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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 23

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΓ'

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

IMPORTANT — VERSIFICATION OFFSET: the Rahlfs LXX (with the Masoretic Hebrew) numbers this chapter 1–26 with no gaps, and that numbering is followed here verbatim.

Translation & textual notes

The Greek text of Deuteronomy 23 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. IMPORTANT — VERSIFICATION OFFSET: the Rahlfs LXX (with the Masoretic Hebrew) numbers this chapter 1–26 with no gaps, and that numbering is followed here verbatim. Many English Bibles (KJV, RSV, NRSV, ESV) shift the count by one: LXX/Hebrew 23:1 (οὐ λήμψεται ἄνθρωπος τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ, 'A man shall not take his father's wife') = English Deut 22:30, so that LXX/Hebrew 23:2–26 correspond to English 23:1–25. Thus the law of the emasculated stands at

LXX v. 2 (Eng. 23:1), the assembly-exclusions at LXX vv. 3–9 (Eng. 23:2–8), and the gleaning permissions at LXX vv. 25–26 (Eng. 23:24–25).

Deuteronomy 23 is a Mosaic catalogue of cultic and social legislation governing membership in the ἐκκλησία κυρίου ('the assembly of the LORD', vv. 2–9), the holiness of the war-camp where the LORD ἐμπεριπατεῖ ('walks about', vv. 10–15), the harboring of an escaped slave (vv. 16–17), the exclusion of cultic prostitution and 'the wages of a harlot / the price of a dog' from the LORD's house (vv. 18–19), the prohibition of usury (τόκος) toward a brother (vv. 20–21), the law of vows (vv. 22–24), and the gleaning rights in a neighbor's grain and vineyard (vv. 25–26). The term ἐκκλησία ('assembly'), the standard LXX rendering of Hebrew קָהָל, is taken up in the NT for the church; the inclusion-of-the-excluded reversal of these exclusion-laws is announced at Isa 56:3–5 and dramatized at Acts 8:27 (the Ethiopian eunuch). The cognate-intensive ἐκζητῶν ἐκζητήσει (v. 22) and the vow-law (vv. 22–24) lie behind Eccl 5:4–5, Matt 5:33, and Acts 5:4; the gleaning permission (vv. 25–26) is the legal background to the disciples' plucking of grain at Matt 12:1 / Mark 2:23.

Discourse structure of the chapter

A · 23:1–9

Who may enter the assembly of the LORD (ἐκκλησία κυρίου): exclusions and admissions

A chain of entrance-rulings for the ἐκκλησία κυρίου. First the law against taking a father's wife (v. 1, Eng. 22:30), then exclusions of the emasculated (θλαδίας καὶ ἀποκεκομμένος, v. 2), the one born of a harlot (ἐκ πόρνης, v. 3), and the Ammanite and Moabite to the tenth generation and forever (vv. 4–7) — because they did not meet Israel with bread and water and hired Balaam to curse her, yet 'the LORD turned the curses into a blessing because he loved you' (vv. 5–6). By contrast the Edomite ('your brother') and the Egyptian (former host) are admitted in the third generation (vv. 8–9).

B · 23:10–15

Camp holiness in war: cleanliness and latrine etiquette

Rules keeping the war-camp ritually pure: the man unclean from a nocturnal emission must withdraw outside the camp and re-enter only after washing at sundown (vv. 11–12); a designated latrine-place outside the camp, a digging-peg on the belt, and the burying of excrement (vv. 13–14). The grounding theology (v. 15): the LORD your God ἐμπεριπατεῖ ('walks about') in the midst of the camp to deliver Israel, therefore the camp must be holy and nothing indecent (ἀσχημοσύνη) may be seen, lest he turn away.

C · 23:16–17

The escaped slave not to be returned

A humane reversal of ancient extradition norms: an escaped slave who has taken refuge with an Israelite (ὃς προστέθειταί σοι, v. 16) is not to be handed back to his master but allowed to settle in whatever place pleases him, and must not be oppressed (οὐ θλίψεις αὐτόν, v. 17).

D · 23:18–19

No cult prostitution; the wages of a harlot and the price of a dog excluded

No daughter or son of Israel may be a cult-prostitute (πόρνη / πορνέων / τελεσφόρος / τελισκόμενος, v. 18); and neither the hire of a harlot (μίσθωμα πόρνης) nor the price of a dog (ἄλλαγμα κυνός) may be brought into the house of the LORD for any vow, for both are an abomination (βδέλυγμα) to him (v. 19).

E · 23:20–21

No usury toward a brother

Interest (τόκος) of money, food, or any thing may not be charged to a brother (v. 20), though it may be charged to a foreigner (τῷ ἄλλοτρίῳ, v. 21a) — so that the LORD may bless Israel in all its works in the land it is entering to inherit (v. 21b).

F · 23:22–24

The law of vows: pay what you vow

When one vows a vow to the LORD, payment must not be delayed, for the LORD will surely require it (ἐκζητῶν ἐκζητήσει, v. 22); but refraining from vowing is no sin (v. 23). The principle (v. 24): 'what goes out through your lips you shall keep' — the spoken gift (δόμα) must be performed.

G · 23:25–26

Gleaning in a neighbor's grain and vineyard

Entering a neighbor's standing grain, one may pluck ears by hand but not wield a sickle against it (v. 25); entering a neighbor's vineyard, one may eat one's fill of grapes but put none into a vessel (v. 26) — the legal background to the disciples' grain-plucking (Matt 12:1; Mark 2:23).

1 οὐ λήμψεται ἄνθρωπος τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἀποκαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ

A man shall not take his father's wife, and he shall not uncover his father's skirt.

Apodictic prohibition (opening the chapter's legal catalogue) οὐ λήμψεται

An apodictic incest-law expressed by the legal future-as-imperative (οὐ + future indicative), the standard LXX device for the Decalogue-style prohibition (rendering נָצַח + imperfect). In the LXX/Hebrew this is 23:1; in most English Bibles it is the last verse of ch. 22 (22:30). The euphemism 'uncover the father's covering/skirt' (συγκάλυμμα) marks the violation of the father's marital domain (cf. Lev 18:8; Deut 27:20).

οὐ

not

negative particle (with future-as-imperative)

→ discourse linkage or contrast

οὐ: objective negative; with the future indicative λήμψεται it forms the apodictic legal prohibition ('shall not'), rendering Hebrew נָצַח + imperfect.

λήμψεται

shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (legislative future with imperatival force)

→ imperatival future (apodictic prohibition)

λαμβάνω: 'take / receive'; the middle future λήμψεται (Hellenistic spelling with intrusive μ) renders Hebrew נָצַח; 'take a wife' (γυναῖκα λαμβάνειν) is the idiom for marriage; here the prohibited 'taking' is of the father's wife (stepmother), an incestuous violation.

ἄνθρωπος

a man

Nominative

subject (generic: 'anyone')

→ participant prominence

ἄνθρωπος: 'man / person'; renders ψῆς; the generic subject gives the law universal application to every male Israelite.

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 (the father's wife)

→ object specification

γυνή: 'woman / wife'; renders ἡψα; here the father's wife — the stepmother, not the man's own mother — whose marital relation to the father makes the union incestuous (cf. Lev 18:8; the offense Paul condemns at 1 Cor 5:1).

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 relationship (whose wife)

→ relational specification

πατήρ: 'father'; renders πα; the genitive marks the wife as belonging to the father's marital domain — the basis of the prohibition.

αὐτοῦ

his

Genitive

genitive of possession (the man's own father)

→ relational specification

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

καὶ

and

coordinate conjunction (linking parallel prohibition)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀποκαλύψει

shall uncover

Fut Act Indic 3 Sg · ἀποκαλύπτω

main verb (parallel legislative future)

→ imperatival future (apodictic prohibition)

ἀποκαλύπτω: 'uncover / reveal'; renders ἡλξ; 'to uncover the covering/skirt of the father' is the standard biblical euphemism for sexual violation of the father's wife (cf. Lev 18:7–8; Deut 27:20); the verb explicates the bald euphemism behind 'take the wife.'

συγκάλυμμα

covering / skirt

Accusative

direct object (that which is uncovered)

→ object specification

συγκάλυμμα: 'covering / veil / skirt'; renders γλξ ('wing / hem of the garment') as a euphemism for the father's marital privacy; 'uncovering the father's covering' = laying claim to the father's wife (cf. Ruth 3:9; Ezek 16:8 for the garment-spread idiom of marriage).

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 (whose covering)

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession (whose covering).

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.

2 οὐκ εἰσελεύσεται θλαδίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου

One emasculated by crushing or by cutting shall not enter into the assembly of the LORD.

First exclusion-rule for the ἐκκλησία κυρίου οὐκ εἰσελεύσεται

The first of the assembly-exclusions, all sharing the frame οὐκ εἰσελεύσεται ... εἰς ἐκκλησίαν κυρίου (vv. 2–4). The two terms θλαδίας ('crushed') and ἀποκεκομμένος ('cut off') name the two modes of emasculation. This exclusion is explicitly reversed for the faithful eunuch at Isa 56:3–5 and narratively overturned at Acts 8:27 (the Ethiopian eunuch baptized).

οὐκ

not

negative particle (with future-as-imperative)

→ discourse linkage or contrast

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (legislative future)

→ imperativ future (apodictic exclusion)

εἰσέρχομαι: 'enter / go in'; renders נִכְנָח; the refrain-verb of the exclusion-laws (vv. 2, 3, 4) and, in the positive, of the admissions (v. 9 εἰσελεύσονται); 'entering the assembly' denotes full membership in the cultic-civic congregation of Israel.

θλαδίας

one with crushed testicles

Nominative

subject (first of two excluded classes)

→ participant prominence

θλαδίας: 'one whose testicles are crushed' (from θλάω, 'crush / bruise'); renders מַכְרֹחַ ('wounded by crushing'); a technical term for one mode of emasculation, whether by accident or ritual castration.

καὶ

and / or

coordinate conjunction (joining the two classes)

→ discourse linkage or contrast

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

ἀποκεκομμένος

one cut off / castrated

Perf Mid/Pass Ptcp Nom Sg Masc · ἀποκόπτω

substantival participle (second excluded class, subject)

→ *resultative perfect participle (settled condition of emasculation)*

ἀποκόπτω: 'cut off / sever'; the perfect passive participle ἀποκεκομμένος denotes one in the permanent state of having been castrated, rendering $\text{הַזָּכָר שֶׁנִּכְרַע}$ ('one whose male member is cut off'); Paul plays bitterly on this same verb at Gal 5:12.

εἰς

into

preposition + accusative (entry)

→ *spatial or relational framing*

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς (the congregation)

→ *object specification*

ἐκκλησία: 'assembly / congregation'; the standard LXX rendering of Hebrew לְקָהָל (the gathered covenant community); the phrase ἐκκλησία κυρίου ('assembly of the LORD') is the cultic-civic congregation of Israel; the term is taken up in the NT for the church (Matt 16:18; Acts 7:38 calls Israel ἡ ἐκκλησία ἐν τῇ ἐρήμῳ).

κυρίου

of the LORD

Genitive

genitive of possession (whose assembly)

→ *relational specification*

κύριος: the standard LXX rendering of the Tetragrammaton יהוה ; the genitive κυρίου marks the assembly as belonging to YHWH — it is his congregation, hence the holiness-requirements for membership.

3 οὐκ εἰσελεύσεται ἐκ πόρνῃς εἰς ἐκκλησίαν κυρίου

One born of a harlot shall not enter into the assembly of the LORD.

