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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 21

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΑ΄

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 21 is a chapter of discrete casuistic laws, each governing the handling of blood, death, and the boundaries of the household and the land.

Translation & textual notes

The Greek text of Deuteronomy 21 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 21 is a chapter of discrete casuistic laws, each governing the handling of blood, death, and the boundaries of the household and the land. It opens with the rite of atonement for an unsolved murder (vv. 1–9): when a slain man (τραυματίας) is found in the field and the killer is unknown, the elders (ἡ γερονσία) of the nearest city break the neck of a heifer that has never been worked (νευροκοπήσουσιν τὴν δάμαλιν) in a rough wadi (φάραγγα τραχεῖαν), wash their hands over

it, and declare 'our hands did not shed this blood' (αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα τοῦτο), praying that the LORD not lay innocent blood (αἷμα ἀναίτιον) to his people Israel — purging blood-guilt from the land. There follows the law of the captive woman (vv. 10–14): taken in war and desired as a wife, she shaves her head, mourns her parents a month (μηνὸς ἡμέρας), and, if later rejected, must be released free (ἐλευθέραν) and never sold for silver, διότι ἐταπείνωσας αὐτήν ('because you humbled her'). The right of the firstborn (vv. 15–17) protects the son of the unloved wife (τῆς μισουμένης): though the father love another wife, he may not prefer her son; the true firstborn receives the double portion (δοῦναι αὐτῷ διπλᾶ), for he is ἀρχὴ τέκνων ('the beginning of his children'). The law of the rebellious and incorrigible son (vv. 18–21) — a son ἀπειθής καὶ ἐρεθιστής who will not obey father or mother — has him brought to the elders at the gate and stoned (λιθοβολήσουσιν αὐτόν), 'and you shall purge the evil from among you' (ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν); the severity is sobering, and the New Testament's gospel reversal of the prodigal who is received rather than stoned (Luke 15) presupposes precisely this statute. The chapter closes with its most far-reaching crux (vv. 22–23): the executed criminal hanged on a tree (κρεμάσητε αὐτόν ἐπὶ ξύλου) must not remain overnight but be buried the same day, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου ('for cursed by God is everyone who hangs on a tree') — lest the land be defiled. Paul cites this verse of the crucified Christ at Gal 3:13 (γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου), reading the cross as the substitutionary bearing of the covenant curse; cf. Acts 5:30; 10:39; 1 Pet 2:24. The chapter thus moves from unatoned blood crying from the ground to the cursed body on the tree — the two poles between which the whole drama of atonement is later played out.

Discourse structure of the chapter

A · 21:1–9

Atonement for an unsolved murder: the broken-necked heifer

When a slain man (τραυματίας) is found in the open field and the killer is unknown (vv. 1–2), the elders and judges measure to the nearest city. Its elders take a heifer never yoked (δάμαλιν ... ἥτις οὐχ εἴλκυσεν ζυγόν, v. 3), break its neck in an unworked, unsown wadi (vv. 3–4), and — with the Levitical priests present (v. 5) — wash their hands over it (vv. 6), disavowing the bloodshed (vv. 7). The elders pray for expiation: 'be merciful to your people Israel ... that innocent blood (αἷμα ἀναίτιον) not be in your people' (v. 8), and so the blood-guilt is purged from the land when Israel does what is right before the LORD (v. 9).

B · 21:10–14

The captive woman taken as wife

If, in war, a man desires a beautiful captive woman, he may take her to wife (vv. 10–11). She is brought into his house, shaves her head and trims her nails, removes the clothing of her captivity (αἰχμαλωσίας), and mourns her father and mother a full month (μηνὸς ἡμέρας); after that he may go in to her and she becomes his wife (vv. 12–13). But if he no longer wants her, he must send her away free (ἐξαποστελεῖς αὐτήν ἐλευθέραν) and may never sell her for silver, because he has humbled her (διότι ἔταπείνωσας αὐτήν, v. 14).

C · 21:15–17

The right of the firstborn: the double portion

If a man has two wives, one loved (ἡγαπημένη) and one hated (μισουμένη), and the firstborn is the son of the hated wife (v. 15), the father may not, on the day he apportions his goods, prefer the son of the loved wife over the true firstborn (v. 16). Rather he must acknowledge the firstborn of the hated wife by giving him the double portion (διπλᾶ) of all he has, for that son is ἀρχὴ τέκνων ('the beginning of his children') and to him belongs the right of the firstborn (τὰ πρωτοτόκια, v. 17).

D · 21:18–21

The rebellious and incorrigible son

If a man has a son who is disobedient and contentious (ἀπειθὴς καὶ ἐρεθιστής), who will not heed the voice of father or mother even when disciplined (v. 18), the parents bring him to the elders at the city gate (v. 19) and testify that he is rebellious, a glutton and a drunkard (συμβολοκοπῶν οἰνοφλυγεῖ, v. 20). The men of the city stone him to death, 'and you shall purge the evil from among you' (ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν), that the rest may hear and fear (v. 21).

E · 21:22–23

The hanged man: cursed by God upon a tree

If a man guilty of a capital crime is put to death and his body hung on a tree (κρεμάσητε αὐτὸν ἐπὶ ξύλου, v. 22), it must not remain on the tree overnight but be buried the same day, 'for cursed by God is everyone who hangs on a tree' (ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου), lest the land the LORD gives in inheritance be defiled (v. 23). Paul reads this statute christologically at Gal 3:13: Christ became a curse for us, the curse-bearer on the tree; cf. Acts 5:30; 1 Pet 2:24.

1 ἔάν δὲ εὗρεθῇ τραυματίας ἐν τῇ γῇ ἣ ὁ κύριος ὁ θεός σου δίδωσίν σοι κληρονομήσαι πεπτωκὸς ἐν τῷ πεδίῳ καὶ οὐκ οἶδασιν τὸν πατάξαντα

Now if a slain man be found in the land which the LORD your God gives you to inherit, fallen in the field, and they do not know the one who struck him,

New casuistic law (protasis of a conditional statute) **ἔάν δὲ εὗρεθῇ**

The chapter opens with the standard casuistic protasis ἔάν δέ + aorist subjunctive (εὗρεθῇ), the formula introducing a fresh legal case after chapter 20's war-laws; δέ marks the transition to a new subject. The whole of vv. 1–2 is protasis; the apodosis (the rite of expiation) unfolds in vv. 3–9. The unsolved murder — a corpse in the open field with no known killer — raises the problem of unatoned blood-guilt resting on the land.

ἔάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; introduces a future-more-vivid / casuistic condition taking the subjunctive (εὗρεθῇ); the standard LXX rendering of Hebrew $\text{אִם} / \text{כִּי}$ at the head of a legal case; ἔάν δέ marks the opening of a new statute.

δὲ

now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking the transition to a new legal topic after the war-regulations of ch. 20.

εὗρεθῇ

be found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (subjunctive with ἔάν)

→ ingressive aorist subjunctive (the case of a discovered corpse)

εὕρισκω (aor. pass.): 'be found / be discovered'; renders $\text{נִצָּחַ$ (Niphal of נָצַח); the passive presents the corpse as discovered by chance, with no witness to the killing — the legal premise of the whole ordinance.

τραυματίας

a slain man

Nominative

subject of εὗρεθῇ

→ participant prominence

τραυματίας: 'one wounded to death / a slain man'; renders לָצֶה ('pierced, slain'); in the LXX τραυματίας regularly denotes the violently killed (cf. Num 19:18; Ezek 9:7); the term governs the whole pericope, recurring at vv. 2, 3, 6.

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

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative: 'in the land')

→ sphere or reference

γῇ: 'land / earth / ground'; renders / ארץ; here the covenant land given as inheritance, which can be polluted by unatoned blood (cf. Num 35:33–34); the land's purity is the theological stake of the ordinance.

ἣ

which

Dative

relative pronoun (dative, antecedent γῇ)

→ participant reference or interest

ὅς, ἣ, ὅ: relative pronoun; the dative ἣ is attracted to the case of its antecedent γῇ (an instance of relative attraction common in the LXX), although the relative functions as object of δίδωσιν.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the giver of the land, whose gift establishes both Israel's tenure and Israel's responsibility to keep the land undefiled.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; renders אלהים; the phrase κύριος ὁ θεός σου ('the LORD your God') is the characteristic Deuteronomic covenant designation, binding the gift of the land to the personal relationship between YHWH and the addressee.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

σύ (gen. σου): the singular 'your' addresses Israel corporately as a single covenant partner, the typical Deuteronomic 'thou.'

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the LORD's gift of the land)

→ futuristic / customary present (the standing gift of the land)

δίδωμι: 'give'; renders יָתַן (participle of יָתַן); the present tense presents the land-gift as YHWH's continuing, characteristic act; the formula κύριος ... δίδωσίν σοι (κληρονομήσαι) recurs throughout Deuteronomy as the ground of every land-law.

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

σύ (dat. σοι): the recipient of the land; the singular continues the corporate address.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose / result (with δίδωσιν)

→ telic aorist infinitive (purpose of the gift: to possess as inheritance)

κληρονομέω: 'inherit / take possession of'; renders שָׁרַץ; the epexegetic infinitive expresses the purpose of the gift — the land is given 'to inherit / possess'; the inheritance language (κληρονομία) is foundational to Deuteronomy's land-theology and reappears at v. 23 (ἐν κλήρῳ).

πεπτωκώς

fallen

Perf Act Ptcp Nom Sg Masc · πίπτω

predicate participle (modifying τραυματίας: 'fallen in the field')

→ resultative perfect participle (the slain man lying dead)

πίπτω (perf. ptcp.): 'fall'; the perfect πεπτωκώς denotes the settled state of one fallen and lying dead; renders שָׁרַץ; the participle pictures the corpse lying exposed in the open country where no witness saw the deed.

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.

πεδίῳ

field / plain

Dative

dative of place (locative: 'in the plain')

→ sphere or reference

πεδίον: 'open field / plain'; renders הַתָּהוּ ('field'); the open country signals the absence of witnesses — the killing took place away from the city, so that responsibility cannot be fixed on any individual, only on the community.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating οἶδασιν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): objective negation; the ignorance of the killer's identity is the precise condition that triggers the communal rite.

οἶδασιν

they know

Perf Act Indic 3 Pl · οἶδα

verb of second protasis-clause (ignorance of the killer)

→ stative perfect with present sense (the community does not know)

οἶδα: 'know'; the perfect οἶδασιν has present meaning ('they know'); renders $\text{וְיָדַעַתְּ / וְיָדַעַתְּ}$; the unknown identity of the killer is the legal crux — no human court can assign guilt, so the land's blood-pollution must be removed by ritual.

τὸν

the

Accusative

article (with πατάξαντα)

→ noun-phrase marking

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

πατάξαντα

the one who struck

Aor Act Ptcp Acc Sg Masc · πατάσσω

substantival participle (object of οἶδασιν: 'the striker')

→ constative aorist participle (the one who did the killing-blow)

πατάσσω (aor. ptcp.): 'strike / smite (fatally)'; renders הַכָּה (Hiphil of הָכָה); the substantival participle τὸν πατάξαντα ('the one who struck him') denotes the unknown murderer; the same verb is the standard LXX term for a death-dealing blow (cf. Exod 2:12; 21:12).

2 ἐξελεύσεται ἡ γερουσία σου καὶ οἱ κριταὶ σου καὶ ἐκμετρήσουσιν ἐπὶ τὰς πόλεις τὰς κύκλῳ τοῦ τραυματίου

your council of elders and your judges shall go out and measure to the cities round about the slain man,

Apodosis begins: the official response to the discovered corpse

ἐξελεύσεται ἡ γερουσία

The apodosis of the law opens: the communal authorities (ἡ γερουσία, οἱ κριταί) go out and measure the distance to the surrounding cities to determine which is nearest. The future indicatives (ἐξελεύσεται, ἐκμετρήσουσιν) carry legal-prescriptive force ('they shall'), the standard LXX rendering of the Hebrew imperfect of legislation.

ἐξελεύσεται

shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (prescriptive future; singular with compound subject)

→ prescriptive future (legal 'shall')

ἐξέρχομαι: 'go out / come forth'; renders יֵצֵא (from יָצָא); the singular verb agrees with the nearer subject ἡ γεουσία though the compound subject includes οἱ κριταί — a common Greek (and Hebrew) concord with the first member; the prescriptive future has the force of command.

ἡ

the

Nominative

article (with γεουσία)

→ noun-phrase marking

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

γεουσία

council of elders

Nominative

subject of ἐξελεύσεται

→ participant prominence

γεουσία: 'council of elders / senate'; renders עֲלֵזָרִים ('elders'); the LXX uses the collective abstract γεουσία (lit. 'body of old men') for the assembled elders; it is the leading actor of the whole expiation rite (vv. 2, 3, 4, 6) and the bearer of communal responsibility for the land.

σου

your

Genitive

genitive of possession (modifying γεουσία)

→ relational specification

σύ (gen. σου): the singular 'your' keeps Israel addressed as one covenant body whose elders act on its behalf.

καὶ

and

coordinate conjunction (joining second subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with κριταί)

→ noun-phrase marking

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

κριταί

judges

Nominative

second subject of ἐξελεύσεται (with γεουσία)

→ participant prominence

κριτής (pl. κριταί): 'judge'; renders שֹׁפְטִים; the judges join the elders, pairing judicial and elder authority; the same pairing of elders and judges governs Deuteronomy's local jurisprudence (cf. Deut 16:18; 19:12).

σου

your

Genitive

genitive of possession (modifying κριταί)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκμετρήσουσιν

shall measure out

Fut Act Indic 3 Pl · ἐκμετρέω

main verb (prescriptive future, plural with compound subject)

→ prescriptive future (legal 'shall')

ἐκμετρέω: 'measure out / measure off'; renders יִטְרָ (from טַרַּ); the compound ἐκ- intensifies ('measure out fully'); the elders physically measure the distance from the corpse to each surrounding city to establish which bears ritual responsibility; the plural verb now agrees with the full compound subject.

ἐπὶ

to / toward

preposition + accusative (direction of measuring)

→ spatial or relational framing

ἐπί + acc.: here 'to / as far as'; the measuring extends toward each of the surrounding cities.

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 object of ἐπὶ (the cities measured to)

→ object specification

πόλις (pl. πόλεις): 'city'; renders יְרֵי; the surrounding cities are the candidate-communities, one of which — the nearest — will bear the responsibility for the expiation.

τὰς

the (ones)

Accusative

article (substantizing the adverbial phrase κύκλῳ τοῦ τραυματίου)

→ noun-phrase marking

ὁ, ἡ, τό: the article τὰς converts the following adverbial phrase 'round about the slain man' into an attributive modifier of πόλεις ('the cities that are round about').

κύκλῳ

round about

adverb (with τοῦ τραυματίου: 'around the slain man')

→ clausal contribution

κύκλῳ: 'round about / in a circle'; an adverbial dative used as an indeclinable adverb / improper preposition with the genitive; renders סְבִיבַת ('surrounding'); it marks the cities encircling the place where the body lies.

τοῦ

the

Genitive

article (with τραυματίου)

→ noun-phrase marking

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

τραυματίου

slain man

Genitive

genitive with κύκλω (the center of the encircling cities)

→ relational specification

τραυματίας (gen. τραυματίου): 'slain man'; the corpse is the geographical reference-point from which all distances are measured; its recurrence keeps the unatoned death at the center of the legal scene.

3 καὶ ἔσται ἡ πόλις ἡ ἐγγίζουσα τῷ τραυματίᾳ καὶ λήμψεται ἡ γεροῦσία τῆς πόλεως ἐκείνης δάμαλιν ἐκ βοῶν ἣτις οὐκ εἴργασται καὶ ἣτις οὐχ εἴλκυσεν ζυγόν

and it shall be that the city nearest to the slain man — the council of elders of that city shall take a heifer from the herd which has not been worked and which has not drawn a yoke,

Continuation of apodosis: the nearest city acts

καὶ ἔσται

καὶ ἔσται (a Hebraism rendering כִּי־יִהְיֶה) introduces the consequence: the city found nearest must take an unworked heifer. The two relative clauses (ἣτις οὐκ εἴργασται ... ἣτις οὐχ εἴλκυσεν ζυγόν) specify a heifer never put to ordinary labor — set apart, like the corpse, from the cycle of human use; the requirement parallels the unblemished, never-yoked red heifer of Num 19.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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 (Hebraizing 'and it shall be' formula)

→ prescriptive future (legal apodosis-marker)

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται renders the Hebrew apodosis-marker וְיָבִיחַ ('and it shall come to pass'); it introduces the legal consequence and is left grammatically loose, resumed by the action of λήμψεται.

ἡ

the

Nominative

article (with πόλις)

→ noun-phrase marking

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

πόλις

city

Nominative

nominative (hanging / casus pendens: 'the nearest city')

→ participant prominence

πόλις: 'city'; ἡ πόλις ἡ ἐγγίζουσα stands as a casus pendens (the nearest city), resumed logically by ἡ γερούσια τῆς πόλεως ἐκείνης ('the elders of that city'); this anacoluthon reflects the underlying Hebrew syntax.

ἡ

the

Nominative

article (with the participle ἐγγίζουσα)

→ noun-phrase marking

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

ἐγγίζουσα

drawing near / nearest

Pres Act Ptcp Nom Sg Fem · ἐγγίζω

attributive participle (modifying πόλις: 'the nearest city')

→ customary present participle (the city standing nearest)

ἐγγίζω (pres. ptcp.): 'draw near / be near'; renders וְיָבִיחַ ('the nearest'); the attributive participle identifies the city closest to the corpse as the one on which the ritual responsibility falls — proximity, not proven guilt, determines liability.

τῷ

the

Dative

article (with τραυματία)

→ noun-phrase marking

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

τραυματία

slain man

Dative

dative complement of ἐγγίζουσα (the city near to the slain man)

→ sphere or reference

τραυματίας (dat. τραυματία): the verb ἐγγίζω takes the dative of the thing approached; the city is 'near to the slain man' — the corpse remains the fixed point determining responsibility.

