sit down around / besiege / invest'; the compound περι- ('around') renders βίβω ('lay siege'); the technical term for encircling a city to starve and storm it; the future has prescriptive force within the law.

αὐτήν

it

Accusative

direct object of περικαθιεῖς (the resisting city)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of περικαθιεῖς (the resisting city).

13 καὶ παραδώσει αὐτὴν κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ πατάξεις πᾶν ἀρσενικὸν αὐτῆς ἐν φόνῳ μαχαίρας

And the LORD your God will give it into your hands, and you shall strike down every male of it with the slaughter of the sword.

Outcome of the siege: divine handover and the killing of the males καὶ παραδώσει αὐτὴν κύριος

The fall of the resisting city is framed as YHWH's gift (παραδώσει ... κύριος): victory is divinely given, not merely won. The grim consequence is the death of all the males (πᾶν ἀρσενικόν) by the sword. This is the lex talionis of refused peace; the LXX's ἐν φόνῳ μαχαίρας ('with the slaughter of the sword') renders the Hebrew בִּלְפִי הָרֶחֱבֵל ('by the mouth/edge of the sword') with a stark periphrasis emphasizing the killing itself.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παραδώσει
will give over

Fut Act Indic 3 Sg · παραδίδωμι

main verb (divine handover of the city)

→ predictive future (the assured divine grant of victory)

παραδίδωμι: 'hand over / deliver up'; renders תָּתַן יָדָא ('give into the hand'); the standard holy-war idiom for YHWH delivering the enemy to Israel (cf. Deut 7:2; Josh 6:2); victory is framed as divine gift, undergirding the fearlessness of vv. 1–4.

αὐτὴν
it

Accusative

direct object of παραδώσει (the city)

→ participant reference

αὐτὴν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of παραδώσει (the city).

κύριος
LORD

Nominative

subject of παραδώσει

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of the city — even in the harsh law of conquest, the victory is attributed to God, not to Israel's might.

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: 'God'; the covenant designation κύριος ὁ θεός σου recurs as the agent of victory.

σου

your

Genitive

genitive of possession

→ relational specification

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

εἰς

into

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

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖράς

hands

Accusative

accusative object of εἰς (idiom of delivering into power)

→ object specification

χείρ: 'hand'; εἰς τὰς χεῖράς σου ('into your hands') renders חַיְיָדָה, the idiom for delivering an enemy into one's power/control.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξεις

you shall strike down

Fut Act Indic 2 Sg · πατάσσω

main verb (the killing of the males)

→ imperatival future (the prescribed execution of the males)

πατάσσω: 'strike / smite / kill'; renders הַךְ (Hiphil of הָכָה); the standard verb for striking down in battle; here the future has prescriptive force — the captured city's males are to be put to death.

πᾶν

every

Accusative

attributive adjective (modifying ἀρσενικόν)

→ object specification

πᾶς: 'every / all'; the totality of the male population is the object of the killing — a sober and difficult provision of the war-law for a resisting (non-Canaanite) city.

ἀρσενικόν

male

Accusative

direct object of πατάξεις (collective)

→ object specification

ἀρσενικός: 'male'; renders זָכָר; the killing is restricted to the males (combatants), while women and children are spared (v. 14) — a limitation that distinguishes this 'distant city' law from the total herem of the Canaanite cities (vv. 16–17).

αὐτῆς

of it

Genitive

genitive of possession (the city's males)

→ relational specification

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

ἐν

with

preposition + dative (instrumental/manner)

→ spatial or relational framing

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

φόνῳ

slaughter

Dative

dative of manner/instrument ('with slaughter')

→ sphere or reference

φόνος: 'murder / slaughter / killing'; the phrase ἐν φόνῳ μαχαίρας ('with the slaughter of the sword') is the LXX's rendering of בַּחֶרֶץ יָפִיץ ('by the edge of the sword'), substituting the act of slaying for the Hebrew anatomical idiom ('mouth of the sword').

μαχαίρας

of the sword

Genitive

genitive (with φόνῳ: 'slaughter of the sword')

→ relational specification

μάχαιρα: 'sword / knife'; renders בַּחֶרֶץ; the instrument of the killing; the whole phrase denotes death by the sword.

14 πλὴν τῶν γυναικῶν καὶ τῆς ἀποσκευῆς καὶ πάντα τὰ κτήνη καὶ πάντα ὅσα ἂν ὑπάρχη ἐν τῇ πόλει καὶ πᾶσαν τὴν ἀπαρτίαν προνομεύσεις σεαυτῷ καὶ φάγῃ πᾶσαν τὴν προνομὴν τῶν ἐχθρῶν σου ᾧ κύριος ὁ θεός σου δίδωσίν σοι

Except the women and the dependents and all the livestock, and all that is in the city, and all the goods, you shall plunder for yourself, and you shall eat all the spoil of your enemies which the LORD your God gives you.

Limitation on the killing: the spared persons and the spoil πλὴν τῶν γυναικῶν

πλὴν ('except') marks the limitation on v. 13's killing: women, dependents, livestock, and all goods are spared and become plunder. The repeated πᾶς (women, all livestock, all that is in the city, all the goods, all the spoil) underscores the comprehensiveness of the permitted booty. The closing relative clause ᾧ ... δίδωσίν σοι frames even the plunder as YHWH's gift, theologizing the spoils of (distant-city) war.

πλήν

except

improper preposition + genitive (exception)

→ spatial or relational framing

πλήν: 'except / besides'; renders קל ('only / except'); governs the genitives τῶν γυναικῶν, τῆς ἀποσκευῆς; marks the categories exempt from the killing of v. 13 and designated instead as spoil.

τῶν

the

Genitive

article (with γυναικῶν)

→ noun-phrase marking

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

γυναικῶν

women

Genitive

genitive governed by πλήν (excepted from killing)

→ relational specification

γυνή: 'woman'; renders נְשִׁים; the women are spared death and taken as captives/plunder, in contrast to the total herem applied to the Canaanite cities (v. 16).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article (with ἀποσκευῆς)

→ noun-phrase marking

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

ἀποσκευῆς

dependents / baggage

Genitive

genitive governed by πλήν

→ relational specification

ἀποσκευή: lit. 'baggage / household impedimenta', in the LXX regularly 'dependents / little ones' (the non-combatant members of a household — children and the infirm); renders הַנְּשִׁים ('little ones / children'); the LXX subsumes the vulnerable dependents under the spared categories.