Second exclusion-rule (parallel to v. 2) οὐκ εἰσελεύσεται

The second exclusion, with the same refrain. The elliptical ἐκ πόρνῃς ('[one] from a harlot') renders Hebrew בְּמִזְרָם ('one of illegitimate / forbidden birth'); the LXX interprets it as a child born of an illicit union. The subject is implied ('one born from'), the prepositional phrase ἐκ πόρνῃς standing for the excluded person.

οὐκ

not

negative particle

→ *discourse linkage or contrast*

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (legislative future, impersonal subject 'one')

→ *imperatival future (apodictic exclusion)*

εἰσέρχομαι: the implied subject is the person designated by ἐκ πόρνῃς; the verb carries the exclusion-refrain forward from v. 2.

ἐκ

from / born of

preposition + genitive (origin: standing for the excluded subject)

→ *spatial or relational framing*

ἐκ: 'from / out of'; here of origin / parentage; ἐκ πόρνῃς = '[one born] from a harlot,' an elliptical rendering of Hebrew בְּמִזְרָם (a child of forbidden or illegitimate union).

πόρνῃς

a harlot

Genitive

genitive of origin (object of ἐκ)

→ *relational specification*

πόρνῃς: 'prostitute / harlot'; renders זִנָּה ; the LXX construes the obscure בְּמִזְרָם as offspring of an illicit union; the πόρνῃς word-group recurs in this chapter at vv. 18–19 (πόρνῃς, πορνεύων, μίσθωμα πόρνῃς).

εἰς

into

preposition + accusative (entry)

→ spatial or relational framing

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς

→ object specification

ἐκκλησία: 'assembly / congregation'; see on v. 2; the repeated phrase ἐκκλησίαν κυρίου binds the exclusion-laws into a unified refrain.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

4 οὐκ εἰσελεύσεται Αμμανίτης καὶ Μωαβίτης εἰς ἐκκλησίαν κυρίου καὶ ἕως δεκάτης γενεᾶς οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως εἰς τὸν αἰῶνα

An Ammanite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation he shall not enter into the assembly of the LORD, even forever,

Third exclusion-rule, intensified by a perpetuity-clause

οὐκ εἰσελεύσεται

The third and most emphatic exclusion: the Ammanite and Moabite are barred 'to the tenth generation' and 'forever' (ἕως εἰς τὸν αἰῶνα), a doubled perpetuity-formula. The reason follows in vv. 5–6 (the failure to provide bread and water, and the hiring of Balaam). Contrast the third-generation admission of Edom and Egypt (v. 9); the Moabite exclusion forms the legal backdrop to the book of Ruth (Ruth the Moabitess in David's line).

οὐκ

not

negative particle

→ discourse linkage or contrast

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσερχομαι

main verb (legislative future; singular with the nearer subject)

→ imperatival future (apodictic exclusion)

εἰσερχομαι: the singular verb governs the compound subject Ἀμμωνίτης καὶ Μωαβίτης by agreement with the nearer noun (or treating the gentilic collectively).

Ἀμμωνίτης

Ammanite

Nominative

subject (first gentilic)

→ participant prominence

Ἀμμωνίτης: gentilic 'Ammonite / Ammanite' (LXX spelling with -αν-), rendering יַמּוֹנִי; the Ammonites, descended from Lot (Gen 19:38), are excluded together with the Moabites for their hostility during the wilderness journey.

καὶ

and / or

coordinate conjunction

→ discourse linkage or contrast

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

Μωαβίτης

Moabite

Nominative

subject (second gentilic)

→ participant prominence

Μωαβίτης: gentilic 'Moabite,' rendering מוֹאָבִי; the Moabites, also descended from Lot, hired Balaam (vv. 5–6); this exclusion is the legal foil for the book of Ruth, where Ruth the Moabitess is grafted into the line of David (Ruth 4:13–22).

εἰς

into

preposition + accusative

→ spatial or relational framing

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς

→ object specification

ἐκκλησία: see on v. 2.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of possession.

καὶ

and

coordinate conjunction (introducing perpetuity-clause)

→ discourse linkage or contrast

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

ἕως

to / until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / as far as'; with δεκάτης γενεᾶς it marks temporal extent ('down to the tenth generation'); the tenth generation functions as a hyperbole for indefinite perpetuity, reinforced by the following εἰς τὸν αἰῶνα.

δεκάτης

tenth

Genitive

attributive ordinal (modifying γενεᾶς)

→ relational specification

δέκατος: ordinal 'tenth'; renders יָרִישָׁע; 'the tenth generation' is a round number signifying remote perpetuity, contrasted with the 'third generation' admission of Edom and Egypt (v. 9).

γενεᾶς

generation

Genitive

genitive object of ἕως (temporal limit)

→ relational specification

γενεά: 'generation'; renders דֹּר; the same noun governs the admission-clause of v. 9 (γενεὰ τρίτη), making the contrast of tenth vs. third generation explicit.

οὐκ

not

negative particle (resumptive)

→ discourse linkage or contrast

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (resumptive repetition of the prohibition)

→ imperatival future (apodictic exclusion)

εἰσέρχομαι: the verb is repeated for emphasis, framing the tenth-generation clause; such resumptive repetition is a Hebraizing rhetorical intensifier.

εἰς

into

preposition + accusative

→ spatial or relational framing

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς

→ object specification

ἐκκλησίαν: meaning 'assembly'; it serves as accusative object of εἰς.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of possession.

καὶ

and / even

coordinate conjunction (intensifying)

→ discourse linkage or contrast

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

ἕως

even unto

improper preposition (with following εἰς, perpetuity)

→ spatial or relational framing

ἕως: here piled redundantly with εἰς to form ἕως εἰς τὸν αἰῶνα ('even unto forever'), a heaping of prepositions calquing the Hebrew עַד לְעֹלָם and reinforcing the permanence of the exclusion.

εἰς

unto

preposition + accusative (perpetuity)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative object of εἰς (perpetuity: 'forever')

→ object specification

αἰών: 'age / eternity'; the phrase εἰς τὸν αἰῶνα ('forever') renders עַד לְעֹלָם; combined with 'the tenth generation' it makes the exclusion of Ammon and Moab maximally perpetual.

5 παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ὑμῖν μετὰ ἄρτων καὶ ὕδατος ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου καὶ ὅτι ἐμισθώσαντο ἐπὶ σὲ τὸν Βαλααμ υἱὸν Βεωρ ἐκ τῆς Μεσοποταμίας καταράσασθαί σε

because they did not meet you with bread and water on the way as you came out of Egypt, and because they hired against you Balaam son of Beor from Mesopotamia to curse you.

Causal ground of the Moabite/Ammanite exclusion (v. 4) παρὰ τὸ μὴ συναντῆσαι

The double rationale for the perpetual exclusion: (1) they failed to meet Israel with bread and water on the wilderness road (the articular-infinitive causal construction παρὰ τὸ μὴ συναντῆσαι), and (2) they hired Balaam to curse Israel (the ὅτι-clause). The two grounds — hostility of provision and hostility of word — explain the severity. Balaam son of Beor and the curse-turned-blessing (Num 22–24) is the pivotal episode.

παρὰ

because of

preposition + accusative (with articular infinitive: causal)

→ spatial or relational framing

παρά + accusative articular infinitive: 'because of / on account of'; παρὰ τὸ μὴ συναντῆσαι is a causal construction ('because of their not meeting'), a Greek idiom rendering the Hebrew causal $\text{בְּלֹא} \text{לִפְנֵי}$ ('on account of the fact that').

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

τό: the neuter article nominalizes the infinitive συναντῆσαι, making it the object of the causal παρά.

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

μή: the negative proper to the infinitive; 'because of their not meeting.'

συναντῆσαι

to meet

Aor Act Inf · συναντάω

articular infinitive (causal: 'their not meeting')

→ constative aorist infinitive (the failure as a single fact)

συναντάω: 'meet / encounter'; renders בָּרַךְ ('come to meet / receive with provisions'); the charge is failure of hospitality — they did not come out to greet Israel with food and water on the journey (cf. Num 20:14–21 for Edom's refusal, here applied to Moab/Ammon).

αὐτοὺς

they

Accusative

accusative subject of the infinitive (the Ammanites/Moabites)

→ participant reference

αὐτός: the accusative subject of the infinitive, referring back to the Ammanite and Moabite of v. 4.

ὕμῖν

you

Dative

dative object of συναντῆσαι (whom they failed to meet)

→ participant reference or interest

σύ (pl.): the second-person plural shifts to address Israel directly; συναντάω takes a dative of the person met.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἄρτων

bread / loaves

Genitive

genitive object of μετὰ (provision withheld)

→ relational specification

ἄρτος: 'bread / loaf'; renders ὁ ἄρτος; 'bread and water' is a merism for basic hospitality and sustenance, the provision the Moabites/Ammonites refused.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδατος

water

Genitive

genitive object of μετὰ (parallel to ἄρτων)

→ relational specification

ὕδωρ: 'water'; renders ὕδωρ; with ἄρτος forms the standard merism of elementary provision.

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.

ὁδῶ

way / road

Dative

dative of place (on the journey)

→ sphere or reference

ὁδός: 'way / road / journey'; renders ἡ ὁδός; 'on the way' locates the offense during the wilderness wandering after the Exodus.

ἐκπορευομένων

coming out

Pres Mid Ptcp Gen Pl Masc · ἐκπορεύομαι

genitive absolute participle (temporal: 'as you came out')

→ imperfective present participle (action contemporaneous with the journey)

ἐκπορεύομαι: 'go out / come forth'; the genitive absolute ἐκπορευομένων ὑμῶν ('while you were coming out') sets the temporal frame as the Exodus departure; the present aspect views the going-out as ongoing.

ὑμῶν

of you

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

σύ (pl.): the genitive subject of the absolute construction (Israel).

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (place of origin)

→ relational specification

Αἴγυπτος; standard LXX form of מִצְרַיִם; 'coming out of Egypt' anchors the failure of Moab/Ammon at the foundational Exodus moment.

καὶ

and

coordinate conjunction (introducing second ground)

→ discourse linkage or contrast

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

ὅτι

because

causal conjunction (second rationale)

→ discourse linkage or contrast

ὅτι; 'because'; introduces the second and graver ground — the hiring of Balaam; the shift from the articular-infinitive construction to a finite ὅτι-clause varies the syntax of the two charges.

ἐμισθώσαντο

they hired

Aor Mid Indic 3 Pl · μισθόω

main verb of the ὅτι-clause (the hostile act)

→ constative aorist (the completed act of hiring)

μισθόω (mid.); 'hire / engage for wages'; renders כָּרַשׁ; the middle voice ('hired for themselves') points to the Moabite/Ammonite initiative in engaging Balaam against Israel (Num 22:5–7); the μισθ- root echoes the 'wages' theme later in the chapter (μίσθωμα, v. 19).

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + accusative: here hostile, 'against you'; the same hostile-ἐπί appears in war contexts (v. 10, ἐπὶ τοὺς ἐχθρούς).

σέ

you

Accusative

accusative object of ἐπί (Israel as target)

→ participant reference

σύ (sg.): the singular 'you' (collective Israel) is the target of the hired curse.

τόν

the

Accusative

article (with proper name)

→ noun-phrase marking

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

Βαλααμ

Balaam

accusative object of ἐμισθώσαντο (indeclinable name)

→ participant identification

Βαλααμ; transliteration of Hebrew בָּלָאָם; indeclinable in the LXX; the seer hired to curse Israel (Num 22–24), whose curse YHWH overturned into blessing (v. 6); in the NT he is a type of the false prophet for gain (2 Pet 2:15; Jude 11; Rev 2:14).

υἱόν

son

Accusative

accusative in apposition to Βαλααμ

→ object specification

υἱός; 'son'; renders בֶּן; the patronymic 'son of Beor' identifies Balaam precisely (cf. Num 22:5).