καὶ

and

coordinate conjunction (resuming the apodosis)

→ discourse linkage or contrast

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

λήμψεται

shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (prescriptive future)

→ prescriptive future (legal 'shall take')

λαμβάνω (fut. mid. λήμψεται): 'take / receive'; renders לָקַח (from תָּקַח); the elders 'shall take' the heifer; the middle-deponent future is the standard LXX form; the action initiates the central ritual of the pericope.

ἡ

the

Nominative

article (with γερουσία)

→ noun-phrase marking

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

γερουσία

council of elders

Nominative

subject of λήμψεται

→ participant prominence

γερουσία: 'council of elders'; the elders of the nearest city now act as the responsible agents of expiation, taking the heifer on the community's behalf.

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (the elders of the city)

→ relational specification

πόλις (gen. πόλεως): the genitive specifies that these are the elders belonging to the implicated nearest city.

ἐκείνης

that

Genitive

demonstrative adjective (modifying πόλεως)

→ relational specification

ἐκεῖνος: 'that'; the demonstrative ἐκείνης ('that city') points back to ἡ πόλις ἡ ἐγγίζουσα — the specific nearest city just identified.

δάμαλιν

heifer

Accusative

direct object of λήμψεται

→ object specification

δάμαλις: 'heifer / young cow'; renders הֶזְאֵה ('heifer'); the heifer is the sacrificial-substitute animal whose death stands in for the unpunished killer; cf. the never-yoked παράλληλος requirement of the red heifer (Num 19:2), marking it as set apart from common use.

ἐκ

from

preposition + genitive (source / partitive)

→ spatial or relational framing

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

βοῶν

the herd / oxen

Genitive

partitive genitive (with ἐκ: 'from the cattle')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; renders רֶגֶל ('herd / cattle'); the heifer is taken 'from the herd' — domestic livestock — but specifically one not yet drawn into the labor of the herd.

ἥτις

which

Nominative

relative pronoun (indefinite, subject of εἰργασται)

→ participant reference

ὅστις, ἥτις, ὅ τι: indefinite-qualitative relative 'which (is of such a kind that)'; ἥτις characterizes the heifer by quality — one belonging to the class of never-worked animals; the qualitative relative is appropriate to a legal specification.

οὐκ

not

negative particle (negating εἰργασται)

→ discourse linkage or contrast

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

εἰργασται

has been worked

Perf Mid/Pass Indic 3 Sg · ἐργάζομαι

verb of relative clause (the heifer's condition)

→ resultative perfect (settled state: never put to work)

ἐργάζομαι (perf.): 'work / labor / be worked'; renders עָבַד (Pual of עָבַד); the perfect denotes an abiding condition — the heifer has never been put to agricultural labor; this purity from common use qualifies it for the sacral rite.

καὶ

and

coordinate conjunction (joining the second relative clause)

→ discourse linkage or contrast

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

ἥτις

which

Nominative

relative pronoun (subject of εἰλκυσεν)

→ participant reference

ὅστις: the second qualitative relative restates the specification negatively from another angle — never having borne a yoke.

οὐχ

not

negative particle (negating εἰλκυσεν; aspirated before rough breathing)

→ discourse linkage or contrast

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

εἴλκυσεν

has drawn

Aor Act Indic 3 Sg · ἔλκω

verb of second relative clause (the heifer never bore a yoke)

→ constative aorist (summary: it never drew a yoke)

ἔλκω (aor. εἴλκυσεν): 'draw / drag / pull'; renders חָצַוְהָ ('drawn'); the heifer 'has not drawn a yoke' — i.e., has never plowed or hauled; the double specification (unworked, unyoked) underscores that the substitute animal is wholly outside the economy of human use, fit to bear away the land's blood-guilt.

ζυγόν

yoke

Accusative

direct object of εἴλκυσεν

→ object specification

ζυγός / ζυγόν: 'yoke'; renders לֵב; the yoke symbolizes domestication and labor; a heifer that has never drawn the yoke is virgin to toil, the fitting victim for an extraordinary rite of de-pollution.

4 καὶ καταβιβάσουσιν ἡ γερουσία τῆς πόλεως ἐκείνης τὴν δάμαλιν εἰς φάραγγα τραχεῖαν ἣτις οὐκ εἴργασται οὐδὲ σπείρεται καὶ νευροκοπήσουσιν τὴν δάμαλιν ἐν τῇ φάραγγι

and the council of elders of that city shall bring the heifer down into a rough ravine which is not worked nor sown, and they shall break the heifer's neck in the ravine.

Continuation of apodosis: the heifer brought down and its neck broken

καὶ καταβιβάσουσιν

The ritual reaches its central act: the heifer is led down into an untilled, unsown wadi (φάραγγα τραχεῖαν) — a place itself outside human cultivation, matching the never-worked heifer — and there its neck is broken (νευροκοπήσουσιν). The killing is non-sacrificial (no altar, no blood manipulation in the ordinary sense): the rough, unsown ground receives the blood so that no cultivated land is polluted.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καταβιβάσουσιν

shall bring down

Fut Act Indic 3 Pl · καταβιβάζω

main verb (prescriptive future)

→ prescriptive future (legal 'shall bring down')

καταβιβάζω: 'bring / lead down'; renders יהורדו (Hiphil of ירד); the causative compound κατα- ('down') matches the topography — the heifer is led down into the ravine; the verb governs the descent of the animal to the place of its death.

ἡ

the

Nominative

article (with γερούσια)

→ noun-phrase marking

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

γερούσια

council of elders

Nominative

subject of καταβιβάσουσιν (singular subject, plural verb by sense)

→ participant prominence

γερούσια: the collective elders again act as one body; the plural verb καταβιβάσουσιν treats the collective noun as a plurality of persons (constructio ad sensum).

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (elders of the city)

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of relationship (elders of the city).

ἐκείνης

that

Genitive

demonstrative adjective (modifying πόλεως)

→ relational specification

ἐκεῖνος: 'that'; continues to point to the nearest implicated city.

τὴν

the

Accusative

article (with δάμαλιν)

→ noun-phrase marking

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

δάμαλιν

heifer

Accusative

direct object of καταβιβάσουσιν

→ object specification

δάμαλις: the heifer (now with the article, the same heifer taken in v. 3) is led down to its death.

εἰς

into

preposition + accusative (direction / destination)

→ spatial or relational framing

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

φάραγγα

ravine / wadi

Accusative

accusative object of εἰς (the destination)

→ object specification

φάραγξ (acc. φάραγγα): 'ravine / gully / wadi'; renders וַדִּי ('wadi, torrent-valley'); a rugged, untilled watercourse — the fitting place for a rite of removal, far from cultivated and inhabited ground; the wadi's flowing water (when present) and uncultivated soil keep the blood off productive land.

τραχεῖαν

rough

Accusative

attributive adjective (modifying φάραγγα)

→ object specification

τραχύς, -εῖα, -ύ: 'rough / rugged'; renders עֲרִיךְ ('ever-flowing / hard, enduring') — the LXX understood the Hebrew as a 'rough / rugged' valley; the roughness marks it as untouched by the plow, intensifying the theme of a place set apart from human cultivation.

ἥτις

which

Nominative

relative pronoun (subject of εἵργασται / σπείρεται)

→ participant reference

ὅστις: the qualitative relative again specifies by class — a ravine of the never-worked, never-sown kind; the parallel to the heifer's own description (ἥτις οὐκ εἵργασται, v. 3) binds animal and place together as both withdrawn from common use.

οὐκ

not

negative particle (negating εἵργασται)

→ discourse linkage or contrast

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

εἵργασται

has been worked

Perf Mid/Pass Indic 3 Sg · ἐργάζομαι

verb of relative clause (the ravine's condition)

→ resultative perfect (settled state: never tilled)

ἐργάζομαι (perf.): 'work / cultivate'; renders תַּבַּן; the perfect marks the ravine as land that has never been tilled — agriculturally untouched, like the never-worked heifer of v. 3.

οὐδὲ

nor

negative coordinating conjunction (joining σπείρεται)

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; links the two negations — neither worked nor sown — completing the description of wholly uncultivated ground.

σπείρεται

is sown

Pres Pass Indic 3 Sg · σπείρω

verb of relative clause (the ravine is not sown)

→ customary / gnomic present (it is never sown)

σπείρω (pres. pass.): 'sow / be sown'; renders שָׂרַי (Niphal of שָׂרָה); the present passive gives the standing fact — this ground is never sown; the shift from perfect (εἵργασται) to present (σπείρεται) varies the aspect while keeping the same point: the place lies permanently outside cultivation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νευροκοπήσουσιν

shall break the neck / hamstring

Fut Act Indic 3 Pl · νευροκοπέω

main verb (the central ritual act)

→ prescriptive future (legal 'shall break the neck')

νευροκοπέω: lit. 'cut the sinew / hamstring'; here renders הִרְבַּח ('break the neck' of the heifer); the LXX's νευροκοπέω (sever the neck-tendon) is its standard rendering of the breaking of the heifer's neck — a violent, non-altar killing that lets the blood out onto the untilled wadi-ground; the verb (and the rite) recurs only here in the Pentateuch's expiation-law.

τὴν

the

Accusative

article (with δάμαλιν)

→ noun-phrase marking

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

δάμαλιν

heifer

Accusative

direct object of νευροκοπήσουσιν

→ object specification

δάμαλις: the heifer's neck is broken — the animal dies in place of the unknown murderer; its death standing as the community's disavowal of the blood.

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 φάραγγι)

→ noun-phrase marking

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

φάραγγι

ravine

Dative

dative of place (locative: 'in the ravine')

→ sphere or reference

φάραγξ (dat. φάραγγι): the wadi (now articular, the same valley) is the precise locus of the killing; the uncultivated ground absorbs the blood and removes it from any land of human use or habitation.

5 καὶ προσελεύσονται οἱ ἱερεῖς οἱ Λευῖται ὅτι αὐτοὺς ἐπέλεξεν κύριος ὁ θεός σου παρεστηκέναι αὐτῷ καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ ἐπὶ τῷ στόματι αὐτῶν ἔσται πᾶσα ἀντιλογία καὶ πᾶσα ἀφή

And the priests, the Levites, shall come near — for the LORD your God chose them to stand by him and to bless in his name, and by their mouth shall every dispute and every assault be settled —

Continuation of apodosis: the Levitical priests attend the rite

καὶ προσελεύσονται

The Levitical priests are brought into the ceremony as the authorized arbiters; the ὅτι-clause grounds their presence in their election to attend YHWH (παρεστηκέναι αὐτῷ) and to bless in his name. The closing clause — by their mouth every dispute (ἀντιλογία) and every assault/plague (ἀφή) is decided — gives priestly judgment the final word in cases of bloodshed and bodily affliction (cf. Deut 17:8–9; Lev 13–14 for ἀφή of leprosy).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσελεύσονται

shall come near

Fut Mid Indic 3 Pl · προσέρχομαι

main verb (prescriptive future)

→ prescriptive future (legal 'shall draw near')

προσέρχομαι: 'come / draw near'; renders יִשְׁלַךְ (from שָׁלַךְ); the cultic 'drawing near' of the priests; the verb has liturgical overtones — the priests approach to lend the rite priestly authority and to pronounce the judgment that follows.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject of προσελεύσονται

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders כֹּהֲנִים ; the phrase οἱ ἱερεῖς οἱ Λευῖται ('the priests, the Levites') is the characteristic Deuteronomic designation of the priesthood (cf. Deut 17:9; 18:1), identifying the priests as drawn from the tribe of Levi.

οἱ

the

Nominative

article (with Λευῖται, in apposition)

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

nominative in apposition to ἱερεῖς

→ participant prominence

Λευίτης (pl. Λευῖται): 'Levite'; renders לֵוִיִּם ; the appositional 'the Levites' identifies the priests with the priestly tribe; Deuteronomy characteristically merges priest and Levite, unlike the sharper Aaronic/Levitical distinction of P.

ὅτι

because

causal conjunction (grounding the priests' role)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground for the priests' participation — their divine election to minister and to bless.

αὐτούς

them

Accusative

direct object of ἐπέλεξεν (fronted for emphasis)

→ participant reference

αὐτός (acc. pl. αὐτούς): the fronted pronoun emphasizes that it is these — the priests — whom YHWH chose for the privileged ministry.

ἐπέλεξεν

chose

Aor Act Indic 3 Sg · ἐπιλέγω

verb of causal clause (the LORD's election of the priests)

→ constative aorist (the settled act of election)

ἐπιλέγω: 'choose / select / pick out'; renders רָחַץ ('choose'); the aorist points to the foundational act of priestly election (cf. Deut 18:5); the priests' authority rests not on themselves but on YHWH's choosing them to attend him.

κύριος

LORD

Nominative

subject of ἐπέλεξεν

→ participant prominence

κύριος: rendering of יהוה; YHWH is the one who chose the priests; the divine election grounds their authority in the rite.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula κύριος ὁ θεός σου recurs, binding the priests' election to Israel's covenant God.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

παρεστηκέναι

to stand by / attend

Perf Act Infin · παρίστημι

infinitive of purpose (with ἐπέλεξεν: chosen 'to stand by him')

→ resultative perfect infinitive (to be in attendance before him)

παρίστημι (perf. infin. παρεστηκέναι): 'stand beside / attend / serve'; renders יָמַלַךְ ('to stand'); the perfect infinitive denotes the standing posture of cultic service — to be in continual attendance before YHWH; the technical sense is to minister as a servant 'standing before' the king/God (cf. Deut 10:8).

αὐτῷ

him

Dative

dative complement of παρεστηκέναι (the one attended)

→ participant reference or interest

αὐτός (dat. αὐτῷ): YHWH is the one before whom the priests stand in service.

καὶ

and

coordinate conjunction (joining the second infinitive)

→ discourse linkage or contrast

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

εὐλογεῖν

to bless

Pres Act Infin · εὐλογέω

infinitive of purpose (chosen 'to bless in his name')

→ customary present infinitive (the ongoing ministry of blessing)

εὐλογέω: 'bless / speak well of'; renders בִּרְכֶּה ('to bless'); the present infinitive marks the priests' continuing office of pronouncing the LORD's blessing in his name (cf. the Aaronic blessing, Num 6:23–27); blessing 'in his name' (ἐπὶ τῷ ὀνόματι αὐτοῦ) makes them the channel of YHWH's own benediction.

ἐπὶ

in / upon

preposition + dative (with ὀνόματι: 'in the name')

→ spatial or relational framing

ἐπί + dat.: here 'in / upon the basis of'; ἐπὶ τῷ ὀνόματι αὐτοῦ renders יְהוָה בְּשֵׁם (‘in the name of the LORD’).

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative object of ἐπὶ (the name in which they bless)

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; renders שֵׁם; to bless 'in the name' of YHWH is to invoke his power and presence; the priests do not bless on their own authority but as ministers of the divine Name.

αὐτοῦ

his

Genitive

genitive of possession (modifying ὀνόματι)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to YHWH — it is his name in which they bless.

καὶ

and

coordinate conjunction (introducing the judgment-clause)

→ discourse linkage or contrast

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

ἐπὶ

by / upon

preposition + dative (with στόματι: 'by their mouth')

→ spatial or relational framing

ἐπί + dat.: 'on the basis of / by'; ἐπὶ τῷ στόματι αὐτῶν ('by their mouth') marks the priests' verdict as the deciding authority — every dispute is settled at their word (cf. Deut 17:8–11).

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth

Dative

dative object of ἐπί (the priestly verdict)

→ sphere or reference

στόμα (dat. στόματι): 'mouth'; renders מֶפֶה; 'by their mouth' is a Hebraism for 'by their authoritative pronouncement' — the priests' spoken verdict resolves the case.

αὐτῶν

their

Genitive

genitive of possession (modifying στόματι)

→ relational specification

αὐτός (gen. pl. αὐτῶν): refers to the priests, whose mouth pronounces the binding judgment.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the priestly resolution of disputes)

→ prescriptive future (legal 'shall be decided')

εἰμί (fut. ἔσται): 'be'; here with the sense 'shall be settled / determined' — every dispute and assault is to be resolved by the priestly word; the singular agrees with the nearer subject πᾶσα ἀντιλογία.

πᾶσα

every

Nominative

adjective (modifying ἀντιλογία)

→ participant prominence

πᾶς (fem. πᾶσα): 'every / all'; the universal scope — every dispute, every assault — places all such cases under priestly adjudication.

ἀντιλογία

dispute / controversy

Nominative

subject of ἔσται (with πᾶσα)

→ participant prominence

ἀντιλογία: 'dispute / contradiction / legal controversy'; renders רִיב ('lawsuit, quarrel'); a legal-judicial term for contested cases; here the priests' verdict resolves all such litigation (cf. Deut 17:8, 19:17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

every

Nominative

adjective (modifying ἀφή)

→ participant prominence

πᾶς (fem. πᾶσα): 'every'; extends the priestly competence to every case of bodily affliction as well as legal dispute.

ἀφή

assault / plague-spot

Nominative

subject of ἔσται (with second πᾶσα)

→ participant prominence

ἀφή: 'touch / stroke / plague-spot'; renders נֶגֶף ('stroke, plague, assault'); the word covers both violent assault (a blow) and the 'plague-spot' of leprosy (the technical sense of ἀφή in Lev 13–14); the priests judge both — fitting in a chapter whose first concern is a fatal blow (τραυματίας).

6 καὶ πᾶσα ἡ γερουσία τῆς πόλεως ἐκείνης οἱ ἐγγίζοντες τῷ τραυματίᾳ νίψονται τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τῆς δαμάλεως τῆς νενευροκοπημένης ἐν τῇ φάραγγι

and all the council of elders of that city, those nearest to the slain man, shall wash their hands over the head of the heifer whose neck was broken in the ravine,

Continuation of apodosis: the elders' hand-washing disavowal καὶ πᾶσα ἡ γερουσία

The elders wash their hands over the broken-necked heifer — a gesture of disavowal of guilt (cf. Ps 26:6; 73:13; and famously echoed at Matt 27:24). The perfect participle νενευροκοπημένης points back to the killing of v. 4; the washing prepares the verbal disclaimer of vv. 7–8, the heart of the expiation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

adjective (modifying γερουσία)

→ participant prominence

πᾶς (fem. πᾶσα): 'all / the whole'; emphasizes that the entire body of elders, not a delegate, performs the disavowal — the corporate responsibility is shared by all.

