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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 22

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΒ΄

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 22 is a miscellany of covenant case-law binding the everyday ordering of property, dress, agriculture, and sexuality to the holiness of the covenant people.

Translation & textual notes

The Greek text of Deuteronomy 22 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 22 is a miscellany of covenant case-law binding the everyday ordering of property, dress, agriculture, and sexuality to the holiness of the covenant people. It opens with the active-neighbor ethic (vv. 1–4): the Israelite may not 'hide himself' (the LXX renders the Hebrew **לֹא יִתְעַתֵּשׂ** with the recurring οὐχ ὑπερόψη / οὐ δυνήσῃ ὑπεριδεῖν) from a brother's straying ox or sheep, his lost cloak, or his fallen donkey, but must return the one and raise the other — a positive duty of restoration that the

Gospel tradition will universalize (cf. the Good Samaritan, Luke 10; and the parallel Exod 23:4–5). The cognate-dative Hebraisms ἀποστροφῇ ἀποστρέψεις (v. 1) and ἀνιστῶν ἀναστήσεις (v. 4) calque the Hebrew infinitive absolute, intensifying the obligation. The chapter then turns to a series of separation-laws expressing covenant holiness: no cross-dressing, 'for it is an abomination (βδέλυγμα) to the LORD' (v. 5); the mother-bird law, with its rare long-life promise (ἵνα εὖ σοι γένηται καὶ πολυήμερος ᾖ, vv. 6–7); the rooftop parapet (στεφάνη) that guards against bloodguilt (φόνος, v. 8); and the prohibition of mixed kinds — sowing the vineyard with διάφορον seed, plowing with ox and donkey yoked together, wearing the κίβδηλον ('mongrel/adulterated') mixture of wool and linen (vv. 9–11) — capped by the command to make tassels (στρεπτά) on the four corners of one's garment (κράσπεδα, v. 12; cf. Matt 23:5). The remainder of the chapter is sexual case-law set within its ancient legal frame: the slandered bride and the tokens of virginity (τὰ παρθένια), with the falsely accusing husband fined a hundred shekels but the proven case stoned at her father's door (vv. 13–21); and the graded offenses (vv. 22–29) — the adulterer and adulteress both die; the betrothed virgin, with the city/field distinction turning on whether she could cry out for rescue (the 'cry test'); and the seizure of an unbetrothed virgin, penalized by a fifty-didrachma bride-price and indissoluble marriage. The refrain καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν ('and you shall remove the evil from among you') punctuates the capital cases, framing them as acts of communal purgation.

Discourse structure of the chapter

A · 22:1–4

The active-neighbor ethic: returning strays and lost goods, raising the fallen

The Israelite may not 'overlook' (ὕπερίδης) a brother's straying ox or sheep but must return it (ἀποστροφῇ ἀποστρέψεις, v. 1); if the owner is unknown or distant, the finder shelters the animal until it is claimed (v. 2). The same duty extends to a lost donkey, a lost cloak, and 'every lost thing' — 'you shall not be able to overlook it' (vv. 3). The complementary command (v. 4) forbids passing by a brother's donkey or ox fallen in the road: 'raising it up you shall raise it up with him' (ἀνιστῶν ἀναστήσεις). Cf. Exod 23:4–5 and, for the universalizing extension, the Good Samaritan.

B · 22:5

No cross-dressing: gender distinction as covenant holiness

A woman shall not wear what pertains to a man (σκεύη ἀνδρός), nor shall a man put on a woman's garment (στολὴν γυναικείαν), 'for everyone who does these things is an abomination (βδέλυγμα) to the LORD your God.' The blurring of the male/female distinction is classed with the idolatrous and the unclean under the rubric βδέλυγμα, the strongest LXX term of cultic revulsion.

C · 22:6–7

The mother-bird law and the long-life promise

On finding a bird's nest with the mother brooding over young or eggs, one must not take the mother with the young; the mother is to be released (ἀποστολῇ ἀποστελεῖς) and only the young taken, 'that it may be well with you and you may live long' (ἵνα εὖ σοι γένηται καὶ πολυήμερος ᾖ). This is, with the command to honor parents, one of the only Torah commands carrying an explicit long-life promise.

D · 22:8

The rooftop parapet against bloodguilt

One who builds a new house must make a parapet (στεφάνη) for the flat roof (δῶμα), 'so that you do not bring bloodguilt (φόνος) on your house if anyone should fall from it.' Architectural negligence that causes a death incurs covenant bloodguilt; the law makes safety a moral and cultic obligation.

E · 22:9–11

The prohibition of mixed kinds: seed, yoke, and cloth

Three separation-laws: do not sow the vineyard with διάφορον (a second, different seed), lest the whole yield be forfeit as consecrated/forbidden (ἁγιασθῇ, v. 9); do not plow with ox and donkey together (ἐπὶ τὸ αὐτό, v. 10); do not wear the κίβδηλον ('adulterated/mongrel') mixture of wool and linen (v. 11). The laws dramatize the holiness-logic of keeping distinct kinds unmingled.

F · 22:12

Tassels on the four corners

One must make twisted tassels (στρεπτὰ) on the four corners (κράσπεδα) of the cloak (περιβόλαια) one wraps oneself in. These visible fringes mark the covenant identity of the wearer; the same κράσπεδα reappear in the Gospels (Matt 9:20; 23:5).

G · 22:13–21

The slandered bride and the tokens of virginity

A man who marries, then hates his wife and slanders her with 'pretextual words' (προφασιστικοὶ λόγοι), claiming he found no tokens of virginity (παρθένια, vv. 13–14), is confronted by the bride's parents, who spread out the tokens before the city elders at the gate (vv. 15–17). If the slander is proven false, the elders chasten him, fine him a hundred shekels paid to the father, and bind him to her for life (vv. 18–19). But if the charge is true and no tokens are found, she is stoned at her father's door for having 'wrought folly in Israel' (vv. 20–21), and 'you shall remove the evil from among you.'

Graded sexual offenses: adultery, the betrothed virgin, the unbetrothed virgin

Adultery with a married woman brings death to both parties (v. 22). For a betrothed virgin the location is decisive: in the city both die, since she did not cry out (vv. 23–24); in the field only the man dies, for she may have cried with no rescuer (the 'cry test') — her case is likened to murder (vv. 25–27). For an unbetrothed virgin who is seized, the man pays fifty didrachma to the father, takes her as wife, and may never divorce her (vv. 28–29). The capital cases are framed as covenant purgation: 'you shall remove the evil from among you.'

1 μὴ ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπερίδης αὐτά ἀποστροφῇ ἀποστρέψεις αὐτὰ τῷ ἀδελφῷ σου καὶ ἀποδώσεις αὐτῷ

You shall not, on seeing your brother's ox or his sheep straying in the road, overlook them; returning them you shall return them to your brother, and you shall give them back to him.

Opening apodictic law (prohibition framed by a circumstantial participle) μὴ ἰδὼν ... ὑπερίδης

The chapter opens with a prohibitive aorist subjunctive (μὴ ... ὑπερίδης) qualified by the circumstantial participle ἰδὼν ('having seen'): the very act of seeing creates the obligation, so that looking-away is itself the forbidden act. The positive counter-command follows in the cognate-dative Hebraism ἀποστροφῇ ἀποστρέψεις, calquing the Hebrew infinitive absolute רָשָׁב תְּשִׁיבָה and making restoration emphatic and unconditional.

μὴ

not

negative particle (with prohibitive subjunctive ὑπερίδης)

→ discourse linkage or contrast

μή: the negative of will/command; here it governs the aorist subjunctive ὑπερίδης to form a prohibition ('you shall not overlook'); its placement at the head of the verse before the participle binds the whole clause under prohibition.

ἰδὼν

having seen

Aor Act Part Nom Masc Sg · ὁράω

circumstantial participle (conditional/temporal: 'when you see')

→ aorist participle (antecedent circumstance to the main verb)

ὁράω (aor. εἶδον): 'see / perceive'; the participle ἰδὼν renders the Hebrew protasis 'when you see' (כִּי תִרְאֶה); the seeing is what generates the duty — the law targets the deliberate aversion of one who has already seen.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

ox / calf

Accusative

direct object of ἰδὼν

→ object specification

μόσχος: 'calf / young ox / bullock'; renders ῥֶשֶׁת; in this agrarian law it stands for a valuable draft animal whose loss would be a serious economic blow to its owner.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession ('your brother's')

→ relational specification

ἀδελφός: 'brother'; renders Πᾶ; in Deuteronomy 'brother' denotes the fellow Israelite, the covenant neighbor; the term frames the whole law as an obligation of intra-covenant solidarity, not mere property restitution.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

σύ (gen. σου): the singular 'you' addresses each Israelite individually, the characteristic second-person-singular paraenesis of Deuteronomy.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; coordinates μόσχον and πρόβατον, extending the law to any straying livestock.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόβατον

sheep

Accusative

direct object of ἰδών (parallel to μόσχον)

→ object specification

πρόβατον: 'sheep'; renders Πῶ; with μόσχος it forms a representative pair (large and small livestock) standing for any animal that may wander.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

πλανώμενα

straying

Pres Mid/Pass Part Acc Neut Pl · πλανάω

predicate participle (describing the animals' condition)

→ present participle (ongoing wandering state)

πλανάω (mid./pass. 'wander / go astray'): renders Πλῶ / Πῶ; the neuter plural agrees with the pair μόσχον/πρόβατον taken together; the same root underlies the NT image of the straying sheep (Matt 18:12).

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.

ὁδῶ

road / way

Dative

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

→ sphere or reference

ὁδός: 'way / road / path'; renders הַדֶּרֶךְ; locates the encounter in public space where one might easily pass by and pretend not to notice.

ὑπερίδης

overlook / disregard

Aor Act Subj 2 Sg · ὑπεροράω

main verb (prohibitive subjunctive with μή)

→ prohibitive aorist subjunctive (forbidding the single act of looking-away)

ὑπεροράω: 'overlook / disregard / hide oneself from'; renders the Hebrew הִתְעַלֵּה ('hide oneself, feign not to see'); this verb is the thematic key of vv. 1–4, recurring at v. 3 (ὑπεριδεῖν) and v. 4 (ὑπερίδης) — the sin condemned is willful indifference to a neighbor's need.

αὐτά

them

Accusative

direct object of ὑπερίδης

→ participant reference

αὐτός: the neuter plural refers to the straying animals collectively.

ἀποστροφῇ

with a returning

Dative

cognate dative (Hebraism: rendering the infinitive absolute)

→ sphere or reference

ἀποστροφή: 'a turning back / returning'; the dativus cognatus ἀποστροφῇ ἀποστρέψεις renders the Hebrew emphatic infinitive absolute הָשִׁיבָהּ שִׁיבָהּ, intensifying the command: 'you shall most certainly return them.'

ἀποστρέψεις

you shall return

Fut Act Indic 2 Sg · ἀποστρέφω

main verb (positive command in cognate construction)

→ imperatival future (legal command)

ἀποστρέφω: 'turn back / bring back / restore'; renders שׁוּב (Hiphil); the imperatival future is the standard LXX legal form for binding obligation; paired with its cognate dative it converts the prohibition of v. 1a into a positive duty of restitution.

αὐτά

them

Accusative

direct object of ἀποστρέψεις

→ participant reference

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative of recipient (indirect object: 'to your brother')

→ sphere or reference

ἀδελφός (dat.): the covenant neighbor as the rightful recipient of the restored animal.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδώσεις

you shall give back

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (coordinate command)

→ imperativ future (legal command)

ἀποδίδωμι: 'give back / render / restore'; renders יָנַח / בָּשַׁח; the compound ἀπο- stresses returning what is owed to its proper owner, sealing the duty of restitution.

αὐτῷ

to him

Dative

dative of recipient

→ participant reference or interest

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

2 ἐὰν δὲ μὴ ἐγγίζη ὁ ἀδελφός σου πρὸς σέ μηδὲ ἐπίστη αὐτόν συνάξεις αὐτὰ ἔνδον εἰς τὴν οἰκίαν σου καὶ ἔσται μετὰ σοῦ ἕως ἂν ζητήσῃ αὐτὰ ὁ ἀδελφός σου καὶ ἀποδώσεις αὐτῷ

But if your brother is not near you, or you do not know him, you shall gather them inside into your house, and it shall remain with you until your brother seeks them, and you shall give them back to him.

Conditional qualification (provision for the case of an absent or unknown owner) ἐὰν δὲ

ἐὰν δὲ introduces the contingency that complicates simple return: the owner is not nearby or is unknown. The law then prescribes safekeeping (συνάξεις ... ἔνδον) until the owner himself seeks the lost animal — an obligation of stewardship that goes beyond mere honesty, requiring the finder to bear the burden of custody for an indefinite period.

ἐὰν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive introduces a prospective condition; standard LXX rendering of the casuistic $\text{אִם} / \text{כִּי}$ that frames case-law.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here adversative, marking the contrasting case in which the owner cannot be immediately found.

μὴ

not

negative particle (with subjunctive ἐγγίζη)

→ discourse linkage or contrast

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

ἐγγίζη

is near

Pres Act Subj 3 Sg · ἐγγίζω

verb of protasis (conditional)

→ present subjunctive (state of nearness in the condition)

ἐγγίζω: 'draw near / be near'; renders קָרַב ; here of geographical proximity — if the owner does not live close enough to receive the animal directly.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of ἐγγίζη

→ participant prominence

ἀδελφός: the fellow Israelite owner of the strayed animal.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

πρὸς

to / near

preposition + accusative (proximity)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ (acc. σέ): the second-person addressee, the finder of the animal.

μηδὲ

nor

negative coordinating conjunction (adds a second condition)

→ discourse linkage or contrast

μηδὲ: 'and not / nor'; joins a second alternative protasis: not near, or not known.

ἐπίστη

you know

Pres Mid Subj 2 Sg · ἐπίσταμαι

verb of protasis (second condition)

→ present subjunctive (state of acquaintance in the condition)

ἐπίσταμαι: 'know / be acquainted with / understand'; renders ὂν; with the accusative αὐτόν, 'know him' — i.e. if the owner's identity is unknown to the finder.

αὐτόν

him

Accusative

direct object of ἐπίστη

→ participant reference

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

συνάξεις

you shall gather

Fut Act Indic 2 Sg · συνάγω

main verb of apodosis (legal command)

→ imperatival future (legal command)

συνάγω: 'gather / bring together / take in'; renders ἰσ; here 'gather in / take into safekeeping' the strayed animals pending the owner's return.

αὐτὰ

them

Accusative

direct object of συνάξεις

→ participant reference

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

ἐνδον

inside

adverb of place (locative)

→ clausal contribution

ἐνδον: 'within / inside'; reinforces the following εἰς τὴν οἰκίαν, stressing that the animals are to be sheltered, not merely tolerated on one's land.

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

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἰκία: 'house / household'; renders תִּבְיָה; the finder must give the animals the protection of his own home, bearing the cost of their keep.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

καὶ

and

coordinate 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 (predicting the period of custody)

→ predictive future (the animal's continued presence)

εἰμί (fut. ἔσται): 'be / remain'; the singular here treats the strayed property collectively; it 'shall remain with you' for the duration of custody.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

σοῦ

you

Genitive

genitive object of μετὰ

→ relational specification

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

ἕως

until

temporal conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive ζητήσῃ marks an indefinite future limit — the custody lasts however long it takes for the owner to seek his property.

ἄν

(ever)

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἄν: modal particle giving the ἕως-clause its indefinite, contingent character.

ζητήσῃ

seeks

Aor Act Subj 3 Sg · ζητέω

verb of indefinite temporal clause

→ aorist subjunctive (the owner's eventual act of seeking)

ζητέω: 'seek / look for'; renders / שָׁחַד; the burden of initiating recovery falls on the owner's search, but the finder must hold the property in good faith until then.

αὐτὰ

them

Accusative

direct object of ζητήσῃ

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of ζητήση

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as subject of ζητήση.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδώσεις

you shall give back

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (final command of the case)

→ imperativ future (legal command)

ἀποδίδωμι: 'give back / restore'; the clause closes the unit as v. 1 did, with the duty of returning the property to its owner.

αὐτῷ

to him

Dative

dative of recipient

→ participant reference or interest

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

3 οὕτως ποιήσεις τὸν ὄνον αὐτοῦ καὶ οὕτως ποιήσεις τὸ ἱμάτιον αὐτοῦ καὶ οὕτως ποιήσεις κατὰ πᾶσαν ἀπώλειαν τοῦ ἀδελφοῦ σου ὅσα ἐὰν ἀπόληται παρ' αὐτοῦ καὶ εὔρης οὐ δυνήσῃ ὑπεριδεῖν

So shall you do with his donkey, and so shall you do with his garment, and so shall you do with every lost thing of your brother's, whatever may be lost from him and you find it; you shall not be able to overlook it.