Βεωρ

Beor

genitive of relationship (indeclinable name: 'son of Beor')

→ participant identification

Βεωρ; transliteration of Hebrew בְּעוֹר; indeclinable; the father of Balaam.

ἐκ

from

preposition + genitive (place of origin)

→ spatial or relational framing

ἐκ; meaning 'from'; here it marks the relation signaled by preposition + genitive (place of origin).

τῆς

the

Genitive

article

→ noun-phrase marking

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

Μεσοποταμίας

Mesopotamia

Genitive

genitive object of ἐκ (Balaam's homeland)

→ relational specification

Μεσοποταμία: 'Mesopotamia' (lit. 'between the rivers'); the LXX rendering of מֶּסוֹפּוֹתָא / מֶּסוֹפּוֹתָא; Balaam's distant homeland underlines the lengths to which Moab went to procure the curse.

καταράσασθαι

to curse

Aor Mid Inf · καταράομαι

infinitive of purpose (why Balaam was hired)

→ telic aorist infinitive (purpose: in order to curse)

καταράομαι: 'curse / call down a curse'; renders אָרַךְ / אָרַךְ; the purpose-infinitive states the aim of the hiring; the intended curse is the very thing YHWH reverses into blessing in v. 6 (κατάρας εἰς εὐλογίαν).

σε

you

Accusative

accusative object of καταράσασθαι (Israel)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of καταράσασθαι (Israel).

6 καὶ οὐκ ἠθέλησεν κύριος ὁ θεός σου εἰσακοῦσαι τοῦ Βαλααμ καὶ μετέστρεψεν κύριος ὁ θεός σου τὰς κατάρας εἰς εὐλογίαν ὅτι ἠγάπησέν σε κύριος ὁ θεός σου

But the LORD your God would not listen to Balaam, and the LORD your God turned the curses into a blessing, because the LORD your God loved you.

Theological reversal: the curse turned to blessing (grounding the love of God)

καὶ οὐκ ἠθέλησεν

The theological heart of the unit: YHWH refused to heed Balaam and turned the curses into a blessing — and the ground (ὅτι) is divine love (ἠγάπησέν σε). The thrice-repeated κύριος ὁ θεός σου ('the LORD your God') hammers the covenant relation. The reversal κατάρας εἰς εὐλογίαν ('curse into blessing') epitomizes Num 22–24 and undergirds Paul's logic that no enemy's word can stand against those God loves (cf. Rom 8:31–39).

καὶ

but / and

coordinate conjunction (adversative-narrative)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἠθέλησεν

was willing

Aor Act Indic 3 Sg · θέλω

main verb (divine refusal)

→ constative aorist (settled refusal of the divine will)

θέλω: 'will / wish / be willing'; renders הָיָה; 'the LORD would not (was not willing to) listen' frames the reversal as an act of sovereign will — YHWH's refusal of Balaam's commission is deliberate and decisive.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine name heads the clause, stressing YHWH's sovereign agency over the curse.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the apposition κύριος ὁ θεός σου ('the LORD your God,' rendering יהוה אֱלֹהֵינוּ) is the chapter's recurring covenant formula (vv. 6, 15, 19, 21, 22, 24).

σου

your

Genitive

genitive of relationship (covenant possessive)

→ relational specification

σύ (sg.): the possessive 'your' personalizes the relationship — not merely 'the LORD' but 'the LORD your God.'

εἰσακοῦσαι

to listen to

Aor Act Inf · εἰσακούω

complementary infinitive (with ἠθέλησεν)

→ constative aorist infinitive (the heeding YHWH refused)

εἰσακούω: 'listen to / heed / obey'; renders שָׁמַעַ (with the nuance of giving favorable attention); YHWH would not 'hearken to' Balaam — i.e. grant the curse its requested force.

τοῦ

the

Genitive

article (with proper name)

→ noun-phrase marking

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

Βαλααμ

Balaam

genitive object of εἰσακούσαι (indeclinable name)

→ participant identification

Βαλααμ: εἰσακούω governs the genitive of the person heard; see on v. 5.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετέστρεψεν

turned / changed

Aor Act Indic 3 Sg · μεταστρέφω

main verb (the reversal)

→ constative aorist (the decisive transformation of the curse)

μεταστρέφω: 'turn about / change / transform'; renders תַּפַּח; 'turned the curses into a blessing' is the theological climax — the very instrument of harm becomes the channel of blessing (cf. Neh 13:2; the same verb underlies Joel 3:4 LXX and the broader 'turning' motif).

κύριος

LORD

Nominative

subject (resumptive)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (resumptive).

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

τάς

the

Accusative

article

→ noun-phrase marking

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

κατάρας

curses

Accusative

direct object of μετέστρεψεν (what was transformed)

→ object specification

κατάρα: 'curse'; renders תִּלְזָּק; cognate with the verb καταράσασθαι (v. 5); the curses Balaam intended are the object YHWH transmutes into εὐλογία.

εἰς

into

preposition + accusative (transformation: 'into')

→ spatial or relational framing

εἰς: here of transformation/result ('changed X into Y'); the construction μεταστρέφω ... εἰς marks the curse's conversion into its opposite.

εὐλογίαν

blessing

Accusative

accusative of result (what the curse became)

→ object specification

εὐλογία: 'blessing'; renders בִּרְכָּה; the antithesis of κατάρα; the curse-to-blessing reversal is the Balaam narrative's theological signature (Num 23:11; 24:10) and a paradigm of God's protective love.

ὅτι because <i>causal conjunction (ground of the reversal)</i> → discourse linkage or contrast ὅτι: 'because'; introduces the deepest ground of the reversal — not Israel's merit but YHWH's love.	ἠγάπησέν loved Aor Act Indic 3 Sg · ἀγαπάω <i>main verb of the causal clause (divine love)</i> → constative aorist (the abiding fact of God's elective love) ἀγαπάω: 'love'; renders בָּחַל; the elective covenant-love of YHWH for Israel (cf. Deut 7:7–8; 10:15) is here the explanatory ground of his protective reversal of Balaam's curse — love issues in deliverance.	σε you Accusative <i>accusative object of ἠγάπησεν (Israel as beloved)</i> → participant reference σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἠγάπησεν (Israel as beloved).	κύριος LORD Nominative <i>subject (third occurrence of the divine name)</i> → participant prominence κύριος: meaning 'LORD'; it serves as subject (third occurrence of the divine name).
ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεός God Nominative <i>nominative in apposition to κύριος</i> → participant prominence θεός: meaning 'God'; it serves as nominative in apposition to κύριος.	σου your Genitive <i>genitive of relationship (covenant possessive, closing the verse)</i> → relational specification σύ (sg.): the third κύριος ὁ θεός σου closes the verse with covenant emphasis — the love is grounded in the personal relationship.	

7 οὐ προσαγορεύσεις εἰρηνικὰ αὐτοῖς καὶ συμφέροντα αὐτοῖς πάσας τὰς ἡμέρας σου εἰς τὸν αἰῶνα

You shall not address peaceable words to them or things profitable to them all your days forever.

Corollary command flowing from the Moab/Ammon exclusion οὐ προσαγορεύσεις

The practical corollary: Israel is to seek neither peace (εἰρηνικὰ) nor the prosperity (συμφέροντα) of Moab and Ammon — a standing posture 'all your days forever.' The second-person singular shifts from the third-person legal frame of vv. 2–4 to direct address. Compare Ezra 9:12, which echoes this prohibition.

οὐ

not

negative particle (with future-as-imperative)

→ discourse linkage or contrast

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

προσαγορεύσεις

you shall address / propose

Fut Act Indic 2 Sg · προσαγορεύω

main verb (legislative future, direct address)

→ imperatival future (standing prohibition)

προσαγορεύω: 'address / greet / propose to'; here 'speak to (someone) terms of peace,' rendering ׀לֹא שָׁלוֹם ('seek the peace/welfare of'); Israel is forbidden to negotiate the welfare of Moab and Ammon.

εἰρηνικά

peaceable things

Accusative

direct object (substantival adjective: 'terms of peace')

→ object specification

εἰρηνικός: 'peaceful / peaceable'; the neuter plural εἰρηνικά ('peaceable things / words of peace') renders ׀לֹא שָׁלוֹם; Israel is not to propose peace-terms or seek the welfare of these nations.

αὐτοῖς

to them

Dative

dative of indirect object (Moab and Ammon)

→ participant reference or interest

αὐτός: the dative refers to the Ammanites and Moabites of v. 4.

καὶ

and / or

coordinate conjunction

→ discourse linkage or contrast

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

συμφέροντα

things profitable

Pres Act Ptcp Acc Pl Neut · συμφέρω

substantival participle (direct object: 'their advantage')

→ imperfective present participle (general / characteristic benefit)

συμφέρω: 'be profitable / advantageous'; the neuter plural participle τὰ συμφέροντα ('things beneficial / their advantage') renders ׀לֹא שָׁלוֹם ('welfare / good'); Israel is to seek neither the peace nor the prosperity of Moab and Ammon (cf. Ezra 9:12, οὐ ζητήσετε εἰρήνην αὐτῶν καὶ ἀγαθὸν αὐτῶν).

αὐτοῖς

to them

Dative

dative of advantage (parallel to first αὐτοῖς)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (parallel to first αὐτοῖς).

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πάς: 'all / every'; with ἡμέρας forms the accusative of temporal extent ('all your days').

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of temporal extent ('all your days')

→ object specification

ἡμέρας: 'day'; renders ὅτι ; πάσας τὰς ἡμέρας σου ('all your days') marks the prohibition as a perpetual standing posture, reinforced by εἰς τὸν αἰῶνα.

σου

your

Genitive

genitive of possession

→ relational specification

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

εἰς

unto

preposition + accusative (perpetuity)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative object of εἰς (perpetuity)

→ object specification

αἰῶν: 'age'; εἰς τὸν αἰῶνα ('forever') matches the perpetuity of the exclusion in v. 4, making the prohibition permanent.

8 οὐ βδελύξῃ Ἰδουμαῖον ὅτι ἀδελφός σου ἐστίν οὐ βδελύξῃ Αἰγύπτιον ὅτι πάροικος ἐγένου ἐν τῇ γῇ αὐτοῦ

You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, for you were a sojourner in his land.

Contrasting admission: Edom and Egypt not to be abhorred

οὐ βδελύξῃ

The counter-movement to the exclusions: two nations are NOT to be abhorred — the Edomite (kinship: 'your brother,' descended from Esau) and the Egyptian (history: Israel sojourned in his land). The verb βδελύσσομαι ('abhor / treat as abomination') ties this to the cultic βδέλυγμα-language of v. 19. The grounds — brotherhood and shared sojourn — set up the third-generation admission of v. 9.

οὐ

not

negative particle

→ discourse linkage or contrast

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

βδελύξῃ

you shall abhor

Fut Mid Indic 2 Sg · βδελύσσομαι

main verb (legislative future, direct address)

→ imperatival future (standing prohibition)

βδελύσσομαι: 'abhor / loathe / regard as abomination'; renders בִּלְעָד (Piel); the verb is cognate with בְּדִלּוּגָא ('abomination', v. 19); Israel is forbidden to treat Edom or Egypt as cultically abominable — a deliberate contrast to the abomination-language elsewhere.

Ἰδουμαῖον

Edomite

Accusative

direct object (first admitted nation)

→ object specification

Ἰδουμαῖος: gentilic 'Idumean / Edomite,' rendering יְדֻמִּי; the Edomites descend from Esau, Jacob's brother (Gen 25:30; 36:1), hence 'your brother'; the kinship grounds their non-rejection.

ὅτι

for / because

causal conjunction (ground of admission)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the kinship-ground for not abhorring Edom.