καὶ

and

coordinate conjunction (shifting to accusative spoil-list)

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying τὰ κτήνη)

→ object specification

πᾶς: 'all'; the construction shifts from the genitive (after πλήν) to the accusative (objects of προνομεύσεις); the booty is enumerated comprehensively.

τὰ

the

Accusative

article (with κτήνη)

→ noun-phrase marking

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

κτήνη

livestock

Accusative

direct object of προνομεύσεις (part of the spoil)

→ object specification

κτῆνος: 'beast / livestock'; renders הַבְּהֵמָה; the animals of the captured city are taken as plunder.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

substantival adjective (antecedent of ὅσα)

→ object specification

πᾶς: 'all (things)'; here substantival, 'everything', anticipating the relative clause ὅσα ἂν ὑπάρχη.

ὅσα

whatever

Accusative

relative pronoun (object within the relative clause)

→ participant reference

ὅσος: 'as much as / whatever'; renders ἡψα; the indefinite relative with ἄν generalizes: 'all that may be in the city'.

ἄν

ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: the modal particle marking the relative clause as indefinite/generalizing; with the subjunctive ὑπάρχη.

ὑπάρχη

is / exists

Pres Act Subj 3 Sg · ὑπάρχω

verb of the indefinite relative clause

→ durative present subjunctive (whatever is present in the city)

ὑπάρχω: 'be / exist / belong / be at hand'; renders ἡψα; 'all that exists/is found in the city' — the entire contents are designated as plunder.

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 πόλει)

→ noun-phrase marking

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

πόλει

city

Dative

dative of place ('in the city')

→ sphere or reference

πόλις: 'city'; the captured city whose contents become spoil.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

attributive adjective (modifying τὴν ἀπαρτίαν)

→ object specification

πᾶς: 'all'; comprehensiveness again stressed.

τὴν

the

Accusative

article (with ἀπαρτίαν)

→ noun-phrase marking

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

ἀπαρτίαν

goods / furnishings

Accusative

direct object of προνομεύσεις

→ object specification

ἀπαρτία: 'movable goods / household furnishings / chattels'; a rarer term denoting the portable property of the city; renders לָשׁ ('spoil') in the broad sense of all the seizable goods.

προνομεύσεις

you shall plunder

Fut Act Indic 2 Sg · προνομεύω

main verb (the taking of spoil)

→ imperatival/permissive future (the sanctioned taking of booty)

προνομεύω: 'forage / plunder / take as booty'; denominative from προνομή ('foraging / spoil'); renders רָבַד ('plunder'); the future grants permission to seize the enumerated booty for oneself.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: 'yourself'; the reflexive dative marks the spoil as taken for Israel's own benefit and use — a contrast to the herem, where nothing may be retained.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγῃ

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (*enjoyment of the spoil*)

→ permissive future (the lawful consumption of the booty)

ἐσθίω (fut. mid. φάγομαι): 'eat / consume'; renders לַחֵם; 'eat the spoil' means enjoy and consume the plunder; the verb extends the permission from seizing to consuming — the booty is genuinely Israel's to use.

πᾶσαν

all

Accusative

attributive adjective (*modifying τὴν προνομήν*)

→ object specification

πᾶς: 'all'; the totality of the spoil is enjoyable.

τὴν

the

Accusative

article (*with προνομήν*)

→ noun-phrase marking

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

προνομήν

spoil / plunder

Accusative

direct object of φάγῃ

→ object specification

προνομή: 'foraging / booty / spoil'; cognate with προνομεύσεις above; renders לַחֵם ('spoil'); the captured goods now framed as the enjoyable produce of victory.

τῶν

of the

Genitive

article (*with ἐχθρῶν*)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive of possession/source ('spoil of your enemies')

→ relational specification

ἐχθρός: 'enemy'; the defeated foe whose goods become Israel's spoil.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἣν

which

Genitive

relative pronoun (*genitive by attraction; object of δίδωσιν*)

→ relational specification

ἣς: relative pronoun; the genitive ἣν is attracted to the case of its antecedent (ἐχθρῶν) — strictly the object 'spoil' which YHWH gives; the relative clause frames even the spoils as a divine gift.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of victory and spoil alike.

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: 'God'; the covenant designation, framing the booty as YHWH's provision.

σου

your

Genitive

genitive of possession

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (divine giving of spoil)

→ customary/durative present (YHWH's continual giving)

δίδωμι: 'give'; renders יָתַן; the present tense presents the giving as YHWH's characteristic, ongoing provision; the spoil is gift, not mere conquest.

σοι

to you

Dative

dative indirect object of δίδωσιν

→ participant reference or interest

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

15 οὕτως ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὐσας ἀπὸ σοῦ σφόδρα αἱ οὐχὶ ἐκ τῶν πόλεων τῶν ἐθνῶν τούτων

Thus you shall do to all the cities that are very far away from you, which are not of the cities of these nations.

Summary application: the foregoing law applies to distant cities only

οὕτως ποιήσεις

οὕτως ('thus') gathers up the protocol of vv. 10–14 and restricts its scope: this graduated law — peace offered, males killed if it resists, women/spoil taken — applies only to far-off cities outside the promised land. The relative clause αἱ οὐχὶ ... explicitly excludes the Canaanite cities, setting up the sharp antithesis (ἰδοὺ δέ) of vv. 16–18.

οὕτως

thus

adverb of manner (summarizing the foregoing protocol)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders וַ; gathers the whole distant-city protocol (vv. 10–14) into a single rule of application.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (prescriptive summary)

→ imperatival future (the prescribed treatment of distant cities)

ποιέω: 'do / act'; renders וַשָּׁע; 'thus you shall do' (with the accusative of the cities treated) prescribes the foregoing protocol as the rule for all distant cities.

πάσας

all

Accusative

attributive adjective (modifying τὰς πόλεις)

→ object specification

πᾶς: 'all'; the rule covers every distant city without exception.