Generalizing extension (the principle broadened to all lost property) οὕτως ποιήσεις

The threefold anaphora οὕτως ποιήσεις ... οὕτως ποιήσεις ... οὕτως ποιήσεις generalizes the law of vv. 1–2 from livestock to the donkey, the cloak, and finally to 'every lost thing' of a brother's. The clause climaxes in οὐ δυνήσῃ ὑπεριδεῖν ('you will not be able to overlook'), restating the thematic verb of v. 1 now as a moral impossibility — indifference is simply not an option for the covenant member.

οὕτως

so / thus

adverb of manner (anaphoric)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders כֵּן ; the repeated οὕτως ποιήσεις applies the same procedure of vv. 1–2 by analogy to each further category of lost property.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (legal command)

ποιέω: 'do / make / act'; renders פָּעַל ; the construction ποιήσεις + accusative ('do with respect to') extends the restoration-duty to each item named.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄνον

donkey

Accusative

accusative of respect ('with regard to his donkey')

→ object specification

ὄνος: 'donkey / ass'; renders דֹּנָק ; the donkey was the chief beast of burden and transport, a valuable working animal.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

so

adverb of manner (anaphoric, second occurrence)

→ adverbial qualification

οὕτως: meaning 'so'; it shapes time, manner, location, or discourse flow in the clause.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (legal command)

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτιον

garment / cloak

Accusative

accusative of respect ('with regard to his cloak')

→ object specification

ἱμάτιον: 'garment / outer cloak'; renders הַמָּטָה ; the cloak was a person's most basic possession (used even as a pledge and bedding, Exod 22:26–27), so its loss matters greatly to the owner.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

so

adverb of manner (anaphoric, third occurrence)

→ adverbial qualification

οὕτως: meaning 'so'; it shapes time, manner, location, or discourse flow in the clause.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (legal command)

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

κατὰ

according to / with

preposition + accusative (distributive: 'in the case of')

→ spatial or relational framing

κατὰ + acc.: 'with respect to / in the case of'; introduces the comprehensive generalization 'every lost thing.'

πάντων

every

Accusative

attributive adjective (modifying ἀπώλειαν)

→ object specification

πᾶς: 'every / all'; universalizes the law to cover any lost item whatever.

ἀπώλειαν

lost thing / loss

Accusative

accusative object of κατὰ

→ object specification

ἀπώλεια: 'loss / destruction / a lost thing'; renders ἡτῶν ('lost article'); here concrete — any piece of a neighbor's property that has gone astray and been found.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession ('your brother's')

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession ('your brother's').

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

ὅσα

whatever

Accusative

relative pronoun (introducing relative clause)

→ participant reference

ὅσος: 'as much/many as / whatever'; the neuter plural ὅσα generalizes the antecedent ἀπώλειαν to any and every lost item.

ἐάν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἐάν: here the indefinite particle (= ἄν) lending the relative clause a generalizing, contingent sense.

ἀπόληται

may be lost

Aor Mid Subj 3 Sg · ἀπόλλυμι

verb of indefinite relative clause

→ aorist subjunctive (any hypothetical instance of loss)

ἀπόλλυμι (mid. 'perish / be lost'): renders ἡτῶν; the middle here means 'go missing / be lost' rather than 'be destroyed' — the cognate of ἀπώλεια just used.

παρ'

from

preposition + genitive (source: 'from him')

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of παρά

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὑρης

you find

Aor Act Subj 2 Sg · εὕρισκω

verb of relative clause (coordinate with ἀπόληται)

→ aorist subjunctive (the finder's discovery)

εὕρισκω: 'find / come upon'; renders נִצָּח; the finding, as in v. 1, is the trigger of the duty: once found, the lost item may not be ignored.

οὐ

not

negative particle (with δυνήση)

→ discourse linkage or contrast

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

δυνήση

you shall be able

Fut Mid Indic 2 Sg · δύναμαι

main verb (with complementary infinitive ὑπεριδεῖν)

→ gnomic/legal future (moral impossibility)

δύναμαι: 'be able'; renders לֹא; οὐ δυνήση ὑπεριδεῖν ('you will not be able to overlook') casts indifference not merely as forbidden but as ruled out — a categorical statement of covenant obligation.

ὑπεριδεῖν

to overlook

Aor Act Inf · ὑπεροράω

complementary infinitive (with δυνήση)

→ aorist infinitive (the prohibited act of disregard)

ὑπεροράω: 'overlook / disregard / hide oneself from'; the thematic verb of vv. 1–4 reappears as the very thing one is unable to do; the same Hebrew root (עָלַה) underlies the whole pericope.

4 οὐκ ὄψῃ τὸν ὄνον τοῦ ἀδελφοῦ σου ἢ τὸν μόσχον αὐτοῦ πεπτωκότας ἐν τῇ ὁδῷ μὴ ὑπερίδῃς αὐτούς ἀνιστῶν ἀναστήσεις μετ' αὐτοῦ

You shall not see your brother's donkey or his ox fallen in the road and disregard them; raising them up you shall raise them up with him.

Parallel apodictic law (the fallen animal, balancing the strayed animal of vv. 1–3)

οὐκ ὄψῃ ... μὴ ὑπερίδῃς

v. 4 forms a matching panel to v. 1: there the animal strays, here it has fallen under its load; there one must return it, here one must help lift it. The cognate-dative Hebraism ἀνιστῶν ἀναστήσεις ('raising up you shall raise up') parallels ἀποστrophῇ ἀποστρέψεις of v. 1, and the closing μετ' αὐτοῦ ('with him') stresses shared labor: the duty is not delegated but performed alongside the owner.

οὐκ

not

negative particle (with future ὄψῃ)

→ discourse linkage or contrast

οὐ(κ): the objective negative; with the imperatival future ὄψῃ it forms a prohibition equivalent to 'you must not look on and ignore.'

ὄψῃ

you shall see

Fut Mid Indic 2 Sg · ὁράω

main verb (imperatival future in prohibition)

→ imperatival future (prohibition: 'you shall not look on [and ignore]')

ὁράω (fut. ὄψομαι): 'see / look at'; renders תִּרְאֶה; as in v. 1, the seeing is the moral hinge — to see the fallen animal and not act is the offense.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄνον

donkey

Accusative

direct object of ὄψῃ

→ object specification

ὄνος: 'donkey / ass'; the burden-bearing animal most likely to collapse under a heavy load on the road.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; coordinates ὄνον and μόσχον, as in v. 1.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

ox

Accusative

direct object of ὄψη (parallel to ὄνον)

→ object specification

μόσχος: 'ox / calf'; the draft ox, like the donkey, may stumble and fall under its yoke or burden.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

πεπτωκότας

fallen

Perf Act Part Acc Masc Pl · πίπτω

predicate participle (describing the animals' state)

→ perfect participle (resultant state of having fallen and lying down)

πίπτω (perf. πέπτωκα): 'fall / fall down'; the perfect denotes the settled condition of the animal lying fallen under its load; the masculine plural agrees with the pair ὄνον/μόσχον.

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.

ὁδῷ

road

Dative

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

→ sphere or reference

ὁδός: 'way / road'; the same public setting as v. 1, where a passerby is tempted to keep walking.

μὴ

not

negative particle (with prohibitive subjunctive ὑπερίδης)

→ discourse linkage or contrast

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

ὑπερίδης

overlook / disregard

Aor Act Subj 2 Sg · ὑπεροράω

verb of prohibition (resuming οὐκ ὄψη)

→ prohibitive aorist subjunctive (forbidding willful disregard)

ὑπεροράω: 'overlook / disregard'; the thematic verb a third time (cf. vv. 1, 3), now of the fallen animal; the doubled negation (οὐκ ὄψη ... μὴ ὑπερίδης) emphatically forbids looking-away.

αὐτούς

them

Accusative

direct object of ὑπερίδης

→ participant reference

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

ἀνιστῶν

raising up

Pres Act Part Nom Masc Sg · ἀνίστημι

cognate participle (with ἀναστήσεις; Hebraism)

→ present participle reinforcing the cognate future (emphatic command)

ἀνίστημι (trans. 'raise up / set upright'): renders נִשְׁתָּה (Hiphil); the figura etymologica ἀνιστῶν ἀναστήσεις renders the Hebrew infinitive absolute $\text{נִשְׁתָּה נִשְׁתָּה}$, intensifying the command — 'you shall surely lift it up.'

ἀναστήσεις

you shall raise up

Fut Act Indic 2 Sg · ἀνίστημι

main verb (positive command in cognate construction)

→ imperatival future (legal command)

ἀνίστημι: 'raise up / lift / set on its feet'; the positive duty completing the prohibition — one must actively help the owner lift the collapsed animal, sharing the toil.

μετ'

with

preposition + genitive (accompaniment: shared labor)

→ spatial or relational framing

μετά + gen.: 'with / together with'; μετ' αὐτοῦ ('with him') stresses cooperative effort — the helper does not merely report the fallen animal but works alongside its owner.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

5 οὐκ ἔσται σκεύη ἀνδρὸς ἐπὶ γυναικί οὐδὲ μὴ ἐνδύσῃται ἀνὴρ στολὴν γυναικείαν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἔστιν πᾶς ποιῶν ταῦτα

There shall not be a man's gear upon a woman, nor shall a man put on a woman's robe; for everyone who does these things is an abomination to the LORD your God.

Apodictic holiness-law (prohibition of blurring the male/female distinction) οὐκ ἔσται ... οὐδὲ μὴ

A double prohibition — the woman's wearing of σκεύη ἀνδρός and the man's putting on στολὴν γυναικείαν — guards the created male/female distinction. The motive clause ὅτι βδέλυγμα ... ἔστιν classes the offense with idolatry and ritual impurity under βδέλυγμα, the LXX's strongest term for what is cultically detestable to YHWH, transforming a matter of dress into one of covenant holiness.

οὐκ

not

negative particle (with ἔσται)

→ discourse linkage or contrast

οὐ(κ): objective negative; οὐκ ἔσται ('there shall not be') is a flat apodictic prohibition.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential: 'there shall be')

→ imperatival future (legal prohibition)

εἰμί (fut. ἔσται): existential 'there shall be'; renders the Hebrew הָיָה אֶל; the impersonal construction states the prohibition as a fixed norm of the community.

σκεύη

gear / articles

Nominative

subject of ἔσται (neuter plural)

→ participant prominence

σκεῦος (pl. σκεύη): 'vessel / implement / gear'; renders יָצָב; here 'a man's articles/equipment' — items belonging to the male sphere (clothing, weapons, ornaments); the breadth of σκεύη makes the law cover more than dress alone.

ἀνδρὸς

of a man

Genitive

genitive of possession (modifying σκεύη)

→ relational specification

ἀνὴρ (gen. ἀνδρός): 'man / male'; renders אָדָם; specifies the male owner whose gear the woman is forbidden to assume.

ἐπὶ

upon

preposition + dative (location: 'upon a woman')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + dative (location: 'upon a woman').

γυναικί

a woman

Dative

dative object of ἐπὶ

→ sphere or reference

γυνή (dat. γυναικί): 'woman'; renders נָשָׂא; the woman is forbidden to bear upon herself what belongs to the man.

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; introduces the complementary prohibition addressed to the man; with μὴ it forms the emphatic οὐδὲ μὴ.

μὴ

not

negative particle (emphatic with subjunctive: οὐδὲ μὴ)

→ discourse linkage or contrast

μὴ: with οὐδέ and the aorist subjunctive ἐνδύσῃται forms an emphatic prohibition ('shall by no means put on').

ἐνδύσθαι

put on

Aor Mid Subj 3 Sg · ἐνδύω

verb of emphatic prohibition (with οὐδὲ μή)

→ prohibitive aorist subjunctive (emphatic: 'let him not put on')

ἐνδύω (mid. 'clothe oneself / put on'); renders שָׁבַץ; the middle voice ('clothe oneself') makes the man the agent of his own cross-dressing, the act forbidden.

άνήρ

a man

Nominative

subject of ἐνδύσθαι

→ participant prominence

άνήρ: 'man / male'; the counterpart to γυνή; the law is reciprocal, binding both sexes to their distinct attire.

στολήν

robe

Accusative

direct object of ἐνδύσθαι

→ object specification

στολή: 'robe / garment'; renders ἡζκηש; a long outer garment; modified by γυναικείαν, it denotes specifically female apparel.

γυναικείαν

woman's / womanly

Accusative

attributive adjective (modifying στολήν)

→ object specification

γυναικεῖος: 'of a woman / womanly / female'; the adjective marks the robe as belonging to the female sphere — what a man may not wear.

ὅτι

for / because

causal conjunction (introducing motive clause)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological rationale that grounds the prohibition in YHWH's revulsion.

βδέλυγμα

abomination

Nominative

predicate nominative (with ἐστιν)

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders תועבה; the LXX's strongest term for what is culturally loathsome to YHWH, used of idolatry, unclean food, and sexual transgression — its application here marks cross-dressing as a breach of sacred order, not mere social impropriety.

κυρίῳ

to the LORD

Dative

dative of reference ('an abomination to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): the standard LXX rendering of the Tetragrammaton יהוה; the dative of reference identifies whose judgment defines the act as detestable — it is abominable in YHWH's own estimation.

τῷ

the

Dative

article (in apposition with κυρίῳ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ ('the LORD your God')

→ sphere or reference

θεός (dat. θεῷ): 'God'; renders יהוה; the title κυρίῳ τῷ θεῷ σου ('the LORD your God') is Deuteronomy's covenantal designation, binding the law to the personal relationship between YHWH and Israel.

σοῦ

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (in motive clause)

→ gnomic present (timeless statement of fact)

εἰμί (pres. ἐστιν): the copula linking πᾶς ποιῶν ταῦτα to the predicate βδέλυγμα; the present states a standing truth.

πᾶς

everyone

Nominative

subject of ἐστιν (substantial, with participle ποιῶν)

→ participant prominence

πᾶς: 'everyone / all'; πᾶς ὁ ποιῶν is a common LXX idiom ('everyone who does'); here it universalizes the verdict to any transgressor of either sex.

ποιῶν

doing

Pres Act Part Nom Masc Sg · ποιέω

substantival participle (with πᾶς: 'the one who does')

→ present participle (characterizing habitual action)

ποιέω: 'do / practice'; the present participle marks the one who makes a practice of such acts; the whole phrase πᾶς ποιῶν ταῦτα renders הַלֵּךְ הַשֹּׁמֵר.

ταῦτα

these things

Accusative

direct object of ποιῶν

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these things'; refers back to the two prohibited acts of cross-dressing.

- 6 ἐὰν δὲ συναντήσης νοσσιᾶ ὀρνέων πρὸ προσώπου σου ἐν τῇ ὁδῷ ἢ ἐπὶ παντὶ δένδρῳ ἢ ἐπὶ τῆς γῆς νεοσσοῖς ἢ ὠοῖς καὶ ἡ μήτηρ θάλπῃ ἐπὶ τῶν νεοσσῶν ἢ ἐπὶ τῶν ὠῶν οὐ λήμψῃ τὴν μητέρα μετὰ τῶν τέκνων

But if you come upon a bird's nest before you in the road, or in any tree, or on the ground, with young or eggs, and the mother is brooding over the young or over the eggs, you shall not take the mother together with the young.

Conditional case-law (the mother-bird, protasis) ἐὰν δὲ συναντήσης

The protasis (ἐὰν ... συναντήσης) sets up the chance encounter with a nesting bird in any setting — road, tree, or ground — and the brooding mother (θάλπῃ). The apodosis is the single prohibition οὐ λήμψῃ τὴν μητέρα μετὰ τῶν τέκνων: one may take the young but must not seize mother and offspring together, sparing the source of future life — a humane restraint whose reward is stated in v. 7.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the casuistic protasis.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to a new case-law after the dress prohibition of v. 5.

συναντήσης

you come upon

Aor Act Subj 2 Sg · συναντάω

verb of protasis

→ aorist subjunctive (chance encounter in the condition)

συναντάω: 'meet / fall in with / come upon'; renders $\aleph\aleph$ (Niphal, 'happen upon'); the verb stresses the accidental, unsought nature of the encounter — this is opportunistic, not premeditated, taking.

νοσσιᾶ

a nest

Dative

dative object of συναντάω (the thing met with)

→ sphere or reference

νοσσιᾶ: 'nest / brood'; renders $\aleph$; the dative is governed by συναντάω, which takes its object in the dative.