ἀδελφός

brother

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

ἀδελφός: 'brother'; renders ΠΝ; Edom is Israel's 'brother' through Esau and Jacob (cf. Num 20:14, 'thus says your brother Israel'); the fraternal bond mitigates the prohibition.

σοῦ

your

Genitive

genitive of relationship

→ relational specification

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

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

copula (linking subject and predicate)

→ stative present (abiding kinship fact)

εἰμί: 'be'; the present copula states the enduring kinship — Edom is and remains Israel's brother.

οὐ

not

negative particle (second prohibition)

→ discourse linkage or contrast

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

βδελύξῃ

you shall abhor

Fut Mid Indic 2 Sg · βδελύσσομαι

main verb (parallel legislative future)

→ imperatival future (standing prohibition)

βδελύσσομαι: the repetition (anaphora) gives the two admissions parallel rhetorical weight.

Αἰγύπτιον

Egyptian

Accusative

direct object (second admitted nation)

→ object specification

Αἰγύπτιος: gentilic 'Egyptian,' rendering אֵיִתְּנִי; despite the bondage, Egypt was Israel's host during the sojourn, so the Egyptian is not to be abhorred — a remarkable magnanimity given the Exodus.

ὅτι

for / because

causal conjunction (ground of admission)

→ discourse linkage or contrast

ὅτι: introduces the historical-ground for not abhorring Egypt.

πάροικος

a sojourner / resident alien

Nominative

predicate nominative (with ἐγένου)

→ participant prominence

πάροικος: 'sojourner / resident alien'; renders גֵּר; Israel's status as πάροικος in Egypt (cf. Exod 2:22; Acts 7:6) becomes the ground of gratitude rather than grievance — the shared experience of sojourning tempers hostility.

ἐγένου

you became / were

Aor Mid Indic 2 Sg · γίνομαι

main verb of causal clause (Israel's past status)

→ constative aorist (the completed historical sojourn)

γίνομαι: 'become / be'; renders הָיָה; 'you were a sojourner' recalls the formative experience of dwelling in Egypt — invoked elsewhere as motive for compassion toward the stranger (Exod 22:21; Deut 10:19).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (in Egypt's land)

→ sphere or reference

γῇ: 'land / earth'; renders אֶרֶץ; 'in his land' = in Egypt, the place of Israel's sojourn.

αὐτοῦ

his

Genitive

genitive of possession (the Egyptian's land)

→ relational specification

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

9 υἱοὶ ἐὰν γεννηθῶσιν αὐτοῖς γενεὰ τρίτη εἰσελεύσονται εἰς ἐκκλησίαν κυρίου

Sons, if they be born to them, in the third generation shall enter into the assembly of the LORD.

Positive admission of Edomite/Egyptian descendants υἱοὶ ἐὰν γεννηθῶσιν

The positive ruling closing unit A: the children born to Edomites and Egyptians enter the assembly in the third generation — a sharp contrast to the tenth-generation-and-forever exclusion of Moab and Ammon (v. 4). The fronted υἱοί ('sons') is a casus pendens picked up by the verb εἰσελεύσονται. The third-generation timeline embodies measured inclusion.

υἱοὶ

sons

Nominative

subject (fronted nominative / casus pendens)

→ participant prominence

υἱός: 'son'; renders יָד; the fronted plural 'sons' (the offspring born to Edomites/Egyptians) is the subject resumed by εἰσελεύσονται; their admission is generational, not immediate.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the third-class condition with the subjunctive γενηθῶσιν ('if they be born').

γενηθῶσιν

they be born

Aor Pass Subj 3 Pl · γίνομαι

verb of the conditional clause

→ ingressive aorist subjunctive (coming into being / being born)

γίνομαι (aor. pass.): 'be born / come to be'; renders יָדְּנָה; 'if sons be born to them' specifies the descendants of the admitted Edomites/Egyptians.

αὐτοῖς

to them

Dative

dative of possession/advantage (to the Edomites/Egyptians)

→ participant reference or interest

αὐτός: the dative 'to them' refers to the Edomites and Egyptians of v. 8 whose descendants are in view.

γενεά

generation

Nominative

nominative of time (adverbial: 'in the third generation')

→ participant prominence

γενεά: 'generation'; renders גֵּדֻד; γενεά τρίτη ('the third generation') stands in deliberate antithesis to δεκάτη γενεά of v. 4 — measured inclusion against perpetual exclusion.

τρίτη

third

Nominative

attributive ordinal (modifying γενεά)

→ participant prominence

τρίτος: ordinal 'third'; the third generation marks the point at which Edomite/Egyptian descendants gain full congregational membership.

εἰσελεύσονται

shall enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb (positive admission; plural with υἱοί)

→ predictive future (granted future right of entry)

εἰσέρχομαι: the same verb that carried the exclusions (vv. 2–4) here, now in the affirmative plural, grants entry — the positive counterpart of οὐκ εἰσελεύσεται.

εἰς

into

preposition + accusative

→ spatial or relational framing

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς

→ object specification

ἐκκλησία: see on v. 2; the closing repetition of ἐκκλησίαν κυρίου rounds off the assembly-unit (vv. 2–9).

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

10 ἐὰν δὲ ἐξέλθῃς παρεμβαλεῖν ἐπὶ τοὺς ἐχθρούς σου καὶ φυλάξῃ ἀπὸ παντὸς ῥήματος πονηροῦ

But if you go out to encamp against your enemies, then you shall keep yourself from every evil thing.

New legal unit: camp holiness in war (protasis + general command) ἐὰν δὲ ἐξέλθῃς

δέ opens the war-camp holiness unit (vv. 10–15). The conditional protasis (going out to encamp against enemies) introduces the general principle — keep from every evil thing — which the following verses specify (nocturnal uncleanness, latrine etiquette). ῥῆμα πονηρόν ('evil thing/matter') is a comprehensive heading for ritual and moral defilement in the camp.

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive ἐξέλθῃς introduces the protasis governing the war-camp legislation.

δὲ

but / now

narrative-transitional particle (post-positive)

→ discourse linkage or contrast

δέ: 'but / now'; marks the shift to a new legal topic (camp holiness).

ἐξέλθῃς

you go out

Aor Act Subj 2 Sg · ἐξέρχομαι

verb of the protasis (going out to war)

→ ingressive aorist subjunctive (setting out to campaign)

ἐξέρχομαι: 'go out / go forth'; renders נָצַח; 'go out to encamp' is the idiom for setting out on a military campaign (cf. Deut 20:1; 21:10).

παρεμβαλεῖν

to encamp

Aor Act Inf · παρεμβάλλω

infinitive of purpose (why you go out)

→ telic aorist infinitive (purpose: to pitch camp)

παρεμβάλλω: 'encamp / draw up in battle array'; cognate with παρεμβολή ('camp', vv. 11–15), the keyword of this unit; the purpose-infinitive frames the military encampment as the setting for the holiness-rules.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + accusative: hostile 'against'; the encampment is for war against enemies.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπί

→ object specification

ἐχθρός: 'enemy / foe'; renders עֹיֵן; the same word recurs at v. 15 (the enemy YHWH gives up before Israel), binding the unit together.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

then / and

apodotic καὶ (introducing the main command)

→ discourse linkage or contrast

καί: here apodotic ('then'), a Hebraizing use linking protasis to apodosis (rendering the Hebrew waw of apodosis).

φυλάξῃ

you shall keep yourself

Fut Mid Indic 2 Sg · φυλάσσω

main verb (apodosis: the general command)

→ imperatival future (standing requirement of self-guarding)

φυλάσσω (mid.): 'guard oneself / beware / keep'; renders נִפְחַץ (Niphal, 'keep oneself'); the middle 'keep yourself from every evil thing' is the comprehensive heading for camp-purity; the same verb recurs at v. 24 (keeping one's vow).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; with φυλάσσομαι marks that from which one guards oneself.

παντὸς

every

Genitive

attributive adjective (modifying ῥήματος)

→ relational specification

πᾶς: 'every / all'; the comprehensive 'every evil thing' makes the command a catch-all for all forms of defilement in the camp.

ῥήματος

thing / matter

Genitive

genitive object of ἀπό (what to guard from)

→ relational specification

ῥῆμα: 'word / thing / matter'; here in the Hebraizing sense of דָּבָר ('thing / matter'), not 'spoken word'; ῥῆμα πονηρόν = 'every evil matter' i.e. anything that would defile the camp.

πονηροῦ

evil

Genitive

attributive adjective (modifying ῥήματος)

→ relational specification

πονηρός: 'evil / bad'; renders עָרָב; qualifies the comprehensive 'matter' — every defiling or wicked thing is to be avoided in the holy camp.

11 ἐὰν ἢ ἐν σοὶ ἄνθρωπος ὃς οὐκ ἔσται καθαρὸς ἐκ ρύσεως αὐτοῦ νυκτός καὶ ἐξελεύσεται ἔξω τῆς παρεμβολῆς καὶ οὐκ εἰσελεύσεται εἰς τὴν παρεμβολήν

If there be among you a man who is not clean from a nocturnal emission, then he shall go outside the camp and shall not enter into the camp.

First specific camp-purity case (nocturnal uncleanness) ἐὰν ἢ ἐν σοὶ ἄνθρωπος

The first concrete application: a man rendered unclean by a nocturnal emission (ρύσις) must withdraw from the camp. The protasis (ἐὰν ἢ) and the relative clause (ὃς οὐκ ἔσται καθαρὸς) define the case; the apodosis prescribes exit and exclusion until purification (v. 12). καθαρὸς / ρύσις are the technical purity-vocabulary (cf. Lev 15).

ἐὰν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'; introduces the specific case with the subjunctive ἢ.

ἢ

there be

Pres Act Subj 3 Sg · εἰμί

verb of the protasis (existential: 'if there be')

→ stative present subjunctive (existential condition)

εἰμί: 'be'; the existential subjunctive ('if there be among you a man') posits the hypothetical case.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

σοὶ

you

Dative

dative object of ἐν (the collective Israel/camp)

→ participant reference or interest

σύ (sg.): 'among you' = within the camp of Israel.

ἄνθρωπος

a man

Nominative

subject of ἢ

→ participant prominence

ἄνθρωπος: 'man / person'; renders ὁ; the generic man whose case is legislated.

ὃς

who

Nominative

relative pronoun (subject of ἔσται)

→ participant reference

ὃς: relative pronoun introducing the descriptive clause defining the man's condition.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

verb of relative clause (the man's state)

→ predictive future (the condition described)

εἰμί: 'be'; 'who will not be clean' describes the man's ritual state resulting from the emission.

καθαρός

clean

Nominative

predicate adjective (with ἔσται)

→ participant prominence

καθαρός: 'clean / pure'; renders טָהוֹר; the technical purity-term; the man is 'not clean' by reason of the nocturnal emission, requiring temporary exclusion (cf. Lev 15:16).

ἐκ

from / by reason of

preposition + genitive (cause/source of uncleanness)

→ spatial or relational framing

ἐκ: 'from / out of'; here causal, 'by reason of his emission.'

ῥύσεως

emission / flux

Genitive

genitive object of ἐκ (cause of uncleanness)

→ relational specification

ῥύσις: 'flow / discharge / emission'; renders לַיְלָה מִקְרָה / קָרִי ('nocturnal occurrence'); the technical term for a seminal discharge causing temporary ritual uncleanness (cf. Lev 15:1–18, where ῥύσις is the standard rendering for bodily fluxes).

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.

νυκτός

by night

Genitive

genitive of time (when the emission occurred)

→ relational specification

νύξ: 'night'; the genitive of time νυκτός ('by night') renders לַיְלָה; specifies the nocturnal occurrence that causes the uncleanness.