ἡ

the

Nominative

article (with γερουσία)

→ noun-phrase marking

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

γερουσία

council of elders

Nominative

subject of νίψονται

→ participant prominence

γερουσία: 'council of elders'; the whole eldership of the nearest city performs the rite of washing as the community's representatives.

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (elders of the city)

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of relationship (elders of the city).

ἐκείνης

that

Genitive

demonstrative adjective (modifying πόλεως)

→ relational specification

ἐκεῖνος: 'that'; the nearest implicated city.

οἱ

the (ones)

Nominative

article (substantizing ἐγγίζοντες, in apposition to γερουσία)

→ noun-phrase marking

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

ἐγγίζοντες

those drawing near / nearest

Pres Act Ptcp Nom Pl Masc · ἐγγίζω

substantival participle (apposition: 'those nearest to the slain man')

→ customary present participle (those standing nearest)

ἐγγίζω (pres. ptcp.): 'draw near / be near'; the participle picks up ἡ πόλις ἡ ἐγγίζουσα of v. 3 — the elders of the nearest city are 'those nearest to the slain man,' and so the ones charged with removing the blood-guilt.

τῷ

the

Dative

article (with τραυματία)

→ noun-phrase marking

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

τραυματία

slain man

Dative

dative complement of ἐγγίζοντες (near to the slain man)

→ sphere or reference

τραυματίας (dat. τραυματία): the corpse remains the reference-point; proximity to it defines the responsible elders.

νίψονται

shall wash

Fut Mid Indic 3 Pl · νίπτω

main verb (prescriptive future, middle: wash their own hands)

→ prescriptive future (legal 'shall wash')

νίπτω (fut. mid. νίψονται): 'wash'; renders נִצְטְוּ (from נָטַף); the middle voice ('wash for themselves / their own hands') marks the reflexive ritual; washing the hands over the slain heifer is a public gesture of innocence — a visible disclaiming of the bloodshed (cf. Ps 26:6; Matt 27:24).

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of νίψονται

→ object specification

χείρ (pl. χεῖρας): 'hand'; renders כַּיִט; the hands are the organ of action and thus of guilt; washing them declares them clean of the blood — picked up verbally in v. 7 (αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα).

ἐπὶ

over / upon

preposition + accusative (over the heifer's head)

→ spatial or relational framing

ἐπὶ + acc.: 'over / upon'; the hands are washed 'over the head' of the slain heifer, symbolically transferring / disclaiming the blood-guilt upon the substitute animal.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ (the heifer's head)

→ object specification

κεφαλὴ: 'head'; renders שָׂרָף; washing the hands over the head recalls the laying-on of hands in sacrificial ritual (Lev 1:4; 16:21), where guilt is symbolically placed upon the victim's head.

τῆς

the

Genitive

article (with δαμάλεως)

→ noun-phrase marking

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

δαμάλεως

heifer

Genitive

genitive of relationship (the head of the heifer)

→ relational specification

δάμαλις (gen. δαμάλεως): 'heifer'; the same slain heifer of vv. 3–4, now the object over whose head the disavowal-rite is enacted.

τῆς

the

Genitive

article (with the participle νενευροκοπημένης)

→ noun-phrase marking

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

νευροκοπημένης

whose neck was broken

Perf Pass Ptcp Gen Sg Fem · νευροκοπέω

attributive participle (modifying δαμάλεως: 'the heifer whose neck was broken')

→ **resultative perfect participle (the slain, neck-broken heifer)**

νευροκοπέω (perf. pass. ptcp.): 'have the neck-sinew severed / be neck-broken'; the perfect passive participle denotes the heifer in its completed state — already killed in v. 4; the attributive participle binds the hand-washing directly to the slain substitute.

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 φάραγγι)

→ **noun-phrase marking**

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

φάραγγι

ravine

Dative

dative of place (locative: 'in the ravine')

→ **sphere or reference**

φάραγξ (dat. φάραγγι): the wadi where the heifer was killed (v. 4); the rite is performed at the same uncultivated spot, keeping the blood off all inhabited and tilled land.

7 καὶ ἀποκριθέντες ἐροῦσιν αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα τοῦτο καὶ οἱ ὀφθαλμοὶ ἡμῶν οὐχ ἑώρακασιν

and answering they shall say, 'Our hands did not shed this blood, and our eyes have not seen it.'

Continuation of apodosis: the elders' verbal disavowal of bloodguilt

καὶ ἀποκριθέντες ἐροῦσιν

The verbal heart of the rite: the elders solemnly disclaim both deed ('our hands did not shed this blood') and knowledge ('our eyes have not seen'). The denial is comprehensive — neither active guilt nor culpable witness. This oath of innocence (cf. the formula of Ps 26:6) accompanies the hand-washing and opens directly into the prayer for expiation in v. 8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποκριθέντες

answering

Aor Pass Ptcp Nom Pl Masc · ἀποκρίνομαι

circumstantial participle (attendant: 'answering, they shall say')

→ coincident aorist participle (Hebraizing 'answered and said')

ἀποκρίνομαι (aor. pass. ptcp.): 'answer / respond'; renders אנן (from ענה); the pleonastic ἀποκριθέντες ἐροῦσιν ('answering they shall say') is a Hebraism rendering ונאמר אנן; here 'answering' has the solemn sense of responding to the situation with a formal declaration.

ἐροῦσιν

they shall say

Fut Act Indic 3 Pl · λέγω (ἐρῶ)

main verb (introducing the disavowal-oath)

→ prescriptive future (the prescribed declaration)

λέγω / ἐρῶ (fut. ἐροῦσιν): 'say / speak'; renders יאמרו; the prescribed words follow — a fixed liturgical formula of disavowal which the elders must recite.

αἱ

the

Nominative

article (with χεῖρες)

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject of ἐξέχεαν

→ participant prominence

χείρ (pl. χεῖρες): 'hand'; the hands, just washed (v. 6), are now the subject of the disclaimer — they did not shed the blood; hands stand for agency and guilt.

ἡμῶν

our

Genitive

genitive of possession (modifying χεῖρες)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the first-person plural of the elders, speaking for the whole community.

οὐκ

not

negative particle (negating ἐξέχεαν)

→ discourse linkage or contrast

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

ἐξέχεαν

shed / poured out

Aor Act Indic 3 Pl · ἐκχέω

main verb of the disavowal (denial of the deed)

→ constative aorist (flat denial of the act)

ἐκχέω (aor. ἐξέχεαν): 'pour out / shed'; renders יכחש (from שפך); 'shed blood' (ἐκχέω αἷμα) is the standard idiom for murder (Gen 9:6; Num 35:33); the elders deny having shed this blood — the formal core of the expiation.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐξέχεαν

→ object specification

αἷμα: 'blood'; renders בַּדָּם; the shed blood of the slain man cries out for atonement (cf. Gen 4:10); the disavowal concerns precisely 'this blood' — the blood-guilt that must not rest on the land.

τοῦτο

this

Accusative

demonstrative adjective (modifying αἷμα)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; the deictic 'this blood' points to the specific bloodshed of the discovered corpse.

καὶ

and

coordinate conjunction (joining the second disclaimer)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ὀφθαλμοί)

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject of ἐωράκασιν

→ participant prominence

ὀφθαλμός (pl. ὀφθαλμοί): 'eye'; renders עֵינַי; the eyes stand for knowledge and culpable witness — the elders disclaim not only the deed but any guilty knowledge of it.

ἡμῶν

our

Genitive

genitive of possession (modifying ὀφθαλμοί)

→ relational specification

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

οὐχ

not

negative particle (negating ἐωράκασιν; aspirated before rough breathing)

→ discourse linkage or contrast

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

ἑωράκασιν

have seen

Perf Act Indic 3 Pl · ὁράω

main verb of the second disclaimer (denial of knowledge)

→ resultative perfect (no abiding knowledge of the deed)

ὁράω (perf. ἑωράκασιν): 'see / perceive'; renders יֵאָחַד (from חָאָד); the perfect 'have not seen' denies any standing eyewitness knowledge of the murder — neither hand nor eye implicates them; the comprehensive denial completes the disavowal and grounds the appeal for expiation.

8 ἵλεως γενοῦ τῷ λαῷ σου Ἰσραὴλ οὓς ἐλυτρώσω κύριε ἐκ γῆς Αἰγύπτου ἵνα μὴ γένηται αἷμα ἀναίτιον ἐν τῷ λαῷ σου Ἰσραὴλ καὶ ἐξιλασθήσεται αὐτοῖς τὸ αἷμα

Be merciful to your people Israel, whom you redeemed, O LORD, out of the land of Egypt, that innocent blood may not be in the midst of your people Israel; and the blood shall be expiated for them.

Prayer of expiation: the elders' petition to YHWH (climax of the rite)

ἵλεως γενοῦ

The disavowal turns to direct petition: ἵλεως γενοῦ ('be propitious / merciful'). The prayer grounds the appeal in the Exodus-redemption (οὓς ἐλυτρώσω ... ἐκ γῆς Αἰγύπτου), invokes the divine name (κύριε, vocative), and asks that αἷμα ἀναίτιον ('innocent blood') not be charged to Israel. The closing clause — καὶ ἐξιλασθήσεται αὐτοῖς τὸ αἷμα — pronounces the expiation accomplished: the blood is atoned for them. αἷμα ἀναίτιον is the chapter's key phrase for un-avenged innocent blood that pollutes the land.

ἵλεως

merciful / propitious

Nominative

predicate adjective (with γενοῦ: 'be propitious')

→ participant prominence

ἵλεως: 'gracious / propitious / merciful'; renders כִּפָּר ('make atonement / forgive') in the imperatival sense 'be propitious'; a two-termination adjective; ἵλεως γενοῦ ('become / be propitious') is a standard LXX prayer-formula (cf. Num 14:19 sense; 2 Macc 2:22); it asks YHWH to look favorably and remove the blood-guilt.

γενοῦ

be / become

Aor Mid Impv 2 Sg · γίνομαι

main verb (imperative of petition addressed to YHWH)

→ ingressive aorist imperative (entreaty: 'show yourself propitious')

γίνομαι (aor. mid. impv. γενοῦ): 'become / be'; the aorist imperative directed to YHWH is a respectful petition, not a command in the ordinary sense; 'become propitious to your people' — the human party asks God to act in mercy toward the bloodguilt-bearing land.

τῷ

the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

dative of advantage (be propitious 'to your people')

→ sphere or reference

λαός: 'people'; renders דָּלָא; Israel as the covenant people, the beneficiary of the requested mercy; the dative marks them as those for whom propitiation is sought.

σου

your

Genitive

genitive of possession (modifying λαῶ)

→ relational specification

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

Ισραηλ

Israel

indeclinable proper noun (apposition to λαῶ)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; in apposition to 'your people,' identifying the covenant nation for whom expiation is made.

οὓς

whom

Accusative

relative pronoun (object of ἐλυτρώσω; constructio ad sensum, plural for collective λαός)

→ participant reference

οὓς (acc. pl. οὓς): relative pronoun; the plural 'whom' agrees by sense (κατὰ σύνεσιν) with the collective λαός/Ισραηλ, treating the people as the many redeemed individuals.

ἐλυτρώσω

you redeemed

Aor Mid Indic 2 Sg · λυτρώω

verb of relative clause (the LORD's redemption of Israel)

→ constative aorist (the accomplished redemption from Egypt)

λυτρώω (aor. mid. ἐλυτρώσω): 'redeem / ransom / set free'; renders פָּדַת (from הִפְדִּיתָ); the redemption from Egypt is the ground of the appeal — the God who ransomed Israel is asked to keep that people free of bloodguilt; λυτρώομαι is a key salvation-verb the NT applies to Christ's redeeming work (cf. Titus 2:14; 1 Pet 1:18).

κύριε

O LORD

Vocative

vocative (direct address to YHWH within the prayer)

→ direct address

κύριος (voc. κύριε): rendering of יהוה; the vocative directly addresses the covenant God; the shift to direct address marks the heart of the petition — the elders speak to YHWH himself.

ἐκ

out of

preposition + genitive (source of the redemption)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive of source (with Αἰγύπτου: 'out of the land of Egypt')

→ relational specification

γῆ (gen. γῆς): 'land'; ἐκ γῆς Αἰγύπτου is the standard Exodus-formula for the place of redemption; the redemption 'out of Egypt' is the paradigm of YHWH's saving power.

Αἰγύπτου

Egypt

Genitive

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

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם; the land of bondage from which YHWH redeemed his people.

ἵνα

that

purpose conjunction (introducing negative purpose clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μή introduces a negative purpose clause — the goal of the propitiation is that innocent blood not remain charged against Israel.

μή

not

negative particle (with subjunctive γένηται)

→ discourse linkage or contrast

μή: the subjective negation used with the subjunctive in the purpose clause.

γένηται

may be / come to be

Aor Mid Subj 3 Sg · γίνομαι

verb of negative purpose clause (subjunctive with ἵνα μή)

→ ingressive aorist subjunctive (that bloodguilt not arise / be reckoned)

γίνομαι (aor. mid. subj. γένηται): 'come to be / be reckoned'; the prayer asks that αἷμα ἀναίτιον not 'come to be' / be charged within Israel — i.e., that no guilt for innocent blood attach to the people.

αἷμα

blood

Nominative

subject of γένηται

→ participant prominence

αἷμα: 'blood'; here 'bloodguilt' — the liability incurred by unavenged killing; αἷμα ἀναίτιον ('innocent blood') is the chapter's pivotal phrase (cf. v. 9; Deut 19:10, 13), the un-atoned blood that pollutes land and people.

ἀναίτιον

innocent

Nominative

attributive adjective (modifying αἷμα)

→ participant prominence

ἀναίτιος: 'guiltless / innocent' (lit. 'without cause / blame'; ἀ- privative + αἰτία); renders יָדָן ('innocent'); αἷμα ἀναίτιον = the blood of one killed without cause; to leave it unavenged is to let guilt rest on the community — hence the whole rite.

ἐν

in / among

preposition + dative (locative: 'in the midst of')

→ spatial or relational framing

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

τῷ

the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place (among the people)

→ sphere or reference

λαός: the bloodguilt is not to remain 'among / within' the covenant people; the location of the guilt is the people and their land.

σου

your

Genitive

genitive of possession (modifying λαῶ)

→ relational specification

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

Ισραηλ

Israel

indeclinable proper noun (apposition to λαῶ)

→ participant identification

Ισραηλ: indeclinable; the covenant nation named again, framing the prayer (an inclusio with the opening τῷ λαῶ σου Ισραηλ).

καὶ

and

coordinate conjunction (introducing the result)

→ discourse linkage or contrast

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

ἐξιλασθήσεται

shall be expiated / atoned

Fut Pass Indic 3 Sg · ἐξιλάσκομαι

main verb (declaring the expiation accomplished)

→ predictive / declarative future (the blood is atoned for them)

ἐξιλάσκομαι (fut. pass. ἐξιλασθήσεται): 'make atonement / expiate / propitiate'; renders נִסְחַף (Nithpael of כָּפַר); the LXX's principal atonement-verb (cf. Lev 16); the passive 'it shall be atoned for them' declares the rite effective — the bloodguilt is removed; the ἐξ-/ίλασ- root underlies the NT ἱλασμός / ἱλαστήριον of Christ's atonement (Rom 3:25; 1 John 2:2).

αὐτοῖς

for them

Dative

dative of advantage (the people for whom atonement is made)

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): 'for them' — the people on whose behalf the expiation is effected.

τὸ

the

Nominative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Nominative

subject of ἐξιλασθήσεται (the bloodguilt that is expiated)

→ participant prominence

αἷμα: 'blood / bloodguilt'; the subject of the passive — 'the blood shall be atoned'; the bloodguilt itself is the thing covered/removed by the rite, so that the land is no longer polluted.

9 σὺ δὲ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ ὑμῶν αὐτῶν ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ἔναντι κυρίου τοῦ θεοῦ σου

And you shall purge the innocent blood from among yourselves, if you do what is good and pleasing before the LORD your God.

Concluding charge: purge the bloodguilt by doing right σὺ δὲ ἐξαρεῖς

The pericope closes with the emphatic σύ ('you, for your part') and the purge-formula ἐξαρεῖς ('you shall remove') the innocent blood from among the people. The conditional ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ('if you do what is good and pleasing') ties the removal of bloodguilt to covenant obedience — the ritual is effective only as part of a life lived rightly before YHWH. The purge-formula (ἐξαίρω ... ἐξ) recurs at v. 21.

σὺ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic nominative pronoun ('you, for your part') stresses Israel's own responsibility to remove the bloodguilt — the rite alone does not suffice apart from righteous conduct.

δὲ

and / but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the turn from the prayer (v. 8) to the concluding charge to Israel.

ἐξαρεῖς

you shall purge / remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (the purge-formula)

→ prescriptive future (covenantal 'you shall remove')

ἐξαίρω (fut. ἐξαρεῖς): 'remove / take away / purge'; renders תְּהַרְגֵנּוּ ('you shall burn away / purge', from הָרַג); the formula ἐξαρεῖς ... ἐξ is Deuteronomy's characteristic purge-idiom for excising guilt or evil from the community (cf. v. 21; Deut 13:6; 17:7); here it is the innocent blood that must be purged from the land.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐξαρεῖς

→ object specification

αἷμα: 'blood / bloodguilt'; the innocent blood is the object purged; its removal restores the land's purity (cf. Num 35:33).