ὀρνέων

of birds

Genitive

genitive of possession (modifying νοσσιᾶ)

→ relational specification

ὀρνέων: 'bird / fowl'; renders $\aleph$; the genitive plural specifies a wild bird's nest, the object of the law.

πρὸ

before

preposition + genitive (spatial: 'before you')

→ spatial or relational framing

πρὸ: 'before / in front of'; πρὸ προσώπου σου is a Hebraism ($\aleph$, 'before your face') meaning 'right in front of you, in your path.'

προσώπου

face

Genitive

genitive object of πρὸ

→ relational specification

πρόσωπον: 'face / presence'; in the idiom πρὸ προσώπου σου it loses literal force and simply means 'before you.'

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

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.

ὁδῷ

road

Dative

dative of place (first of three locations)

→ sphere or reference

ὁδός: 'way / road'; the first of the three settings (road / tree / ground) covering wherever a nest might be found.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; coordinates the alternative nest-locations.

ἐπὶ

on / in

preposition + dative (locative: 'in a tree')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + dative (locative: 'in a tree').

παντὶ

any

Dative

attributive adjective (modifying δένδρει)

→ sphere or reference

παῖς: 'any / every'; ἐπὶ παντὶ δένδρει = 'in any tree whatever'.

δένδρει

tree

Dative

dative of place (second location)

→ sphere or reference

δένδρον: 'tree'; renders γλ; the second of the three settings for a nest.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + genitive (locative: 'on the ground')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (locative: 'on the ground').

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

ground / earth

Genitive

genitive of place (third location)

→ relational specification

γῆ: 'earth / ground'; renders γῆ; the third setting — a ground-nest — completing the survey of all places a bird might nest.

νεοσσοῖς

young / chicks

Dative

dative of accompaniment ('with young')

→ sphere or reference

νεοσσός: 'young bird / nestling / chick'; renders Νῆ; the contents of the nest in the first alternative.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ᾠαῖς

eggs

Dative

dative of accompaniment ('or with eggs')

→ sphere or reference

ᾠόν: 'egg'; renders ᾠ; the alternative contents of the nest — whether hatched or unhatched, the law applies.

καὶ

and

coordinate conjunction (adding the brooding condition)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject of θάλλη

→ participant prominence

μήτηρ: 'mother'; renders ΜΗΤΗΡ ; the mother bird, whose presence on the nest is the precondition for the law's mercy.

θάλλη

is brooding

Pres Act Subj 3 Sg · ΘΑΛΛΩ

verb of subordinate condition (the mother's brooding)

→ present subjunctive (ongoing act of warming/brooding)

θάλλω: 'warm / cherish / brood over'; renders ΥΨΩ ('crouch over'); the present pictures the mother actively keeping her young or eggs warm — the very vulnerability the law protects (cf. Paul's use of ΘΑΛΛΩ for nurturing tenderness, 1 Thess 2:7; Eph 5:29).

ἐπὶ

over

preposition + genitive ('over the young')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive ('over the young').

τῶν

the

Genitive

article

→ noun-phrase marking

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

νεοσσῶν

young

Genitive

genitive object of ἐπὶ

→ relational specification

νεοσσός (gen. pl.): the nestlings the mother broods over.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + genitive ('over the eggs')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive ('over the eggs').

τῶν

the

Genitive

article

→ noun-phrase marking

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

ᾧ

eggs

Genitive

genitive object of ἐπὶ

→ relational specification

ᾧ (gen. pl. ᾧ): the eggs over which the mother broods.

οὐ

not

negative particle (with λήμψη)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb of apodosis (prohibition)

→ imperatival future (prohibition: 'you shall not take')

λαμβάνω (fut. λήψομαι): 'take / seize'; renders ΠΕΡ ; the prohibition forbids taking the mother along with her brood — the heart of the law's mercy.

τήν

the

Accusative

article

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object of λήμψη

→ object specification

μήτηρ (acc. μητέρα): the mother bird who must be released.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τῶν

the

Genitive

article

→ noun-phrase marking

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

τέκνων

young / offspring

Genitive

genitive object of μετά

→ relational specification

τέκνον: 'child / offspring'; renders תַּיִת; here the bird's young; the phrase μετά τῶν τέκνων ('together with the young') pinpoints the forbidden combination — taking both generations at once and so destroying the breeding stock.

7 ἀποστολῇ ἀποστελεῖς τὴν μητέρα τὰ δὲ παιδιά λήμψη σεαυτῷ ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ

Sending her away you shall send the mother away, but the young you shall take for yourself, that it may be well with you and you may be long-lived.

Positive command + purpose clause (the reward of long life) ἀποστολῇ ἀποστελεῖς

The cognate-dative Hebraism ἀποστολῇ ἀποστελεῖς ('releasing you shall release') makes the freeing of the mother emphatic and obligatory; the young alone may be kept (λήμψη σεαυτῷ). The double-purpose clause ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ attaches a long-life promise to this small mercy — the same reward formula given for honoring father and mother (Deut 5:16; Exod 20:12).

ἀποστολῇ

with a sending-away

Dative

cognate dative (Hebraism: infinitive absolute)

→ sphere or reference

ἀποστολῇ: 'a sending away / release'; the dativus cognatus ἀποστολῇ ἀποστελεῖς renders the Hebrew emphatic infinitive absolute תְּשַׁלְּחָהּ תְּשַׁלְּחָהּ, intensifying the command to let the mother go free.

ἀποστελεῖς

you shall send away

Fut Act Indic 2 Sg - ἀποστέλλω

main verb (positive command in cognate construction)

→ imperatival future (legal command)

ἀποστέλλω: 'send away / release / let go'; renders תְּשַׁלְּחָהּ (Piel); the imperatival future commands the release of the mother bird, the counterpart to the prohibition of v. 6.

τὴν

the

Accusative

article

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object of ἀποστελεῖς

→ object specification

μήτηρ (acc.): the mother bird, who must be set free to breed again.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive, contrasting young with mother)

→ discourse linkage or contrast

δέ: contrasts the permitted (the young) with the forbidden (the mother).

παῖδια

young ones

Accusative

direct object of λήμψη (fronted for contrast)

→ object specification

παῖδιον: 'little child / young one'; here the bird's nestlings (varying the τέκνα / νεοσσοί of v. 6); the diminutive underscores their helplessness, yet these alone may be kept.

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (permission)

→ imperatival/permissive future (what is allowed)

λαμβάνω: 'take / receive'; the same verb prohibited in v. 6 of the mother is here permitted of the young — the law's balance of provision and conservation.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: '(of) yourself'; the reflexive dative of advantage marks the young as the lawful gain the finder may keep for his own use.

ἵνα

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that / in order that'; introduces the purpose/result clause stating the reward — the motive that elevates a small act of restraint into covenant blessing.

εὖ

well

adverb (with γένηται: 'it may go well')

→ clausal contribution

εὖ: 'well'; the idiom εὖ σοι γένηται ('it may be well with you') renders עִיבָרָא, the standard Deuteronomic blessing formula (cf. 4:40; 5:16).

σοι

with you / to you

Dative

dative of advantage (with γένηται)

→ participant reference or interest

σύ (dat. σοι): 'to/for you'; the recipient of the promised well-being.

γένηται

it may be / go

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause

→ aorist subjunctive (the promised outcome)

γίνομαι: 'become / happen / be'; in the idiom εὖ σοι γένηται it expresses the granting of welfare as the reward of obedience.

καὶ

and

coordinate conjunction (joining the second clause of the promise)

→ discourse linkage or contrast

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

πολυήμερος

long-lived

Nominative

predicate adjective (with ἔση: 'you shall be long-lived')

→ participant prominence

πολυήμερος: 'of many days / long-lived'; a compound (πολύς + ἡμέρα) rendering the Hebrew 'that you may prolong your days' (לְמַעַן יַאֲרִיכוּ יְמֶיךָ); the long-life promise here — uniquely paralleled by the fifth commandment — gives the mother-bird law remarkable weight.

ἔση

you shall be

Fut Mid Indic 2 Sg · εἰμί

main verb of second purpose-clause (predicate with πολυήμερος)

→ predictive future (promised long life)

εἰμί (fut. ἔση): 'you shall be'; links the subject to the predicate πολυήμερος, declaring the longevity that crowns obedience.

8 ἔὰν δὲ οἰκοδομήσης οἰκίαν καινήν καὶ ποιήσεις στεφάνην τῷ δώματί σου καὶ οὐ ποιήσεις φόνον ἐν τῇ οἰκίᾳ σου ἔὰν πέσῃ ὁ πεσὼν ἀπ' αὐτοῦ

But if you build a new house, then you shall make a parapet for your roof; and you shall not bring bloodguilt on your house, if anyone should fall from it.

Conditional case-law (the roof-parapet against bloodguilt) ἔὰν δὲ οἰκοδομήσης

The protasis (building a new house) yields a positive command (ποιήσεις στεφάνην) and a consequence framed negatively (οὐ ποιήσεις φόνον). The flat Near-Eastern roof (δῶμα) was living-space; without a parapet a fall could be fatal, and the builder would incur φόνος ('bloodguilt'). The law makes architectural prudence a matter of covenant responsibility for a neighbor's life.

ἔὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; introduces a fresh case-law in the chapter's miscellany.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the transition to the building law.

οἰκοδομήσης

you build

Aor Act Subj 2 Sg · οἰκοδομέω

verb of protasis

→ aorist subjunctive (the hypothetical building)

οἰκοδομέω: 'build / construct'; renders תִּבְנֶה; the building of a new house is the occasion that triggers the safety requirement.

οἰκίαν

house

Accusative

direct object of οἰκοδομήσης

→ object specification

οἰκία: 'house / dwelling'; renders תִּבְנֶה; the new dwelling whose flat roof must be made safe.

καινήν

new

Accusative

attributive adjective (modifying οἰκίαν)

→ object specification

καινός: 'new / newly made'; renders נִיבְנָה; specifies a freshly built house, where the parapet would be installed at construction.

καὶ

then / and

apodotic καί (introducing the consequence of the condition)

→ discourse linkage or contrast

καί: here apodotic, introducing the apodosis ('then you shall make'); a Hebraism reflecting the waw of the consequent clause.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποίεω

main verb of apodosis (command)

→ imperatival future (legal command)

ποιέω: 'make / construct'; renders תַּעֲשֶׂה; here the command to build the protective parapet.

στεφάνην

parapet

Accusative

direct object of ποιήσεις

→ object specification

στεφάνη: 'rim / battlement / parapet'; renders תִּבְנֶה; the encircling low wall around the edge of the flat roof (the word literally means a 'crown / rim'), required to prevent falls.

τῷ

the / for the

Dative

article

→ noun-phrase marking

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

δώματί

roof

Dative

dative of advantage/place ('for your roof')

→ sphere or reference

δῶμα: 'roof / housetop'; renders λα; the flat roof, used as living and sleeping space in the ancient Near East (cf. Acts 10:9), hence the danger of a fall and the need for a rail.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the purpose/result)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with ποιήσεις)

→ discourse linkage or contrast

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

ποιήσεις

you shall bring about

Fut Act Indic 2 Sg · ποιέω

main verb (result of compliance: 'you will not cause')

→ result future (consequence of the parapet)

ποιέω: here 'cause / bring about'; οὐ ποιήσεις φόνον ('you shall not bring about bloodshed') states the protective purpose — with the parapet in place, no death and hence no bloodguilt will result.

φόνον

bloodguilt / murder

Accusative

direct object of ποιήσεις

→ object specification

φόνος: 'murder / slaughter / bloodshed'; renders דָּמָא ('bloodguilt'); the negligent builder whose roof causes a death would incur bloodguilt on his household — the law treats preventable accidental death as a moral and cultic burden.

ἐν

in / on

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.

οἰκία

house

Dative

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

→ sphere or reference

οἰκία: 'house'; here the bloodguilt would attach to the whole household, not merely the individual — a corporate liability.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

ἐάν

if

conditional conjunction (embedded protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the contingency the parapet is meant to forestall.

πέση

should fall

Aor Act Subj 3 Sg · πίπτω

verb of embedded protasis

→ aorist subjunctive (the hypothetical fall)

πίπτω: 'fall / fall down'; renders לָפַט; the verb names the very accident — a fatal fall from the unguarded roof — that the parapet prevents.

ὁ

the one

Nominative

article (substantivizing πεσών)

→ noun-phrase marking

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

πεσών

who falls

Aor Act Part Nom Masc Sg · πίπτω

substantival participle (subject of πέση: 'the one who falls')

→ aorist participle (the falling person)

πίπτω (aor. part.): the figura etymologica πέση ὁ πεσών ('if the faller should fall') reflects the Hebrew לָפַט (‘the one who falls’); the redundancy is a Semitic idiom designating any potential victim of the fall.

ἀπ'

from

preposition + genitive (source: 'from it')

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

genitive object of ἀπό (referring to the roof/house)

→ relational specification

αὐτός: refers to the δῶμα/οἰκία — the roof from which a person might fall.

9 οὐ κατασπερεῖς τὸν ἀμπελῶνά σου διάφορον ἵνα μὴ ἁγιασθῇ τὸ γένημα καὶ τὸ σπέρμα ὃ ἐὰν σπείρης μετὰ τοῦ γενήματος τοῦ ἀμπελῶνός σου

You shall not sow your vineyard with a different seed, lest the produce be forfeited as consecrated — both the seed which you sow and the yield of your vineyard.

Apodictic mixed-kinds law (the vineyard, first of three)

οὐ κατασπερεῖς

First of the three diversity-laws (vv. 9–11). Sowing a second, alien crop (διάφορον) among the vines risks the entire yield being 'sanctified' (ἁγιασθῇ) — i.e. set apart as forbidden to common use and forfeit to the sanctuary. The holiness-logic is that the mingling of distinct kinds produces something that can no longer be treated as ordinary; separation preserves the proper order of creation.

οὐ

not

negative particle (with κατασπερείς)

→ discourse linkage or contrast

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

κατασπερείς

you shall sow

Fut Act Indic 2 Sg · κατασπείρω

main verb (imperative future in prohibition)

→ imperative future (legal prohibition)

κατασπείρω: 'sow over / sow down'; the compound κατα- intensifies σπείρω ('sow thoroughly'); renders שָׁרַץ; here forbidding the sowing of a second crop into the vineyard.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀμπελώνά

vineyard

Accusative

direct object of κατασπερείς

→ object specification

ἀμπελών: 'vineyard'; renders עֵנָב; the vineyard is to be kept to its single crop of vines, unmixed with other seed.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

διάφορον

a different seed

Accusative

accusative (adverbial/object: 'with a different kind')

→ object specification

διάφορος: 'different / of another kind'; renders שְׁנֵי סָדֵק (two kinds / mixture); here substantivized for a second, alien seed sown among the vines — the forbidden 'diverse seed.'

ἵνα

so that / lest

purpose conjunction (negative, with μή)

→ discourse linkage or contrast

ἵνα (+ μή): 'lest / so that not'; introduces the negative purpose explaining the prohibition — to avoid the forfeiture of the crop.

μή

not

negative particle (with ἀγιασθῇ)

→ discourse linkage or contrast

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

ἀγιασθῇ

be consecrated / forfeited

Aor Pass Subj 3 Sg · ἀγιάζω

verb of negative purpose clause

→ aorist passive subjunctive (the threatened forfeiture)

ἀγιάζω (pass. 'be made holy / set apart'): renders שְׁדִק; here in the sense that the mixed crop becomes 'holy' — i.e. removed from ordinary use and forfeit to the sanctuary; what is sanctified by improper mixture is lost to the owner, so the term carries a negative, penal force.

τὸ

the

Nominative

article

→ noun-phrase marking

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

γένημα

produce / yield

Nominative

subject of ἀγιασθῇ

→ participant prominence

γένημα: 'produce / fruit of the ground'; renders הַתְּבואָה / הַתְּבואָה; the harvest that would be forfeited if the vineyard is sown with mixed seed.

καὶ

both / and

coordinate conjunction (specifying the two forfeited components)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

σπέρμα

seed

Nominative

subject (coordinate with γένημα)

→ participant prominence

σπέρμα: 'seed'; renders σπῖρ; the sown grain itself, which along with the vineyard's yield is forfeit — both the alien crop and the vines are tainted by the mixture.

ὃ

which

Accusative

relative pronoun (object of σπείρης)

→ participant reference

ὃς: relative pronoun; introduces the clause specifying the seed 'which you may sow.'

ἐάν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἐάν: here = ἄν, lending the relative clause a generalizing sense ('whatever you sow').