καὶ

then / and

apodotic καὶ (introducing the prescription)

→ discourse linkage or contrast

καί: apodotic 'then'; links the case to its prescribed remedy.

ἐξελεύσεται

he shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (prescription: withdraw from camp)

→ imperative future (mandated withdrawal)

ἐξέρχομαι: 'go out'; the unclean man must leave the camp until purified — the same separation-principle that governs the leper and the discharged (Lev 13–15; Num 5:2–3).

ἔξω

outside

improper preposition + genitive (outside the camp)

→ spatial or relational framing

ἔξω: 'outside / out'; with the genitive τῆς παρεμβολῆς ('outside the camp') marks the place of temporary exclusion; cf. Heb 13:11–13 ('outside the camp').

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive with ἔξω (the camp)

→ relational specification

παρεμβολή: 'camp / encampment'; renders מַחֲנֶה; the keyword of the unit (vv. 11–15), the war-camp that must be kept holy because YHWH walks in its midst (v. 15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (prohibition of re-entry until cleansed)

→ **imperative future (prohibited re-entry)**

εἰσέρχομαι: 'enter'; the man must not re-enter the camp until purified (the conditions of v. 12 are met).

εἰς

into

preposition + accusative

→ **spatial or relational framing**

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

τὴν

the

Accusative

article

→ **noun-phrase marking**

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

παρεμβολήν

camp

Accusative

accusative object of εἰς

→ **object specification**

παρεμβολή: see above; the camp from which he is temporarily barred.

12 καὶ ἔσται τὸ πρὸς ἑσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ δευκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν

And it shall be toward evening he shall wash his body with water, and when the sun has set he shall enter into the camp.

Resolution of the purity-case: washing and re-entry at sundown

καὶ ἔσται τὸ πρὸς ἑσπέραν

The remedy and re-admission: toward evening he washes with water, and at sunset (genitive absolute δευκότος ἡλίου) he may re-enter the camp. The καὶ ἔσται ('and it shall be') is a Hebraizing temporal frame (כִּי־יָבֵן). Washing-plus-sundown is the standard purification timeline (cf. Lev 15:16; 22:6–7).

καὶ

and

narrative conjunction (Hebraizing temporal frame)

→ **discourse linkage or contrast**

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

impersonal verb (temporal frame: 'and it shall come to pass')

→ **futuristic (Hebraizing temporal formula)**

εἰμί: the formula καὶ ἔσται renders the Hebrew כִּי־יָבֵן ('and it shall come to pass'), a temporal-sequential marker introducing the timing of the purification.

τὸ

the (time)

Accusative

article (substantivizing the adverbial phrase: 'the toward-evening')

→ **noun-phrase marking**

τό: the neuter article nominalizes the prepositional phrase πρὸς ἑσπέραν ('the time toward evening'), making it an adverbial accusative of time.

πρὸς

toward

preposition + accusative (temporal approximation)

→ **spatial or relational framing**

πρὸς + accusative: 'toward / about'; πρὸς ἑσπέραν ('toward evening') gives the time for the washing.

ἑσπέραν

evening

Accusative

accusative object of πρὸς (time of washing)

→ object specification

ἑσπέρα: 'evening'; renders עֶרֶב; 'toward evening' is the time for the purificatory washing, preceding the sunset re-entry.

λούσεται

he shall wash

Fut Mid Indic 3 Sg · λούω

main verb (the purificatory washing)

→ imperatival future (mandated washing)

λούω (mid.): 'wash / bathe (oneself)'; renders יָחַךְ; the middle 'wash himself / his body' denotes full-body ablution, the standard means of cleansing from a רָעָה (Lev 15:16).

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

direct object of λούσεται (what is washed)

→ object specification

σῶμα: 'body'; renders בָּשָׂר ('flesh'); 'wash his body with water' specifies full ablution.

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.

ὕδατι

with water

Dative

dative of instrument (means of washing)

→ sphere or reference

ὕδωρ: 'water'; renders מַיִם; the instrumental dative names the cleansing agent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεδυκότος

having set

Perf Act Ptcp Gen Sg Masc · δύνω

genitive absolute participle (temporal: 'when the sun has set')

→ resultative perfect participle (completed setting, abiding state of nightfall)

δύνω: 'set / go down (of the sun)'; the perfect participle δεδυκότος in the genitive absolute δεδυκότος ἡλίου ('the sun having set') marks the precise moment of re-admission; the perfect aspect stresses the accomplished state of sundown (cf. Lev 22:7, the sunset that completes purification).

ἡλίου

sun

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

ἡλιος: 'sun'; renders שֶׁשׁ; the setting sun marks the close of the day of uncleanness and the moment of restored purity.

εἰσελεύσεται

he shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (restored re-entry)

→ permissive future (granted re-entry after purification)

εἰσέρχομαι: 'enter'; the purified man may now re-enter the camp — the reversal of the οὐκ εἰσελεύσεται of v. 11.

εἰς

into

preposition + accusative

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς

→ object specification

παρεμβολή: 'camp'; the restored man returns to the holy encampment.

13 καὶ τόπος ἔσται σοι ἔξω τῆς παρεμβολῆς καὶ ἐξελεύσῃ ἐκεῖ ἔξω

And you shall have a place outside the camp, and you shall go out there outside.

Second camp-purity case: the designated latrine place καὶ τόπος ἔσται σοι

The second concrete case (latrine etiquette, vv. 13–14): a designated place (τόπος) outside the camp where one relieves oneself. The dative of possession (τόπος ἔσται σοι, 'you shall have a place') and the euphemistic ἐξελεύσῃ ἐκεῖ ('go out there') keep the matter discreet. The principle: even bodily functions are removed from the holy camp.

καὶ

and

narrative conjunction (introducing the second case)

→ discourse linkage or contrast

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

τόπος

place

Nominative

subject (the designated latrine-place)

→ participant prominence

τόπος: 'place / spot'; renders Τῆ ('place / appointed spot') here; the designated location outside the camp for relieving oneself, kept apart from the holy encampment.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existence-with-dative: 'you shall have')

→ imperatival future (mandated provision)

εἰμί: 'be'; with the dative σοι forms the idiom of possession ('there shall be to you a place' = 'you shall have a place').

σοι

to you / for you

Dative

dative of possession

→ participant reference or interest

σύ (sg.): the dative of possession; 'you shall have a place.'

ἔξω outside <i>improper preposition + genitive (outside the camp)</i> → spatial or relational framing ἔξω: 'outside'; with τῆς παρεμβολῆς locates the latrine outside the camp's bounds.	τῆς the Genitive article → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	παρεμβολῆς camp Genitive genitive with ἔξω → relational specification παρεμβολή: 'camp'; the keyword again — the latrine lies beyond the holy camp.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἐξελεύσῃ you shall go out Fut Mid Indic 2 Sg · ἐξέρχομαι <i>main verb (direct address: go out to that place)</i> → imperativ future (mandated practice) ἐξέρχομαι: 'go out!'; the second-person 'you shall go out there' is the discreet euphemism for going to relieve oneself outside the camp.	ἐκεῖ there <i>adverb of place (to that place)</i> → adverbial qualification ἐκεῖ: 'there'; points to the designated τόπος outside the camp.	ἔξω outside <i>adverb of place (reinforcing 'outside')</i> → clausal contribution ἔξω: 'outside'; the repeated ἔξω emphasizes the removal of the act beyond the camp.	

14 καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου καὶ ἔσται ὅταν διακαθιζάνῃς ἔξω καὶ ὀρύξεις ἐν αὐτῷ καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου ἐν αὐτῷ

And you shall have a peg on your belt, and it shall be, whenever you sit down outside, you shall dig with it, and turning back you shall cover your excrement with it.

Continuation of the latrine case: the digging-peg and burying καὶ πάσσαλος ἔσται σοι

The practical equipment and procedure: a peg (πάσσαλος) carried on the belt, used to dig (ὀρύξεις) and then to cover (καλύψεις) one's excrement (ἀσχημοσύνη). The καὶ ἔσται ὅταν ('and it shall be, whenever') is a Hebraizing iterative frame. The fastidious burial of waste enacts the camp-holiness grounded theologically in v. 15.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάσσαλος

peg / stake

Nominative

subject ('you shall have a peg')

→ participant prominence

πάσσαλος: 'peg / stake / pin'; renders $\pi\alpha\sigma\alpha\lambda\omicron\varsigma$ ('tent-peg / spade'); a small digging-implement carried on the belt for burying excrement — a vivid concrete detail of camp hygiene.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession with dative)

→ imperatival future (mandated provision)

εἰμί: with σοι, 'you shall have a peg.'

σοι

to you / for you

Dative

dative of possession

→ participant reference or interest

σύ (sg.): dative of possession.

ἐπὶ

on / upon

preposition + genitive (location on the belt)

→ spatial or relational framing

ἐπί + genitive: 'on / upon'; locates the peg on the belt, ready to hand.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ζώνης

belt / girdle

Genitive

genitive object of ἐπί (where the peg is kept)

→ relational specification

ζώνη: 'belt / girdle'; renders $\zeta\omicron\nu\nu\eta\varsigma$ / $\zeta\omicron\nu\nu\eta$; the peg is carried on the belt for ready use.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (Hebraizing temporal frame)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

impersonal verb (temporal-iterative frame)

→ futuristic (Hebraizing 'and it shall come to pass')

εἰμί: the formula καὶ ἔσται ὅταν ('and it shall be, whenever') renders כִּי הָיָה , introducing the iterative procedure.

ὅταν

whenever

temporal conjunction (iterative, with subjunctive)

→ discourse linkage or contrast

ὅταν: 'whenever'; with the subjunctive διακαθιζάνης marks the recurring occasion.

διακαθιζάνης

you sit down / squat

Pres Act Subj 2 Sg · διακαθιζάνω

verb of temporal clause (the occasion)

→ iterative present subjunctive (recurring action)

διακαθιζάνω: 'sit down (apart) / squat'; a rare compound (διά + καθιζάνω); the euphemistic 'sit down outside' for relieving oneself; the present aspect suits the repeated occasion.

ἔξω

outside

adverb of place

→ clausal contribution

ἔξω: 'outside'; outside the camp, at the designated place of v. 13.

καὶ

and / then

apodotic καὶ (introducing the procedure)

→ discourse linkage or contrast

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

ὀρύξεις

you shall dig

Fut Act Indic 2 Sg · ὀρύσσω

main verb (first step: dig a hole)

→ imperatival future (mandated action)

ὀρύσσω: 'dig / excavate'; renders ִּכְּךָ; 'you shall dig with it (the peg)' — the first step in the discreet disposal of waste.

ἐν

with

preposition + dative (instrumental: with the peg)

→ spatial or relational framing

ἐν: here instrumental ('with it'), a Hebraizing use of ἐν + dative for means (rendering אֶ of instrument).

αὐτῷ

it

Dative

dative of instrument (the peg)

→ participant reference or interest

αὐτό; refers to the πάσσαλος ('peg'); 'dig with it.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπαγαγὼν

turning back / bringing over

Aor Act Ptcp Nom Sg Masc · ἐπάγω

circumstantial participle (manner: turning back the soil)

→ antecedent aorist participle (action prior to καλύψεις)

ἐπάγω: 'bring upon / lead over'; here 'bringing (the earth) back over,' i.e. turning the dug soil back to cover the waste; the participle is coincident-prior to καλύψεις, describing the covering motion.