τὸ

the

Accusative

article (with ἀναίτιον, attributive)

→ noun-phrase marking

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

ἀναίτιον

innocent

Accusative

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

→ object specification

ἀναίτιος: 'guiltless / innocent'; the articular attributive τὸ αἷμα τὸ ἀναίτιον ('the innocent blood') restates the key phrase of v. 8, naming precisely what must be purged.

ἐξ

from / from among

preposition + genitive (separation: 'from among')

→ spatial or relational framing

ἐκ (ἐξ before vowel): the purge-preposition; with the purge-verb ἐξαίρω it marks separation — the bloodguilt is removed 'from among' the people.

ὕμῶν

you (pl.)

Genitive

genitive of separation (object of ἐξ)

→ relational specification

σύ (gen. pl. ὑμῶν): the shift to the plural 'you' addresses the whole community; the blood is purged from the midst of the people collectively.

αὐτῶν

yourselves

Genitive

intensive pronoun (with ὑμῶν: 'from among your very selves')

→ relational specification

αὐτός (gen. pl. αὐτῶν): intensive, reinforcing ὑμῶν ('from among yourselves'); the doubling ἐξ ὑμῶν αὐτῶν renders the Hebrew מִבְּרַיְכֶם ('from your midst'), emphasizing that the guilt must be removed from within the community itself.

ἐάν

if

conditional conjunction (introducing condition of obedience)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive ποιήσης; the condition makes the purging effective only where Israel does what is right — ritual without obedience does not cleanse.

ποιήσης

you do

Aor Act Subj 2 Sg · ποιέω

verb of conditional clause (subjunctive with ἐάν)

→ ingressive aorist subjunctive (if you do / carry out)

ποιέω (aor. subj. ποιήσης): 'do / make / perform'; renders פִּשְׁעֲךָ; the condition of right-doing — the purging of bloodguilt is bound to covenant obedience, 'doing the good and the pleasing.'

τὸ

the

Accusative

article (with καλόν, substantival)

→ noun-phrase marking

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

καλόν

good

Accusative

substantival adjective (object of ποιήσης: 'the good')

→ object specification

καλός: 'good / noble / right'; renders בָּטוּחַ; the articular neuter τὸ καλόν ('the good thing') is the morally right action; paired with τὸ ἀρεστόν as a Deuteronomic formula for covenant fidelity (cf. Deut 6:18; 12:25, 28).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἀρεστόν, substantival)

→ noun-phrase marking

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

ἀρεστόν

pleasing

Accusative

substantival adjective (object of ποιήσης: 'the pleasing thing')

→ object specification

ἀρεστός: 'pleasing / acceptable'; renders יָשָׁר ('the right / upright') here understood as what is pleasing in YHWH's sight; τὸ καλόν καὶ τὸ ἀρεστόν = 'what is good and pleasing before the LORD,' the standard of covenant conduct.

ἔναντι

before / in the sight of

preposition + genitive (evaluative: 'in the sight of')

→ spatial or relational framing

ἔναντι: 'before / in the presence of / in the sight of'; renders לִפְנֵי / בְּעֵינֵי; the evaluative 'before the LORD' makes YHWH's judgment the measure of the good and pleasing.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; the standard before whom Israel's conduct is measured.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; the covenant formula κύριος ὁ θεός σου closes the murder-law, grounding the whole rite in Israel's relationship to its God.

σου

your

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

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

10 ἔὰν δὲ ἐξελθὼν εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ παραδῷ σοι κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ προνομεύσεις τὴν προνομὴν αὐτῶν

Now if you go out to war against your enemies, and the LORD your God delivers them into your hands, and you take their spoil,

New casuistic law (protasis): the captive woman **ἔὰν δὲ ἐξελθὼν**

A fresh statute opens with ἔὰν δέ and a participial protasis (ἐξελθὼν ... παραδῷ ... προνομεύσεις). The case: war, victory granted by YHWH, and the taking of spoil — the setting for the law of the captive woman (vv. 11–14). The note that YHWH delivers the enemy 'into your hands' frames even the spoils of war as a divine gift, governed by covenant law.

ἔὰν

if

conditional conjunction (introducing new protasis)

→ discourse linkage or contrast

ἔάν: 'if'; opens a new casuistic case taking the subjunctive (παραδῷ); ἔὰν δέ marks the transition to the law of the captive bride.

δὲ

now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to a new legal topic after the murder-expiation.

ἐξελθὼν

having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

circumstantial participle (temporal: 'when you go out')

→ antecedent aorist participle (the going-out to war)

ἐξέρχομαι (aor. ptcp. ἐξελθὼν): 'go out / go forth'; renders נצַח ('you go out'); the participle sets the temporal frame — going out to war; 'going out to war' (ἐξέρχομαι εἰς πόλεμον) is the standard idiom for a military campaign (cf. Deut 20:1).

εἰς

to / for

preposition + accusative (purpose / goal: 'to war')

→ spatial or relational framing

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

πόλεμον

war

Accusative

accusative object of εἰς (the purpose of going out)

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה; the military campaign that may yield captives; the law presupposes the holy-war setting of ch. 20.

ἐπὶ

against

preposition + accusative (hostile direction: 'against')

→ spatial or relational framing

ἐπί + acc.: 'against'; the hostile sense — war directed against the enemies.

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπὶ (the enemy)

→ object specification

ἐχθρός: 'enemy / hostile'; renders יְבִיחַ ('your enemies'); the substantival adjective denotes the opposing nations against whom Israel campaigns.

σου

your

Genitive

genitive of possession (modifying ἐχθρούς)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the second protasis-verb)

→ discourse linkage or contrast

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

παραδῶ

deliver

Aor Act Subj 3 Sg · παραδίδωμι

verb of protasis (subjunctive: the LORD's giving of victory)

→ ingressive aorist subjunctive (the decisive handing-over)

παραδίδωμι (aor. subj. παραδῶ): 'hand over / deliver'; renders וַיִּתֵּן ('and he gives him', from נתן); the victory is YHWH's gift — he 'delivers' the enemy into Israel's hands; the verb is the standard LXX term for God giving an enemy over in holy war (cf. Deut 20:13).

σοι

to you

Dative

dative indirect object (the recipient of the delivered enemy)

→ participant reference or interest

σύ (dat. σοι): 'to you'; Israel is the recipient of the divinely-granted victory.

κύριος

LORD

Nominative

subject of παραδῶ

→ participant prominence

κύριος: rendering of יְהוָה; YHWH is the giver of victory; even in war the captives come into Israel's hands as a divine gift, hence subject to covenant regulation.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula again grounds the victory in Israel's God.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

εἰς

into

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

→ spatial or relational framing

εἰς + acc.: 'into'; εἰς τὰς χεῖράς σου ('into your hands') is the standard idiom of military surrender — the enemy given over to Israel's power.

τὰς

the

Accusative

article (with χεῖράς)

→ noun-phrase marking

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

χεῖράς

hands

Accusative

accusative object of εἰς (the hands into which the enemy is given)

→ object specification

χείρ (pl. χεῖρας): 'hand'; 'into your hands' = into your power; the idiom marks total victory and the consequent right of spoil.

σου

your

Genitive

genitive of possession (modifying χεῖράς)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the third protasis-verb)

→ discourse linkage or contrast

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

προνομεύσεις

you take as spoil

Fut Act Indic 2 Sg · προνομεύω

verb of protasis (future with conditional force: 'and you plunder')

→ prescriptive / conditional future (the taking of spoil)

προνομεύω: 'take as plunder / carry off as spoil'; renders תִּקְבֹּץ ('you take captive', from קָבַץ); the future continues the protasis ('if ... and you take their spoil'); the cognate construction προνομεύσεις τὴν προνομήν ('you shall spoil the spoil') is a Hebraizing cognate-accusative.

τὴν

the

Accusative

article (with προνομήν)

→ noun-phrase marking

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

προνομήν

spoil / booty

Accusative

cognate accusative (with προνομεύσεις: 'take their spoil')

→ object specification

προνομή: 'plunder / spoil / booty'; renders יָבֻץ ('his captives / spoil'); the cognate accusative προνομεύσεις τὴν προνομήν echoes the Hebrew figura etymologica and includes the human captives among whom is the woman of v. 11.

αὐτῶν

their

Genitive

genitive of possession (modifying προνομήν: 'their spoil')

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their' — the spoil belonging to / taken from the defeated enemies.

11 καὶ ἴδης ἐν τῇ προνομῇ γυναῖκα καλὴν τῷ εἶδει καὶ ἐνθυμηθῆς αὐτῆς καὶ λάβης αὐτὴν σαυτῷ γυναῖκα

and you see among the captives a woman beautiful in appearance, and you desire her and take her to yourself as a wife,

Continuation of protasis: the captive woman desired

καὶ ἴδης ἐν τῇ προνομῇ

The protasis narrows to the specific case: among the captives the man sees a beautiful woman, desires her (ἐνθυμηθῆς), and takes her as a wife. The chain of subjunctives (ἴδης ... ἐνθυμηθῆς ... λάβης) presents the typical sequence of seeing, desiring, and taking; the apodosis — the humane regulation of this marriage — follows in vv. 12–14.

καὶ
and

narrative 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 protasis (subjunctive: the seeing)

→ ingressive aorist subjunctive (catch sight of)

ὁράω (aor. subj. ἴδης, from εἶδον): 'see / catch sight of'; renders ὁράω; the seeing initiates the sequence seeing–desiring–taking; the verb is morally neutral here, but the chain it begins is the one the tenth commandment warns against when it leads to coveting.

ἐν

among / in

preposition + dative (locative: 'among the captives')

→ spatial or relational framing

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

τῇ

the

Dative

article (with προνομῇ)

→ noun-phrase marking

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

προνομή

spoil / captives

Dative

dative of place (locative: 'among the spoil')

→ sphere or reference

προνομή (dat. προνομή): 'spoil / body of captives'; here the captured persons; the woman is seen 'among the spoil,' i.e., among the prisoners of war taken in v. 10.

γυναῖκα

woman

Accusative

direct object of ἰδης

→ object specification

γυνή (acc. γυναῖκα): 'woman / wife'; renders ἡ ἰδης; the captive woman, the subject of the whole statute; her treatment is regulated with notable humanity for the ancient world.

καλήν

beautiful

Accusative

attributive adjective (modifying γυναῖκα)

→ object specification

καλός (fem. καλήν): 'beautiful / fair'; renders ἡ καλήν ('beautiful of'); her beauty is the occasion of the man's desire; καλή τῷ εἶδει ('beautiful in form') is a stock LXX description of physical beauty (cf. Gen 29:17; 2 Sam 14:27).

τῷ

the / in

Dative

article (with εἶδει)

→ noun-phrase marking

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

εἶδει

appearance / form

Dative

dative of respect (beautiful 'in appearance')

→ sphere or reference

εἶδος (dat. εἶδει): 'form / appearance / look'; renders ἡ εἶδος ('form'); the dative of respect specifies the sphere of her beauty — 'beautiful in respect of appearance.'

καὶ

and

coordinate conjunction (joining the second subjunctive)

→ discourse linkage or contrast

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

ἐνθυμηθῆς

you desire / set your heart on

Aor Pass Subj 2 Sg · ἐνθυμέομαι

verb of protasis (subjunctive: the desiring)

→ ingressive aorist subjunctive (conceive a desire for)

ἐνθυμέομαι (aor. pass. subj. ἐνθυμηθῆς): 'ponder / set one's heart on / desire'; renders ἡ ἐνθυμηθῆς ('and you desire / are attached to', from ἐνθυμῶ); takes the genitive (αὐτῆς) of the object of desire; the verb denotes the inward kindling of desire that moves from sight to action.

αὐτῆς

her

Genitive

genitive object of ἐνθυμηθῆς (the object of desire)

→ relational specification

αὐτῆς (gen. fem. αὐτῆς): 'her'; the genitive complement of ἐνθυμέομαι — the woman is the object of the man's desire.

καὶ

and

coordinate conjunction (joining the third subjunctive)

→ discourse linkage or contrast

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

λάβης

you take

Aor Act Subj 2 Sg · λαμβάνω

verb of protasis (subjunctive: the taking in marriage)

→ ingressive aorist subjunctive (take to wife)

λαμβάνω (aor. subj. λάβης): 'take / receive'; renders ἡμεῖς; 'take a woman to oneself as wife' (λαμβάνω ... γυναῖκα) is the standard marriage idiom; the taking completes the sequence and triggers the obligations of vv. 12–14.

αὐτήν

her

Accusative

direct object of λάβης

→ participant reference

αὐτός (acc. fem. αὐτήν): 'her'; the captive woman taken in marriage.

σαυτῷ

for yourself

Dative

dative of advantage (reflexive: 'to yourself')

→ sphere or reference

σεαυτοῦ (dat. σαυτῷ): reflexive pronoun 'for yourself'; the dative of advantage marks the taking as for the man's own household — 'take her for yourself as a wife.'

γυναῖκα

as a wife

Accusative

predicate accusative (the capacity in which she is taken: 'as wife')

→ object specification

γυνή (acc. γυναῖκα): 'wife'; the predicate accusative defines the relationship — she is taken not as a slave or concubine but 'as a wife,' which grounds the protective regulations that follow.

12 καὶ εἰσάξεις αὐτήν ἔνδον εἰς τὴν οἰκίαν σου καὶ ξυρῆσεις τὴν κεφαλὴν αὐτῆς καὶ περιονυχιεῖς αὐτήν

then you shall bring her inside into your house, and you shall shave her head and trim her nails,

Apodosis begins: the rites of transition for the captive bride καὶ εἰσάξεις

The apodosis prescribes a transition-period before consummation: she is brought into the house, her head shaved and her nails trimmed (or pared/manicured) — rites marking the laying-aside of her former life as a captive and her entry into a new status. These acts, with the month of mourning (v. 13), humanize the captive and impose a deliberate delay on the man's desire.

καὶ

and / then

narrative conjunction (apodosis-marker)

→ discourse linkage or contrast

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

εἰσάξεις

you shall bring in

Fut Act Indic 2 Sg · εἰσάγω

main verb (prescriptive future)

→ prescriptive future (legal 'you shall bring in')

εἰσάγω (fut. εἰσάξεις): 'bring in / lead in'; renders הִבִּיחַ (Hiphil of בָּרַח); the captive is brought into the household — the first act of incorporation into the man's family and home.

αὐτήν

her

Accusative

direct object of εἰσάξεις

→ participant reference

αὐτός (acc. fem. αὐτήν): 'her'; the captive woman, brought into the house.

ἐνδον

inside / within

adverb of place (reinforcing εἰς τὴν οἰκίαν)

→ clausal contribution

ἐνδον: 'within / indoors'; an indeclinable adverb reinforcing the directional phrase — she is brought 'inside, into your house'; the redundancy stresses full domestic incorporation.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with οἰκίαν)

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (the destination)

→ object specification

οἰκία: 'house / household'; renders בֵּית ('house'); the man's house is the place of the woman's new life; the household setting frames the whole transition from captive to wife.

σου

your

Genitive

genitive of possession (modifying οἰκίαν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ξυρήσεις

you shall shave

Fut Act Indic 2 Sg · ξυράω

main verb (prescriptive future)

→ prescriptive future (legal 'you shall shave')

ξυράω (fut. ξυρήσεις): 'shave / cut the hair'; renders הִלְגִּי ('she shall shave', here causative); the shaving of the head is a rite of transition and mourning (cf. shaving in purification, Lev 14:8; Num 8:7); it marks the severing of the captive's former life.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ξυρήσεις

→ object specification

κεφαλὴ: 'head'; renders שָׂרָף ; the shaved head visibly marks her changed status and her mourning for her old life and family.

αὐτῆς

her

Genitive

genitive of possession (modifying κεφαλὴν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περιονυχιεῖς

you shall trim her nails

Fut Act Indic 2 Sg · περιονυχίζω

main verb (prescriptive future)

→ prescriptive future (legal 'you shall pare the nails')

περιονυχίζω (fut. περιονυχιεῖς): 'trim / pare the nails around' (περί + ὄνυξ, 'nail'); renders הַיְיָרָצָהּ הַיְיָרָצָהּ ('she shall do / dress her nails'); the paring of the nails accompanies the shaving as a second grooming-rite of transition; together the two acts strip the captive of her former appearance and prepare her for incorporation as a wife.

αὐτήν

her

Accusative

direct object of περιονυχιεῖς

→ participant reference

αὐτός (acc. fem. αὐτήν): 'her'; the captive woman, whose nails are trimmed as part of the transition-rite.

13 καὶ περιελεῖς τὰ ἱμάτια τῆς αἰχμαλωσίας αὐτῆς ἀπ' αὐτῆς καὶ καθίεται ἐν τῇ οἰκίᾳ σου καὶ κλαύσεται τὸν πατέρα καὶ τὴν μητέρα μηνὸς ἡμέρας καὶ μετὰ ταῦτα εἰσελεύσῃ πρὸς αὐτήν καὶ συνοικισθήσῃ αὐτῇ καὶ ἔσται σου γυνή

and you shall remove the garments of her captivity from her, and she shall dwell in your house and mourn her father and mother a full month; and after that you shall go in to her and live with her, and she shall be your wife.

Continuation of apodosis: mourning and the consummation of the marriage

καὶ περιελεῖς

The captive removes the clothing of her captivity (τὰ ἱμάτια τῆς αἰχμαλωσίας), dwells in the house, and mourns her parents a full month (μηνὸς ἡμέρας) — a humane provision granting her grief and a clear break from her past before the marriage is consummated. Only after this (μετὰ ταῦτα) may the man go in to her; she becomes fully his wife (ἔσται σου γυνή), not a mere captive concubine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

περιελεῖς

you shall remove / take off

Fut Act Indic 2 Sg · περιαιρέω

main verb (prescriptive future)

→ prescriptive future (legal 'you shall take off')

περαιρέω (fut. περιελεῖς): 'take away / strip off / remove'; renders הִסִּירָה ('she shall put off', Hiphil of סור); the removal of the captive's garments is the third transition-act (with shaving and nail-trimming), symbolizing the putting-off of her former identity as a prisoner of war.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of περιελεῖς

→ object specification

ἱμάτιον (pl. ἱμάτια): 'garment / clothing'; renders הַלְבָשׁ ('garment'); 'the garments of her captivity' are the clothes she wore when taken; putting them off marks the end of her captive status.