σπείρης

you sow

Aor Act Subj 2 Sg · σπείρω

verb of indefinite relative clause

→ aorist subjunctive (any instance of sowing)

σπείρω: 'sow / scatter seed'; renders σπῖρ; the simple verb beside the compound κατασπερεῖς above; describes the act that, if mixed, forfeits the whole.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γενήματος

produce

Genitive

genitive object of μετά

→ relational specification

γένημα (gen.): the vineyard's own yield, with which the alien seed must not be mingled.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀμπελώνος

vineyard

Genitive

genitive of possession (modifying γενήματος)

→ relational specification

ἀμπελών (gen.): the vineyard whose proper yield is endangered by the mixed sowing.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

10 οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό

You shall not plow with an ox and a donkey together.

Apodictic mixed-kinds law (the yoke, second of three)

οὐκ ἀροτριάσεις

The second diversity-law: yoking unlike animals — the strong ox and the smaller donkey — for plowing is forbidden. The phrase ἐπὶ τὸ αὐτό ('to the same [task]') marks the unequal pairing. Beyond the holiness-logic of unmixed kinds, the law has a humane dimension: the mismatched team strains the weaker animal.

οὐκ

not

negative particle (with ἀροτριάσεις)

→ discourse linkage or contrast

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

ἀροτριάσεις

you shall plow

Fut Act Indic 2 Sg · ἀροτριάω

main verb (imperative future in prohibition)

→ imperative future (legal prohibition)

ἀροτριάω: 'plow / till'; renders שָׂרָץ; forbids plowing with a mismatched team.

ἐν

with

preposition + dative (instrumental: 'with [animals]')

→ spatial or relational framing

ἐν: here instrumental, 'with / by means of' the yoked animals.

μόσχῳ

ox

Dative

dative of instrument

→ sphere or reference

μόσχος (dat.): 'ox'; renders שֹׁר; the larger, stronger draft animal of the forbidden pair.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνῳ

donkey

Dative

dative of instrument (coordinate with μόσχῳ)

→ sphere or reference

ὄνος (dat.): 'donkey'; renders דִּמָּי; the weaker animal, whose pairing with the ox is the prohibited mixture.

ἐπὶ

to / for

preposition + accusative (purpose: 'for the same task')

→ spatial or relational framing

ἐπὶ + acc.: in the idiom ἐπὶ τὸ αὐτό, 'to the same [thing/place/task]' — i.e. yoked together for one work.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αὐτό

same

Accusative

intensive/identity adjective (substantivized: 'the same task')

→ participant reference

αὐτός; 'same'; ἐπὶ τὸ αὐτό ('together / to the same') renders יַחַד ('together'); the idiom (later a NT expression for assembly, Acts 1:15; 2:1) here marks the joint harnessing forbidden by the law.

11 οὐκ ἐνδύση κίβδηλον ἔρια καὶ λίνον ἐν τῷ αὐτῷ

You shall not put on an adulterated mixture, wool and linen together.

Apodictic mixed-kinds law (cloth, third of three) οὐκ ἐνδύση

The third diversity-law turns to dress: a garment woven of κίβδηλον — wool and linen mingled in the same fabric — is forbidden. The LXX's κίβδηλον ('adulterated, counterfeit, mongrel'), rendering the obscure Hebrew רֵיבֻץ, frames the mixture as something debased and impure. The triad seed/yoke/cloth dramatizes a consistent holiness-principle: distinct kinds are to be kept distinct.

οὐκ

not

negative particle (with ἐνδύση)

→ discourse linkage or contrast

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

ἐνδύση

you shall put on

Fut Mid Indic 2 Sg · ἐνδύω

main verb (imperative future in prohibition)

→ imperative future (legal prohibition)

ἐνδύω (mid. 'clothe oneself / put on'): renders שָׂבַץ; the middle makes the wearer the agent of clothing himself in the forbidden mixed fabric (cf. the same verb at v. 5).

κίβδηλον

adulterated mixture

Accusative

direct object of ἐνδύση (in apposition to ἔρια καὶ λίνον)

→ object specification

κίβδηλος: 'adulterated / counterfeit / mongrel'; the LXX's striking rendering of the rare Hebrew קִבְדָּנִי (a mixed fabric); the word normally describes debased coinage or impure metal, casting the wool-linen blend as something falsified and impure — not merely mixed but corrupted.

ἔρια

wool

Accusative

accusative in apposition (specifying κίβδηλον)

→ object specification

ἔριον: 'wool'; renders עֶרְבָּנִי; an animal fiber, paired with the plant fiber linen as the two components whose blending is forbidden.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λίνον

linen

Accusative

accusative in apposition (coordinate with ἔρια)

→ object specification

λίνον: 'flax / linen'; renders לִנְיָנִי; a plant fiber; the pairing of animal wool and plant linen makes the garment a mixture of two kinds, hence κίβδηλον.

ἐν

in

preposition + dative (locative: 'in the same [fabric]')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

αὐτῷ

same

Dative

identity adjective (substantivized: 'in the same [garment]')

→ participant reference or interest

αὐτός: 'same'; ἐν τῷ αὐτῷ ('in the same [piece]') parallels ἐπὶ τὸ αὐτό of v. 10 — the two fibers woven into one and the same cloth.

12 στρεπτά ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς

You shall make twisted tassels for yourself on the four corners of your cloaks, with which you wrap yourself.

Apodictic command (the tassels, closing the holiness-cluster)

στρεπτά ποιήσεις

The cluster of holiness-laws closes with a positive sign: twisted tassels (στρεπτά) on the four κράσπεδα ('corners / borders') of one's outer garments. The fringes are a visible, wearable token of covenant identity. The same κράσπεδα appear in the Gospels — the hem the woman with the hemorrhage touches (Matt 9:20) and the tassels the Pharisees enlarge for show (Matt 23:5).

στρεπτά

twisted tassels

Accusative

direct object of ποιήσεις (substantivized adjective)

→ object specification

στρεπτός: 'twisted / plaited'; here substantivized (neut. pl.) for the twisted cords or tassels; renders תְּלָל ('twisted threads / tassels'); the same fringes called κράσπεδα in Num 15:38–39, worn as a reminder of the commandments.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (legal command)

ποιέω: 'make'; renders תַּעֲשֶׂה; the positive command to fashion the tassels.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: '(for) yourself'; the reflexive dative marks the tassels as made for one's own wearing and benefit.

ἐπὶ

on

preposition + genitive (location)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

τεσσάρων

four

Genitive

attributive numeral (modifying κρασπέδων)

→ relational specification

τέσσαρες: 'four'; renders טַבְּרַן; the four corners of the rectangular outer cloak, each to bear a tassel.

κρασπέδων

corners / borders

Genitive

genitive object of ἐπί (location of the tassels)

→ relational specification

κράσπεδον: 'edge / border / tassel / hem'; renders קַנֶּפֶת ('corner / wing of a garment'); the term denotes both the corner of the cloak and the tassel fixed there; central to later Jewish practice (the tzitzit) and to the Gospel references at Matt 9:20; 14:36; 23:5.

τῶν

the

Genitive

article

→ noun-phrase marking

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

περιβολαίων

cloaks / wraps

Genitive

genitive of possession (modifying κρασπέδων)

→ relational specification

περιβόλαιον: 'wrap / mantle / covering'; renders תּוֹבֵלֶת; the outer garment one wraps around oneself, whose corners bear the tassels.

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

ᾧ

with which

Accusative

relative pronoun (resumed by ἐν αὐτοῖς)

→ participant reference

ὃς: relative pronoun (neut. pl.); refers to the περιβόλαια, the cloaks one wraps oneself in; resumed pleonastically by ἐν αὐτοῖς (a Semitic resumptive construction).

ἐάν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἐάν: here = ἄν, generalizing the relative clause ('whatever you wrap yourself in').

περιβάλη

you wrap yourself

Aor Mid Subj 2 Sg · περιβάλλω

verb of indefinite relative clause

→ aorist subjunctive (the act of wrapping oneself)

περιβάλλω (mid. 'wrap/clothe oneself'): renders הִפְּלִי; cognate with περιβόλαιον; the middle pictures one drawing the mantle about oneself — the garment that bears the tassels.

ἐν

in

preposition + dative (resumptive of ᾧ)

→ spatial or relational framing

ἐν: with the resumptive αὐτοῖς, a Hebraism (the relative ᾧ ... ἐν αὐτοῖς renders ... הַבְּלִי, 'which ... in them').

αὐτοῖς

them

Dative

resumptive pronoun (object of ἐν, restating ᾧ)

→ participant reference or interest

αὐτός: the resumptive pronoun completing the Semitic relative construction ('the cloaks which you wrap yourself in them').

13 ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ μισήσῃ αὐτήν

But if a man takes a wife and lives with her, and then comes to hate her,

Protasis of the slandered-bride case (opening the marriage-law unit)

ἐὰν δέ τις λάβῃ

The first of the chapter's marriage and sexual case-laws. The protasis sketches the situation: a man marries (λάβῃ γυναῖκα), consummates the union (συνοικήσῃ), then turns against his wife (μισήσῃ). The three aorist subjunctives form a sequence — taking, cohabiting, hating — that sets up the slander charged in v. 14.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the extended marriage case-law (vv. 13–21).

δέ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the turn to the sexual/marriage legislation that occupies the rest of the chapter.

τις

someone / a man

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'someone / anyone'; the indefinite pronoun introduces the hypothetical husband of the case.

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of protasis (first in sequence)

→ aorist subjunctive (the act of marrying)

λαμβάνω: 'take / receive'; λαμβάνω γυναῖκα ('take a wife') renders הָשִׂא אִשָּׁה , the standard Hebrew idiom for marrying.

γυναῖκα

wife

Accusative

direct object of λάβῃ

→ object specification

γυνή (acc.): 'woman / wife'; renders אִשָּׁה ; here the bride taken in marriage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνοικήσῃ

lives with

Aor Act Subj 3 Sg · συνοικέω

verb of protasis (second in sequence)

→ aorist subjunctive (the cohabitation/consummation)

συνοικέω: 'dwell together / live with (as husband)'; renders לָךְ בֵּית ('go in to'); a euphemism for the consummation of the marriage and the shared married life that follows.

αὐτῇ

her

Dative

dative complement of συνοικήσῃ

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of συνοικήσῃ.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μισήση

comes to hate

Aor Act Subj 3 Sg · μισέω

verb of protasis (third in sequence)

→ ingressive aorist subjunctive (turning to hatred)

μισέω: 'hate / reject'; renders $\chi\lambda\psi$; in marriage-law $\chi\lambda\psi$ often denotes repudiation or aversion leading toward divorce (cf. v. 16; 24:3); the ingressive aorist marks the onset of his hostility, which motivates the slander.

αὐτήν

her

Accusative

direct object of μισήση

→ participant reference

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

14 καὶ ἐπιθῇ αὐτῇ προφασιστικούς λόγους καὶ κατενέγκῃ αὐτῆς ὄνομα πονηρόν καὶ λέγῃ τὴν γυναῖκα ταύτην εἴληφα καὶ προσελθὼν αὐτῇ οὐχ εὔρηκα αὐτῆς παρθένια

and lays pretextual charges against her, and brings an evil name upon her, and says, 'This woman I took, and when I approached her I did not find her tokens of virginity,'

Continuation of the protasis (the husband's slander, with quoted accusation)

καὶ ἐπιθῇ ... λέγῃ

The hatred of v. 13 issues in public defamation: he 'lays pretextual words' (προφασιστικούς λόγους), 'brings an evil name' (ὄνομα πονηρόν), and voices the precise charge in direct speech — that on the wedding night he found no παρθένια ('tokens of virginity'). The perfect tenses εἴληφα and εὔρηκα present his accusation as a settled, abiding claim.

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

ἐπιθῆ

lays / imposes

Aor Act Subj 3 Sg · ἐπιτίθημι

verb of protasis (the act of slander)

→ aorist subjunctive (laying the charge)

ἐπιτίθημι: 'place upon / impose'; here 'lay [charges] against'; renders סִּיַּשׁ ('set / lay'); the metaphor casts the false accusation as a burden imposed on the wife.

αὐτῇ

against her

Dative

dative of disadvantage

→ participant reference or interest

αὐτῇ: meaning 'against her'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

προφασιστικούς

pretextual

Accusative

attributive adjective (modifying λόγους)

→ object specification

προφασιστικός: 'pretextual / specious / made up as a pretext'; a rare word (from πρόφασις, 'pretext'); the LXX renders the Hebrew $\text{סְבִילֵי עֲרִיצוֹת}$ ('charges of things / wanton accusations'); it brands the husband's words as trumped-up grounds for rejecting her.

λόγους

charges / words

Accusative

direct object of ἐπιθῆ

→ object specification

λόγους: 'word / charge / accusation'; here the false allegations laid against the wife.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατενέγκη

brings against

Aor Act Subj 3 Sg · καταφέρω

verb of protasis

→ aorist subjunctive (the defaming act)

καταφέρω: 'bring down / bring against / lay (a charge)'; the compound κατα- ('against / down upon') fits the hostile sense — he brings down a bad name upon her; renders הוציא ('bring out / spread').

αὐτῆς

her

Genitive

genitive of disadvantage (against her)

→ relational specification

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

ὄνομα

name / reputation

Accusative

direct object of κατενέγκη

→ object specification

ὄνομα: 'name / reputation'; ὄνομα πονηρόν ('an evil name') renders נָרָא רָעָה , an idiom for defamation — publicly ruining the woman's good standing.

πονηρόν

evil

Accusative

attributive adjective (modifying ὄνομα)

→ object specification

πονηρόν: 'evil / bad'; here the slanderous reputation fastened on the bride; the same adjective recurs in the purgation refrain ('remove the evil', vv. 21, 22, 24).

καὶ

and

coordinate conjunction (introducing the quoted charge)

→ discourse linkage or contrast

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

λέγει

says

Pres Act Subj 3 Sg · λέγω

verb of protasis (introducing direct speech)

→ present subjunctive (the ongoing public allegation)

λέγω: 'say'; introduces the husband's accusation in direct discourse; the present subjunctive suggests repeated, public assertion of the charge.

τὴν

the / this

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

direct object of εἶληφα (fronted in the quotation)

→ object specification

γυνή (acc.): the wife, contemptuously referred to as 'this woman' in his accusation.

ταύτην

this

Accusative

demonstrative adjective (modifying γυναῖκα)

→ participant reference

οὗτος (acc. ταύτην): 'this'; the demonstrative gives the accusation a tone of public pointing-out before the assembly.

εἶληφα

I have taken

Perf Act Indic 1 Sg · λαμβάνω

main verb of quoted speech

→ perfect (completed marriage with abiding result)

λαμβάνω (perf. εἶληφα): 'I have taken (in marriage)'; the perfect stresses the standing fact of the marriage now contested — 'I married this woman, and yet ...!'

καὶ

and

coordinate conjunction (within the quotation)

→ discourse linkage or contrast

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

προσελθὼν

having approached

Aor Act Part Nom Masc Sg · προσέρχομαι

circumstantial participle (temporal: 'when I went in to her')

→ aorist participle (the wedding-night approach)

προσέρχομαι: 'come to / approach'; here a euphemism for sexual approach (cf. Hebrew לָקַח / בָּרַךְ); the participle sets the moment of his alleged discovery.

αὐτῇ

her

Dative

dative complement of προσελθὼν

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of προσελθὼν.

οὐχ

not

negative particle (with εὔρηκα)

→ discourse linkage or contrast

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

εὔρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

main verb of quoted speech (the core charge)

→ perfect (the alleged discovery as a settled claim)

εὕρισκω (perf. εὔρηκα): 'I have found'; the negated perfect οὐχ εὔρηκα ('I did not find') states the heart of the accusation — the absence of the tokens of virginity, presented as an established fact.

αὐτῆς

her

Genitive

genitive of possession (modifying παρθένια)

→ relational specification

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

παρθένια

tokens of virginity

Accusative

direct object of εὔρηκα

→ object specification

παρθένια (neut. pl.): 'signs/tokens of virginity'; renders כִּזְיוֹת; the physical evidence of the bride's virginity (the bloodstained cloth of v. 17); the keyword of the whole case (vv. 14, 15, 17, 20).

15 καὶ λαβὼν ὁ πατήρ τῆς παιδὸς καὶ ἡ μήτηρ ἐξοίσουσιν τὰ παρθένια τῆς παιδὸς πρὸς τὴν γερουσίαν ἐπὶ τὴν πύλην

then the father of the girl, and the mother, taking them, shall bring out the tokens of the girl's virginity to the council of elders at the gate.

Apodosis — the parents' legal response (the defense at the gate) καὶ ... ἐξοίσουσιν

The accused bride's parents take up her defense: they 'bring out' (ἐξοίσουσιν) the tokens of virginity to the γερουσία ('council of elders') at the city gate (ἐπὶ τὴν πύλην) — the seat of ancient judicial process. The family bears the burden of proof, and the case is adjudicated publicly before the elders.