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

accusative of the thing affected (with ποιήσεις: 'do to the cities')

→ object specification

πόλις: 'city'; here the distant cities to which the lenient protocol applies; the double accusative construction ('do thus to the cities') is a Hebraism (וַ הַשָּׁע).

τὰς

the

Accusative

article (with the participial phrase μακράν οὐσας)

→ noun-phrase marking

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

μακράν

far away

adverb (with οὐσας: 'being far')

→ clausal contribution

μακράν: adverb 'far / at a distance'; renders וְרִחֵק; defines the cities as geographically remote — outside the land of inheritance, hence subject to the milder rule.

οὐσας

being

Pres Act Part Acc Pl Fem · εἰμί

attributive participle (modifying τὰς πόλεις: 'the cities that are far')

→ durative present participle (the cities' settled remoteness)

εἰμί (pres. part. οὐσα): 'being'; the attributive participle with μακράν forms the relative idea 'which are far away'; defines the category of distant cities.

ἀπὸ

from

preposition + genitive (separation/distance)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of ἀπὸ (point of reference for distance)

→ relational specification

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

σφόδρα

very

adverb of degree (intensifying μακράν)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders וְרַחֵק; intensifies the distance — these are cities well outside the promised territory, emphasizing the contrast with the nearby Canaanite cities.

αἱ

which

Nominative

relative pronoun (subject of the relative clause)

→ participant reference

αἱ: relative pronoun (fem. pl. αἱ); introduces the defining clause that excludes the Canaanite cities from the lenient rule.

οὐχὶ

not

emphatic negative (in the nominal relative clause)

→ clausal contribution

οὐχὶ: emphatic form of οὐ, 'not (at all)'; renders נָל; the elliptical clause 'which are not of the cities of these nations' supplies an implied 'are'; the emphatic negation sharpens the exclusion.

ἐκ

of / from among

preposition + genitive (partitive/origin)

→ spatial or relational framing

ἐκ: 'from / of'; partitive, 'not (belonging) among the cities of these nations'.

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

genitive object of ἐκ (partitive)

→ relational specification

πόλις: 'city'; the Canaanite cities, expressly excluded from the milder protocol.

τῶν

of the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive (defining the cities: 'of these nations')

→ relational specification

ἔθνος: 'nation / people / Gentile'; renders יָג; here the Canaanite peoples whose cities fall under ḥerem (named in v. 17); the term distinguishes the indigenous nations of the land from foreign states.

τούτων

these

Genitive

demonstrative (modifying ἐθνῶν: 'these nations')

→ relational specification

οὗτος: 'this / these'; the demonstrative points to the specific Canaanite nations about to be named (v. 17), set apart for total destruction.

16 ἰδοὺ δὲ ἀπὸ τῶν πόλεων τῶν ἐθνῶν τούτων ὧν κύριος ὁ θεός σου δίδωσίν σοι κληρονομεῖν τὴν γῆν αὐτῶν οὐ ζωγήσετε ἀπ' αὐτῶν πᾶν ἐμπνέον

But behold, of the cities of these nations which the LORD your God gives you to inherit their land, you shall not take alive anything that breathes.

Antithesis: the Canaanite cities under total herem (no survivors) ἰδοὺ δὲ ἀπὸ τῶν πόλεων

ἰδοὺ δέ ('but behold') sharply turns from the distant-city protocol to the exceptional, severe law for the Canaanite cities within the inheritance. The contrast is stark: there, women and children spared; here, οὐ ζωγήσετε ... πᾶν ἐμπνέον — nothing that breathes is to be taken alive. This is the most difficult provision of the chapter, to be read soberly within its ancient holy-war horizon and its stated rationale (v. 18: lest Israel learn the nations' abominations).

ἰδοὺ

behold

presentative interjection (marking sharp contrast)

→ clausal contribution

ἰδοὺ: 'behold / look'; renders הִנֵּה; the attention-marker signals the emphatic antithesis between the distant cities (vv. 10–15) and the Canaanite cities (vv. 16–18).

δὲ

but

adversative (post-positive, marking the contrast)

→ discourse linkage or contrast

δέ: the strong adversative turning from the lenient rule to the severe herem; with ἰδοὺ it heightens the contrast.

ἀπὸ

of / from

preposition + genitive (partitive: 'of the cities')

→ spatial or relational framing

ἀπό: here partitive ('of / from among'), fronted for emphasis; the construction 'of the cities ... you shall not take alive anything' resumes the partitive idea with ἀπ' αὐτῶν below.

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

genitive object of ἀπό (the Canaanite cities)

→ relational specification

πόλις: 'city'; the cities of the Canaanite nations within the land, subject to total destruction.

τῶν

of the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive (defining the cities)

→ relational specification

ἔθνος: 'nation'; the indigenous Canaanite peoples whose land Israel inherits.

τούτων

these

Genitive

demonstrative (modifying ἐθνῶν)

→ relational specification

οὗτος: 'these'; the specific nations listed in v. 17.

ὧν

which

Genitive

relative pronoun (genitive; antecedent 'cities/nations')

→ relational specification

ὧς: relative pronoun; the genitive relates to the nations/cities whose land YHWH gives — the gift of the land is itself the warrant for its purification.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of the land — the conquest is framed as receiving a divine inheritance.

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: 'God'; the covenant designation.

σου

your

Genitive

genitive of possession

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (divine gift of the land)

→ customary present (YHWH's giving of the inheritance)

δίδωμι: 'give'; renders נָתַן; the present participle/indicative of the land-gift formula pervasive in Deuteronomy; the land is inheritance, not mere conquest.

σοι

to you

Dative

dative indirect object of δίδωσιν

→ participant reference or interest

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

κληρονομεῖν

to inherit

Pres Act Inf · κληρονομέω

infinitive of purpose/result (with δίδωσιν: 'gives to inherit')

→ purposive present infinitive (the goal of the gift: possession)

κληρονομέω: 'inherit / take possession of'; renders ὦρθε; the key Deuteronomic verb for taking possession of the promised land as an inheritance (κληρονομία); the land's status as covenant inheritance grounds the demand for its purification from idolatry.

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 κληρονομεῖν

→ object specification

γῆ: 'land'; renders γῆ; the promised land, here specifically the territory of the Canaanite nations.