τῆς

the

Genitive

article (with αἰχμαλωσίας)

→ noun-phrase marking

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

αἰχμαλωσίας

captivity

Genitive

genitive of description (the garments 'of captivity')

→ relational specification

αἰχμαλωσία: 'captivity / state of being a prisoner of war'; renders הַבְּשָׁרָה ('her captivity'); the genitive of description marks the garments as belonging to her former captive condition — laid aside as she enters the household.

αὐτῆς

her

Genitive

genitive of possession (modifying αἰχμαλωσίας)

→ relational specification

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

ἀπ'

from

preposition + genitive (separation; elided before vowel)

→ spatial or relational framing

ἀπό (ἀπ' before vowel): 'from / off'; marks the removal of the garments 'from her' — the separation from her captive state.

αὐτῆς

her

Genitive

genitive of separation (object of ἀπ)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of separation (object of ἀπ).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθίεται

she shall dwell / remain

Fut Mid Indic 3 Sg · καθίζω

main verb (prescriptive future; the woman as subject)

→ prescriptive future (legal 'she shall dwell')

καθίζω (fut. mid. καθιέται, here spelled καθίεται): 'sit / settle / dwell'; renders הָיְתָה ('she shall remain / dwell', from הָיָה); the form represents the Attic-type future middle καθιέται; the woman remains / dwells in the house for the month of mourning before the marriage is consummated.

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 οἰκία)

→ noun-phrase marking

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

οἰκία

house

Dative

dative of place (locative: 'in your house')

→ sphere or reference

οἰκία (dat. οἰκίᾳ): 'house'; the household where she dwells during the month of mourning.

σου

your

Genitive

genitive of possession (modifying οἰκία)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κλαύσεται

she shall weep / mourn

Fut Mid Indic 3 Sg · κλαίω

main verb (prescriptive future)

→ prescriptive future (legal 'she shall mourn')

κλαίω (fut. mid. κλαύσεται): 'weep / cry / mourn'; renders וְכָתָה ('she shall weep', from כָּתָה); the captive is granted a full month to grieve her parents — a remarkably humane provision; here κλαίω takes a direct accusative object ('mourn her father').

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

direct object of κλαύσεται (the object of mourning)

→ object specification

πατήρ (acc. πατέρα): 'father'; renders אָבִיָּה; the captive mourns her father — she is given dignity as one with kin and grief, not merely as spoil.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with μητέρα)

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object of κλαύσεται (coordinate with πατέρα)

→ object specification

μήτηρ (acc. μητέρα): 'mother'; renders אִמָּה; together 'father and mother' represent the whole family the captive has lost; her mourning is for her severed kinship.

μηνός

of a month

Genitive

genitive of time (the period of mourning)

→ relational specification

μῆν (gen. μηνός): 'month'; the genitive of time within which; μηνός ἡμέρας ('a month of days') is a Hebraism rendering יָמִים יָרֵךְ, an idiom for a full calendar month.

ἡμέρας

of days

Accusative

accusative of extent (with μηνός: 'a month of days' = a full month)

→ object specification

ἡμέρα (ἡμέρας): 'day'; in the idiom μηνός ἡμέρας ('a month of days') the word reinforces that a complete month — a full reckoning of days — is intended; the phrase renders the Hebrew יָמִים יָרֵךְ, 'a full month.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μετὰ
after

preposition + accusative (temporal: 'after')

→ spatial or relational framing

μετά + acc.: 'after'; μετὰ ταῦτα ('after these things') marks the end of the mourning-month and the point at which the marriage may be consummated.

ταῦτα
these things

Accusative

accusative object of μετά (temporal)

→ object specification

οὗτος (acc. n. pl. ταῦτα): 'these things'; refers to the whole month of transition and mourning; only after it does the man go in to her.

εἰσελεύση
you shall go in

Fut Mid Indic 2 Sg · εἰσέρχομαι

main verb (prescriptive future)

→ prescriptive future (legal 'you shall go in to her')

εἰσέρχομαι (fut. mid. εἰσελεύση): 'go in / enter'; renders נִיבֶּה; 'go in to her' (εἰσέρχομαι πρὸς) is the standard Hebraistic euphemism for sexual union and the consummation of marriage (cf. Gen 16:2; 29:23 LXX); the delay until after the month underscores the law's restraint.

πρὸς
to

preposition + accusative (direction; idiomatic for union)

→ spatial or relational framing

πρὸς + acc.: 'to / toward'; εἰσέρχομαι πρὸς is the marital-union idiom.

αὐτήν
her

Accusative

accusative object of πρὸς

→ participant reference

αὕτός (acc. fem. αὐτήν): 'her'; the woman now taken as wife in full union.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

συννοικισθήση
you shall live with / be married to

Fut Pass Indic 2 Sg · συννοικίζω

main verb (prescriptive future; passive with reciprocal sense)

→ prescriptive future (legal 'you shall be joined in marriage')

συννοικίζω (fut. pass. συννοικισθήση): 'cause to dwell together / join in marriage'; the passive 'you shall be joined / settled together with her' renders the Hebrew sense of establishing a marriage-household; the συν-/οικ- root (dwell-together) makes marriage a shared dwelling, not mere possession.

αὐτῇ

with her

Dative

dative of association (the partner in marriage)

→ participant reference or interest

αὐτός (dat. fem. αὐτῇ): 'with her'; the dative of association marks the woman as the marriage-partner with whom the man now shares a household.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

she shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the resulting status: 'she shall be your wife')

→ predictive future (the established marriage)

εἰμί (fut. ἔσται): 'be'; the result-clause declares her settled status — she 'shall be your wife,' a full member of the household with a wife's standing and the protection of v. 14.

σου

your

Genitive

genitive of possession (predicate: 'your wife')

→ relational specification

σύ (gen. σου): 'your'; the possessive marks the established marriage-bond.

γυνή

wife

Nominative

predicate nominative (with ἔσται: 'shall be your wife')

→ participant prominence

γυνή: 'wife'; the predicate nominative names her final status — a true wife, which grounds the protections of the following verse should the man later reject her.

14 καὶ ἔσται ἐὰν μὴ θέλῃς αὐτήν ἐξαποστελεῖς αὐτήν ἐλευθέραν καὶ πράσει οὐ πραθήσεται ἀργυρίου οὐκ ἄθετήσεις αὐτήν διότι ἔταπείνωσας αὐτήν

And it shall be, if you do not want her, you shall send her away free, and she shall not at all be sold for silver; you shall not deal treacherously with her, because you humbled her.

Closing provision: the woman's protection if rejected καὶ ἔσται ἐὰν μὴ θέλῃς

The statute closes with the captive's protection: if the man no longer wants her, he must release her free (ἐλευθέραν) — he may not sell her for silver (the emphatic πράσει οὐ πραθήσεται, a Hebraizing cognate construction) nor treat her treacherously (οὐκ ἄθετήσεις). The ground is moral: διότι ἔταπείνωσας αὐτήν ('because you humbled her') — having taken her dignity, he owes her her freedom, not commerce.

καὶ
and

narrative conjunction

→ 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 (Hebraizing 'and it shall be' apodosis-marker)

→ prescriptive future (legal apodosis-marker)

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται renders הָיָה, the apodosis-formula introducing the contingent provision that follows.

ἐὰν
if

conditional conjunction (introducing the contingency)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive θέλῃς introduces the case of the man's later rejection of the woman.

μὴ
not

negative particle (with subjunctive θέλῃς)

→ discourse linkage or contrast

μὴ: the negation used with the subjunctive in the conditional clause.

θέλης

you want / desire

Pres Act Subj 2 Sg · θέλω

verb of conditional clause (subjunctive with εἰ)

→ durative present subjunctive (if you no longer want her)

θέλω (pres. subj. θέλης): 'wish / want / be willing'; renders יִשְׂתָּ (‘delight in / desire’); the present subjunctive expresses an ongoing lack of desire — ‘if you no longer want her’; her fate turns on the man’s continued willingness.

αὐτήν

her

Accusative

direct object of θέλης

→ participant reference

αὐτός (acc. fem. αὐτήν): ‘her’; the woman whom the man may no longer desire.

ἐξαποστελεῖς

you shall send away

Fut Act Indic 2 Sg · ἐξαποστέλλω

main verb (apodosis: prescriptive future)

→ prescriptive future (legal ‘you shall send away’)

ἐξαποστέλλω (fut. ἐξαποστελεῖς): ‘send away / dismiss / set free’; renders יִשְׁלַחְהָ (‘you shall send her away’; Piel of שָׁלַח); the man must release her — and as the next word specifies, release her as a free woman, not sell her.

αὐτήν

her

Accusative

direct object of ἐξαποστελεῖς

→ participant reference

αὐτήν: meaning ‘her’; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαποστελεῖς.

ἐλευθέραν

free

Accusative

predicate adjective (the condition in which she is sent away: ‘free’)

→ object specification

ἐλεύθερος (fem. ἐλευθέραν): ‘free / freed’; renders לְנַפְשָׁהּ (‘to herself / for her own self’ = as a free person); the predicate adjective insists she be released as a free woman — full manumission, with no further claim on her.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πράσει

by sale

Dative

cognate dative (Hebraism: intensifying πραθήσεται)

→ sphere or reference

πράσις (dat. πράσει): ‘sale / selling’; the cognate dative πράσει οὐ πραθήσεται (‘by sale she shall not be sold’) is a Hebraizing intensive construction rendering the infinitive absolute לֹא־תִמְכַּרְהָ (‘you shall by no means sell her’); the dativus cognatus underlines the absolute prohibition.

οὐ

not

negative particle (negating πραθήσεται)

→ discourse linkage or contrast

οὐ: the emphatic negation, here reinforced by the cognate dative — ‘she shall by no means be sold.’

πραθήσεται

she shall be sold

Fut Pass Indic 3 Sg · πιπράσκω

main verb (emphatic prohibition: 'shall not be sold')

→ prohibitive future passive (absolute prohibition of sale)

πιπράσκω (fut. pass. πραθήσεται): 'sell'; renders הַנְּכַרְתָּ (from מכר); the prohibition forbids treating the released wife as a commodity — she may not be sold for money; the future with οὐ has the force of a strong legal prohibition.

ἀργυρίου

for silver

Genitive

genitive of price (the price for which she may not be sold)

→ relational specification

ἀργύριον (gen. ἀργυρίου): 'silver / money'; renders הַכֶּסֶף ('for silver'); the genitive of price — she may not be sold 'for silver,' i.e., for money; to do so would treat the woman he humbled as mere merchandise.

οὐκ

not

negative particle (negating ἀθετήσεις)

→ discourse linkage or contrast

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

ἀθετήσεις

you shall deal treacherously with / reject

Fut Act Indic 2 Sg · ἀθετέω

main verb (prohibition: 'you shall not mistreat her')

→ prohibitive future (legal 'you shall not deal treacherously')

ἀθετέω (fut. ἀθετήσεις): 'set aside / reject / deal treacherously / break faith'; renders הַלֵּא לְתַעֲמַרְתָּ ('you shall not deal tyrannically / as a slave with her', from עמר); the verb forbids treating her with contempt or as a chattel — she retains her dignity even in dismissal.

αὐτήν

her

Accusative

direct object of ἀθετήσεις

→ participant reference

αὐτός (acc. fem. αὐτήν): 'her'; the released woman, who must not be mistreated.

διότι

because

causal conjunction (grounding the protections)

→ discourse linkage or contrast

διότι: 'because / for the reason that'; renders הַשְׁמַחֲלֵה ('inasmuch as'); introduces the moral ground for the woman's protection — the man has already humbled her.

ἐταπείνωσας

you humbled / humiliated

Aor Act Indic 2 Sg · ταπεινός

verb of causal clause (the ground of the prohibition)

→ constative aorist (the completed act of humbling)

ταπεινός (aor. ἐταπείνωσας): 'humble / humiliate / afflict'; renders הַיְגַנְתָּ ('you humbled / afflicted her', Piel of הגנ); here a euphemism for sexual humbling — having taken her dignity, the man owes her her freedom; the same verb describes the violation of Dinah (Gen 34:2) and Tamar (2 Sam 13:14), marking the act's gravity.

αὐτήν

her

Accusative

direct object of ἐταπείνωσας

→ participant reference

αὐτός (acc. fem. αὐτήν): 'her'; the woman who has been humbled, and on whose behalf the law now insists upon freedom and dignity.

15 ἔὰν δὲ γένωνται ἄνθρωπῳ δύο γυναῖκες μία αὐτῶν ἡγαπημένη καὶ μία αὐτῶν μισουμένη καὶ τέκωσιν αὐτῷ ἡ ἡγαπημένη καὶ ἡ μισουμένη καὶ γένηται υἱὸς πρωτότοκος τῆς μισουμένης

Now if a man has two wives, one of them loved and one of them hated, and both the loved and the hated bear him children, and the firstborn son is the son of the hated wife,

New casuistic law (protasis): the right of the firstborn

ἔὰν δὲ γένωνται

A fresh statute (ἔὰν δέ + subjunctive) governs inheritance in a polygamous household. The case: two wives, one loved (ἡγαπημένη) and one hated (μισουμένη), with the firstborn belonging to the unloved wife. The terms 'loved' and 'hated' are relative (cf. Jacob's Leah and Rachel, Gen 29:30–31), not absolute hatred; the law protects the firstborn's right against parental favoritism.

ἔὰν

if

conditional conjunction (introducing new protasis)

→ discourse linkage or contrast

ἔάν: 'if'; opens a new casuistic case with the subjunctive (γένωνται); ἔὰν δέ marks the transition to the law of the firstborn's right.

δὲ

now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to a new legal topic after the captive-bride law.

γένωνται

there be / a man has

Aor Mid Subj 3 Pl · γίνομαι

verb of protasis (subjunctive: 'if there come to be to a man')

→ ingressive aorist subjunctive (the existence of two wives)

γίνομαι (aor. mid. subj. γένωνται): 'come to be / belong to'; renders יִיְהִי ('there be'); with the dative ἄνθρωπῳ ('to a man') it means 'if a man has' — the Hebrew possessive 'be to' idiom; the plural agrees with δύο γυναῖκες.

ἄνθρωπῳ

to a man

Dative

dative of possession (the man who has the wives)

→ sphere or reference

ἄνθρωπος (dat. ἄνθρωπῳ): 'man / person'; renders שָׂרָא; the dative of possession — 'to a man there be two wives' = a man has two wives; the generic 'man' frames the casuistic case.

δύο

two

Nominative

numeral (modifying γυναῖκες)

→ measure or count

δύο: 'two'; the (largely indeclinable) numeral; the case presupposes the polygamy tolerated but regulated in Israelite law.

γυναῖκες

wives

Nominative

subject of γένωνται

→ participant prominence

γυνή (pl. γυναῖκες): 'woman / wife'; renders נָשִׁים; here the two wives of one man, the situation the inheritance-law addresses.

μία

one

Nominative

subject (partitive: 'one of them')

→ measure or count

εἷς (fem. μία): 'one'; the numeral distributes the two wives — 'one ... and one'; the first is the loved wife.

αὐτῶν

of them

Genitive

partitive genitive (with μία)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'of them'; the partitive genitive — 'one of them.'

ἡγαπημένη

loved

Perf Pass Ptcp Nom Sg Fem · ἀγαπάω

predicate participle (the status of the first wife: 'loved')

→ resultative perfect participle (the abidingly-loved wife)

ἀγαπάω (perf. pass. ptcp. ἡγαπημένη): 'love'; renders הַנְּאֻחָה ('the loved one'); the perfect passive participle denotes settled, ongoing belovedness; 'loved' here is relative — preferred over the other (cf. Gen 29:30–31, Jacob's love of Rachel over Leah).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μία

one

Nominative

subject (partitive: 'and one of them')

→ measure or count

εἷς (fem. μία): 'one'; the second of the two wives — the hated one.

αὐτῶν

of them

Genitive

partitive genitive (with μία)

→ relational specification

αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (with μία).

μισουμένη

hated

Pres Pass Ptcp Nom Sg Fem · μισέω

predicate participle (the status of the second wife: 'hated')

→ durative present participle (the ongoingly-unloved wife)

μισέω (pres. pass. ptcp. μισουμένη): 'hate'; renders הַשְׂנֵאָה ('the hated one'); in this idiom 'hated' means 'less loved / unloved' rather than actively detested (cf. Gen 29:31 LXX, where Leah is μισουμένη); the present participle marks her continuing lesser status.

καὶ

and

coordinate conjunction (joining the bearing-clause)

→ discourse linkage or contrast

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

τέκωσιν

they bear (children)

Aor Act Subj 3 Pl · τίκτω

verb of protasis (subjunctive: both wives bear children)

→ ingressive aorist subjunctive (the bearing of sons)

τίκτω (aor. subj. τέκωσιν): 'bear / give birth'; renders יִלְדוּן (from יָלַד); both wives bear him children; the plural verb has the two wives (loved and hated) as its compound subject.

αὐτῷ

to him

Dative

dative of advantage (the father for whom children are borne)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to / for him'; the husband for whom both wives bear sons.

ἡ

the

Nominative

article (substantizing ἡγαπημένη)

→ noun-phrase marking

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

ἡγαπημένη

the loved (wife)

Perf Pass Ptcp Nom Sg Fem · ἀγαπάω

substantival participle (subject of τέκωσιν: 'the loved wife')

→ resultative perfect participle (the loved wife)

ἀγαπάω (perf. pass. ptcp.): 'love'; here substantival, 'the loved one' — one of the two who bear children.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (substantizing μισουμένη)

→ noun-phrase marking

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

μισουμένη

the hated (wife)

Pres Pass Ptcp Nom Sg Fem · μισέω

substantival participle (subject of τέκωσιν: 'the hated wife')

→ durative present participle (the unloved wife)

μισέω (pres. pass. ptcp.): 'hate / love less'; substantival 'the hated / less-loved one'; her son, if firstborn, is the focus of the statute's protection.