καὶ

and / then

apodotic καὶ (introducing the apodosis)

→ discourse linkage or contrast

καί: here apodotic, opening the consequence of the protasis (vv. 13–14).

λαβὼν

taking

Aor Act Part Nom Masc Sg · λαμβάνω

circumstantial participle (attendant: 'taking [the tokens]')

→ aorist participle (the act of taking up the evidence)

λαμβάνω (aor. part.): 'take / take up'; the masculine singular agrees with the nearer subject ὁ πατήρ though the action is joint with the mother — the parents take up the proof of their daughter's virginity.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject (with ἡ μήτηρ) of ἐξοίσουσιν

→ participant prominence

πατήρ: 'father'; renders אָב; the girl's father, who as head of household leads the legal defense of her honor.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παιδὸς

girl

Genitive

genitive of relationship ('the girl's father')

→ relational specification

παῖς (gen. παιδός): 'child / girl / young woman'; renders הַיָּעֲרֵב; the bride, still spoken of as her father's daughter.

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

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject (coordinate with ὁ πατήρ)

→ participant prominence

μήτηρ: 'mother'; renders מִתֵּר ; the mother joins the father — fittingly, since the tokens of virginity would have been in the women's keeping.

ἐξοίσουσιν

shall bring out

Fut Act Indic 3 Pl · ἐκφέρω

main verb of apodosis (the parents' act)

→ imperatival/predictive future (the prescribed legal action)

ἐκφέρω (fut. ἐξοίσω): 'carry out / bring forth'; renders נִצְּיִן ; the parents publicly produce the evidence before the court — the legal display of the proof.

τὰ

the

Accusative

article

→ noun-phrase marking

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

παρθένια

tokens of virginity

Accusative

direct object of ἐξοίσουσιν

→ object specification

παρθένια: 'tokens of virginity'; the physical proof (the marriage-night cloth) produced as legal evidence against the husband's charge.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παιδός

girl

Genitive

genitive of possession (modifying παρθένια)

→ relational specification

παῖς (gen.): the girl whose virginity is being proved.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γερουσίαν

council of elders

Accusative

accusative object of πρὸς (the tribunal)

→ object specification

γερουσία: 'council of elders / senate'; renders גִּבְרִי ('elders'); the body of town elders who tried legal cases at the gate; the same word designates the Sanhedrin-like council elsewhere in the LXX (cf. Exod 3:16).

ἐπὶ

at

preposition + accusative (location)

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + accusative (location).

τὴν

the

Accusative

article

→ noun-phrase marking

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

πύλην

gate

Accusative

accusative object of ἐπὶ (the place of judgment)

→ object specification

πύλη: 'gate'; renders בֵּשֶׁל ; the city gate was the customary venue for legal proceedings and public assembly in ancient Israel (cf. Ruth 4:1–11; Deut 21:19).

16 καὶ ἔρεϊ ὁ πατήρ τῆς παιδὸς τῇ γερουσίᾳ τὴν θυγατέρα μου ταύτην δέδωκα τῷ ἀνθρώπῳ τούτῳ γυναῖκα καὶ μισήσας αὐτήν

And the father of the girl shall say to the council of elders, 'This my daughter I gave to this man as wife, and, hating her,

The father's deposition before the elders (direct speech, part 1) καὶ ἔρεϊ ὁ πατήρ

The father addresses the court in direct speech, framing the case from his side: he gave his daughter in good faith as wife, and the husband, 'hating her' (μισήσας, echoing μισήσῃ of v. 13), has now turned to slander. The participle μισήσας continues into v. 17, where the substance of the husband's false charge is restated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρεϊ

shall say

Fut Act Indic 3 Sg · λέγω

main verb (introducing the father's deposition)

→ predictive/prescriptive future (the father's prescribed testimony)

λέγω (fut. ἔρῳ): 'say / speak'; introduces the father's formal statement to the assembled elders.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἔρεϊ

→ participant prominence

πατήρ: the girl's father, spokesman for the defense.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παιδὸς

girl

Genitive

genitive of relationship ('the girl's father')

→ relational specification

παῖς (gen.): the daughter on whose behalf he speaks.

τῇ

to the

Dative

article

→ noun-phrase marking

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

γερουσία

council of elders

Dative

dative of indirect object (addressee of ἔρεϊ)

→ sphere or reference

γερουσία (dat.): the elders' council before whom the father testifies.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object of δέδωκα (fronted in the quotation)

→ object specification

θυγάτηρ (acc. θυγατέρα): 'daughter'; renders תַּיִת; the father stresses the relationship — 'this my daughter' — as he affirms her honor.

μου

my

Genitive

genitive of the 1st-person pronoun (possessive)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of the 1st-person pronoun (possessive).

ταύτην

this

Accusative

demonstrative adjective (modifying θυγατέρα)

→ participant reference

οὗτος (acc. ταύτην): 'this'; the father points to his daughter present at the gate.

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb of quoted speech

→ perfect (the completed gift of marriage with abiding effect)

δίδωμι (perf. δέδωκα): 'I have given'; δίδωμι γυναῖκα ('give as wife') renders תַּיִת הָשִׁיבָהּ, the idiom for giving a daughter in marriage; the perfect underscores the standing, valid marriage.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative of recipient ('to this man')

→ sphere or reference

ἄνθρωπος (dat.): 'man'; renders הָרִשָּׁא; the husband, here named with cool distance as 'this man.'

τούτῳ

this

Dative

demonstrative adjective (modifying ἀνθρώπῳ)

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this'; the husband present at the trial, the accuser.

γυναῖκα

as wife

Accusative

predicate accusative ('gave [her] as wife')

→ object specification

γυνή (acc.): 'wife'; predicative — the daughter was given to the man precisely as his wife, a lawful marriage.

καὶ

and

coordinate conjunction (continuing the deposition into v. 17)

→ discourse linkage or contrast

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

μισήσας

having hated

Aor Act Part Nom Masc Sg · μισέω

circumstantial participle (causal: 'because he hated her'; subject of v. 17's verb)

→ aorist participle (the husband's aversion, leading to slander)

μισέω (aor. part.): 'hate / reject'; resumes μισήση of v. 13; the participle, whose main verb follows in v. 17 (ἐπιτίθουσιν), identifies the husband's hatred as the root of his false accusation.

αὐτήν

her

Accusative

direct object of μισήσας

→ participant reference

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

17 αὐτὸς νῦν ἐπιτίθησιν αὐτῇ προφασιστικούς λόγους λέγων οὐχ εὔρηκα τῇ θυγατρὶ σου παρθένια καὶ ταῦτα τὰ παρθένια τῆς θυγατρὸς μου καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως

now he lays pretextual charges against her, saying, "I did not find your daughter's tokens of virginity" — but here are the tokens of my daughter's virginity! And they shall spread out the garment before the council of elders of the city.

The father's deposition (part 2) + the producing of the evidence αὐτὸς νῦν ἐπιτίθησιν

The father quotes the husband's charge back to the court (οὐχ εὔρηκα ... παρθένια) and triumphantly counters it: 'but these are the tokens!' (καὶ ταῦτα τὰ παρθένια). The narrative then describes the decisive act — ἀναπτύξουσιν τὸ ἱμάτιον, the spreading out of the bloodstained cloth before the elders — the physical refutation of the slander.

αὐτὸς

he himself

Nominative

subject (emphatic: the husband)

→ participant prominence

αὐτός: 'he himself'; the emphatic pronoun throws the blame onto the accusing husband — 'he is the one who now lays these charges.'

νῦν

now

temporal adverb

→ adverbial qualification

νῦν: 'now'; sets the present slander against the original good-faith marriage just described.

ἐπιτίθησιν

lays / imposes

Pres Act Indic 3 Sg · ἐπιτίθημι

main verb (the husband's present slander; completes μισήσας of v. 16)

→ present (ongoing imposition of the charge)

ἐπιτίθημι: 'lay upon / impose'; the present indicative (vs. the subjunctive ἐπιθῇ of v. 14) states the slander as a current fact; the father reuses the husband's own language (προφασιστικούς λόγους) to indict him.

αὐτῇ

against her

Dative

dative of disadvantage

→ participant reference or interest

αὐτῇ: meaning 'against her'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

προφασιστικούς

pretextual

Accusative

attributive adjective (modifying λόγους)

→ object specification

προφασιστικός: 'pretextual / specious'; the same rare word as v. 14, now in the father's mouth, branding the husband's case as a fabricated pretext.

λόγους

charges

Accusative

direct object of ἐπιτίθησιν

→ object specification

λόγος: 'word / charge / accusation'; the false allegations.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introducing the quoted charge)

→ present participle (manner: the content of his accusing)

λέγω (pres. part.): introduces, within the father's speech, the husband's own words — a quotation embedded in a quotation.

οὐχ

not

negative particle (with εὗρηκα)

→ discourse linkage or contrast

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

εὗρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

main verb of the husband's quoted charge

→ perfect (the husband's settled allegation)

εὕρισκω (perf.): the husband's exact words from v. 14, now repeated by the father in evidence; the negated perfect alleges the absence of the tokens.

τῇ

the / your

Dative

article

→ noun-phrase marking

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

θυγατρί

daughter

Dative

dative of possession ('your daughter's')

→ sphere or reference

θυγάτηρ (dat. θυγατρί): 'daughter'; in the quoted charge the husband addresses the father — 'I did not find your daughter's tokens.'

σου

your

Genitive

genitive of the 2nd-person pronoun (possessive)

→ relational specification

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

παρθένια

tokens of virginity

Accusative

direct object of εὗρηκα

→ object specification

παρθένια: the alleged-missing tokens, the crux of the charge.

καὶ

but / and

adversative καί (turning to the father's rebuttal)

→ discourse linkage or contrast

καί: here adversative — 'but'; the father pivots from the quoted charge to his triumphant rebuttal.

ταῦτα

these

Nominative

demonstrative pronoun (subject: 'these are')

→ participant reference

οὗτος (nom. pl. n.): 'these'; deictic — the father points to the cloth he produces: 'these are the very tokens.'

τὰ

the

Nominative

article

→ noun-phrase marking

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

παρθένια

tokens of virginity

Nominative

predicate nominative (in apposition with ταῦτα)

→ participant prominence

παρθένια: the proof now displayed —
refuting the husband's 'I did not find.'

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυγατρός

daughter

Genitive

genitive of possession (modifying παρθένια)

→ relational specification

θυγάτηρ (gen. θυγατρός): 'my daughter,'
whose vindicated honor the tokens
establish.

μου

my

Genitive

genitive of the 1st-person pronoun (possessive)

→ relational specification

μου: meaning 'my'; pronoun marking
person, possession, or reference within the
clause; here it functions as genitive of the
1st-person pronoun (possessive).

καὶ

and

coordinate conjunction (resuming narrative)

→ discourse linkage or contrast

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

ἀναπτύξουσιν

they shall spread out

Fut Act Indic 3 Pl · ἀναπτύσσω

main verb (the act of producing evidence)

→ predictive/prescriptive future (the legal
display)

ἀναπτύσσω: 'unfold / spread open'; renders
שָׂרַף; the parents spread out the marriage-
cloth before the elders — the public, visual
proof of virginity (the same verb the LXX
uses of unrolling a scroll, cf. Luke 4:17).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτιον

garment / cloth

Accusative

direct object of ἀναπτύξουσιν

→ object specification

ἱμάτιον: 'garment / cloth'; renders ἡζῆψ;
the bridal-night cloth bearing the evidence
of virginity, spread out as exhibit before
the court.

ἐναντίον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of';
Hebraism (יָנִיחַ) marking the public,
judicial setting of the display.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γερουσίας

council of elders

Genitive

genitive object of ἐναντίον

→ relational specification

γερουσία (gen.): the elders' council that
adjudicates the case.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (modifying γεροῦσίας)

→ relational specification

πόλις (gen. πόλεως): 'city'; the elders 'of the city' — the local civic tribunal.

18 καὶ λήμψεται ἡ γεροῦσία τῆς πόλεως ἐκείνης τὸν ἄνθρωπον ἐκεῖνον καὶ παιδεύσουσιν αὐτὸν

And the council of elders of that city shall take that man and chasten him,

Verdict and penalty (case of proven false accusation), part 1 καὶ λήμψεται ἡ γεροῦσία

If the tokens prove the bride's virginity, the elders move against the slanderer: they 'take' (λήμψεται) and 'chasten' (παιδεύσουσιν) him. The verb παιδεύω here denotes corporal correction — a public flogging — the first element of a threefold penalty (chastening, fine, permanent marriage) detailed through v. 19.

καὶ

and

coordinate conjunction

→ 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 (the elders' seizing of the offender)

→ prescriptive future (the prescribed judicial action)

λαμβάνω (fut. λήμψεται): 'take / take hold of'; here the elders 'take' the convicted slanderer into custody for punishment; the singular verb agrees with the collective subject γεροῦσία.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γεροῦσία

council of elders

Nominative

subject of λήμψεται

→ participant prominence

γεροῦσία: the town elders, now acting as the sentencing court.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (modifying γερουσία)

→ relational specification

πόλις (gen.): the city whose elders try the case.

ἐκείνης

that

Genitive

demonstrative adjective (modifying πόλεως)

→ relational specification

ἐκείνος: 'that'; the specific city of the case.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

direct object of λήμψεται

→ object specification

ἄνθρωπος (acc.): the slandering husband, now the convicted offender.

ἐκεῖνον

that

Accusative

demonstrative adjective (modifying ἄνθρωπον)

→ object specification

ἐκεῖνος: 'that'; the husband condemned for false witness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παιδεύσουσιν

shall chasten

Fut Act Indic 3 Pl · παιδεύω

main verb (the corrective punishment)

→ prescriptive future (the prescribed chastening)

παιδεύω: 'instruct / discipline / chastise'; renders ἵκεῖν; here in the concrete sense of judicial flogging (cf. the parallel at 22:18 with the elders' authority); the plural shifts to the elders acting collectively.

αὐτὸν

him

Accusative

direct object of παιδεύσουσιν

→ participant reference

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

19 καὶ ζημιώσουσιν αὐτὸν ἑκατὸν σίκλους καὶ δώσουσιν τῷ πατρὶ τῆς νεάνιδος ὅτι ἐξήνεγκεν ὄνομα
πονηρὸν ἐπὶ παρθένον Ἰσραηλῖτιν καὶ αὐτοῦ ἔσται γυνή οὐ δυνήσεται ἐξαποστεῖλαι αὐτὴν τὸν ἅπαντα
χρόνον

and they shall fine him a hundred shekels and give them to the father of the young woman, because
he brought an evil name upon an Israelite virgin; and she shall be his wife — he shall not be able to
divorce her for his whole life.

Verdict and penalty, part 2 (fine, motive, and indissoluble marriage) καὶ ζημιώσουσιν

The penalty's second and third elements: a hundred-shekel fine paid to the father (compensation for the assault on family honor), grounded in the ὅτι-clause ('because he brought an evil name upon an Israelite virgin'); and the permanent bond — she remains his wife and he forfeits forever the right to divorce her (οὐ δυνήσεται ἐξαποστεῖλαι ... τὸν ἅπαντα χρόνον). The slanderer is bound to provide for the woman he sought to disgrace.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ζημιώσουσιν
shall fine

Fut Act Indic 3 Pl · ζημιόω

main verb (the monetary penalty)

→ prescriptive future (the prescribed fine)

ζημιόω: 'fine / penalize / cause loss'; renders $\psi\lambda\gamma$; the verb takes a double accusative (him / a hundred shekels) — 'fine him a hundred shekels'; the same root as the NT 'suffer loss' (Phil 3:8).

αὐτὸν
him

Accusative

direct object of ζημιώσουσιν (person fined)

→ participant reference

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

ἑκατὸν
a hundred

Accusative

numeral (amount of the fine)

→ measure or count

ἑκατόν: 'hundred'; indeclinable numeral; renders $\eta\kappa\alpha\tau\alpha$; the fine of a hundred shekels of silver, double the bride-price of v. 29 — a heavy penalty for the slander.

σίκλους

shekels

Accusative

accusative of measure (the fine's denomination)

→ object specification

σίκλος: 'shekel'; a Semitic loanword (שֶׁקֶל) for the standard silver weight/coin; the LXX retains it here as the unit of the fine.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσουσιν

shall give

Fut Act Indic 3 Pl · δίδωμι

main verb (disposition of the fine)

→ prescriptive future (the prescribed payment)

δίδωμι (fut. δώσουσιν): 'give'; the fine is paid to the father as compensation for the dishonor done to his house.