καλύψεις

you shall cover

Fut Act Indic 2 Sg · καλύπτω

main verb (final step: bury the waste)

→ imperatival future (mandated action)

καλύπτω: 'cover / hide'; renders ִּכְּךָ; 'you shall cover your excrement' — the burial that removes the indecency from sight, keeping the camp holy.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀσχημοσύνην

excrement / indecency

Accusative

direct object of καλύψεις (what is buried)

→ object specification

ἀσχημοσύνη: 'shamefulness / indecency / nakedness'; here euphemistically 'excrement' (rendering ִּכְּךָ / the shameful thing); the same noun recurs at v. 15 (ἀσχημοσύνη πράγματος, 'an indecent thing') — the lexical link binds the latrine-rule to the holiness-rationale.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

with

preposition + dative (instrumental: with the peg/earth)

→ spatial or relational framing

ἐν: instrumental 'with it' (the peg, or the earth turned by it).

αὐτῷ

it

Dative

dative of instrument

→ participant reference or interest

αὐτός; refers again to the πάσσαλος/earth used to cover the waste.

- 15 ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου ἐξελέσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου καὶ ἔσται ἡ παρεμβολή σου ἁγία καὶ οὐκ ὀφθήσεται ἐν σοὶ ἀσχημοσύνη πράγματος καὶ ἀποστρέψει ἀπὸ σοῦ

For the LORD your God walks about in the midst of your camp to deliver you and to give up your enemy before your face; and your camp shall be holy, and no indecent thing shall be seen among you, and he shall turn away from you.

Theological ground of camp holiness (climax of unit B) ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ

The theological climax of the war-camp unit: the LORD your God ἐμπεριπατεῖ ('walks about') in the midst of the camp — to deliver and to grant victory — therefore the camp must be ἁγία ('holy'), with no indecency seen, lest he turn away. The grounding ὅτι makes all the preceding hygiene laws a function of God's presence. ἐμπεριπατέω anticipates 2 Cor 6:16 ('I will walk among them').

ὅτι

for / because

causal conjunction (grounding all the camp-laws)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological rationale undergirding the entire war-camp legislation (vv. 10–14).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה; the divine presence is the reason for camp-holiness.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula κύριος ὁ θεός σου recurs (cf. vv. 6, 19, 21).

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐμπεριπατεῖ

walks about within

Pres Act Indic 3 Sg · ἐμπεριπατέω

main verb (the divine presence in the camp)

→ customary/durative present (God's continual presence)

ἐμπεριπατέω: 'walk about within / among'; the compound (ἐν + περί + πατέω) renders הִיִּתְּפֵל (Hithpa'el of הִלֵּךְ, 'walk to and fro'); the same word-picture of God walking among his people occurs at Lev 26:12, quoted at 2 Cor 6:16 (ἐνοικήσω ... καὶ ἐμπεριπατήσω); the present tense stresses YHWH's continual, mobile presence in the camp — the ground of its required holiness.

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.

παρεμβολή

camp

Dative

dative of place (where God walks)

→ sphere or reference

παρεμβολή: 'camp'; the holy space in whose midst YHWH moves; its sanctity flows from his presence.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐξελέσθαι

to deliver

Aor Mid Inf · ἐξαίρέω

infinitive of purpose (why God is present)

→ telic aorist infinitive (purpose: rescue)

ἐξαίρέω (mid.): 'rescue / deliver / snatch out'; renders יִצֹּדֵם / יִצֹּדֵם; the first purpose of YHWH's presence — to deliver Israel; the middle voice stresses his personal saving involvement (cf. Acts 7:34, ἐξελέσθαι αὐτούς).

σε

you

Accusative

accusative object of ἐξελέσθαι

→ participant reference

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

καὶ

and

coordinate conjunction (second purpose-infinitive)

→ discourse linkage or contrast

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

παραδοῦναι

to give up / hand over

Aor Act Inf · παραδίδωμι

infinitive of purpose (second aim of God's presence)

→ telic aorist infinitive (purpose: grant victory)

παραδίδωμι: 'hand over / deliver up'; renders יָתַן ('give [the enemy] into your hand'); the second purpose — granting victory by giving the enemy over before Israel; the same verb of handing over recurs at v. 16 (the slave not to be handed over).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἐχθρόν

enemy

Accusative

direct object of παραδοῦναι

→ object specification

ἐχθρός: 'enemy'; the foe of v. 10, now to be given up by YHWH before Israel's face.

σου

your

Genitive

genitive of relationship

→ relational specification

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

πρὸ

before

preposition + genitive (in front of)

→ spatial or relational framing

πρὸ: 'before / in front of'; πρὸ προσώπου σου ('before your face') renders פְּנֵי, a Hebraism for 'in front of you / at your disposal.'

προσώπου

face

Genitive

genitive object of πρὸ (idiomatic: 'before your face')

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנֵי; the idiom πρὸ προσώπου σου means the enemy is delivered up right in front of Israel for the taking.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (introducing consequence)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating holiness of the camp)

→ imperatival/consequential future (the camp must/will be holy)

εἰμί: 'be'; 'your camp shall be holy' draws the practical consequence of YHWH's presence — both promise and requirement.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παρεμβολή

camp

Nominative

subject (that which must be holy)

→ participant prominence

παρεμβολή: 'camp'; the third occurrence in this verse — the camp's holiness is the theme.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἁγία

holy

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἅγιος: 'holy / set apart'; renders שְׁדִּיךְ; the camp's holiness corresponds to the holiness of the One who walks in it; the requirement extends sanctity from the sanctuary to the war-camp itself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ὀφθήσεται

shall be seen

Fut Pass Indic 3 Sg · ὁράω

main verb (prohibition: nothing indecent visible)

→ imperatival future (standing requirement)

ὁράω (fut. pass.): 'be seen / appear'; renders נִפְחַל (Niphal); 'no indecent thing shall be seen among you' — the visibility of defilement is what offends the divine presence; cf. the same concern in the sanctuary-vision laws.

ἐν

among / in

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

σοι

you

Dative

dative object of ἐν (within the camp/people)

→ participant reference or interest

σύ (sg.): 'among you' = within the camp of Israel.

ἀσχημοσύνη

indecentcy

Nominative

subject of ὀφθήσεται

→ participant prominence

ἀσχημοσύνη: 'shamefulness / indecency'; the same noun as v. 14 (there 'excrement'), here generalized as 'an indecent thing'; the lexical echo binds the latrine-law to its rationale — visible indecency repels God's presence.

πράγματος

of a thing / matter

Genitive

genitive of definition (qualifying ἀσχημοσύνη: 'indecency of a thing')

→ relational specification

πᾶγμα: 'thing / matter / deed'; the phrase ἀσχημοσύνη πράγματος ('indecency of a matter') renders רָעָה וְרָעָה ('an indecent/unseemly thing'); the same Hebrew phrase reappears in the divorce-law of Deut 24:1, famously disputed by Hillel and Shammai.

καὶ

and

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

ἀποστρέψει

he shall turn away

Fut Act Indic 3 Sg · ἀποστρέφω

main verb (the threatened divine withdrawal)

→ predictive future (consequence of defilement)

ἀποστρέφω: 'turn away / turn back'; renders בָּשָׁה; the ominous warning — if indecency is seen, YHWH 'will turn away from you,' withdrawing the presence that delivers and grants victory; holiness is thus inseparable from continued divine help.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of ἀπό (from whom God turns)

→ relational specification

σύ (sg.): 'from you'; the withdrawal of the divine presence is the gravest sanction backing camp-holiness.

16 οὐ παραδώσεις παῖδα τῷ κυρίῳ αὐτοῦ ὃς προστέθειται σοι παρὰ τοῦ κυρίου αὐτοῦ

You shall not hand over a slave to his master who has taken refuge with you from his master.

New legal unit: the escaped slave not to be returned οὐ παραδώσεις

A new humane statute (vv. 16–17): an escaped slave who has attached himself (προστέθειται) to an Israelite must not be handed back. The verb παραδίδωμι echoes v. 15 (God hands over the enemy, but you shall not hand over the refugee). This reverses the standard ancient extradition treaties for fugitive slaves.

οὐ

not

negative particle (with future-as-imperative)

→ discourse linkage or contrast

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

παραδώσεις

you shall hand over

Fut Act Indic 2 Sg · παραδίδωμι

main verb (legislative future, prohibition)

→ imperatival future (apodictic prohibition)

παραδίδωμι: 'hand over / deliver up / betray'; renders רָצַח (Hiphil, 'surrender / extradite'); the prohibition reverses ancient Near Eastern extradition norms — the fugitive slave is not to be returned; the same verb in v. 15 had God 'handing over' the enemy, a pointed contrast.

παῖδα

slave / servant

Accusative

direct object (the fugitive slave)

→ object specification

παῖς: 'servant / slave / child'; renders תַּבַּן; here the escaped slave who has sought refuge; the term covers a bondservant, likely a foreigner fleeing a non-Israelite master.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

master

Dative

dative of indirect object (to whom not to hand over)

→ sphere or reference

κύριος: here in the ordinary sense 'master / owner' (not the divine title), rendering יְיָ; the slave's human master, to whom he is not to be returned.

αὐτοῦ

his

Genitive

genitive of possession (the slave's master)

→ relational specification

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

ὃς

who

Nominative

relative pronoun (subject of προστίθεται; refers to παῖδα)

→ participant reference

ὃς: relative pronoun; though παῖδα is accusative, the relative is nominative as subject of its own clause, describing the slave who has taken refuge.

προστίθεται

has attached himself / taken refuge

Perf Mid/Pass Indic 3 Sg · προστίθμι

verb of relative clause (the slave's act of seeking refuge)

→ resultative perfect (settled state of having joined)

προστίθμι (perf. mid./pass.): 'add / attach / join oneself to'; renders הֵצִיל ('has escaped / been rescued') here construed as 'has joined himself to you'; the perfect denotes the abiding state — the slave has placed himself under the Israelite's protection.

σοι

to you

Dative

dative (to whom the slave has attached himself)

→ participant reference or interest

σύ (sg.): the Israelite to whom the fugitive has come for refuge.

παρά

from

preposition + genitive (source: fled from)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; marks the master from whom the slave has fled.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive object of παρά (the master fled from)

→ relational specification

κύριος: again 'master / owner'; the slave has fled 'from his master' to the Israelite's protection.

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.

17 μετὰ σοῦ κατοικήσει ἐν ὑμῖν κατοικήσει ἐν παντὶ τόπῳ οὗ ἂν ἀρέσῃ αὐτῷ οὐ θλίψεις αὐτόν

He shall dwell with you, among you he shall dwell, in whatever place pleases him; you shall not oppress him.

Positive provision for the refugee slave

μετὰ σοῦ κατοικήσει

The positive complement to v. 16: the freed refugee may settle among Israel in whatever place he chooses, and must not be oppressed. The repeated κατοικήσει ('he shall dwell') and the wide ἐν παντὶ τόπῳ ('in every place') grant generous freedom; οὐ θλίψεις αὐτόν ('you shall not oppress him') echoes the stranger-protection laws (Exod 22:21).

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 (with whom he dwells)

→ relational specification

σύ (sg.): the Israelite host with whom the freed slave dwells.

κατοικήσει

he shall dwell

Fut Act Indic 3 Sg · κατοικέω

main verb (granted right of residence)

→ permissive future (granted dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders כָּשָׁ; the freed slave is granted settled residence among Israel — full integration, not mere toleration.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (the community)

→ participant reference or interest

σύ (pl.): the shift to the plural 'among you (all)' widens the residence to the whole community of Israel.

κατοικήσει

he shall dwell

Fut Act Indic 3 Sg · κατοικέω

main verb (emphatic repetition)

→ permissive future (granted dwelling)

κατοικέω: the repetition (μετὰ σοῦ κατοικήσει ... ἐν ὑμῖν κατοικήσει) is a Hebraizing emphasis underscoring the security of his residence.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

παντὶ

every

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

πᾶς: 'every / any'; 'in every place' grants the freed slave free choice of residence.