καὶ

and

coordinate conjunction (introducing the decisive condition)

→ discourse linkage or contrast

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

γένηται

be / turn out to be

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive: the firstborn belongs to the hated wife)

→ ingressive aorist subjunctive (the firstborn proves to be hers)

γίνομαι (aor. mid. subj. γένηται): 'come to be / prove to be'; the decisive condition — the firstborn son turns out to be the son of the hated wife; this is the crux the law addresses.

υἱός

son

Nominative

subject of γένηται (predicate: 'a firstborn son')

→ participant prominence

υἱός: 'son'; renders יָד; the firstborn son whose inheritance-right is at stake.

πρωτότοκος

firstborn

Nominative

predicate adjective (modifying υἱός: 'a firstborn son')

→ participant prominence

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; legal status of the first-born son, carrying the right of the double portion (v. 17); the theme-word of the pericope.

τῆς

the / of the

Genitive

article (substantizing μισουμένης)

→ noun-phrase marking

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

μισουμένης

of the hated (wife)

Pres Pass Ptcp Gen Sg Fem · μισέω

substantival participle (genitive of relationship: 'son of the hated wife')

→ durative present participle (the unloved wife)

μισέω (pres. pass. ptcp. gen. μισουμένης): 'hate / love less'; the genitive 'of the hated wife' identifies the firstborn's mother as the unloved one — precisely the case where a father might be tempted to disinherit the rightful heir.

16 καὶ ἔσται ἥ ἂν ἡμέρα κατακληροδοτῇ τοῖς υἱοῖς αὐτοῦ τὰ ὑπάρχοντα αὐτοῦ οὐ δυνήσεται
πρωτοτοκεῦσαι τῷ υἱῷ τῆς ἡγαπημένης ὑπεριδὼν τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον

then it shall be, on whatever day he apports his goods as inheritance to his sons, he shall not be able to give the right of the firstborn to the son of the loved wife, overlooking the son of the hated wife, the firstborn;

Apodosis: the prohibition against displacing the true firstborn καὶ ἔσται

The apodosis (καὶ ἔσται + temporal clause) prohibits the father, on the day he divides his property, from conferring firstborn-status (πρωτοτοκεῦσαι) on the loved wife's son while passing over (ὑπεριδὼν) the actual firstborn of the hated wife. The law forbids partiality from overturning the order of birth — natural primogeniture, not paternal preference, governs the inheritance.

καὶ

and / then

narrative conjunction (apodosis-marker)

→ 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 (Hebraizing 'and it shall be' apodosis-marker)

→ prescriptive future (legal apodosis-marker)

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται renders הָיָה, introducing the legal provision governed by the temporal clause that follows.

ἥ

on which

Dative

relative pronoun (dative, with ἡμέρα: 'on whatever day')

→ participant reference or interest

ὅς (dat. fem. ἥ): relative pronoun; ἥ ἂν ... ἡμέρα ('on whatever day') is a temporal relative construction with ἂν + subjunctive — 'whenever he apports.'

ἂν

ever

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἂν: the modal particle marking the temporal clause as indefinite ('on whatever day'); with the subjunctive κατακληροδοτῇ.

ἡμέρα

day

Dative

dative of time (with ἡ ἄν: 'on whatever day')

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; the dative of time within which; 'on the day he apportions' = at the time of the inheritance-distribution.

κατακληροδοτῇ

he apportions as inheritance

Pres Act Subj 3 Sg · κατακληροδοτέω

verb of indefinite temporal clause (subjunctive with ἡ ἄν)

→ durative present subjunctive (the act of distributing the inheritance)

κατακληροδοτέω: 'distribute / apportion by lot / assign as inheritance'; renders יִרְשָׁה ('cause to inherit', Hiphil of רָשָׁה); the compound verb (κατά + κληρος + δίδωμι) is a technical LXX term for the formal allotment of property among heirs.

τοῖς

the / to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (the heirs)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; the sons among whom the inheritance is divided; the dative of the recipients of the allotment.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱοῖς)

→ relational specification

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

τὰ

the

Accusative

article (substantizing ὑπάρχοντα)

→ noun-phrase marking

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

ὑπάρχοντα

goods / possessions

Pres Act Ptcp Acc Pl Neut · ὑπάρχω

substantival participle (direct object of κατακληροδοτῇ: 'his possessions')

→ durative present participle (the property in hand)

ὑπάρχω (pres. ptcp. n. pl. τὰ ὑπάρχοντα): 'be / exist / belong'; the substantival neuter plural τὰ ὑπάρχοντα ('the things being / one's belongings') is the standard Greek idiom for 'property / goods / estate' (cf. Luke 12:15); renders לוֹ הָיָה רָשָׁה ('whatever he has').

αὐτοῦ

his

Genitive

genitive of possession (modifying ὑπάρχοντα)

→ relational specification

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

οὐ

not

negative particle (negating δυνήσεται)

→ discourse linkage or contrast

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

δυνήσεται

he shall be able

Fut Mid Indic 3 Sg · δύναιμι

main verb (the prohibition: 'he shall not be able')

→ prohibitive future (he is not permitted)

δύναιμι (fut. δυνήσεται): 'be able / be permitted'; renders יֵכֹל לֹא ('he shall not be able / allowed'); here 'be able' carries the sense of legal permission — the father is not entitled to override the firstborn's right.

πρωτοτοκεῦσαι

to confer the firstborn's right

Aor Act Infin · πρωτοτοκεύω

complementary infinitive (with δυνήσεται)

→ telic aorist infinitive (to treat as firstborn)

πρωτοτοκεύω (aor. infin. πρωτοτοκεῦσαι): 'treat as / make the firstborn, confer firstborn-status'; a denominative verb from πρωτότοκος; renders לַבְכֹּר ('to make / treat as firstborn', from בכר); the father may not bestow the firstborn's privileges on the loved wife's son.

τῷ

the / to the

Dative

article (with νίῳ)

→ noun-phrase marking

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

νίῳ

son

Dative

dative indirect object (the son who may not be made firstborn)

→ sphere or reference

νίος (dat. νίῳ): 'son'; the son of the loved wife, whom the father may not unlawfully prefer.

τῆς

of the

Genitive

article (substantizing ἡγαπημένης)

→ noun-phrase marking

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

ἡγαπημένης

of the loved (wife)

Perf Pass Ptcp Gen Sg Fem · ἀγαπάω

substantival participle (genitive of relationship: 'son of the loved wife')

→ resultative perfect participle (the loved wife)

ἀγαπάω (perf. pass. ptcp. gen. ἡγαπημένης): 'love'; the genitive identifies the favored son's mother as the loved wife — the very preference the law restrains.

ὑπεριδὼν

overlooking / disregarding

Aor Act Ptcp Nom Sg Masc · ὑπεροράω

circumstantial participle (modifying the father: 'overlooking the firstborn')

→ coincident aorist participle (the act of passing over)

ὑπεροράω (aor. ptcp. ὑπεριδὼν): 'overlook / disregard / despise'; the compound ὑπερ- ('over') + ὁράω ('see') = 'look past, pass over'; renders the sense of slighting the rightful heir; the participle describes the forbidden act of disregarding the true firstborn in favor of the loved wife's son.

τὸν

the

Accusative

article (with *υἰὸν*)

→ noun-phrase marking

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

υἰὸν

son

Accusative

direct object of *ὑπεριδὼν* (the firstborn passed over)

→ object specification

υἰός (acc. υἰόν): 'son'; the son of the hated wife — the true firstborn whom the father is forbidden to disregard.

τῆς

of the

Genitive

article (substantizing *μισουμένης*)

→ noun-phrase marking

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

μισουμένης

of the hated (wife)

Pres Pass Ptcp Gen Sg Fem · μισέω

substantial participle (genitive of relationship: 'son of the hated wife')

→ durative present participle (the unloved wife)

μισέω (pres. pass. ptcp. gen. μισουμένης): 'hate / love less'; the genitive again marks the firstborn as the unloved wife's son — the heir the law shields.

τὸν

the

Accusative

article (with *πρωτότοκον*, in apposition to *υἰὸν*)

→ noun-phrase marking

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

πρωτότοκον

firstborn

Accusative

accusative in apposition to *υἰὸν* ('the son ... the firstborn')

→ object specification

πρωτότοκος (acc. πρωτότοκον): 'firstborn'; the appositive emphatically restates that this disregarded son is in fact the firstborn — his birthright cannot be transferred by paternal favoritism.

17 ἀλλὰ τὸν πρωτότοκον υἱὸν τῆς μισουμένης ἐπιγνώσεται δοῦναι αὐτῷ διπλᾶ ἀπὸ πάντων ὧν ἂν εὔρεθῃ αὐτῷ ὅτι οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ καὶ τούτῳ καθήκει τὰ πρωτοτόκια

but he shall acknowledge the firstborn, the son of the hated wife, to give him a double portion of all that he has, for this one is the beginning of his children, and to him belong the rights of the firstborn.

Positive counter-command: the firstborn's double portion

ἀλλὰ τὸν πρωτότοκον

The adversative ἀλλά ('but, rather') turns from prohibition to positive command: the father must acknowledge (ἐπιγνώσεται) the true firstborn and give him a double portion (διπλᾶ) of all his estate. The ground is the firstborn's nature as ἀρχὴ τέκνων ('the beginning / firstfruits of his children'), to whom the rights of the firstborn (τὰ πρωτοτόκια) belong by birth — a status echoed of Christ as πρωτότοκος (Col 1:15, 18; Heb 12:23).

ἀλλὰ

but / rather

adversative conjunction (prohibition to positive command)

→ discourse linkage or contrast

ἀλλὰ: 'but / rather'; the strong adversative turns from what the father may not do (v. 16) to what he must do — acknowledge the firstborn's right.

τὸν

the

Accusative

article (with πρωτότοκον)

→ noun-phrase marking

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

πρωτότοκον

firstborn

Accusative

direct object of ἐπιγνώσεται (fronted for emphasis)

→ object specification

πρωτότοκος (acc. πρωτότοκον): 'firstborn'; the fronted object emphasizes that it is the firstborn — not the favorite — who must be recognized; the theme-word reaches its climax.

υἱὸν

son

Accusative

accusative in apposition to πρωτότοκον

→ object specification

υἱός (acc. υἱόν): 'son'; in apposition — 'the firstborn, the son of the hated wife.'

τῆς

of the

Genitive

article (substantizing *μισουμένης*)

→ noun-phrase marking

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

μισουμένης

of the hated (wife)

Pres Pass Ptcp Gen Sg Fem · μισέω

substantival participle (genitive of relationship)

→ durative present participle (the unloved wife)

μισέω (pres. pass. ptcp. gen. *μισουμένης*): 'hate / love less'; the firstborn's mother once more named as the unloved wife — his right stands regardless of his mother's standing.

ἐπιγινώσεται

he shall acknowledge / recognize

Fut Mid Indic 3 Sg · ἐπιγινώσκω

main verb (the positive command)

→ prescriptive future (legal 'he shall acknowledge')

ἐπιγινώσκω (fut. mid. *ἐπιγινώσεται*): 'recognize / acknowledge fully'; the compound *ἐπι-* intensifies ('know upon, acknowledge'); renders *יָכִיר* ('he shall acknowledge / recognize', Hiphil of *נָכַר*); the father must formally and legally recognize the firstborn's status.

δοῦναι

to give

Aor Act Infin · δίδωμι

complementary / expegetic infinitive (the content of the acknowledgment)

→ telic aorist infinitive (to grant him the double portion)

δίδωμι (aor. infin. *δοῦναι*): 'give'; renders *תָּתַן* ('to give'); the infinitive explains the acknowledgment — to give the firstborn the double portion; recognition is concrete, expressed in the inheritance.

αὐτῷ

to him

Dative

dative indirect object (the firstborn, recipient of the portion)

→ participant reference or interest

αὐτός (dat. *αὐτῷ*): 'to him'; the firstborn, to whom the double portion is given.

διπλᾶ

a double portion

Accusative

direct object of *δοῦναι* (substantival neuter plural: 'double')

→ object specification

διπλοῦς (n. pl. *διπλᾶ*): 'double / twofold'; renders *פִּי שְׁנַיִם* ('a double portion', lit. 'a mouth of two'); the substantival neuter plural denotes the firstborn's double share of the estate — twice what each other son receives; the *μερίς διπλή* ('double portion') is the central privilege of primogeniture.

ἀπό

of / from

preposition + genitive (partitive: 'of all')

→ spatial or relational framing

ἀπό: here partitive 'of / out of' — the double portion is reckoned from the whole of the father's property.

πάντων

all

Genitive

partitive genitive (object of *ἀπό*: 'of all that he has')

→ relational specification

πᾶς (gen. pl. *πάντων*): 'all'; the double portion is computed from all the father's possessions, not a select part.

ὧν

that / which

Genitive

relative pronoun (genitive by attraction, antecedent πάντων)

→ relational specification

ὅς (gen. pl. ὧν): relative pronoun attracted into the genitive of its antecedent πάντων; 'of all that is found to him' = all that he has.

ἄν

ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: the modal particle marking the relative clause indefinite ('whatever he has'); with the subjunctive εὑρεθῇ.

εὑρεθῇ

is found / he has

Aor Pass Subj 3 Sg · εὐρίσκω

verb of indefinite relative clause (subjunctive with ἄν)

→ gnomic aorist subjunctive (whatever is found / belongs to him)

εὐρίσκω (aor. pass. subj. εὑρεθῇ): 'be found'; the idiom ὧν ἄν εὑρεθῇ αὐτῷ ('whatever is found to him') is a Hebraism for 'all that he possesses' (cf. מְצִיָּתוֹ); the passive 'is found to him' = is in his possession.

αὐτῷ

to him / his

Dative

dative of possession (with εὑρεθῇ: 'found to him' = belonging to him)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to / for him'; the dative of possession — the property that belongs to the father.

ὅτι

because / for

causal conjunction (grounding the firstborn's right)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason the firstborn must receive the double portion — he is the beginning of the father's strength.

οὗτός

this one

Nominative

subject of ἔστιν (demonstrative pronoun)

→ participant reference

οὗτος: 'this one'; the demonstrative points to the firstborn as the one who is 'the beginning of his children.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (predicating ἀρχή of the firstborn)

→ stative present (the firstborn's enduring status)

εἰμί (pres. ἔστιν): 'is'; the copula links the firstborn to his defining status — 'the beginning of his children.'

ἀρχή

beginning / firstfruits

Nominative

predicate nominative (the firstborn as 'beginning of his children')

→ participant prominence

ἀρχή: 'beginning / first / origin'; renders תְּחִלָּה ('beginning / firstfruits') and reflects the Hebrew תְּחִלָּתוֹ ('the beginning of his strength', Gen 49:3); the firstborn is the first issue of the father's procreative strength, hence his special honor; the NT applies ἀρχή and πρωτότοκος together to Christ (Col 1:18, ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν).

τέκνων

of children

Genitive

genitive of relationship (with ἀρχή: 'beginning of his children')

→ relational specification

τέκνον (gen. pl. τέκνων): 'child'; renders ילד / ילדיו; the firstborn is the 'beginning of his children' — the first of the father's offspring and so the bearer of the birthright.

αὐτοῦ

his

Genitive

genitive of possession (modifying τέκνων)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τούτῳ

to this one

Dative

dative of advantage (with καθήκει: 'to him belong')

→ participant reference or interest

οὗτος (dat. τούτῳ): 'to this one'; the firstborn, to whom the birthright is due; the fronted dative emphasizes that the rights belong to him and no other.

καθήκει

belongs / is due

Pres Act Indic 3 Sg: καθήκω

main verb (impersonal: 'it is fitting / belongs to him')

→ stative present (the abiding legal right)

καθήκω: 'be fitting / be due / pertain to'; renders טעם ('the right / due of', from the legal sense of טעם); the impersonal 'to him belongs / is due' marks the firstborn's right as a matter of law, not paternal discretion.

τὰ

the

Nominative

article (with πρωτοτόκια)

→ noun-phrase marking

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

πρωτοτόκια

rights of the firstborn / birthright

Nominative

subject of καθήκει ('the birthright belongs to him')

→ participant prominence

πρωτοτόκια (n. pl.): 'rights of the firstborn / birthright'; renders יְכוּל ('birthright'); the same word for the birthright Esau sold (Gen 25:31–34) and that Hebrews warns against despising (Heb 12:16, πρωτοτόκια); the neuter plural denotes the whole bundle of privileges belonging to the firstborn by right.

18 ἔάν δέ τις ἢ υἱὸς ἀπειθής καὶ ἐρεθιστὴς οὐχ ὑπακούων φωνῇ πατρὸς καὶ φωνῇ μητρὸς καὶ παιδεύσωσιν αὐτὸν καὶ μὴ εἰσακούῃ αὐτῶν

Now if anyone has a son who is disobedient and contentious, not obeying the voice of his father and the voice of his mother, and they discipline him and he does not listen to them,

New casuistic law (protasis): the rebellious son

ἔάν δέ τις ἢ

A new statute (ἔάν δέ + subjunctive) addresses the incorrigibly rebellious son: ἀπειθής καὶ ἐρεθιστής ('disobedient and contentious'), refusing the voice of both parents even after discipline (παιδεύσωσιν).

This is one of Scripture's severest laws; it is to be annotated soberly. Its presupposition — a son who will not be received by parents — is precisely what the gospel reverses in the father's welcome of the prodigal (Luke 15), who 'was dead and is alive again.'

ἔάν

if

conditional conjunction (introducing new protasis)

→ discourse linkage or contrast

ἔάν: 'if'; opens a new casuistic case with the subjunctive (ἢ); ἔάν δέ marks the transition to the law of the rebellious son.

δέ

now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to a new legal topic after the firstborn-law.