αὐτῶν

their

Genitive

genitive of possession (the nations' land)

→ relational specification

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

οὐ

not

negative (with future indicative for prohibition)

→ participant reference

οὐ: the negative with the future ζωγήσετε forms a categorical prohibition (rendering אֵל): 'you shall by no means spare alive'.

ζωγρήσετε

you shall take alive / spare

Fut Act Indic 2 Pl · ζωγρέω

main verb (negated: the prohibition of survivors)

→ imperatival future (binding prohibition against sparing life)

ζωγρέω: 'take alive / capture alive / spare the life of'; from ζωός ('alive') + ἀγρέω ('catch'); renders חַיִּי (Piel, 'let live'); the prohibition οὐ ζωγρήσετε ('you shall not leave alive') is the lexical core of herem — total devotion to destruction, no captives taken; the difficult force of this holy-war command is mitigated only by its narrow scope (the Canaanite nations) and its stated rationale (v. 18).

ἀπ'

of / from

preposition + genitive (partitive, elided before vowel)

→ spatial or relational framing

ἀπό: partitive, 'of them / from among them'; resumes the fronted ἀπὸ τῶν πόλεων.

αὐτῶν

them

Genitive

genitive object of ἀπό (the cities/nations)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the cities/nations).

πάν

anything

Accusative

attributive adjective (modifying ἐμπνέον)

→ object specification

πᾶς: 'every / any'; with the negative, 'not anything' — the totality of the prohibition: no living being is to survive.

ἐμπνέον

that breathes

Pres Act Part Acc Sg Neut · ἐμπνέω

substantival participle (object of ζωγρήσετε: 'anything breathing')

→ durative present participle (any living, breathing creature)

ἐμπνέω: 'breathe / draw breath'; the neuter participle πᾶν ἐμπνέον ('everything that breathes') renders כָּל נְשָׁמָה ('every breath / living thing', Deut 20:16; cf. Josh 11:11); the idiom designates every breathing being — the comprehensive object of the herem.

17 ἀλλ' ἢ ἀναθέματι ἀναθεματιεῖτε αὐτούς τὸν Χετταῖον καὶ Ἀμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ
Ευαῖον καὶ Ιεβουσαῖον καὶ Γεργεσαῖον ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου

But rather you shall utterly devote them to destruction — the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite and the Girgashite — just as the LORD your God commanded you.

Positive command of ḥerem with the list of seven nations

ἀλλ' ἢ ἀναθέματι ἀναθεματιεῖτε

The strong adversative ἀλλ' ἢ ('but rather') replaces the prohibition with its positive counterpart: total devotion to destruction. The cognate-dative Hebraism ἀναθέματι ἀναθεματιεῖτε ('with devotion you shall devote') renders the emphatic infinitive absolute תְּמַרְיָהּ הָרָחֵק, intensifying the ḥerem. The roll of seven Canaanite nations (here in sevenfold form) is the standard Deuteronomic list (cf. Deut 7:1). The closing ὃν τρόπον ... ἐνετείλατο grounds the command in prior divine instruction.

ἀλλ'

but

strong adversative (elided before vowel)

→ clausal contribution

ἀλλά: 'but'; the strong adversative replacing the negated leniency with the positive command of destruction.

ἢ

rather

particle reinforcing the adversative (ἀλλ' ἢ = 'but rather')

→ discourse linkage or contrast

ἢ: in the combination ἀλλ' ἢ ('but rather / except'), a fixed LXX idiom rendering כִּי דָּן ('but rather'); marks the emphatic contrast between sparing and devoting to destruction.

ἀναθέματι

with devotion-to-destruction

Dative

cognate dative (Hebraism: rendering the emphatic infinitive absolute)

→ sphere or reference

ἀνάθεμα: 'devoted thing / accursed thing / what is set apart for destruction'; renders הָרָחֵק (ḥerem); the cognate dative ἀναθέματι ἀναθεματιεῖτε ('with a devoting you shall devote') is the LXX's standard rendering of the Hebrew emphatic infinitive absolute תְּמַרְיָהּ הָרָחֵק, expressing the certainty and completeness of the ḥerem; ἀνάθεμα later acquires in the NT the sense 'accursed' (e.g. Rom 9:3; Gal 1:8).

ἀναθεματιεῖτε

you shall devote to destruction

Fut Act Indic 2 Pl · ἀναθεματίζω

main verb (cognate-accusative/dative construction: ḥerem)

→ imperatival future (the binding command of total devotion)

ἀναθεματίζω: 'devote to destruction / place under the ban'; denominative from ἀνάθεμα; renders הִרְחִיק (Hiphil of הָרָחֵק); to place persons or things under ḥerem was to consecrate them irrevocably to YHWH by destruction, removing them from common use; this is the technical verb of holy-war annihilation, and its sober severity must be read within its ancient covenantal and cultic frame (the rationale follows in v. 18).

αὐτούς

them

Accusative

direct object of ἀναθεματιεῖτε (the Canaanite nations)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀναθεματιεῖτε (the Canaanite nations).

τὸν

the

Accusative

article (with Χετταῖον; in apposition to αὐτούς)

→ noun-phrase marking

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

Χετταῖον

Hittite

Accusative

accusative in apposition to αὐτούς (first nation listed)

→ object specification

Χετταῖος: 'Hittite'; gentilic adjective rendering יִתְיָ; the first of the seven Canaanite nations; declinable in the LXX (unlike indeclinable personal names); the collective singular ('the Hittite') denotes the people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αμορραῖον

Amorite

Accusative

accusative in apposition to αὐτούς

→ object specification

Αμορραῖος: 'Amorite'; renders אֲמֹרִי; the second nation; sometimes a general term for the pre-Israelite hill-country peoples.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Χαναναῖον

Canaanite

Accusative

accusative in apposition to αὐτούς

→ object specification

Χαναναῖος: 'Canaanite'; renders כְּנַעֲנִי; the third nation; in narrower usage the lowland and coastal peoples, in broader usage the whole population of the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Φερεζαῖον

Perizzite

Accusative

accusative in apposition to αὐτούς

→ object specification

Φερεζαῖος: 'Perizzite'; renders פְּרִזִּי; the fourth nation; possibly 'villagers / rural dwellers' (from פְּרִזָּה, 'open settlements').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ευαῖον