τόπῳ

place

Dative

dative of place (where he may settle)

→ sphere or reference

τόπος: 'place'; renders מִן־כָּל־מָקוֹם ; the freed slave may live wherever he chooses among Israel.

οὗ

where

Genitive

relative adverb (locative genitive: 'where')

→ relational specification

οὗ: the frozen genitive of the relative ὅς used adverbially, 'where'; οὗ ἐάν = 'wherever,' introducing the indefinite relative clause.

ἐάν

ever

particle (with subjunctive, generalizing the relative: 'wherever')

→ discourse linkage or contrast

ἐάν: here generalizing (= ἄν) with the subjunctive ἀρέσῃ, making the relative indefinite ('in whatever place pleases him').

ἀρέσῃ

it pleases

Aor Act Subj 3 Sg · ἀρέσκω

verb of the indefinite relative clause

→ potential aorist subjunctive (whatever may please)

ἀρέσκω: 'please / be pleasing'; renders $\text{כִּי־יִשְׁכַּחֲמֶהוּ}$ (in the sense 'be good/pleasing to'); the freed slave settles wherever 'it pleases him' — his own preference governs, a strong affirmation of his liberty.

αὐτῷ

him

Dative

dative with ἀρέσῃ (the one pleased)

→ participant reference or interest

αὐτός: the freed slave, whose preference determines his dwelling.

οὐ

not

negative particle

→ discourse linkage or contrast

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

θλίψεις

you shall oppress

Fut Act Indic 2 Sg · θλίβω

main verb (prohibition of oppression)

→ imperatival future (apodictic prohibition)

θλίβω: 'press / afflict / oppress'; renders לֹא־תִכְרֹסֶנּוּ / לֹא־תִכְרֹסֶנּוּ ; 'you shall not oppress him' protects the vulnerable refugee, echoing the stranger-protection ethic grounded in Israel's own Egyptian bondage (Exod 22:21; 23:9).

αὐτόν

him

Accusative

direct object of θλίψεις

→ participant reference

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

18 οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται πορνεύων ἀπὸ υἱῶν Ἰσραὴλ οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν Ἰσραὴλ

There shall not be a harlot of the daughters of Israel, and there shall not be one who plays the harlot of the sons of Israel; there shall not be a cult-prostitute of the daughters of Israel, and there shall not be one consecrated to cult-rites of the sons of Israel.

New legal unit: no cultic prostitution in Israel

οὐκ ἔσται πόρνη

A fourfold prohibition of cultic prostitution (vv. 18–19), tightly parallel: no female harlot (πόρνη) or male prostitute (πορνεύων), no female cult-initiate (τελεσφόρος) or male consecrated one (τελισκόμενος), from the daughters and sons of Israel. The chiasmic daughters/sons pairing and the τελε-/τελisk- terms (from pagan initiation-rites, τελετή) mark this as a ban on sacral sex-cult.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition)

→ imperatival future (apodictic prohibition)

εἰμί: 'be'; the existential 'there shall not be' (rendering הִיָּהְיֶה לֹא) bans the very existence of cult-prostitution within Israel; the verb is fourfold-repeated (anaphora) across the parallel clauses.

πόρνη

harlot

Nominative

subject (female cult-prostitute)

→ participant prominence

πόρνη: 'prostitute / harlot'; renders הַזִּזְנָה ('cult-prostitute') here; the female sacral prostitute is banned; the word links back to v. 3 (ἐκ πόρνης) and forward to v. 19 (μίσθωμα πόρνης).

ἀπὸ

of / from among

preposition + genitive (partitive: 'from among')

→ spatial or relational framing

ἀπό: here partitive, 'from among the daughters'; renders מִן.

θυγατέρων

daughters

Genitive

partitive genitive (object of ἀπό)

→ relational specification

θυγάτηρ: 'daughter'; renders בַּת; 'the daughters of Israel' — no Israelite woman is to be a cult-prostitute.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; 'daughters/sons of Israel' designates the covenant people whose holiness excludes sacral prostitution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition)

→ imperativ future (apodictic prohibition)

εἰμί: see above.

πορνεύων

one who plays the harlot

Pres Act Ptcp Nom Sg Masc · πορνεύω

substantival participle (subject: male cult-prostitute)

→ imperfective present participle (habitual practice)

πορνεύω: 'commit fornication / play the harlot'; the substantival participle ὁ πορνεύων ('one who prostitutes himself') renders ψῆδ ('male cult-prostitute'); the present aspect marks habitual practice; the male counterpart to πόρνη.

ἀπὸ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

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

υἱῶν

sons

Genitive

partitive genitive (object of ἀπό)

→ relational specification

υἱός: 'son'; 'the sons of Israel' — no Israelite man is to be a cult-prostitute.

Ἰσραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable name).

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition)

→ imperativ future (apodictic prohibition)

εἰμί: see above; the second pair of prohibitions uses cult-initiation vocabulary.

τελεσφόρος

cult-initiate (female)

Nominative

subject (female devotee of initiation-rites)

→ participant prominence

τελεσφόρος: lit. 'one who brings to completion / accomplishes the rite'; here a female votary of pagan mystery/initiation cults (from τέλος / τελετή, 'initiation'), a near-synonym for the sacral prostitute; the LXX uses the τελε-/τελισκ- group to render the ψῆδ/ἡψῆδ as cult-initiates.

ἀπὸ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

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

θυγατέρων

daughters

Genitive

partitive genitive (object of ἀπό)

→ relational specification

θυγάτηρ: 'daughter'; see above.

Ἰσραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable name).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition)

→ imperatival future (apodictic prohibition)

εἰμί: see above.

τελισκόμενος

one being consecrated to cult-rites

Pres Mid/Pass Ptcp Nom Sg Masc · τελίσκομαι

substantival participle (subject: male initiate)

→ imperfective present participle (ongoing initiation/consecration)

τελίσκομαι: 'be initiated / consecrated (in mystery-rites)'; the participle ὁ τελισκόμενος ('one undergoing initiation') is the male counterpart of τελεσφόρος; the τελε-/τελ- terminology evokes pagan initiation cults (τελεταί), branding such sacral devotion as incompatible with Israel's holiness; the present/middle marks ongoing self-consecration.

ἀπὸ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

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

υἱῶν

sons

Genitive

partitive genitive (object of ἀπό)

→ relational specification

υἱός: 'son'; see above.

Ισραηλ

Israel

genitive of relationship (indeclinable name)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable name).

19 οὐ προσοίσεις μίσθωμα πόρνῃς οὐδὲ ἄλλαγμα κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν
εὐχὴν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστὶν καὶ ἀμώτερα

You shall not bring the hire of a harlot nor the price of a dog into the house of the LORD your God for any vow, because both are an abomination to the LORD your God.

Corollary: tainted earnings excluded from the sanctuary οὐ προσοίσεις

The cultic corollary: neither 'the hire of a harlot' (μίσθωμα πόρνῃς) nor 'the price of a dog' (ἄλλαγμα κυνός) may be brought into the LORD's house in fulfillment of any vow, for both are βδέλυγμα ('an abomination') to him. The μισθ- root recalls the hired Balaam (v. 5); the 'dog' (κύων) is widely taken as a slur for the male cult-prostitute (πορνεύων, v. 18). βδέλυγμα is the cultic counterpart of the verb βδελύσσομαι (v. 8).

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσοίσεις

you shall bring / offer

Fut Act Indic 2 Sg · προσφέρω

main verb (prohibition of offering)

→ imperatival future (apodictic prohibition)

προσφέρω: 'bring to / offer / present'; renders נָחַל (Hiphil, 'bring in'); the cultic verb for presenting an offering — tainted gain may not be 'brought near' as a votive offering to YHWH.

μίσθωμα

hire / wages

Accusative

direct object (the harlot's earnings)

→ object specification

μίσθωμα: 'hire / payment / wages'; renders לַהֲטָוּ ('a harlot's fee'); cognate with ἐμισθώσαντο (v. 5); the prostitute's earnings are unfit to fund a vow to YHWH (cf. Mic 1:7; the theme of defiled temple-money).

πόρνῃς

of a harlot

Genitive

genitive of source (whose hire)

→ relational specification

πόρνη: 'harlot'; the genitive of source — the wages earned by prostitution; links to vv. 3, 18.

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'nor / and not'; joins the second forbidden item (the price of a dog).

ἄλλαγμα

price / exchange

Accusative

direct object (the dog's price)

→ object specification

ἄλλαγμα: 'price / exchange / that given in barter'; renders מְחִיר ('price'); the 'price of a dog' (the earnings of the male prostitute, slangily 'dog') is equally unfit for the sanctuary.

κυνὸς

of a dog

Genitive

genitive of source (whose price)

→ relational specification

κύων: 'dog'; renders כֶּלֶב; widely understood as a contemptuous term for the male cult-prostitute (the πορνέυων of v. 18); 'the price of a dog' parallels 'the hire of a harlot.'

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (the sanctuary)

→ object specification

οἶκος: 'house'; renders בַּיִת; 'the house of the LORD' is the sanctuary; defiled gain must not cross its threshold.

κυρίου

of the LORD

Genitive

genitive of possession (whose house)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; the covenant formula 'the LORD your God' (here in the genitive).

σου

your

Genitive

genitive of relationship

→ relational specification

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

πρός

for

preposition + accusative (purpose: in payment of)

→ spatial or relational framing

πρός + accusative: here of purpose, 'for / toward (the discharge of) any vow!'

πᾶσαν

any / every

Accusative

attributive adjective (modifying εὐχήν)

→ object specification

πᾶς: 'any / every'; 'for any vow whatever' — no vow may be paid with such tainted money.

εὐχήν

vow

Accusative

accusative object of πρὸς (the vow to be funded)

→ object specification

εὐχή: 'vow / prayer'; renders רַךְ;
anticipates the vow-laws of vv. 22–24; even
a sacred vow cannot sanctify defiled
earnings.

ὅτι

because

causal conjunction (ground of the prohibition)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the cultic
rationale — such gain is an abomination.

βδέλυγμα

abomination

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

βδέλυγμα: 'abomination / detestable
thing'; renders תּוֹעֵבָה; cognate with
βδελύσσομαι (v. 8); the strongest cultic
category of revulsion — what God finds
detestable; here applied to the harlot's hire
and the dog's price (cf. the same noun in
Dan 9:27 / Matt 24:15, 'abomination of
desolation').

κυρίῳ

to the LORD

Dative

dative of reference (abominable to the LORD)

→ sphere or reference

κύριος: rendering of the Tetragrammaton
יהוה; the dative marks the one to whom
these things are abominable.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; the covenant formula in the
dative ('to the LORD your God').

σού

your

Genitive

genitive of relationship

→ relational specification

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

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating abomination)

→ stative present (abiding cultic status)

εἰμί: 'be'; the present states the enduring
fact — such offerings are and remain
abominable to YHWH.

καὶ

even / also

*ascensive/emphatic conjunction (with
ἀμφότερα)*

→ discourse linkage or contrast

καί: here emphatic, 'even both / both alike';
underscores that both the harlot's hire and
the dog's price share the abominable
status.

ἀμφότερα

both

Nominative

subject (summarizing: 'both [are]')

→ participant prominence

ἀμφότερος: 'both'; the neuter plural
ἀμφότερα sums up the two forbidden items
(hire and price) as together abominable —
emphatic closure of the prohibition.

20 οὐκ ἐκτοκιεῖς τῷ ἀδελφῷ σου τόκον ἀργυρίου καὶ τόκον βρωμάτων καὶ τόκον παντὸς πράγματος οὐ ἂν ἐκδανείσης

You shall not lend on interest to your brother — interest of money, interest of food, interest of anything that you may lend out.