τῷ

to the

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of recipient ('to the father')

→ sphere or reference

πατήρ (dat. πατρί): the father, as head of the dishonored household, receives the compensatory fine.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

νεάνιδος

young woman

Genitive

genitive of relationship (modifying πατρί)

→ relational specification

νεᾱνίς (gen. νεάνιδος): 'young woman / maiden'; renders נַעֲמָנִי; the vindicated bride, here designated by her youth and status.

ὅτι

because

causal conjunction (introducing the ground of the penalty)

→ discourse linkage or contrast

ὅτι: 'because'; gives the legal rationale for the punishment — the public defamation of an Israelite virgin.

ἐξήνεγκεν

he brought out / spread

Aor Act Indic 3 Sg · ἐκφέρω

verb of causal clause

→ constative aorist (the completed act of defamation)

ἐκφέρω (aor. ἐξήνεγκεν): 'carry out / bring forth / spread (a report)'; ἐξήνεγκεν ὄνομα πονηρόν ('spread an evil name') renders נָשָׂא שֵׁם רָע — the idiom for circulating a slander.

ὄνομα

name / reputation

Accusative

direct object of ἐξήνεγκεν

→ object specification

ὄνομα: 'name / reputation'; ὄνομα πονηρόν, the defamation, as in v. 14.

πονηρόν

evil

Accusative

attributive adjective (modifying ὄνομα)

→ object specification

πονηρός: 'evil / bad'; the slanderous reputation he fastened on her.

ἐπὶ

upon / against

preposition + accusative (object of the defamation)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (object of the defamation).

παρθένον

virgin

Accusative

accusative object of ἐπί

→ object specification

παρθένος: 'virgin / maiden'; renders
ἡλιηβ; the wronged bride, whose virginity
has now been proved, making the slander
demonstrably false.

Ισραηλῖτιν

Israelite

Accusative

*attributive adjective (gentilic, modifying
παρθένον)*

→ object specification

Ἰσραηλῖτις: 'Israelite (woman)'; the
feminine gentilic; her membership in the
covenant people aggravates the offense —
to defame an Israelite virgin is an injury to
the holy community, not merely a private
wrong.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοῦ

his

Genitive

*genitive of possession (predicative: 'she shall be
his')*

→ relational specification

αὐτός (gen.): 'his'; the predicate genitive —
she remains his wife, the marriage
standing despite his attempt to repudiate
her.

ἔσται

she shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the enduring marriage)

→ prescriptive future (the binding marital
bond)

εἰμί (fut. ἔσται): 'shall be'; declares the
marriage permanent — she shall continue
as his wife.

γυνή

wife

Nominative

predicate nominative (with ἔσται)

→ participant prominence

γυνή: 'wife'; the predicate — she retains
her full standing as his wife, with all its
protections.

οὐ

not

negative particle (with 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 · δύναμαι

*main verb (with complementary infinitive
ἐξαποστεῖλαι)*

→ prescriptive future (legal incapacity)

δύναμαι: 'be able'; οὐ δυνήσεται ('he shall
not be able') states a legal disability — he
permanently forfeits the right of divorce,
the standard penalty also imposed in v. 29.

ἐξαποστεῖλαι

to divorce / send away

Aor Act Inf · ἐξαποστέλλω

complementary infinitive (with δυνήσεται)

→ aorist infinitive (the forbidden act of
divorce)

ἐξαποστέλλω: 'send away / dismiss'; here
the technical sense 'divorce' (renders Πῶψ,
the divorce-verb, cf. Deut 24:1); the man
who tried to be rid of his wife by slander is
denied the very release he sought.

αὐτήν

her

Accusative

direct object of ἐξαποστεῖλαι

→ participant reference

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

τὸν

the

Accusative

article (with χρόνον in adverbial accusative)

→ noun-phrase marking

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

ἅπαντα

whole / all

Accusative

attributive adjective (modifying χρόνον)

→ object specification

ἅπας: 'all / whole'; the strengthened form
of πᾶς; τὸν ἅπαντα χρόνον = 'for the whole
time / all his life,' stressing the
permanence of the bond.

χρόνον

time

Accusative

adverbial accusative of duration ('for his whole life')

→ object specification

χρόνος: 'time / period'; the accusative of extent of time — the prohibition on divorce lasts his entire lifetime.

20 ἔὰν δὲ ἐπὶ ἀληθείας γένηται ὁ λόγος οὗτος καὶ μὴ εὔρεθῃ παρθέनिया τῇ νεάνιδι

But if this charge proves to be true, and the tokens of virginity are not found for the young woman,

Counter-case protasis (the charge proven true) **ἔὰν δὲ ἐπὶ ἀληθείας**

The reverse scenario: if the husband's charge is true (ἐπὶ ἀληθείας) and no tokens are found, the case becomes capital. The protasis sets up the grim apodosis of v. 21. The phrase ἐπὶ ἀληθείας ('in accordance with truth') marks the decisive shift from false accusation to verified fact.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the contrasting case where the accusation is true.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: contrasts this case with the vindication of vv. 13–19.

ἐπὶ

in / according to

preposition + genitive (in the idiom ἐπὶ ἀληθείας)

→ spatial or relational framing

ἐπί + gen.: in ἐπὶ ἀληθείας, 'truly / in accordance with truth'; a common LXX idiom for 'in truth, genuinely.'

ἀληθείας

truth

Genitive

genitive object of ἐπί (in adverbial phrase)

→ relational specification

ἀλήθεια: 'truth'; renders *παῖς*; ἐπὶ ἀληθείας marks the charge as factually verified, the reverse of the προφασιστικοὶ λόγοι above.

γένηται

proves to be

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis

→ aorist subjunctive (the charge turning out true)

γίνομαι: 'become / prove to be'; here 'if the charge turns out to be true' — the matter is established as fact.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λόγος

charge / word

Nominative

subject of γένηται

→ participant prominence

λόγος: 'word / matter / charge'; here the husband's accusation, now under test for its truth.

οὗτος

this

Nominative

demonstrative adjective (modifying λόγος)

→ participant reference

οὗτος: 'this'; the specific charge of vv. 13–14.

καὶ

and

coordinate conjunction (joining the second condition)

→ discourse linkage or contrast

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

μή

not

negative particle (with εὐρεθῇ)

→ discourse linkage or contrast

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

εὐρεθῇ

are found

Aor Pass Subj 3 Sg · εὐρίσκω

verb of protasis (second condition)

→ aorist passive subjunctive (the tokens not being found)

εὐρίσκω (aor. pass.): 'be found'; the passive of the keyword verb — if no tokens of virginity can be produced, the charge stands; the singular agrees with the neuter plural subject παρθένια.

παρθένια

tokens of virginity

Nominative

subject of εὐρεθῇ

→ participant prominence

παρθένια: the tokens — their absence now confirming, rather than refuting, the accusation.

τῇ

for the

Dative

article

→ noun-phrase marking

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

νεάνιδι

young woman

Dative

dative of possession ('for the young woman')

→ sphere or reference

νεάνις (dat. νεάνιδι): 'young woman'; the dative of possession — 'no tokens belonging to / found for the girl!'

21 καὶ ἐξάξουσιν τὴν νεᾶνιν ἐπὶ τὰς θύρας οἴκου πατρὸς αὐτῆς καὶ λιθοβολήσουσιν αὐτὴν οἱ ἄνδρες τῆς πόλεως αὐτῆς ἐν λίθοις καὶ ἀποθανεῖται ὅτι ἐποίησεν ἀφροσύνην ἐν υἱοῖς Ἰσραὴλ ἐκπορνεῦσαι τὸν οἶκον τοῦ πατρὸς αὐτῆς καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

then they shall bring the young woman out to the doors of her father's house, and the men of her city shall stone her with stones, and she shall die, because she wrought folly among the sons of Israel by playing the harlot in her father's house; and you shall remove the evil from among you.

Capital apodosis (the proven case) + purgation refrain

καὶ ἐξάξουσιν

The apodosis of the proven charge: the woman is brought to her father's door and stoned by the men of the city. The motive clause (ὅτι ἐποίησεν ἀφροσύνην ... ἐκπορνεῦσαι) names the offense as ἀφροσύνη ('folly / outrage') and ἐκπορνεῦσαι ('to play the harlot') committed while still under her father's roof. The unit closes with the purgation refrain καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν, framing execution as the community's removal of evil from its midst.

καὶ

and / then

apodotic καί

→ discourse linkage or contrast

καί: 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 (the act of leading out for execution)

→ prescriptive future (the prescribed sentence)

ἐξάγω: 'lead out / bring out'; renders נִצְּיָה; the convicted woman is led out to the place of execution — her father's doorway, the scene of her offense.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νεᾶνιν

young woman

Accusative

direct object of ἐξάξουσιν

→ object specification

νεᾶνις (acc. νεᾶνιν): 'young woman'; the condemned bride.

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of ἐπί (place of execution)

→ object specification

θύρα: 'door / doorway'; renders ΠΠΞ; execution at the father's door publicly shames the household where the offense was concealed.

οἴκου

of the house

Genitive

genitive of possession (modifying θύρας)

→ relational specification

οἶκος: 'house'; renders ΠΓΞ; her father's house, the locus of her supposed unchastity.

πατρός

father

Genitive

genitive of possession (modifying οἴκου)

→ relational specification

πατήρ (gen. πατρός): the father whose household honor is implicated.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λιθοβολήσουσιν

shall stone

Fut Act Indic 3 Pl · λιθοβολέω

main verb (mode of execution)

→ prescriptive future (the prescribed stoning)

λιθοβολέω: 'stone / pelt with stones'; renders לִקְדֹּשׁ / מִגֵּד; stoning was the communal form of execution, implicating the whole town in the purgation (cf. v. 24; Acts 7:58).

αὐτήν

her

Accusative

direct object of λιθοβολήσουσιν

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of λιθοβολήσουσιν

→ participant prominence

ἄνθρωποι (nom. pl. ἄνδρες): 'men'; the male citizens of the town, who carry out the communal sentence.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (modifying ἄνδρες)

→ relational specification

πόλις (gen.): the town whose men execute judgment.

αὐτῆς

her

Genitive

genitive of possession ('her city')

→ relational specification

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

ἐν

with

preposition + dative (instrumental: 'with stones')

→ spatial or relational framing

ἐν: instrumental; ἐν λίθοις ('with stones') is a Hebraism (סִיגְיָא) for the means of execution.

λίθοις

stones

Dative

dative of instrument

→ sphere or reference

λίθος: 'stone'; renders לִבְיָדָא; the means of the communal execution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθανεῖται

she shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the result of stoning)

→ predictive future (the death sentence carried out)

ἀποθνήσκω: 'die'; renders תָּמוּת; the blunt statement of the capital outcome.

ὅτι

because

causal conjunction (introducing the ground)

→ discourse linkage or contrast

ὅτι: 'because'; gives the rationale for the capital sentence.

ἐποίησεν

she wrought / did

Aor Act Indic 3 Sg · ποιέω

verb of causal clause

→ constative aorist (the completed offense)

ποιέω: 'do / commit'; ποιέω ἀφροσύνην ('commit folly') renders הַעֲשֵׂה נְבִלָה, the idiom for a grave moral outrage against the community (cf. Gen 34:7; Judg 20:6).

ἀφροσύνην

folly / outrage

Accusative

direct object of ἐποίησεν

→ object specification

ἀφροσύνη: 'folly / senselessness'; renders הַעֲשֵׂה נְבִלָה ('disgraceful outrage'); in the Hebrew idiom this is not mere foolishness but a sacrilegious violation of covenant order that defiles the whole people.

ἐν

among

preposition + dative (sphere: 'among the sons of Israel')

→ spatial or relational framing

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

υἱοῖς

sons

Dative

dative object of ἐν

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'sons'; υἱοὶ Ἰσραὴλ ('sons of Israel') renders לְבְנֵי יִשְׂרָאֵל, the covenant people whose communal holiness the offense violates.

Ἰσραήλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραήλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; the covenant nation.

ἐκπορνεῦσαι

by playing the harlot

Aor Act Inf · ἐκπορνεύω

exegetic infinitive (explaining ἀφροσύνην)

→ aorist infinitive (the specific outrage)

ἐκπορνεύω: 'commit fornication / play the harlot'; the compound ἐκ- intensifies πορνεύω; renders πῦρ; the infinitive specifies the 'folly' — unchastity practised while still in her father's household, before the marriage.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative of place/respect (with ἐκπορνεύσαι: 'in her father's house')

→ object specification

οἶκος (acc.): 'house'; the accusative here marks the sphere of the harlotry — within (or against the honor of) her father's house.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession (modifying οἶκον)

→ relational specification

πατήρ (gen.): the father in whose house the offense occurred.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the purgation refrain)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (purgation refrain)

→ imperatival future (the standing covenant command)

ἐξαίρω: 'remove / take away / purge'; renders גָּעַר ('burn out / purge'); the refrain ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν ('you shall remove the evil from among you') punctuates Deuteronomy's capital laws (cf. 13:5; 17:7; 19:19; vv. 22, 24), framing execution as communal self-purification.

τὸν

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantival adjective (direct object of ἐξαρεῖς)

→ object specification

πονηρός: 'evil'; substantivized, 'the evil (thing/person)'; what must be purged from the covenant community to preserve its holiness.

ἐξ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ὕμῶν

you

Genitive

genitive object of ἐξ (the community purged)

→ relational specification

ὕμεις (gen. ὑμῶν): the shift to the plural 'you' addresses the whole people as the body from which evil is removed.

αὐτῶν

yourselves

Genitive

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

→ relational specification

αὐτός (gen. pl.): intensive, reinforcing ὑμῶν — 'from among your very selves'; the emphatic ἐξ ὑμῶν αὐτῶν stresses that the evil is internal to the community and must be expelled.

22 ἐὰν δὲ εὗρεθῇ ἄνθρωπος κοιμώμενος μετὰ γυναικὸς συνωκισμένης ἀνδρί ἀποκτενεῖτε ἀμφοτέρους τὸν ἄνδρα τὸν κοιμώμενον μετὰ τῆς γυναικὸς καὶ τὴν γυναῖκα καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραὴλ

But if a man is found lying with a woman married to a husband, you shall kill them both — the man who lay with the woman, and the woman; and you shall remove the evil out of Israel.

New case-law: adultery (both parties capital)

ἐὰν δὲ εὗρεθῇ

The first of the graded sexual offenses (vv. 22–29): adultery with a married woman. Both parties die (ἀποκτενεῖτε ἀμφοτέρους), the equality of guilt underscored by the explicit naming of both 'the man ... and the woman.' The purgation refrain returns in a shortened form (ἐξ Ἰσραήλ), tying this law to the holiness logic of v. 21.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the adultery case.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to the next case in the series.

εὑρεθῇ

is found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis

→ aorist passive subjunctive (the discovery of the act)

εὕρισκω (aor. pass.): 'be found / be caught'; renders נִצָּחַן; the case presupposes the man caught in the act.

ἄνθρωπος

man

Nominative

subject of εὑρεθῇ

→ participant prominence

ἄνθρωπος: 'man'; the adulterer.

κοιμώμενος

lying

Pres Mid Part Nom Masc Sg · κοιμάομαι

supplementary participle (with εὑρεθῇ: 'found lying')

→ present participle (the act in progress)

κοιμάομαι: 'lie down / sleep'; here the euphemism 'lie with' for sexual intercourse (renders בָּצַע); the supplementary participle with εὑρεθῇ completes 'caught in the act.'

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

γυναικός

a woman

Genitive

genitive object of μετὰ

→ relational specification

γυνή (gen. γυναικός): 'woman / wife'; here the married woman, the other party to the adultery.

συνωκισμένης

married

Perf Mid/Pass Part Gen Fem Sg · συνοικίζω

attributive participle (modifying γυναικός)

→ perfect participle (settled married state)

συνοικίζω (pass. 'be given in marriage / be married'): the perfect participle denotes her established marital status — 'a woman married to a husband'; this status is what makes the act adultery rather than the lesser offenses of vv. 23–29.

ἀνδρί

to a husband

Dative

dative complement of συνωκισμένης

→ sphere or reference

ἀνὴρ (dat. ἀνδρί): 'man / husband'; the woman's lawful husband, against whom the adultery is committed.

ἀποκτενεῖτε

you shall kill

Fut Act Indic 2 Pl · ἀποκτείνω

main verb of apodosis (the capital sentence)

→ imperatival future (the prescribed execution; plural address)

ἀποκτείνω: 'kill / put to death'; renders מוֹת (Hiphil) / גָּרַח; the plural addresses the whole community as executor of the sentence.