Hivite

Accusative

accusative in apposition to αὐτούς

→ object specification

Ευαῖος: 'Hivite'; renders חִי; the fifth nation; associated with Shechem (Gen 34:2) and Gibeon (Josh 9:7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιεβουσαῖον

Jebusite

Accusative

accusative in apposition to αὐτούς

→ object specification

Ιεβουσαῖος: 'Jebusite'; renders יְבוּסִי; the sixth nation; the inhabitants of Jebus/Jerusalem (Josh 15:63; 2 Sam 5:6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Γιργεσαῖον

Girgashite

Accusative

accusative in apposition to αὐτούς (seventh nation)

→ object specification

Γιργεσαῖος: 'Girgashite'; renders גִּרְגָּשִׁי; the seventh nation, completing the symbolic sevenfold list (cf. Deut 7:1; the MT of Deut 20:17 lists six, but the LXX, like Deut 7:1, includes the Girgashite to make seven).

ὃν

which

Accusative

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

→ participant reference

ὃς: relative pronoun; in the fixed phrase ὃν τρόπον ('in the manner which / just as').

τρόπον

manner

Accusative

adverbial accusative (ὃν τρόπον = 'just as')

→ object specification

τρόπος: 'way / manner'; the adverbial accusative ὃν τρόπον renders כַּאֲשֶׁר ('just as'); introduces the appeal to YHWH's prior command.

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the comparative clause (the prior divine command)

→ constative aorist (the antecedent commandment)

ἐντέλλομαι: 'command / charge / enjoin'; renders הִצִּוָּה; the herem is grounded not in Israel's initiative but in YHWH's explicit prior command (cf. Deut 7:1–2), framing the destruction as obedience to divine instruction rather than human aggression.

σοι

you

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton יהוה; the commander of the herem — the authority behind the difficult command.

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: 'God'; the covenant designation.

σου

your

Genitive

genitive of possession

→ relational specification

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

18 ἵνα μὴ διδάξωσιν ὑμᾶς ποιεῖν πάντα τὰ βδελύγματα αὐτῶν ὅσα ἐποίησαν τοῖς θεοῖς αὐτῶν καὶ ἁμαρτήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν

so that they may not teach you to do all their abominations which they did for their gods, and so you would sin before the LORD your God.

Rationale of the ḥerem: prevention of religious contamination

ἵνα μὴ διδάξωσιν ὑμᾶς

The ἵνα μὴ purpose-clause supplies the stated rationale for the severe ḥerem: not ethnic hatred or territorial greed, but the prevention of religious-moral contagion — lest the Canaanites teach Israel their idolatrous abominations (βδελύγματα) and so lead it into sin against YHWH. The danger is apostasy by imitation; the law's logic is the protection of covenant fidelity. This rationale must be weighed in any sober reading of the holy-war command.

ἵνα

so that

purpose conjunction (with μὴ: negative purpose)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μὴ introduces the negative purpose stating the rationale of the ḥerem; renders יִּנְאֻ / אֵלֵינוּ יִנְאֻ.

μὴ

not

negative (with ἵνα + subjunctive)

→ clausal qualification or emphasis

μὴ: meaning 'not'; it negates or qualifies the assertion of the clause.

διδάξωσιν

they teach

Aor Act Subj 3 Pl · διδάσκω

verb of the negative purpose clause

→ ingressive aorist subjunctive (the feared instruction in idolatry)

διδάσκω: 'teach / instruct'; renders יִנְאֻ; the danger is pedagogical contamination — survivors of the nations would teach Israel their idolatrous practices; the verb frames apostasy as something learned by cultural-religious proximity (cf. Deut 7:4; Exod 23:33).

ὑμᾶς

you

Accusative

direct object of διδάξωσιν

→ participant reference

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

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with διδάξωσαν: 'teach to do')

→ durative present infinitive (the practicing of the abominations)

ποιέω: 'do / practice'; the complementary infinitive specifies the content of the feared teaching — the doing of the nations' abominable rites.

πάντα

all

Accusative

attributive adjective (modifying τὰ βδελύγματα)

→ object specification

πᾶς: 'all'; the totality of the abominations — none excepted; emphasizes the comprehensiveness of the corrupting danger.

τὰ

the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

direct object of ποιεῖν

→ object specification

βδελύγμα: 'abomination / detestable thing'; from βδελύσσομαι ('feel disgust'); renders תּוֹעֲלוֹת; the LXX's standard word for idolatrous and morally repugnant practices (child sacrifice, cultic prostitution, etc., cf. Deut 12:31; 18:9–12); these abominations are the contagion the ḥerem aims to extirpate.

αὐτῶν

their

Genitive

genitive of possession (the nations' abominations)

→ relational specification

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

ὅσα

which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ὅσος: 'as many as / which'; renders וְשֵׁנִי; introduces the relative clause specifying the abominations as cultic acts done for the nations' gods.

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

verb of the relative clause

→ constative aorist (the nations' idolatrous practices)

ποιέω: 'do / perform'; the abominable acts the nations performed in worship of their gods — the concrete idolatrous cult Israel must not adopt.

τοῖς

for the

Dative

article (with θεοῖς)

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative of advantage/reference ('for their gods')

→ sphere or reference

θεός: here plural 'gods' (the pagan deities); renders **אלהים**; the dative marks the recipients/objects of the idolatrous cult; the same word that designates YHWH (singular, with article and covenant suffix) here denotes the false gods, sharpening the contrast with κύριος ὁ θεός ὑμῶν below.

αὐτῶν

their

Genitive

genitive of possession (the nations' gods)

→ relational specification

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

καὶ

and so

coordinate conjunction (consecutive: 'and as a result')

→ discourse linkage or contrast

καί: here consecutive, linking the result — that Israel, having learned the abominations, would sin against YHWH; the shift to the future indicative ἀμαρτήσεσθε marks the actual outcome feared.

ἀμαρτήσεσθε

you would sin

Fut Mid Indic 2 Pl · ἀμαρτάνω

verb of the consecutive clause (future indicative after ἵνα μή)

→ predictive future (the ultimate result to be averted: apostasy)

ἀμαρτάνω: 'sin / miss the mark / offend'; renders **חטא**; the future indicative within the purpose-clause names the final danger — that Israel would actually sin against YHWH; the whole ἡerem is thus subordinated to the prevention of covenant infidelity.