τις

to anyone / someone

Dative

dative of possession (indefinite pronoun: 'if anyone has')

→ participant reference or interest

τις (dat. τις): indefinite pronoun 'someone / anyone'; the dative of possession — 'if there be to anyone a son' = if anyone has a son; the indefinite generalizes the case.

ἢ

there be / he has

Pres Act Subj 3 Sg · εἰμί

verb of protasis (subjunctive with ἔάν)

→ durative present subjunctive (the existing situation)

εἰμί (pres. subj. ἢ): 'be'; with the dative τις ('to anyone') it expresses possession — 'if anyone has a son'; the Hebrew 'be to' possessive idiom (כִּי־יְהִי לְאִישׁ).

υἱός

son

Nominative

subject of ἤ

→ participant prominence

υἱός: 'son'; renders בן; the rebellious son who is the subject of the statute.

ἄπειθής

disobedient

Nominative

predicate adjective (modifying υἱός)

→ participant prominence

ἄπειθής: 'disobedient / unpersuadable / rebellious'; renders רגל ('stubborn / rebellious'); the ἄ-privative + πείθω ('persuade') — one who will not be persuaded or obey; the cognate verb ἀπειθέω recurs at v. 20.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεθιστής

contentious / a provoker

Nominative

predicate noun (modifying υἱός)

→ participant prominence

ἐρεθιστής: 'provoker / quarrelsome one'; renders ἡμι ('rebellious / defiant'); from ἐρεθίζω ('provoke, irritate'); the son not only disobeys but actively provokes and contends; the cognate verb ἐρεθίζει recurs at v. 20.

οὐχ

not

negative particle (negating ὑπακούων)

→ discourse linkage or contrast

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

ὑπακούων

obeying / heeding

Pres Act Ptcp Nom Sg Masc · ὑπακούω

circumstantial participle (describing the son: 'not obeying')

→ durative present participle (his continual disobedience)

ὑπακούω (pres. ptcp. ὑπακούων): 'obey / heed / listen to'; the compound ὑπ- ('under') + ἀκούω ('hear') = 'hear submissively, obey'; renders שׁמַע ('hearing / heeding'); the participle marks his settled refusal to obey his parents' voice.

φωνήν

voice

Accusative

direct object of ὑπακούων (the voice he will not heed)

→ object specification

φωνή: 'voice / sound'; renders קוֹל; 'to obey the voice of' (ὑπακούω φωνήν) is a Hebraism for heeding a person's authority; the son refuses both parents' authority.

πατρός

of father

Genitive

genitive of relationship (the father's voice)

→ relational specification

πατήρ (gen. πατρός): 'father'; renders אֲבִי; the father's authority, refused by the rebellious son.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φωνήν

voice

Accusative

direct object of ὑπακούων (the mother's voice)

→ object specification

φωνή: 'voice'; the repetition 'voice of father and voice of mother' stresses that both parents — the whole authority of the household — are defied.

μητρός

of mother

Genitive

genitive of relationship (the mother's voice)

→ relational specification

μήτηρ (gen. μητρός): 'mother'; renders אִמָּה; the mother's authority, equally defied; the law conspicuously gives the mother joint standing with the father.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παιδεύσωσιν

they discipline

Aor Act Subj 3 Pl · παιδεύω

verb of protasis (subjunctive: the parents' correction)

→ ingressive aorist subjunctive (they administer discipline)

παιδεύω (aor. subj. παιδεύσωσιν): 'instruct / discipline / chastise'; renders יִסְדּוּ ('they discipline / chasten', from יָסַד); the parents do their part — they discipline him; the verb covers both instruction and corrective punishment; the case turns on his incorrigibility despite correction.

αὐτόν

him

Accusative

direct object of παιδεύσωσιν

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the son who is disciplined yet remains unrepentant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negative particle (with subjunctive εἰσακούῃ)

→ discourse linkage or contrast

μὴ: the negation with the subjunctive in the conditional clause.

εἰσακούῃ

he listens / heeds

Pres Act Subj 3 Sg · εἰσακούω

verb of protasis (subjunctive: and he does not heed)

→ durative present subjunctive (his persistent refusal to heed)

εἰσακούω (pres. subj. εἰσακούῃ): 'hearken / heed / obey'; the compound εἰσ- intensifies ('hear so as to comply'); renders שָׁמַע ('he listen'); the present subjunctive marks his continuing refusal to listen even under discipline — the incorrigibility that triggers the grave penalty.

αὐτῶν

them

Genitive

genitive object of εἰσακούῃ (the parents he will not heed)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'them'; εἰσακούω takes the genitive of the persons heeded — 'he does not heed them,' his parents.

19 καὶ συλλαβόντες αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ ἐξάξουσιν αὐτὸν ἐπὶ τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ

then his father and his mother shall seize him and bring him out to the council of elders of his city and to the gate of his place,

Apodosis begins: the son brought to public judgment καὶ συλλαβόντες αὐτὸν

The apodosis: both parents together seize the son and bring him to the elders at the city gate — the place of public justice. Crucially, the matter is removed from private vengeance and placed before the communal court; the parents accuse but do not execute. The gate (πύλη) is the seat of legal judgment in the Israelite town (cf. Deut 22:15; Ruth 4:1).

καὶ

and / then

narrative conjunction (apodosis-marker)

→ discourse linkage or contrast

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

συλλαβόντες

seizing / taking hold of

Aor Act Ptcp Nom Pl Masc · συλλαμβάνω

circumstantial participle (attendant: 'having seized him')

→ antecedent aorist participle (the act of taking him)

συλλαμβάνω (aor. ptcp. συλλαβόντες): 'seize / take hold of / arrest'; the compound συν- + λαμβάνω = 'lay hold of together'; renders *יִשְׁבְּטוּ* ('they seize', from *שָׁבַט*); the masculine plural participle agrees with the compound subject 'father and mother'; the parents themselves apprehend the son.

αὐτὸν

him

Accusative

direct object of συλλαβόντες

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the rebellious son, seized by his parents.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject (with μήτηρ) of συλλαβόντες / ἐξάξουσιν

→ participant prominence

πατήρ: 'father'; renders יָבֹדֶה; the father, acting jointly with the mother to bring the son to judgment.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατήρ)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the second subject)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject (with πατήρ) of the verbs

→ participant prominence

μήτηρ: 'mother'; renders יָמֵה; the mother stands as co-accuser with the father — both parents must agree, a safeguard against a single parent's vindictiveness.

αὐτοῦ

his

Genitive

genitive of possession (modifying μήτηρ)

→ relational specification

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

καὶ

and

coordinate conjunction (resuming with the main verb)

→ discourse linkage or contrast

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

ἐξάξουσιν

they shall bring out

Fut Act Indic 3 Pl · ἐξάγω

main verb (prescriptive future)

→ prescriptive future (legal 'they shall bring out')

ἐξάγω (fut. ἐξάξουσιν): 'lead / bring out'; renders יֹצֵא֩ן ('they shall bring out', Hiphil of יָצָא); the parents bring the son out from the home to the public court — the matter passes from the household to the community's judgment.

αὐτόν

him

Accusative

direct object of ἐξάξουσιν

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the son brought before the elders.

ἐπὶ

to / before

preposition + accusative (direction: 'to the elders')

→ spatial or relational framing

ἐπὶ + acc.: 'to / before'; the son is brought before the council of elders for judgment.

τήν

the

Accusative

article (with γερουσίαν)

→ noun-phrase marking

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

γερουσίαν

council of elders

Accusative

accusative object of ἐπὶ (the tribunal)

→ object specification

γερουσία (acc. γερουσίαν): 'council of elders'; renders יְקָרִי ('elders of'); the same elders who bore communal responsibility in vv. 2–6 now sit as the court before whom the son is accused — communal authority, not private parental power, decides his fate.

τῆς

of the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (elders of the city)

→ relational specification

πόλις (gen. πόλεως): 'city'; renders יְרֵיִךְ; the local town whose elders judge the case.

αὐτοῦ

his

Genitive

genitive of possession (modifying πόλεως)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (direction: 'to the gate')

→ spatial or relational framing

ἐπί + acc.: 'to'; the gate is the place to which the son is brought — the locus of public justice.

τὴν

the

Accusative

article (with πύλην)

→ noun-phrase marking

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

πύλην

gate

Accusative

accusative object of ἐπί (the place of judgment)

→ object specification

πύλη: 'gate'; renders שַׁעַר; the city gate was the place of legal proceedings, where elders sat to judge (cf. Deut 22:15; 25:7; Ruth 4:1, 11); bringing the son 'to the gate' means submitting him to formal public trial.

τοῦ

of the

Genitive

article (with τόπου)

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of relationship (the gate of his place)

→ relational specification

τόπος (gen. τόπου): 'place / locality'; renders מְקוֹמִי ('his place'); 'the gate of his place' = the gate of his own town — the local jurisdiction to which he is accountable.

αὐτοῦ

his

Genitive

genitive of possession (modifying τόπου)

→ relational specification

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

20 καὶ ἔροῦσιν τοῖς ἀνδράσιν τῆς πόλεως αὐτῶν ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει οὐχ ὑπακούει τῆς φωνῆς ἡμῶν συμβολοκοπῶν οἴνοφλυγεῖ

and they shall say to the men of their city, 'This our son is disobedient and contentious; he does not obey our voice; he carouses and is a drunkard.'

Continuation of apodosis: the parents' formal accusation καὶ ἔροῦσιν

The parents lay the formal charge before the men of the city, echoing the language of v. 18 (ἀπειθεῖ ... ἐρεθίζει ... οὐχ ὑπακούει) and adding the specific vices συμβολοκοπῶν οἴνοφλυγεῖ ('carousing, he is a drunkard') — a glutton and a wastrel. The accusation must be public and explicit; the parents bear witness, but the community judges and acts.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔροῦσιν

they shall say

Fut Act Indic 3 Pl · λέγω (ἐρῶ)

main verb (introducing the accusation)

→ prescriptive future (the prescribed charge)

λέγω / ἐρῶ (fut. ἔροῦσιν): 'say / speak'; renders ἰηγῆ; the parents pronounce the formal accusation; the prescribed words constitute the legal charge laid before the court.

τοῖς

to the

Dative

article (with ἀνδράσιν)

→ noun-phrase marking

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

ἀνδράσιν

men

Dative

dative indirect object (the men to whom they speak)

→ sphere or reference

ἀνήρ (dat. pl. ἀνδράσιν): 'man'; renders ἰψῆς ('men of'); the men of the city — the assembled townsmen who, with the elders, hear the charge and carry out the sentence.

τῆς

of the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (men of the city)

→ relational specification

πόλις (gen. πόλεως): 'city'; the townsmen of their own city.

αὐτῶν

their

Genitive

genitive of possession (modifying πόλεως)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; the parents' own city, whose men judge their son.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject of ἀπειθεῖ (within the accusation)

→ participant prominence

υἱός: 'son'; 'this our son' — the demonstrative ὁ υἱός ἡμῶν οὗτος gives the charge its painful poignancy: the parents must publicly disown their own child.

ἡμῶν

our

Genitive

genitive of possession (modifying υἱός)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the parents speak as one — 'our son'; the possessive heightens the gravity, for they testify against their own offspring.

οὗτος

this

Nominative

demonstrative (modifying υἱός: 'this our son')

→ participant reference

οὗτος: 'this'; the deictic 'this son of ours' points to the accused standing before the court.

ἀπειθεῖ

is disobedient

Pres Act Indic 3 Sg · ἀπειθέω

main verb of the accusation (first charge)

→ durative present (his settled disobedience)

ἀπειθέω (pres. ἀπειθεῖ): 'be disobedient / refuse to obey'; the verbal cognate of ἀπειθής (v. 18); renders the charge of stubborn rebellion; the present tense states his habitual, characteristic disobedience.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεθίζει

is contentious / provokes

Pres Act Indic 3 Sg · ἐρεθίζω

main verb of the accusation (second charge)

→ durative present (his habitual provoking)

ἐρεθίζω (pres. ἐρεθίζει): 'provoke / irritate / be quarrelsome'; the verbal cognate of ἐρεθιστής (v. 18); the present marks his ongoing defiance and contentiousness toward authority.

οὐχ

not

negative particle (negating ὑπακούει)

→ discourse linkage or contrast

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

ὑπακούει

he obeys

Pres Act Indic 3 Sg · ὑπακούω

main verb of the accusation (third charge)

→ durative present (his persistent refusal to obey)

ὑπακούω (pres. ὑπακούει): 'obey / heed'; here takes the genitive τῆς φωνῆς ('he does not obey our voice'); the charge restates v. 18's οὐχ ὑπακούων, confirming the son's incorrigibility before the court.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπακούει (the voice he disobeys)

→ relational specification

φωνή (gen. φωνῆς): 'voice'; renders נִלְקָה ('our voice'); 'he does not obey our voice' = he rejects the parents' authority; here ὑπακούω governs the genitive (rather than the accusative of v. 18).

ἡμῶν

our

Genitive

genitive of possession (modifying φωνῆς)

→ relational specification

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

συμβολοκοπῶν

carousing / feasting riotously

Pres Act Ptcp Nom Sg Masc · συμβολοκοπέω

circumstantial participle (describing the son: 'carousing')

→ durative present participle (his habitual revelry)

συμβολοκοπέω (pres. ptcp. συμβολοκοπῶν): 'feast riotously / squander in revelry' (lit. 'beat the reckoning / club together for a feast', from σύμβολον, a contribution to a common meal); the LXX's vivid rendering of the charge of gluttony (Heb. גִּלְלוֹן, 'glutton'); the participle pictures the son as a riotous spendthrift.

οἰνοφλυγεῖ

is a drunkard

Pres Act Indic 3 Sg · οἰνοφλυγέω

main verb of the accusation (final charge: drunkenness)

→ durative present (his habitual drunkenness)

οἰνοφλυγέω (pres. οἰνοφλυγεῖ): 'be a drunkard / be given to wine' (οἶνος, 'wine' + φλύω, 'overflow / bubble over'); renders נִכְּחַ ('drunkard'); the present marks settled habit; the pairing συμβολοκοπῶν οἰνοφλυγεῖ ('glutton and drunkard') is exactly the slur later hurled at Jesus (Matt 11:19; Luke 7:34, φάγος καὶ οἰνοπότης), an ironic echo of this very statute.

21 καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως αὐτοῦ ἐν λίθοις καὶ ἀποθανεῖται καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται

And the men of his city shall stone him with stones, and he shall die; and you shall purge the evil from among yourselves, and the rest, hearing of it, shall fear.

Apodosis conclusion: the sentence and its communal purpose καὶ λιθοβολήσουσιν αὐτὸν

The grave sentence: the men of the city stone the son; he dies. This is a severe text and must be read soberly — the penalty is the community's, executed publicly, and aimed at the deterrent purge of evil (ἐξαρεῖς τὸν πονηρόν) so that 'the rest, hearing, shall fear!' The same purge-formula closes the murder-law (v. 9). The NT's reversal — the prodigal son welcomed home alive (Luke 15:24) — measures the depth of grace against the just severity this statute represents.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

λιθοβολήσουσιν
they shall stone

Fut Act Indic 3 Pl · λιθοβολέω

main verb (prescriptive future: the sentence)

→ prescriptive future (legal 'they shall stone')

λιθοβολέω (fut. λιθοβολήσουσιν): 'stone / pelt with stones'; renders יִהָגְגּוּ ('they shall stone him', from הָגַר); stoning was the standard communal capital penalty (cf. Lev 20:2; Deut 13:10), executed by the whole community so that guilt for the death is corporately shared, not individually borne.

αὐτὸν
him

Accusative

direct object of λιθοβολήσουσιν

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the condemned son.

οἱ
the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of λιθοβολήσουσιν

→ participant prominence

ἄνθρω (pl. ἄνδρες): 'man'; the men of the city — the whole community, not the parents — carry out the sentence; the execution is a public, communal act.

τῆς

of the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship (men of the city)

→ relational specification

πόλις (gen. πόλεως): 'city'; the local townsmen who execute the communal penalty.

αὐτοῦ

his

Genitive

genitive of possession (modifying πόλεως)

→ relational specification

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

ἐν

with

preposition + dative (instrumental: 'with stones')

→ spatial or relational framing

ἐν + dat.: here instrumental ('with / by means of'), a Hebraism (אֶל of instrument); ἐν λίθοις = 'with stones.'

λίθοις

stones

Dative

dative of instrument (the means of execution)

→ sphere or reference

λίθος (dat. pl. λίθοις): 'stone'; renders אֶל־בְּאִשֵּׁי (‘with stones’); the instrument of the communal execution; the redundant 'stone him with stones' renders the Hebrew cognate emphasis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθανεῖται

he shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the result of the stoning)

→ predictive future (the certain outcome)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die'; renders וְיָמָּוּ (‘and he shall die’); the blunt statement of the capital outcome; the deponent future is the standard LXX form.

καὶ

and

coordinate conjunction (introducing the purge-formula)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall purge / remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (the purge-formula, addressed to Israel)

→ prescriptive future (covenantal 'you shall purge')

ἐξαίρω (fut. ἐξαρεῖς): 'remove / purge / put away'; renders וְיָצַקְתָּ (‘you shall purge’, from יָצַק); the same purge-formula as v. 9 (ἐξαρεῖς ... ἐξ ὅμων αὐτῶν); the shift to the second-person singular addresses Israel directly, framing the execution as the community's removal of evil from its midst.

τὸν

the

Accusative

article (with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil one / the evil

Accusative

substantival adjective (direct object of ἐξαρεῖς)

→ object specification

πονηρός (acc. πονηρόν): 'evil / wicked (one / thing)'; renders וְרָעָה (‘the evil’); the substantival τὸν πονηρόν may be read as 'the evil person' or 'the evil thing' — the purge removes both the offender and the evil he embodies; the Deuteronomic purge-formula recurs through the book (Deut 13:5; 17:7; 19:19; 22:21, 24).

ἐξ

from / from among

preposition + genitive (separation: 'from among')

→ spatial or relational framing

ἐκ (ἐξ before vowel): the purge-preposition; with ἐξαίρω marks the removal of evil 'from among' the people.