ἀμφοτέρους

both

Accusative

direct object of ἀποκτενεῖτε

→ object specification

ἀμφοτέροι: 'both (of two)'; stresses the equal capital liability of both adulterer and adulteress — neither party is spared.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνδρα

man

Accusative

accusative in apposition to ἀμφοτέρους (first party)

→ object specification

ἄνηρ (acc. ἄνδρα): 'man'; the adulterer, specified as one of the two.

τὸν

the one

Accusative

article (with participle κοιμώμενον)

→ noun-phrase marking

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

κοιμώμενον

who lay

Pres Mid Part Acc Masc Sg · κοιμάομαι

attributive participle (modifying ἄνδρα: 'the man who lay')

→ present participle (characterizing the offender)

κοιμάομαι (pres. part.): 'lying with'; identifies the man precisely as the one who committed the act.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικὸς

woman

Genitive

genitive object of μετὰ

→ relational specification

γυνή (gen.): the married woman, the second party.

καὶ

and

coordinate conjunction (joining the second object)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

accusative in apposition to ἀμφοτέρους (second party)

→ object specification

γυνή (acc. γυναῖκα): the adulteress, named as the second of the two to be executed.

καὶ

and

coordinate conjunction (introducing the purgation refrain)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (purgation refrain)

→ imperative future (the standing covenant command)

ἐξαίρω: 'remove / purge'; the refrain (cf. v. 21), here with the shorter ἐξ Ἰσραήλ; the shift back to the singular 'you' addresses each Israelite as responsible for the community's holiness.

τὸν

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantival adjective (direct object of ἐξαρεῖς)

→ object specification

πονηρός: 'evil'; the adultery as the defilement to be purged from Israel.

ἐξ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

Ἰσραὴλ

Israel

genitive object of ἐξ (indeclinable: 'out of Israel')

→ participant identification

Ἰσραήλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people purged of the evil.

23 ἐὰν δὲ γένηται παῖς παρθένος μεμνηστευμένη ἀνδρὶ καὶ εὗρων αὐτὴν ἄνθρωπος ἐν πόλει κοιμηθῇ μετ' αὐτῆς

But if there is a girl, a virgin betrothed to a man, and a man finds her in the city and lies with her,

Protasis: the betrothed virgin in the city

ἐὰν δὲ γένηται παῖς

The second graded case: a betrothed virgin (μεμνηστευμένη) lain with in the city. Because betrothal already constitutes a binding marital bond, intercourse with her counts as adultery. The crucial datum is the location — ἐν πόλει ('in the city') — which sets up the 'cry test' of v. 24: in a town, her cry could have been heard and answered.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the betrothed-virgin case.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the next case in the graded series.

γένηται

there is

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (existential: 'if there is')

→ aorist subjunctive (positing the case)

γίνομαι: 'be / come to be / happen'; here existential, 'if there is a girl ...' — positing the situation.

παῖς

girl

Nominative

subject of γένηται

→ participant prominence

παῖς: 'child / girl / young woman'; renders יְגִדָּה; the young woman of the case.

παρθένος

virgin

Nominative

noun in apposition to παῖς

→ participant prominence

παρθένος: 'virgin'; renders הַזֹּתִיב; specifies her unmarried, virgin status, distinguishing this case from the married woman of v. 22.

μεμνηστευμένη

betrothed

Perf Mid/Pass Part Nom Fem Sg · μνηστεύω

attributive participle (modifying παῖς/παρθένος)

→ perfect participle (settled state of betrothal)

μνηστεύω (pass. 'be betrothed / espoused'); renders שָׂרָא; the perfect denotes her established betrothed status; in Israelite law betrothal was already a binding bond (cf. Matt 1:18–19 of Mary), so violating her is treated as adultery.

ἀνδρὶ

to a man

Dative

dative complement of μεμνηστευμένη

→ sphere or reference

ἀνὴρ (dat.): 'man / husband-to-be'; the man to whom she is pledged.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὕρων

having found

Aor Act Part Nom Masc Sg · εὕρισκω

circumstantial participle (temporal: 'when he finds her')

→ aorist participle (the encounter)

εὕρισκω (aor. part.): 'find / come upon'; the man's chancing upon her in the town.

αὐτήν

her

Accusative

direct object of εὕρων

→ participant reference

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

ἄνθρωπος

a man

Nominative

subject of κοιμηθῇ

→ participant prominence

ἄνθρωπος: 'man'; the offender, a man other than her betrothed.

ἐν

in

preposition + dative (locative — decisive for the verdict)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (the crucial location)

→ sphere or reference

πόλις (dat. πόλει): 'city / town'; renders יָג; the urban setting is legally decisive — in a town her cry for help could have been heard, so her silence implies consent (v. 24).

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάομαι

verb of protasis (the act)

→ aorist passive subjunctive (the act of lying with her)

κοιμάομαι (aor. pass. κοιμηθῇ): 'lie down / sleep (with)'; the euphemism for intercourse (renders בָּצַע); the deponent-passive form is the standard LXX usage.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτῆς

her

Genitive

genitive object of μετά

→ relational specification

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

24 ἐξάξετε ἀμφοτέρους ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν καὶ λιθοβοληθήσονται ἐν λίθοις καὶ ἀποθανοῦνται τὴν νεᾶνιν ὅτι οὐκ ἐβόησεν ἐν τῇ πόλει καὶ τὸν ἄνθρωπον ὅτι ἐταπείνωσεν τὴν γυναῖκα τοῦ πλησίον καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

you shall bring them both out to the gate of their city, and they shall be stoned with stones and die — the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; and you shall remove the evil from among you.

Apodosis: both executed, with separate grounds (the cry test)

ἐξάξετε ἀμφοτέρους

Both are stoned at the city gate, but the law gives each a distinct ground: the woman because she 'did not cry out' in a place where she could have been heard (her silence implying consent), and the man because he 'humbled' (ἐταπείνωσεν) his neighbor's betrothed. The phrase τὴν γυναῖκα τοῦ πλησίον ('his neighbor's wife') treats the betrothed as already a wife, confirming why the act is capital.

ἐξάξετε

you shall bring out

Fut Act Indic 2 Pl · ἐξάγω

main verb of apodosis (plural address)

→ imperativ future (the prescribed sentence)

ἐξάγω: 'lead out / bring out'; the community leads both offenders to the gate for execution.

ἀμφοτέρους

both

Accusative

direct object of ἐξάξετε

→ object specification

ἀμφότεροι: 'both'; as in v. 22, both parties are liable — though the grounds differ, both die.

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πύλην

gate

Accusative

accusative object of ἐπί (place of execution)

→ object specification

πύλη: 'gate'; the place of public judgment and, here, execution.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (modifying πύλην)

→ relational specification

πόλις (gen.): the city whose gate is the site of execution.

αὐτῶν

their

Genitive

genitive of possession ('their city')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λιθοβοληθήσονται

they shall be stoned

Fut Pass Indic 3 Pl · λιθοβολέω

main verb (passive: mode of execution)

→ predictive/prescriptive future (the prescribed stoning)

λιθοβολέω (fut. pass.): 'be stoned'; the passive places both as the objects of the communal execution.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

ἐν: instrumental, 'with stones' (cf. v. 21).

λίθοις

stones

Dative

dative of instrument

→ sphere or reference

λίθος: 'stone'; the means of execution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθаноῦνται

they shall die

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (the result)

→ predictive future (the capital outcome)

ἀποθνήσκω (fut. ἀποθаноῦνται): 'die'; the plural — both die — though the verse goes on to specify each one's distinct guilt.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νεᾶνιν

young woman

Accusative

accusative (resumptive: 'as for the young woman')

→ object specification

νεᾶνις (acc.): 'young woman'; here in an accusative of specification — 'the young woman [you shall execute] because ...'; her case is now grounded separately.

ὅτι

because

causal conjunction (ground of her guilt)

→ discourse linkage or contrast

ὅτι: 'because'; gives the specific ground of the woman's liability.

οὐκ

not

negative particle (with ἐβόησεν)

→ discourse linkage or contrast

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

ἐβόησεν

she cried out

Aor Act Indic 3 Sg · βοάω

verb of causal clause (the 'cry test')

→ constative aorist (her failure to cry out)

βοάω: 'cry out / call for help'; renders $\rho\upsilon\chi$ $\rho\upsilon\chi$ /; the failure to cry out (οὐκ ἐβόησεν) in a town where help was at hand is taken as evidence of consent — the legal heart of the city/field distinction.

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.

πόλει

city

Dative

dative of place (where help was available)

→ sphere or reference

πόλις (dat.): the town where, unlike the open field (v. 27), a cry would have brought rescuers.

καὶ

and

coordinate conjunction (joining the man's case)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative (resumptive: 'as for the man')

→ object specification

ἄνθρωπος (acc.): the man, whose distinct ground of guilt follows.

ὅτι

because

causal conjunction (ground of his guilt)

→ discourse linkage or contrast

ὅτι: 'because'; gives the ground of the man's liability.

ἐταπείνωσεν

he humbled / violated

Aor Act Indic 3 Sg · ταπεινῶ

verb of causal clause

→ constative aorist (the act of violation)

ταπεινῶ: 'humble / humiliate / violate'; renders $\eta\alpha\lambda$, the verb regularly used in the OT for the sexual violation/degradation of a woman (cf. Gen 34:2; 2 Sam 13:14); here it names the man's wrong against the betrothed.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of ἐταπείνωσεν

→ object specification

γυνή (acc.): 'wife'; the betrothed virgin is here called 'the wife of his neighbor,' showing that betrothal already establishes the marital bond whose violation is adultery.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession ('his neighbor's')

→ relational specification

πλησίον: 'neighbor'; the substantivized adverb (renders πλη); the betrothed is 'his neighbor's wife,' linking this law to the tenth commandment's prohibition against coveting the neighbor's wife (Deut 5:21).

καὶ

and

coordinate conjunction (introducing the purgation refrain)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove

Fut Act Indic 2 Sg · ἐξαίρω

main verb (purgation refrain)

→ imperativ future (the standing covenant command)

ἐξαίρω: 'remove / purge'; the refrain, here again with ἐξ ὑμῶν αὐτῶν as in v. 21, sealing the capital case as communal purgation.

τὸν

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantival adjective (direct object of ἐξαρεῖς)

→ object specification

πονηρός: 'evil'; the offense to be purged.

ἐξ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ὑμῶν

you

Genitive

genitive object of ἐξ

→ relational specification

ὑμεῖς (gen.): the community from which the evil is removed.

αὐτῶν

yourselves

Genitive

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

→ relational specification

αὐτός (gen. pl.): intensive, 'your very selves'; the emphatic phrase as in v. 21.

25 ἐὰν δὲ ἐν πεδίῳ εὗρῃ ἄνθρωπος τὴν παῖδα τὴν μεμνηστευμένην καὶ βιασάμενος κοιμηθῇ μετ' αὐτῆς ἀποκτενεῖτε τὸν ἄνθρωπον τὸν κοιμώμενον μετ' αὐτῆς μόνον

But if a man finds the betrothed girl in the field and, forcing her, lies with her, you shall kill only the man who lay with her;

Counter-case: the betrothed virgin in the field (only the man dies) ἐὰν δὲ ἐν πεδίῳ

The field-counterpart to v. 23. The decisive datum shifts from city to ἐν πεδίῳ ('in the field'), and the verb βιασάμενος ('having used force') marks the act as rape, not consent. Therefore only the man is executed (μόνον is emphatic at the clause's end); the woman is spared, since in the open country no rescuer could hear her cry.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the field-counterpart case.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: contrasts this case with the city-case of vv. 23–24.

ἐν

in

preposition + dative (locative — decisive for the verdict)

→ spatial or relational framing

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

πεδίῳ

field / open country

Dative

dative of place (the open field, fronted for emphasis)

→ sphere or reference

πεδίον: 'plain / field / open country'; renders πῦψ; the isolated location is legally decisive — no one could hear or answer the woman's cry, so she is presumed innocent (v. 27).

εὗρῃ

finds

Aor Act Subj 3 Sg · εὕρισκω

verb of protasis

→ aorist subjunctive (the encounter)

εὕρισκω: 'find / come upon'; the man's chancing upon her in the field, where he is able to overpower her unseen.

ἄνθρωπος

man

Nominative

subject of εὗρῃ

→ participant prominence

ἄνθρωπος: 'man'; the offender.

τὴν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

girl

Accusative

direct object of εὗρῃ

→ object specification

παῖς (acc. παῖδα): 'girl / young woman'; the betrothed virgin.

τὴν

the

Accusative

article (with participle μεμνηστευμένην)

→ noun-phrase marking

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

μεμνηστευμένην

betrothed

Perf Mid/Pass Part Acc Fem Sg · μνηστεύω

attributive participle (modifying παῖδα)

→ perfect participle (settled state of betrothal)

μνηστεύω (pass.): 'be betrothed'; as in v. 23, the perfect marks her established betrothed status, so that violating her is an offense against her future husband's marital right.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βιασάμενος

forcing / overpowering

Aor Mid Part Nom Masc Sg · βιάζομαι

circumstantial participle (means/manner: 'by force')

→ aorist participle (the act of coercion)

βιάζομαι: 'use force / overpower / compel'; renders ρῖπῃ ('seize by force') / ψᾶν; the participle is the legal key — it characterizes the act as rape, distinguishing this case from the consensual city-case and exonerating the woman.

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάομαι

verb of protasis (the act)

→ aorist passive subjunctive (the act of violation)

κοιμάομαι (aor. pass.): 'lie with'; the euphemism for intercourse, here forced.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτῆς

her

Genitive

genitive object of μετὰ

→ relational specification

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

ἀποκτενεῖτε

you shall kill

Fut Act Indic 2 Pl · ἀποκτείνω

main verb of apodosis (the capital sentence)

→ imperatival future (the prescribed execution)

ἀποκτείνω: 'kill / put to death'; the community executes the rapist alone.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

direct object of ἀποκτενεῖτε

→ object specification

ἄνθρωπος (acc.): the man, the sole guilty party.

τὸν

the one

Accusative

article (with participle κοιμώμενον)

→ noun-phrase marking

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

κοιμώμενον

who lay

Pres Mid Part Acc Masc Sg · κοιμάομαι

attributive participle (modifying ἄνθρωπον)

→ present participle (identifying the offender)

κοιμάομαι (pres. part.): 'who lay with her'; pinpoints the man as the one who committed the act.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτῆς

her

Genitive

genitive object of μετά

→ relational specification

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

μόνον

only / alone

Accusative

adverbial accusative (emphatic: 'him alone')

→ object specification

μόνος: 'only / alone'; the emphatic final position stresses that the man alone is to die — the woman is wholly exonerated, the point developed in vv. 26–27.

26 καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδέν οὐκ ἔστιν τῇ νεάνιδι ἀμάρτημα θανάτου ὅτι ὥς εἴ τις ἐπαναστῇ ἄνθρωπος ἐπὶ τὸν πλησίον καὶ φονεύσῃ αὐτοῦ ψυχὴν οὕτως τὸ πρᾶγμα τοῦτο

but to the young woman you shall do nothing: the young woman has no sin worthy of death; for this case is just as when a man rises up against his neighbor and murders his life,

Exoneration of the woman + analogy to murder

καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδέν

The woman's full acquittal: 'you shall do nothing' to her; she bears 'no sin worthy of death' (ἀμάρτημα θανάτου). The law then supplies an explicit analogy: rape in the field is like a man rising up to murder his neighbor (ὥς εἴ τις ἐπαναστῇ ... καὶ φονεύσῃ αὐτοῦ ψυχὴν) — the victim is wronged, not culpable. This is a striking ancient legal recognition of coercion.

καὶ

but / and

adversative καί (contrasting the woman's treatment with the man's)

→ discourse linkage or contrast

καί: here adversative — 'but'; sets the woman's acquittal against the man's execution.

τῇ

to the

Dative

article

→ noun-phrase marking

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

νεάνιδι

young woman

Dative

dative of disadvantage/reference (fronted: 'to the young woman')

→ sphere or reference

νεᾱνις (dat.): the victim, emphatically placed first as the focus of the exoneration.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition: 'do nothing to her')

→ imperatival future (the prescribed acquittal)

ποιέω: 'do'; with the double negative (οὐ ... οὐδέν) emphatically forbids any penalty against the woman.

οὐδέν

nothing

Accusative

direct object (emphatic double negative with οὐ)

→ object specification

οὐδεὶς (acc. n. οὐδέν): 'nothing'; the second negative reinforces rather than cancels the first — 'you shall do nothing at all to her!'