ἐναντίον

before

improper preposition + genitive (in the sight of)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering **לפני**; sin is committed 'before' YHWH, i.e. in his sight and against him personally.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton **יהוה**; the one against whom apostasy would be sin; the covenant Lord whose exclusive worship the ἡerem protects.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; the covenant designation κύριος ὁ θεός ὑμῶν, here in the genitive; the true God set in pointed contrast to the θεοί (false gods) of the nations.

ὑμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

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

19 ἔὰν δὲ περικαθίσης περὶ πόλιν ἡμέρας πλείους ἐκπολεμῆσαι αὐτὴν εἰς κατάλημψιν αὐτῆς οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον ἀλλ' ἢ ἅπ' αὐτοῦ φάγη αὐτὸ δὲ οὐκ ἐκκόψεις μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα

And if you besiege a city many days, making war against it to capture it, you shall not destroy its trees by putting iron to them; but you shall eat from them, and you shall not cut them down. Is the tree of the field a man, that it should come before you into the siege-rampart?

New legal protasis (section D): the siege-ecology law sparing fruit trees

ἔὰν δὲ περικαθίσης

A fresh casuistic unit (ἔάν + subjunctive) opens the final law: in a prolonged siege, fruit-bearing trees may not be destroyed. The prohibition οὐχὶ ἐξολεθρεύσεις ... is grounded by a striking rhetorical question — μὴ ἄνθρωπος τὸ ξύλον ... ('is the tree of the field a man, that it should enter the siege before you?') — which expects the answer 'no': the tree is not a combatant and must not be treated as one. This enshrines the early conservation principle later codified by the rabbis as bal tashhit ('do not destroy').

ἔάν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; opens the final case-law unit on siege-ecology.

δὲ

now

transitional continuative (post-positive)

→ discourse linkage or contrast

δέ: marks the transition to the concluding siege-tree law.

περικαθίσης

you besiege

Aor Act Subj 2 Sg · περικαθίζω

verb of the protasis (subjunctive with ἔάν)

→ ingressive aorist subjunctive (laying siege)

περικαθίζω: 'sit down around / besiege'; the compound περι- ('around'), as in v. 12; renders גָּזַח; here of a protracted investment of a city; the prolonged siege is the setting for the tree-law.

περὶ

around

preposition + accusative (encirclement)

→ spatial or relational framing

περί + acc.: 'around / about'; reinforces the περι- of the verb — the siege encircles the city.

πόλιν

a city

Accusative

accusative object of περί (the besieged city)

→ object specification

πόλις: 'city'; the object of the prolonged siege.

ἡμέρας

days

Accusative

accusative of duration ('for many days')

→ object specification

ἡμέρα: 'day'; the accusative of extent of time; ἡμέρας πλείους ('many days') renders םיב םיב, indicating the protracted nature of the siege that makes the trees a tempting source of timber.

πλείους

many / more

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πλείων (comparative of πολύς): 'more / many'; here 'many days', a prolonged siege; the same comparative as in v. 1 (λαὸν πλείονα).

ἐκπολεμῆσαι

to make war against

Aor Act Inf · ἐκπολεμέω

infinitive of purpose (with περικαθίστης)

→ purposive aorist infinitive (the aim of the siege)

ἐκπολεμέω: 'make war on / war to the finish'; as in v. 10; the purpose of the siege is to subdue the city.

αὐτήν

it

Accusative

direct object of ἐκπολεμῆσαι (the city)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκπολεμῆσαι (the city).

εἰς

for

preposition + accusative (purpose: 'for the capture')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for the capture').

κατάλημψιν

capture

Accusative

accusative object of εἰς (purpose of the war)

→ object specification

κατάλημψις (κατάληψις): 'seizure / capture / taking'; from καταλαμβάνω ('seize'); renders ׀ב (capture); εἰς κατάλημψιν αὐτῆς ('for its capture') states the siege's objective — to take the city.

αὐτῆς

of it

Genitive

objective genitive (with κατάλημψιν: 'the capture of it')

→ relational specification

αὐτῆς: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as objective genitive (with κατάλημψιν: 'the capture of it').

οὐχὶ

not

emphatic negative (with future indicative for prohibition)

→ clausal contribution

οὐχὶ: emphatic 'not (at all)'; with the future ἐξολεθρεύσεις forms the categorical prohibition against destroying the fruit trees (rendering תִּיהְיֶה נָל, the verse underlying the bal tashhit principle).

ἐξολεθρεύσεις

you shall destroy

Fut Act Indic 2 Sg · ἐξολεθρεύω

main verb (negated prohibition)

→ imperativ future (binding prohibition against destroying the trees)

ἐξολεθρεύω (ἐξολοθρεύω): 'destroy utterly / exterminate'; renders תַּחַשׁ (Hiphil, 'ruin / destroy'); the same severe verb used of the herem elsewhere is here forbidden against the fruit trees — even the violence of war must spare the food-giving tree; the prohibition is the textual root of the rabbinic bal tashhit ('do not destroy / lay waste').

τὰ

the

Accusative

article (with δένδρα)

→ noun-phrase marking

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

δένδρα

trees

Accusative

direct object of ἐξολεθρεύσεις

→ object specification

δένδρον: 'tree'; renders γֵץ; specifically the fruit-bearing trees (clarified by v. 20's contrast with non-fruit trees); the protected object of the conservation law.

αὐτῆς

its

Genitive

genitive of possession (the city's trees)

→ relational specification

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

ἐπιβαλεῖν

by putting / to put

Aor Act Inf · ἐπιβάλλω

epexegetic/consecutive infinitive (specifying the manner of destruction)

→ epexegetic aorist infinitive (the means: applying the axe)

ἐπιβάλλω: 'throw upon / lay on / apply'; the infinitive explains how the trees would be destroyed — by 'laying iron upon them' (i.e. the axe); renders יִתְּן יָדוֹ (‘to wield an axe against it’).

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτὰ

them

Accusative

accusative object of ἐπὶ (the trees)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ (the trees).