ὕμῶν

you (pl.)

Genitive

genitive of separation (object of ἐξ)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; the shift to plural addresses the whole community from whose midst the evil is purged.

αὐτῶν

yourselves

Genitive

intensive pronoun (with ὑμῶν: 'from among your very selves')

→ relational specification

αὐτός (gen. pl. αὐτῶν): intensive, reinforcing ὑμῶν ('from your own midst'); ἐξ ὑμῶν αὐτῶν renders the Hebrew מִבְּרַיְכֶם ('from your midst'), as in v. 9 — the evil must be removed from within the community itself.

καὶ

and

coordinate conjunction (introducing the deterrent purpose)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἐπίλοιποι)

→ noun-phrase marking

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

ἐπίλοιποι

the rest / those remaining

Nominative

substantival adjective (subject of φοβηθήσονται)

→ participant prominence

ἐπίλοιπος (pl. ἐπίλοιποι): 'remaining / the rest'; renders לְכָל־יִשְׂרָאֵל ('and all Israel') by sense — 'the rest' who hear of the judgment; the substantival 'those who remain' are the wider community deterred by the example.

ἀκούσαντες

hearing / having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

circumstantial participle (temporal/causal: 'when/because they hear')

→ antecedent aorist participle (on hearing of the judgment)

ἀκούω (aor. ptcp. ἀκούσαντες): 'hear'; renders וְיִשְׁמְעוּ ('and they shall hear'); the participle expresses the means of the deterrent — hearing of the execution; the formula 'shall hear and fear' (ἀκούσαντες φοβηθήσονται) recurs in Deuteronomy's penal laws (Deut 13:11; 17:13; 19:20).

φοβηθήσονται

they shall fear

Fut Pass Indic 3 Pl · φοβέομαι

main verb (the deterrent result)

→ predictive future (the intended deterrent effect)

φοβέομαι (fut. pass. φοβηθήσονται): 'fear / be afraid'; renders וְיָרָאוּ ('and they shall fear'); the deponent passive future; the penalty's purpose is deterrent — the wider community, hearing, will fear to commit like rebellion; the 'hear and fear' formula seals the public, pedagogical function of the law.

22 ἐὰν δὲ γένηται ἔν τινι ἀμαρτία κρίμα θανάτου καὶ ἀποθάνῃ καὶ κρεμάσῃτε αὐτὸν ἐπὶ ξύλου

Now if there be in anyone a sin deserving a sentence of death, and he is put to death, and you hang him on a tree,

New casuistic law (protasis): the body of the executed criminal ἐὰν δὲ γένηται

The chapter's final and most far-reaching statute opens with ἐὰν δέ: the case of a capital offender (ἀμαρτία κρίμα θανάτου, 'a sin bearing a death-sentence') who is executed and then hung on a tree (κρεμάσῃτε ... ἐπὶ ξύλου). The hanging is post-mortem exposure, a public sign of the curse. This protasis sets up the regulation of v. 23 — and the verse Paul will read of the crucified Christ (Gal 3:13).

ἐὰν

if

conditional conjunction (introducing new protasis)

→ discourse linkage or contrast

ἐάν: 'if'; opens the final casuistic case with the subjunctive (γένηται); ἐὰν δέ marks the transition to the law of the hanged man.

δὲ

now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to the chapter's last legal topic — the executed criminal's body.

γένηται

there be / arise

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive with ἐάν)

→ ingressive aorist subjunctive (a capital offense arises)

γίνομαι (aor. mid. subj. γένηται): 'come to be / arise'; renders תִּהְיֶה ('there be'); 'if there be in anyone a sin' = if a person commits a capital offense; the verb introduces the hypothetical capital case.

ἐν

in

preposition + dative (locative: 'in anyone')

→ spatial or relational framing

ἐν + dat.: 'in'; 'in anyone there be a sin' = if anyone is guilty of a sin; the construction locates the guilt in the person.

τινι

anyone

Dative

indefinite pronoun (object of ἔν: 'in someone')

→ participant reference or interest

τις (dat. τινι): indefinite pronoun 'someone / anyone'; the generalizing 'in anyone' frames the case impersonally — whoever commits such a sin.

ἁμαρτία

sin

Nominative

subject of γένηται

→ participant prominence

ἁμαρτία: 'sin / offense'; renders חַטָּאת ('sin'); here a sin grave enough to incur the death-sentence; ἁμαρτία is the standard LXX (and NT) term for sin, including the sins Christ bore on the tree (cf. 1 Pet 2:24, τὰς ἁμαρτίας ἡμῶν ... ἐπὶ τὸ ξύλον).

κρίμα

judgment / sentence

Nominative

apposition to ἁμαρτία ('a sin — a judgment of death')

→ participant prominence

κρίμα: 'judgment / verdict / sentence'; renders דִּין ('judgment'); in apposition — 'a sin, a death-verdict' = a sin carrying the legal sentence of death; κρίμα θανάτου ('a death-sentence') is a fixed legal phrase (cf. Deut 19:6; 22:26).

θανάτου

of death

Genitive

genitive of penalty (with κρίμα: 'a sentence of death')

→ relational specification

θάνατος (gen. θανάτου): 'death'; renders מָוֶת; the genitive specifies the penalty — a capital sentence; the sin is one for which the law prescribes death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθάνη

he is put to death

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (subjunctive: the execution)

→ ingressive aorist subjunctive (the carrying-out of the death-penalty)

ἀποθνήσκω (aor. subj. ἀποθάνη): 'die / be put to death'; renders וְהָיָה ('and he be put to death'); the offender is executed — note that the death precedes the hanging; the hanging of v. 22b is the post-mortem exposure of an already-dead body.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρεμάσῃτε

you hang

Aor Act Subj 2 Pl · κρεμάννυμι

verb of protasis (subjunctive: the hanging on the tree)

→ ingressive aorist subjunctive (the act of hanging the corpse)

κρεμάννυμι (aor. subj. κρεμάσῃτε): 'hang / suspend'; renders וְהָלַכְתֶּם ('and you hang', from הלך); the body of the executed is hung on a tree as a public display of the curse; the verb (and its participle κρεμάμενος in v. 23) is precisely the word Paul takes up at Gal 3:13 of Christ ὁ κρεμάμενος ἐπὶ ξύλου.

αὐτόν

him

Accusative

direct object of κρεμάσῃτε

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the executed offender, whose body is hung on the tree.

ἐπὶ

on / upon

preposition + genitive (position: 'on a tree')

→ spatial or relational framing

ἐπί + gen.: 'on / upon'; ἐπὶ ξύλου ('on a tree / wood') — the standard phrase taken up verbatim by Paul (Gal 3:13), Peter (1 Pet 2:24, ἐπὶ τὸ ξύλον), and the apostolic preaching (Acts 5:30; 10:39, κρεμάσαντες ἐπὶ ξύλου).

ξύλου

tree / wood

Genitive

genitive object of ἐπὶ (the tree of hanging)

→ relational specification

ξύλον (gen. ξύλου): 'wood / tree / stake'; renders γῦ ('tree / wood'); the 'tree' on which the cursed body hangs; in the NT ξύλον becomes a charged term for the cross (Acts 5:30; 10:39; 13:29; Gal 3:13; 1 Pet 2:24), reading the crucifixion through this very statute.

23 οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου ἀλλὰ ταφῇ θάψετε αὐτόν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου καὶ οὐ μιανεῖτε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ

his body shall not remain overnight on the tree, but you shall surely bury him on that same day, for cursed by God is everyone who hangs on a tree; and you shall not defile the land which the LORD your God gives you as an inheritance.

Apodosis: same-day burial, lest the land be defiled — the curse-clause οὐκ ἐπικοιμηθήσεται

The apodosis and the chapter's theological climax: the hanged body must not remain overnight (οὐκ ἐπικοιμηθήσεται) but be buried the same day, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου ('for cursed by God is everyone who hangs on a tree'). The curse on the hanged body would defile the land if left exposed. Paul cites this at Gal 3:13 (ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου), reading Christ's crucifixion as his bearing the covenant curse in our place; cf. Acts 5:30; 1 Pet 2:24. The chapter that began with unatoned blood ends with the cursed body on the tree — the very image into which the gospel pours its deepest meaning.

οὐκ

not

negative particle (negating ἐπικοιμηθήσεται)

→ discourse linkage or contrast

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

ἐπικοιμηθήσεται

shall remain overnight / sleep upon

Fut Pass Indic 3 Sg · ἐπικοιμάομαι

main verb (prohibition: the body shall not remain overnight)

→ prohibitive future (legal 'it shall not remain through the night')

ἐπικοιμάομαι (fut. ἐπικοιμηθήσεται): 'sleep / lie / remain through the night upon'; the compound ἐπι- ('upon') + κοιμάομαι ('sleep / lie down'); renders יָלַךְ־לַיְלָה ('shall not lodge overnight', from יָלַךְ); the prohibition forbids leaving the corpse 'to spend the night' on the tree — it must be taken down and buried before nightfall.

τὸ

the

Nominative

article (with σῶμα)

→ noun-phrase marking

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

σῶμα

body

Nominative

subject of ἐπικοιμηθήσεται

→ participant prominence

σῶμα: 'body'; renders הַגֶּשֶׁם / the corpse; the LXX uses σῶμα for the dead body; the same word figures in the NT accounts of taking down Jesus' body (cf. σῶμα, Matt 27:58–59; the burial 'the same day' fulfills this very statute, John 19:31).

αὐτοῦ

his

Genitive

genitive of possession (modifying σῶμα)

→ relational specification

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

ἐπὶ

on

preposition + genitive (position: 'on the tree')

→ spatial or relational framing

ἐπὶ + gen.: 'on / upon'; ἐπὶ τοῦ ξύλου ('on the tree') — the body must not remain on it overnight.

τοῦ

the

Genitive

article (with ξύλου)

→ noun-phrase marking

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

ξύλου

tree / wood

Genitive

genitive object of ἐπὶ (the tree of hanging)

→ relational specification

ξύλον (gen. ξύλου): 'wood / tree'; the articular τοῦ ξύλου refers to the tree of v. 22; its NT resonance (the cross) makes the same-day burial command directly relevant to the Gospel passion-narratives (John 19:31).

ἀλλὰ

but

adversative conjunction (prohibition to positive command)

→ discourse linkage or contrast

ἀλλά: 'but / rather'; turns from the prohibition (not overnight) to the positive command (bury the same day).

ταφῇ

with burial / surely

Dative

cognate dative (Hebraism: intensifying θάψετε)

→ sphere or reference

ταφή (dat. ταφῇ): 'burial / burying'; the cognate dative ταφῇ θάψετε ('with burial you shall bury') renders the Hebrew infinitive absolute **וַיִּבְרֹךְ** ('you shall surely bury him'); the dativus cognatus intensifies the command — burial is absolutely required, and that very day.

θάψετε

you shall bury

Fut Act Indic 2 Pl · θάπτω

main verb (emphatic command: 'you shall surely bury')

→ prescriptive future (legal 'you shall bury')

θάπτω (fut. θάψετε): 'bury'; renders **וַיִּבְרֹךְ** (from **בָּרַךְ**); the same-day burial removes the cursed body from public view and from the land; this command stands behind Joseph of Arimathea's haste to bury Jesus before sundown (John 19:31, 'that the bodies should not remain on the cross on the sabbath').

αὐτόν

him

Accusative

direct object of θάψετε

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the executed and hanged man, to be buried the same day.

ἐν

on

preposition + dative (temporal: 'on that day')

→ spatial or relational framing

ἐν + dat.: temporal 'on / within'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that same day') stresses the urgency of same-day burial.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time (when burial must occur)

→ sphere or reference

ἡμέρᾳ (dat. ἡμέρᾳ): 'day'; renders **בַּיּוֹם** ('on that day'); the burial must take place 'on that same day' — before the night, lest the curse pollute the land.

ἐκείνῃ

that

Dative

demonstrative adjective (modifying ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος (dat. ἐκείνῃ): 'that'; 'that same day' — the day of the execution and hanging; the demonstrative underscores the immediacy of the required burial.

ὅτι

for / because

causal conjunction (grounding the burial-command)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the reason for the same-day burial — the curse on the hanged body; Paul quotes the clause it governs at Gal 3:13.

κεκατηραμένος

cursed

Perf Pass Ptcp Nom Sg Masc · καταράομαι

predicate participle (periphrastic with implied ἔστιν: 'is cursed')

→ resultative perfect participle (standing under a curse)

καταράομαι (perf. pass. ptcp. κεκατηραμένος): 'curse'; renders טָלַל ('a curse of'); the perfect passive participle denotes a settled state of being accursed — 'one who stands cursed'; the LXX's κεκατηραμένος ὑπὸ θεοῦ ('cursed by God') is rendered by Paul with the verbal adjective ἐπικατάρατος (Gal 3:13, ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου), where Christ becomes a κατάρα ('curse') for us by hanging on the tree.

ὑπὸ

by

preposition + genitive (agent of the passive participle)

→ spatial or relational framing

ὑπὸ + gen.: 'by'; marks the agent — 'cursed by God'; ὑπὸ θεοῦ specifies that the curse on the hanged body is a divine, not merely human, malediction.

θεοῦ

God

Genitive

genitive of agent (with ὑπὸ: 'by God')

→ relational specification

θεός (gen. θεοῦ): 'God'; renders יְהוָה; the curse is 'of God / by God' — the hanged man is under the divine curse; Paul's argument in Gal 3 turns on this: the crucified Christ, bearing this God-pronounced curse, redeems those under the law's curse.

πᾶς

everyone

Nominative

subject (substantial: 'everyone who hangs')

→ participant prominence

πᾶς: 'everyone / all'; the universal πᾶς κρεμᾶμενος ('everyone who hangs') is reproduced verbatim by Paul (πᾶς ὁ κρεμᾶμενος, Gal 3:13); the 'everyone' makes the curse a category, into which Christ deliberately enters.

κρεμᾶμενος

who hangs / hanging

Pres Mid Ptcp Nom Sg Masc · κρέμαμαι

substantial participle (subject: 'the one hanging on a tree')

→ durative present participle (the state of hanging)

κρέμαμαι (pres. mid. ptcp. κρεμᾶμενος): 'hang / be suspended' (middle/intransitive of κρεμάννυμι); renders הִלָּךְ ('hanged'); the present participle pictures the body as it hangs; πᾶς κρεμᾶμενος ἐπὶ ξύλου is quoted exactly by Paul (Gal 3:13) — the single most consequential phrase of the chapter for NT theology.

ἐπὶ

on

preposition + genitive (position: 'on a tree')

→ spatial or relational framing

ἐπὶ + gen.: 'on / upon'; ἐπὶ ξύλου ('on a tree') — the phrase taken up verbatim in Gal 3:13 and (with the article) 1 Pet 2:24, Acts 5:30; 10:39.

ξύλου

tree / wood

Genitive

genitive object of ἐπὶ

→ relational specification

ξύλον (gen. ξύλου): 'wood / tree'; the tree of the curse; its appropriation as a name for the cross (Acts 5:30; 10:39; 13:29; Gal 3:13; 1 Pet 2:24) makes Deut 21:23 a foundational text for the theology of the atonement — Christ the curse-bearer on the tree.

καὶ

and

coordinate conjunction (introducing the land-clause)

→ discourse linkage or contrast

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

οὐ

not

negative particle (negating μιανεῖτε)

→ discourse linkage or contrast

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

μιανεῖτε

you shall defile

Fut Act Indic 2 Pl · μιάνω

main verb (prohibition: 'you shall not defile the land')

→ prohibitive future (legal 'you shall not pollute')

μιάνω (fut. μιανεῖτε): 'defile / pollute / stain'; renders אַמְטַח אֶלַי ('and you shall not defile', from אַמַּט); leaving the cursed body exposed would pollute the land; the land-defilement theme frames the whole chapter — it opened with unatoned blood polluting the land (vv. 1–9) and closes with the cursed corpse threatening the same.

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 μιανεῖτε

→ object specification

γῆ (acc. γῆν): 'land'; renders אֶרֶץ / הָאָרֶץ; the covenant land, which must be kept undefiled; the inclusio with v. 1 (ἐν τῇ γῇ ἣ κύριος ... δίδωσίν σοι) frames the whole chapter around the purity of the gift-land.

ἣν

which

Accusative

relative pronoun (object of δίδωσίν, antecedent γῆν)

→ participant reference

ὅς (acc. fem. ἣν): relative pronoun; introduces the relative clause describing the land as YHWH's gift — the same clause that opened the chapter.

κύριος

LORD

Nominative

subject of δίδωσίν

→ participant prominence

κύριος: rendering of יְיָ; the giver of the land, whose gift must be kept pure; the divine name closes the chapter as it opened it (v. 1).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula κύριος ὁ θεός σου closes the chapter, sealing the land-theology that frames it.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the LORD's gift of the land)

→ futuristic / customary present (the standing gift of the land)

δίδωμι (pres. δίδωσίν): 'give'; renders יָתַן; the same present of the standing land-gift as v. 1; the chapter ends, as it began, with the LORD's gift of the land to be kept undefiled.

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

σύ (dat. σοι): 'to you'; Israel, the recipient of the land.

ἐν

as / by

preposition + dative (with κλήρω: 'as an inheritance')

→ spatial or relational framing

ἐν + dat.: here 'as / by way of'; ἐν κλήρῳ ('as an inheritance / by lot') renders הַנִּחְלָה ('as an inheritance').

κλήρῳ

inheritance / lot

Dative

dative (with ἐν: 'as an inheritance')

→ sphere or reference

κλήρος (dat. κλήρῳ): 'lot / portion / inheritance'; renders הַנִּחְלָה ('inheritance'); the land given 'as an inheritance' (ἐν κλήρῳ) closes the chapter on the same inheritance-note (κληρονομήσαι) that opened it (v. 1) — the gift-land, kept pure of innocent blood and of the curse, is Israel's enduring possession.

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.