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no sin')

→ gnomic present (statement of legal fact)

εἰμί (pres. ἔστιν): existential 'there is'; states as a legal fact that she bears no capital guilt.

τῇ

to the

Dative

article

→ noun-phrase marking

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

νεάνιδι

young woman

Dative

dative of possession ('the young woman has')

→ sphere or reference

νεᾶνις (dat.): the dative of possession — 'the young woman has no death-sin.'

ἁμάρτημα

sin

Nominative

subject of ἔστιν

→ participant prominence

ἁμάρτημα: 'sin / offense / fault'; renders ΝΥΠ; the concrete deed of sin, here qualified as 'of death' — a capital offense.

θανάτου

of death

Genitive

genitive of quality/penalty (modifying ἁμάρτημα)

→ relational specification

θάνατος (gen. θανάτου): 'death'; ἁμάρτημα θανάτου ('a sin worthy of death') is a Hebraism (תּוֹכַח נְשִׁית) for a capital crime; the woman has committed none (cf. the NT ἁμαρτία πρὸς θάνατον, 1 John 5:16).

ὅτι

for / because

causal conjunction (introducing the analogy)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the acquittal in the analogy that follows.

ὥς

as

comparative particle (with εἰ: 'just as if')

→ discourse linkage or contrast

ὥς: 'as / like'; with εἰ forms the comparative 'just as when / as if,' introducing the murder-analogy.

εἴ

if / when

conditional particle (in the comparative clause ὥς εἰ)

→ discourse linkage or contrast

εἰ: 'if'; ὥς εἴ τις ('as when someone') frames the hypothetical comparison.

τις

someone

Nominative

subject of ἐπαναστῇ (indefinite, with ἄνθρωπος)

→ participant reference

τις: 'someone / a certain man'; the indefinite subject of the analogy.

ἐπαναστῇ

rises up against

Aor Act Subj 3 Sg · ἐπανάστημι

verb of comparative clause

→ aorist subjunctive (the hypothetical assault)

ἐπανάστημι: 'rise up against / attack'; renders **לַעֲדֹת** ('rise up against'); the verb of violent, aggressive assault — the very image used to characterize the rapist's act.

ἄνθρωπος

a man

Nominative

subject (in apposition with τις)

→ participant prominence

ἄνθρωπος: 'man'; the aggressor of the analogy.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; the hostile sense, 'rise up against.'

τὸν

the

Accusative

article

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

accusative object of ἐπί

→ object specification

πλησίον: 'neighbor'; the victim of the analogical murder — corresponding to the violated woman.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φονεύση

murders

Aor Act Subj 3 Sg · φονεύω

verb of comparative clause (coordinate with ἐπαναστῇ)

→ aorist subjunctive (the hypothetical killing)

φονεύω: 'murder / kill'; renders **רָצַח**, the verb of the sixth commandment (Deut 5:17); the analogy classes the rape as morally equivalent to murder — a violent assault in which the victim is wholly innocent.

αὐτοῦ

his

Genitive

genitive of possession (modifying ψυχὴν)

→ relational specification

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

ψυχὴν

life / soul

Accusative

direct object of φονεύση

→ object specification

ψυχὴ: 'soul / life'; renders **נֶפֶשׁ**; here 'life' — φονεύση αὐτοῦ ψυχὴν ('murders his life') is a Hebraism for taking a person's life.

οὕτως

so

adverb (completing the comparison: 'so is this matter')

→ adverbial qualification

οὕτως: 'thus / so'; closes the comparison — 'so is this case,' equating the field-rape with murderous assault.

τὸ

the

Nominative

article

→ noun-phrase marking

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

πρᾶγμα

matter / case

Nominative

subject (predicated by the comparison: 'this case is so')

→ participant prominence

πρᾶγμα: 'thing / matter / deed / case'; renders **דָּבָר**; the legal 'matter' under discussion — the field-rape.

τοῦτο

this

Nominative

demonstrative adjective (modifying πράγμα)

→ participant reference

οὗτος: 'this'; the present case, declared analogous to murder.

27 ὅτι ἐν τῷ ἀγρῷ εὗρεν αὐτὴν ἐβόησεν ἡ νεᾶνις ἡ μεμνηστυμένη καὶ ὁ βοηθήσων οὐκ ἦν αὐτῇ

for he found her in the field; the betrothed young woman cried out, and there was no one to help her.

Further ground of acquittal (no rescuer in the field)

ὅτι ἐν τῷ ἀγρῷ

A second ὅτι-clause completes the reasoning: the place was the open field (ἐν τῷ ἀγρῷ), the woman did cry out (ἐβόησεν — the inverse of v. 24's οὐκ ἐβόησεν), but there was no rescuer (ὁ βοηθήσων οὐκ ἦν αὐτῇ). The substantival future participle ὁ βοηθήσων ('the one who would help') expresses the absent potential rescuer, sealing her innocence.

ὅτι

for

causal conjunction (introducing the further ground)

→ discourse linkage or contrast

ὅτι: 'for / because'; supplies the concrete circumstances justifying the woman's acquittal.

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.

ἀγρῷ

field

Dative

dative of place (the isolated setting)

→ sphere or reference

ἀγρός: 'field / countryside'; renders Πῦψ (synonym of πεδῖον in v. 25); the isolation means no help was within earshot.

εὔρεν

he found

Aor Act Indic 3 Sg · εὗρισκω

main verb (the man's act, recalling v. 25)

→ constative aorist (the completed encounter)

εὗρισκω (aor. εὔρεν): 'find'; recalls εὔρη of v. 25 — he came upon her in a place where she was defenseless.

αὐτήν

her

Accusative

direct object of εὔρεν

→ participant reference

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

ἐβόησεν

she cried out

Aor Act Indic 3 Sg · βοάω

main verb (the woman's cry)

→ constative aorist (her actual cry for help)

βοάω: 'cry out / call for help'; the positive ἐβόησεν here is the exact inverse of οὐκ ἐβόησεν in v. 24 — in the field she did cry out, but to no avail, proving her non-consent.

ἡ

the

Nominative

article

→ noun-phrase marking

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

νεᾷνις

young woman

Nominative

subject of ἐβόησεν

→ participant prominence

νεᾷνις: 'young woman'; the victim, whose cry establishes her innocence.

ἡ

the

Nominative

article (with participle μεμνηστευμένη)

→ noun-phrase marking

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

μεμνηστευμένη

betrothed

Perf Mid/Pass Part Nom Fem Sg · μνηστεύω

attributive participle (modifying νεᾷνις)

→ perfect participle (settled state of betrothal)

μνηστεύω (pass.): 'be betrothed'; reaffirms her status — she was pledged to another, making the man's act a violation of that bond, for which he alone bears guilt.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the one

Nominative

article (substantivizing βοηθήσων)

→ noun-phrase marking

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

βοηθήσων

who would help

Fut Act Part Nom Masc Sg · βοηθέω

substantival participle (subject of ἦν: 'a helper / one to help')

→ future participle (the potential, absent rescuer)

βοηθέω (fut. part. βοηθήσων): 'help / come to the aid of'; the future participle expresses purpose/potential — 'one who would (have) help(ed)'; ὁ βοηθήσων οὐκ ἦν ('there was no one to help') states the decisive absence of any rescuer.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was no helper')

→ imperfect (the abiding absence of help)

εἰμί (impf. ἦν): 'was'; the existential imperfect — at the time of the assault there was no one to come to her aid.

αὐτῇ

for her

Dative

dative of advantage ('to help her')

→ participant reference or interest

αὐτός (dat.): 'for her'; the dative of the one who would have been helped, had any rescuer been present.

28 ἔαν δέ τις εὕρῃ τὴν παῖδα τὴν παρθένον ἣτις οὐ μεμνήσεται καὶ βιασάμενος κοιμηθῇ μετ' αὐτῆς καὶ εὐρεθῇ

But if a man finds the girl, the virgin who is not betrothed, and, forcing her, lies with her, and is caught,

Protasis: the seizure of an unbetrothed virgin

ἔαν δέ τις εὕρῃ

The final case: a virgin who is not betrothed (ἣτις οὐ μεμνήσεται). Because no marital bond yet exists, the act is not adultery; the penalty (v. 29) is therefore not death but a bride-price and obligatory marriage. The protasis pairs βιασάμενος ('forcing') with εὐρεθῇ ('is caught'), establishing both the coercion and the legal discovery.

ἔαν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἔαν: 'if'; opens the final case of the chapter.

δέ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the last case in the graded series.

τις

a man / someone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'someone / a man'; the offender of the case.

εὕρῃ

finds

Aor Act Subj 3 Sg · εὕρισκω

verb of protasis

→ aorist subjunctive (the encounter)

εὕρισκω: 'find / come upon'; the man's finding of the unbetrothed girl.

τὴν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

girl

Accusative

direct object of εὖρη

→ object specification

παῖς (acc. παῖδα): 'girl / young woman'; the unbetrothed virgin.

τὴν

the

Accusative

article (with παρθένον)

→ noun-phrase marking

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

παρθένον

virgin

Accusative

noun in apposition to παῖδα

→ object specification

παρθένος (acc. παρθένον): 'virgin'; renders ἡλιότης; specifies her virgin status — the determining factor is that she is as yet unpledged.

ἥτις

who

Nominative

relative pronoun (introducing the qualifying clause)

→ participant reference

ὅστις: 'who / which'; the indefinite/qualitative relative — 'who is of such a kind that she is not betrothed'; introduces the decisive legal qualification.

οὐ

not

negative particle (with μεμνήσεται)

→ discourse linkage or contrast

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

μεμνήσεται

is betrothed

Perf Mid/Pass Indic 3 Sg · μνηστεύω

verb of relative clause (the decisive condition)

→ perfect (settled state: not betrothed)

μνηστεύω (perf. mid./pass.): 'be betrothed'; the negated perfect οὐ μεμνήσεται ('is not betrothed') is the legal hinge — with no prior bond, the case falls outside adultery and carries a non-capital penalty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βιάσάμενος

forcing

Aor Mid Part Nom Masc Sg · βιάζομαι

circumstantial participle (means/manner: 'by force')

→ aorist participle (the act of coercion)

βιάζομαι: 'use force / overpower'; as in v. 25, marks the act as coercive seizure; here, since she is unbetrothed, it issues not in death but in a binding marriage and bride-price (v. 29).

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάομαι

verb of protasis (the act)

→ aorist passive subjunctive (the act of lying with her)

κοιμάομαι (aor. pass.): 'lie with'; the euphemism for intercourse.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτῆς

her

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὕρεθῃ

is caught

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (the discovery)

→ aorist passive subjunctive (the act coming to light)

εὕρισκω (aor. pass.): 'be found / be caught'; the act is discovered, triggering the legal consequence of v. 29 — the case presupposes the offense becoming public.

29 δώσει ὁ ἄνθρωπος ὁ κοιμηθεὶς μετ' αὐτῆς τῷ πατρὶ τῆς νεάνιδος πεντήκοντα δίδραχμα ἀργυρίου καὶ αὐτοῦ ἔσται γυνὴ ἀνθ' ὧν ἔταπείνωσεν αὐτήν οὐ δυνήσεται ἐξαποστεῖλαι αὐτήν τὸν ἅπαντα χρόνον

the man who lay with her shall give to the father of the young woman fifty didrachma of silver, and she shall be his wife, because he humbled her; he shall not be able to divorce her for his whole life.

Apodosis: the bride-price, marriage, and permanent bond (closing the chapter)

δώσει ὁ ἄνθρωπος

The non-capital penalty: the man pays fifty didrachma of silver to the father (the bride-price for a virgin) and must marry her, with the divorce-right permanently forfeited (οὐ δυνήσεται ἐξαποστεῖλαι ... τὸν ἅπαντα χρόνον), 'because he humbled her' (ἀνθ' ὧν ἔταπείνωσεν αὐτήν). The clause echoes v. 19's penalty on the slanderer, closing the chapter on the principle that the man who wrongs a woman is bound to provide for her lifelong security.

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb of apodosis (the payment)

→ imperatival future (the prescribed penalty)

δίδωμι (fut. δώσει): 'give / pay'; the offender pays the bride-price to the girl's father as compensation and legal seal of the marriage.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of δώσει

→ participant prominence

ἄνθρωπος: 'man'; the offender, now bound to pay and marry.

ὁ

the one

Nominative

article (with participle κοιμηθείς)

→ noun-phrase marking

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

κοιμηθείς

who lay

Aor Pass Part Nom Masc Sg · κοιμάομαι

attributive participle (modifying ἄνθρωπος)

→ aorist participle (identifying the offender)

κοιμάομαι (aor. pass. part. κοιμηθείς): 'who lay with her'; identifies the man precisely as the one who committed the act.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ' meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτῆς

her

Genitive

genitive object of μετά

→ relational specification

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of recipient ('to the father')

→ sphere or reference

πατήρ (dat. πατρί): the girl's father, who receives the bride-price as head of the household.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

νεάνιδος

young woman

Genitive

genitive of relationship (modifying πατρί)

→ relational specification

νεᾶνις (gen. νεάνιδος): 'young woman'; the violated girl.

πεντήκοντα

fifty

Accusative

numeral (amount of the bride-price)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable numeral; renders **יםשימק**; the fixed bride-price — half the hundred-shekel fine on the slanderer (v. 19).

δίδραχμα

didrachma

Accusative

accusative of measure (the silver denomination)

→ object specification

δίδραχμον: 'didrachma / two-drachma piece'; the LXX's Greek equivalent for the Hebrew shekel (שֶׁקֶל); fifty of them constitute the standard mohar (bride-price) for a virgin.

ἄργυριον

of silver

Genitive

genitive of material (modifying δίδραχμα)

→ relational specification

ἄργυριον: 'silver / money'; renders ἡδִּבָּר; specifies the metal of the payment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοῦ

his

Genitive

genitive of possession (predicative: 'she shall be his')

→ relational specification

αὐτοῦ (gen.): 'his'; the predicate genitive — she becomes his wife, as also in v. 19.

ἔσται

she shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the resulting marriage)

→ prescriptive future (the binding marital bond)

εἰμί (fut. ἔσται): 'shall be'; declares the obligatory marriage — the man must take responsibility for the woman he violated.

γυνή

wife

Nominative

predicate nominative (with ἔσται)

→ participant prominence

γυνή: 'wife'; the predicate — she gains the standing and protection of a wife.

ἀνθ'

because / in return for

preposition + genitive (in the idiom ἀνθ' ὧν: 'because')

→ spatial or relational framing

ἀντί + gen.: in the idiom ἀνθ' ὧν ('in return for which / because'), a common LXX causal construction (cf. Luke 1:20; 19:44).

ὧν

which

Genitive

relative pronoun (in the causal idiom ἀνθ' ὧν)

→ relational specification

ὧς (gen. pl. ὧν): the relative attracted into the genitive within the fixed phrase ἀνθ' ὧν, 'because.'

ἐταπείνωσεν

he humbled / violated

Aor Act Indic 3 Sg · ταπεινῶ

verb of causal clause

→ constative aorist (the act of violation)

ταπεινῶ: 'humble / violate'; renders הִנְיָ (as in v. 24); the violation is the ground of the lifelong obligation — having degraded her, he forfeits the right to abandon her.

αὐτήν

her

Accusative

direct object of ἐταπείνωσεν

→ participant reference

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

οὐ

not

negative particle (with 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 · δύναμαι

main verb (with complementary infinitive ἐξαποστεῖλαι)

→ prescriptive future (legal incapacity)

δύναμαι: 'be able'; οὐ δυνήσεται ('he shall not be able') states the legal disability — the permanent forfeiture of divorce, exactly as imposed on the slanderer of v. 19.

ἐξαποστεῖλαι

to divorce / send away

Aor Act Inf · ἐξαποστέλλω

complementary infinitive (with δυνήσεται)

→ aorist infinitive (the forbidden act of divorce)

ἐξαποστέλλω: 'send away / divorce'; renders Πῶς (the divorce-verb); the man is forever barred from dismissing the woman he violated, securing her lifelong provision.

αὐτήν

her

Accusative

direct object of ἐξαποστεῖλαι

→ participant reference

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

τὸν

the

Accusative

article (with χρόνον in adverbial accusative)

→ noun-phrase marking

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

ἅπαντα

whole / all

Accusative

attributive adjective (modifying χρόνον)

→ object specification

ἅπας: 'all / whole'; τὸν ἅπαντα χρόνον = 'for his whole life,' as in v. 19, stressing the permanence of the bond.

χρόνον

time

Accusative

adverbial accusative of duration ('for his whole life')

→ object specification

χρόνος: 'time / period'; the accusative of extent — the divorce-prohibition endures his entire lifetime, closing the chapter's sexual legislation.

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.