σίδηρον

iron / axe

Accusative

direct object of ἐπιβαλεῖν ('to put iron upon them')

→ object specification

σίδηρος: 'iron'; here by metonymy the iron axe/tool; renders יָרֵךְ / לִרְכֵךְ; the instrument of felling, forbidden against the fruit trees.

ἀλλ

but

strong adversative (elided before vowel)

→ clausal contribution

ἀλλά: 'but'; turns from the prohibition to the positive permission (eating the fruit).

ἤ

rather

particle reinforcing the adversative (ἀλλ' ἤ = 'but rather')

→ discourse linkage or contrast

ἤ: in ἀλλ' ἤ ('but rather'), as in v. 17; marks the contrast — instead of destroying, you are to eat from them.

ἀπ

from

preposition + genitive (source, elided before vowel)

→ spatial or relational framing

ἀπ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source, elided before vowel).

αὐτοῦ

it

Genitive

genitive object of ἀπό (the tree as source of food)

→ relational specification

αὐτοῦ: the singular ('from it') refers collectively to the tree(s) as the source of edible fruit — the besieger may eat the produce while sparing the tree itself.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (the permitted use of the tree)

→ permissive future (you may eat the fruit)

ἐσθίω (fut. mid. φάγομαι): 'eat'; renders לֶכֶךְ; the positive permission — the fruit is for eating, not the tree for felling; the tree's purpose (food) is the reason to preserve it.

αὐτό

it

Accusative

direct object of ἐκκόψεις (the tree)

→ participant reference

αὐτό: the neuter pronoun ('it') refers to τὸ δένδρον/ξύλον — the tree which is not to be cut down.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δὲ: 'but'; contrasts eating the fruit with cutting down the tree.

οὐκ

not

negative (with future indicative for prohibition)

→ clausal qualification or emphasis

οὐκ: with the future ἐκκόψεις, categorical prohibition: 'you shall not cut it down'.

ἐκκόψεις

you shall cut down

Fut Act Indic 2 Sg · ἐκκόπτω

main verb (negated; prohibition of felling)

→ imperatival future (binding prohibition against felling the fruit tree)

ἐκκόπτω: 'cut down / cut off / fell'; renders לֶכֶךְ; the specific verb for felling a tree; forbidden for fruit trees here but commanded for non-fruit trees in v. 20 (καὶ ἐκκόψεις).

μή

surely not?

interrogative particle (introducing a question expecting 'no')

→ discourse linkage or contrast

μή: here introducing a rhetorical question that expects a negative answer; renders the Hebrew interrogative הֲ / יֵ; 'is the tree a man? — surely not!'; the device grounds the prohibition in the tree's non-combatant nature.

ἄνθρωπος

a man

Nominative

predicate nominative of the rhetorical question

→ participant prominence

ἄνθρωπος: 'man / human'; the predicate of the question 'is the tree of the field a man?'; the point is that a tree is not an enemy combatant who 'comes against you' in the siege, and so must not be destroyed as if it were; the famously difficult Hebrew (הַשָּׁרֵץ הָעֵץ הָאֵדֶן הִיא) the LXX renders as a clear rhetorical question.

τὸ

the

Nominative

article (with ξύλον)

→ noun-phrase marking

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

ξύλον

tree / wood

Nominative

subject of the rhetorical question

→ participant prominence

ξύλον: 'wood / tree'; renders ὕλ; here synonymous with δένδρον; τὸ ξύλον τὸ ἐν τῷ ἀγρῷ ('the tree of the field') is the subject — is it a man, that it should be besieged? The poignant personification underscores the law's restraint: trees are not enemies.

τὸ

the one

Nominative

article (substantizing the prepositional phrase: 'the [one] in the field')

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἀγρῷ)

→ noun-phrase marking

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

ἀγρῷ

field

Dative

dative of place ('in the field')

→ sphere or reference

ἀγρός: 'field / countryside'; renders ἄγρ; the tree 'of the field' — the cultivated, food-bearing tree of the surrounding land, distinguished from the besieged city itself.

εἰσελθεῖν

to enter / come

Aor Act Inf · εἰσερχομαι

consecutive infinitive (with the rhetorical question: 'that it should enter')

→ consecutive aorist infinitive (the absurd consequence denied)

εἰσερχομαι: 'enter / go in'; the infinitive expresses the (denied) consequence: 'is the tree a man, that it should come before you into the siege-works?' — i.e. the tree does not flee before you into the rampart as a fugitive enemy would; rendering אֵלָּא מִן הַיָּמִין בְּמִצּוֹר.

ἀπὸ

from

preposition + genitive (idiom: 'from before you')

→ spatial or relational framing

ἀπό: in ἀπὸ προσώπου σου ('from before you'), the Hebraism מִן הַיָּמִין, picturing flight/retreat before an attacker — which the tree, not being human, cannot do.

προσώπου

face / presence

Genitive

genitive object of από ('from before')

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου σου ('from your presence'), as in v. 3; here the imagery is of the tree supposedly 'coming before you into the siege' — an absurdity that exposes the folly of treating it as an enemy.

σου

your

Genitive

genitive (with προσώπου: 'your face/presence')

→ relational specification

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

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with χάρακα)

→ noun-phrase marking

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

χάρακα

siege-rampart / palisade

Accusative

accusative object of εἰς (the siege-works)

→ object specification

χάραξ: 'palisade / stake / siege-rampart'; renders מִצֹּר ('siege / siege-works'); the entrenchment thrown up around a besieged city (the same word used by Jesus of the siege of Jerusalem, Luke 19:43); the rhetorical question denies that the tree 'enters' the siege as a combatant — it is a passive, food-giving thing, not a foe.

20 ἀλλὰ ξύλον ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν τοῦτο ἐξολεθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις
χαράκωσιν ἐπὶ τὴν πόλιν ἣτις ποιεῖ πρὸς σὲ τὸν πόλεμον ἕως ἂν παραδοθῇ

But a tree which you know is not fruit-bearing — this you shall destroy and cut down, and you shall build a siege-work against the city which makes war against you, until it is given over.

Permitted counterpart: non-fruit trees may be used for siege-works ἀλλὰ ξύλον ὃ ἐπίστασαι

The adversative ἀλλά balances the prohibition of v. 19: trees known to be non-fruit-bearing (οὐ καρπόβρωτον) may indeed be felled and built into siege-works (χαράκωσιν) against the resisting city. The law thus draws a precise line — destruction is permitted only where it serves the military purpose without wasting a food-source. The chapter closes with the temporal ἕως ἂν παραδοθῇ ('until it is given over'), echoing the divine παραδώσει of v. 13: the siege ends in YHWH's handover of the city.

ἀλλὰ

but

strong adversative (balancing v. 19's prohibition)

→ discourse linkage or contrast

ἀλλά: 'but'; contrasts the permitted felling of non-fruit trees with the forbidden destruction of fruit trees.

ξύλον

a tree

Accusative

fronted accusative (resumed by τοῦτο; object of ἐξολεθρεύσεις)

→ object specification

ξύλον: 'tree / wood'; here the non-fruit tree, fronted for emphasis (casus pendens) and resumed by τοῦτο; renders γλ.

ὃ

which

Accusative

relative pronoun (object of ἐπίστασαι)

→ participant reference

ὃς; relative pronoun; introduces the defining clause 'which you know is not fruit-bearing'.

ἐπίστασαι

you know

Pres Mid Indic 2 Sg · ἐπίσταμαι

verb of the relative clause (cognition)

→ durative present (settled knowledge)

ἐπίσταμαι: 'know / understand / be acquainted with'; renders ὕπ; the permission to fell depends on the besieger's knowledge that the tree bears no edible fruit — a deliberate, discriminating judgment, not indiscriminate destruction.

ὅτι

that

conjunction (introducing object clause of ἐπίστασαι)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the knowledge — that the tree is non-fruit-bearing.

οὐ

not

negative (with the predicate καρπόβρωτον)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative (with the predicate καρπόβρωτον).

καρπόβρωτόν

fruit-bearing / fruit-edible

Nominative

predicate adjective (with ἔστιν: 'is not fruit-bearing')

→ participant prominence

καρπόβρωτος: 'bearing edible fruit / whose fruit is for eating'; a compound of καρπός ('fruit') + βιβρώσκω ('eat'); a rare LXX word rendering לַחֲמִיד ('food'); the precise criterion distinguishing the protected fruit trees (v. 19) from the fellable non-fruit trees — only the latter, useless for food, may be cut for siege-works.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of the object clause

→ stative present (the tree's nature)

εἰμί: 'be'; the copula linking subject (the tree) and predicate (not fruit-bearing).

τοῦτο

this

Accusative

resumptive demonstrative (object of ἐξολεθρεύσεις, resuming ξύλον)

→ participant reference

οὗτος: 'this'; the resumptive pronoun picks up the fronted ξύλον (a Hebraic casus-pendens construction): 'a tree which... — this you shall destroy!'

ἐξολεθρεύσεις

you shall destroy

Fut Act Indic 2 Sg · ἐξολεθρεύω

main verb (permission to destroy non-fruit trees)

→ permissive future (you may destroy)

ἐξολεθρεύω: 'destroy utterly'; the same verb forbidden for fruit trees (v. 19) is here permitted for non-fruit trees — the contrast pinpoints the law's discriminating principle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκκόψεις

you shall cut down

Fut Act Indic 2 Sg · ἐκκόπτω

main verb (coordinate with ἐξολεθρεύσεις)

→ permissive future (you may fell)

ἐκκόπτω: 'cut down / fell'; the same verb forbidden in v. 19 (οὐκ ἐκκόψεις) is here permitted — the non-fruit tree may be felled for the siege.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκοδομήσεις
you shall build

Fut Act Indic 2 Sg · οἰκοδομέω

main verb (the use of the felled timber)

→ permissive/prescriptive future
(constructing the siege-works)

οἰκοδομέω: 'build / construct'; renders ἡνῆ; here the timber of the non-fruit trees is built into siege-works; the same verb used of building the house in v. 5, now redirected to military engineering.

χαράκωσιν
a siege-work / rampart

Accusative

direct object of οἰκοδομήσεις

→ object specification

χαράκωσις: 'palisading / siege-rampart / entrenchment'; cognate with χάραξ (v. 19); renders ῥαχῆ; the constructed siege-works (towers, ramps, palisades) built from the permitted timber to invest the city.

ἐπὶ
against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; the siege-works are built against the resisting city.

τὴν
the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν
city

Accusative

accusative object of ἐπὶ (the besieged city)

→ object specification

πόλις: 'city'; the resisting city against which the siege-works are raised; the keyword closing the chapter as it opened the siege-protocol (v. 10).

ἣτις
which

Nominative

relative pronoun (subject of ποιεῖ)

→ participant reference

ὅστις: indefinite relative 'which / whichever'; introduces the clause characterizing the city as one waging war — only the actively hostile city is besieged thus.

ποιεῖ
makes

Pres Act Indic 3 Sg · ποιέω

verb of the relative clause

→ durative present (the city's ongoing hostility)

ποιέω: 'make / do'; the idiom ποιεῖν πόλεμον ('make war'), as in v. 12; the present marks the city's continuing belligerence as the ground for the siege.

πρὸς
against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + acc.: 'against'; in the war-idiom, as in v. 12.

σέ
you

Accusative

accusative object of πρὸς ('war against you')

→ participant reference

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

τὸν
the

Accusative

article (with πόλεμον)

→ noun-phrase marking

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

πόλεμον
war

Accusative

direct object of ποιεῖ ('makes war')

→ object specification

πόλεμος: 'war / battle'; the chapter's keyword in its final occurrence, closing the law of war as it began (v. 1).

ἕως

until

temporal conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive expresses an indefinite future endpoint: 'until it is (eventually) given over'.

ἄν

—

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἄν: the modal particle marking the temporal clause as indefinite, with the subjunctive παραδοθῇ.

παραδοθῇ

it is given over

Aor Pass Subj 3 Sg · παραδίδωμι

verb of the indefinite temporal clause

→ effective aorist passive subjunctive (the city's eventual surrender/handover)

παραδίδωμι: 'hand over / deliver up'; the passive παραδοθῇ ('until it is given over') echoes the active παραδώσει ... κύριος of v. 13 — a divine passive: the city falls because YHWH gives it over; the chapter closes with victory framed, as it began, as the gift of God.

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.