New legal unit: no usury toward a brother

οὐκ ἐκτοκιεῖς

The usury-law (vv. 20–21): no interest (τόκος) of any kind — money, food, or any commodity — may be charged to a 'brother' (fellow Israelite). The threefold τόκον ... τόκον ... τόκον is emphatic comprehensiveness. The verb ἐκτοκίζω ('exact interest') and noun τόκος ('offspring / interest') play on the metaphor of money 'breeding.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐκτοκιεῖς

you shall lend on interest

Fut Act Indic 2 Sg · ἐκτοκίζω

main verb (prohibition of usury)

→ imperatival future (apodictic prohibition)

ἐκτοκίζω: 'lend on interest / exact usury'; from τόκος ('interest,' lit. 'offspring'); renders חָשַׁב (Hiphil, 'charge interest'); the prohibition of usury toward a fellow Israelite (cf. Exod 22:25; Lev 25:36–37); the metaphor likens interest to money's 'breeding.'

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 indirect object (to whom no interest)

→ sphere or reference

ἀδελφός: 'brother'; here the fellow Israelite (rendering ΠΝ); the covenant kinship grounds the interest-free obligation, in contrast to the foreigner (v. 21).

σου

your

Genitive

genitive of relationship

→ relational specification

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

τόκον

interest

Accusative

direct object / cognate accusative (interest of money)

→ object specification

τόκος: 'interest / usury' (lit. 'a bringing forth, offspring'); renders תשן; the cognate object of ἐκτοκίεις; the 'offspring' metaphor underlies the ancient suspicion of interest as unnatural increase (cf. Aristotle, Pol. 1.10).

ἀργυρίου

of money / silver

Genitive

genitive of definition (interest on money)

→ relational specification

ἀργύριον: 'silver / money'; renders תשן; 'interest of money' is the primary category of usury.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τόκον

interest

Accusative

cognate accusative (interest of food)

→ object specification

τόκος: the repetition extends the ban to interest in kind (foodstuffs).

βρωμάτων

of foods

Genitive

genitive of definition (interest in foodstuffs)

→ relational specification

βρώμα: 'food / victuals'; renders תשן; interest paid in food (grain, produce) is equally forbidden (cf. Lev 25:37, 'nor lend your food at interest').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τόκον

interest

Accusative

cognate accusative (interest of anything)

→ object specification

τόκος: the third repetition generalizes to 'any thing,' making the ban total.

παντὸς

of every / any

Genitive

attributive adjective (modifying πράγματος)

→ relational specification

πᾶς: 'every / any'; 'of any thing whatever' closes off every loophole.

πράγματος

thing

Genitive

genitive of definition (interest of any commodity)

→ relational specification

πᾶγμα: 'thing / matter'; renders תשן; 'interest of any thing that may be lent' — a comprehensive ban; the same noun appeared at v. 15 (ἀσχημοσύνη πράγματος).

οὗ

which

Genitive

relative pronoun (genitive by attraction to πράγματος)

→ relational specification

ὅς: relative pronoun, genitive by attraction to its antecedent πράγματος; 'anything that you may lend.'

ἄν

ever

modal particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἄν: generalizing modal particle with the subjunctive ἐκδανείσης, making the relative indefinite ('whatever you may lend').

ἐκδανείσης

you may lend out

Aor Act Subj 2 Sg · ἐκδανείζω

verb of indefinite relative clause

→ potential aorist subjunctive (whatever may be lent)

ἐκδανείζω: 'lend out (at interest) / put out a loan'; renders נָחַץ (Hiphil); the verb of lending itself is permitted — only the charging of τόκος to a brother is forbidden.

21 τῷ ἀλλοτρίῳ ἐκτοκιεῖς τῷ δὲ ἀδελφῷ σου οὐκ ἐκτοκιεῖς ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις σου ἐπὶ τῆς γῆς εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι αὐτήν

To the foreigner you shall lend on interest, but to your brother you shall not lend on interest, so that the LORD your God may bless you in all your works upon the land into which you are entering there to inherit it.

Antithesis and motive-clause completing the usury-law

τῷ ἀλλοτρίῳ ἐκτοκιεῖς

The antithesis (foreigner vs. brother) with chiastic word-order (τῷ ἀλλοτρίῳ ἐκτοκιεῖς / τῷ ἀδελφῷ ... οὐκ ἐκτοκιεῖς), capped by a purpose-clause: covenant fidelity in lending brings YHWH's blessing on all Israel's works in the land it is entering to inherit. The blessing-motive (ἵνα εὐλογήσῃ) ties obedience to flourishing in the land.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἀλλοτρίῳ

foreigner / stranger

Dative

dative of indirect object (to whom interest is permitted)

→ sphere or reference

ἀλλότριος: 'belonging to another / foreign'; substantival 'the foreigner / outsider,' rendering יִרְכָּן; the non-Israelite, to whom lending at interest is permitted — the commercial foreigner stands outside the covenant brotherhood.

ἐκτοκιεῖς

you shall lend on interest

Fut Act Indic 2 Sg · ἐκτοκίζω

main verb (permission, by contrast)

→ permissive future (allowed practice toward the foreigner)

ἐκτοκίζω: 'lend on interest'; the same verb as v. 20, here without negation — interest toward the foreigner is allowed; the distinction is covenantal, not racial: the brother is bound by mutual-aid solidarity.

τῷ

to the

Dative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: 'but'; marks the contrast between foreigner and brother.

ἀδελφῷ

brother

Dative

dative of indirect object (to whom no interest)

→ sphere or reference

ἀδελφός: 'brother'; the fellow Israelite, protected from usury; the chiasmic placement (foreigner first, brother second) heightens the contrast.

σου

your

Genitive

genitive of relationship

→ relational specification

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐκτοκιεῖς

you shall lend on interest

Fut Act Indic 2 Sg · ἐκτοκίζω

main verb (prohibition restated)

→ imperatival future (apodictic prohibition)

ἐκτοκίζω: the negated repetition restates the ban of v. 20 for emphasis, completing the antithesis.

ἵνα

so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that / in order that'; introduces the purpose/result clause — obedience secures blessing.

εὐλογία

may bless

Aor Act Subj 3 Sg · εὐλογέω

verb of purpose clause (the blessing)

→ telic aorist subjunctive (intended blessing)

εὐλογέω: 'bless / speak well of'; renders יְבָרַךְ; the blessing-motive — covenant fidelity in economic dealings brings YHWH's blessing 'in all your works'; cognate with εὐλογία (v. 6).

σε

you

Accusative

accusative object of εὐλογία

→ participant reference

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

κύριος

LORD

Nominative

subject of εὐλογία

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula 'the
LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (sphere of blessing)

→ spatial or relational framing

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

πᾶσι

all

Dative

attributive adjective (modifying ἔργοις)

→ sphere or reference

πᾶς: 'all'; 'in all your works' — the blessing
is comprehensive over Israel's labor.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἔργοις

works

Dative

dative of sphere (the realm of blessing)

→ sphere or reference

ἔργον: 'work / deed / labor'; renders מַעֲשֵׂה
יָדָיו מְלָכָה /; 'all your works' = every
undertaking, especially agricultural and
economic, in the land.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (the promised land)

→ relational specification

γῆ: 'land'; renders γῆ; the promised land
Israel is about to enter and inherit — the
sphere where covenant obedience yields
blessing.

εἰς

into

preposition + accusative (with relative: into which)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς, antecedent γῆς)

→ participant reference

ἥ: relative pronoun; 'into which you are entering' — the land of inheritance.

εἰσπορεύῃ

you are entering

Pres Mid Indic 2 Sg · εἰσπορεύομαι

verb of relative clause (entering the land)

→ futuristic/progressive present (entry in prospect)

εἰσπορεύομαι: 'enter / go into'; renders נִכְנָח; the present 'you are entering' views the conquest-settlement as imminent and in progress — the standard Deuteronomic horizon of the land-about-to-be-given.

ἐκεῖ

there

adverb of place (resumptive Hebraism with the relative)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative (εἰς ἣν ... ἐκεῖ, 'into which ... there') calques the Hebrew resumptive pronoun ׀ ... ׀ — a characteristic LXX Hebraism.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (why you enter)

→ telic aorist infinitive (purpose: to take possession)

κληρονομέω: 'inherit / take possession of'; renders שָׁרָה; the purpose of entry — to inherit the land as covenant patrimony; a keyword of Deuteronomy's land-theology.

αὐτήν

it

Accusative

direct object of κληρονομήσαι (the land)

→ participant reference

αὐτός: refers to γῆ ('the land'), the object of inheritance.

22 ἐὰν δὲ εὖξῃ εὐχὴν κυρίῳ τῷ θεῷ σου οὐ χρονιεῖς ἀποδοῦναι αὐτήν ὅτι ἐκζητῶν ἐκζητήσει κύριος ὁ θεός σου παρὰ σοῦ καὶ ἔσται ἐν σοὶ ἁμαρτία

But if you vow a vow to the LORD your God, you shall not delay to pay it, because the LORD your God will surely require it of you, and it shall be sin in you.

New legal unit: the law of vows (positive obligation)

ἐὰν δὲ εὖξῃ εὐχὴν

The vow-law (vv. 22–24): a vow once made must be paid without delay, for YHWH will surely require it (the cognate-intensive ἐκζητῶν ἐκζητήσει, a Hebraism) and failure incurs sin. The cognate accusative εὖξῃ εὐχὴν ('vow a vow') is itself Hebraizing. This passage underlies Eccl 5:4–5 and Matt 5:33 (on keeping oaths/vows).

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the vow-case with the subjunctive εὖξῃ.

δὲ

but / now

transitional particle (new topic)

→ discourse linkage or contrast

δέ: marks the shift to the law of vows.

εὖξῃ

you vow

Aor Mid Subj 2 Sg · εὖχομαι

verb of the protasis (making a vow)

→ ingressive aorist subjunctive (the act of vowing)

εὖχομαι: 'vow / pray'; renders רָצָה; the cognate construction εὖξῃ εὐχὴν ('vow a vow', rendering רָצָה רָצָה) is a Hebraism; the vow is a voluntary but, once made, binding pledge to YHWH.

εὐχὴν

a vow

Accusative

cognate accusative (with εὖξῃ)

→ object specification

εὐχή: 'vow'; renders רָצָה; the cognate object intensifies ('vow a vow'); the same noun as v. 19 (פָּאסָאן עֲוֹנוֹתָיִךְ).

κυρίῳ

to the LORD

Dative

dative of indirect object (to whom the vow is made)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the vow is owed to God himself, hence its binding seriousness.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; the covenant formula 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

χρονιεῖς

you shall delay

Fut Act Indic 2 Sg · χρονίζω

main verb (apodosis: prohibition of delay)

→ imperatival future (apodictic command)

χρονίζω: 'delay / tarry / take time'; renders ἤϋ (Piel, 'delay'); 'you shall not delay to pay it' — the vow must be discharged promptly (cf. Eccl 5:4, 'do not delay to pay it').

ἀποδοῦναι

to pay / render

Aor Act Inf · ἀποδίδωμι

complementary infinitive (with χρονιεῖς)

→ constative aorist infinitive (the act of payment)

ἀποδίδωμι: 'give back / pay / render'; renders ὀλψ (Piel, 'fulfill / pay a vow'); the vow is a debt owed to God that must be 'paid back' in full.

αὐτήν

it

Accusative

direct object of ἀποδοῦναι (the vow)

→ participant reference

αὐτός: refers to εὐχὴν ('the vow') to be paid.

ὅτι

because

causal conjunction (ground of the command)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — God will surely require it.

ἐκζητῶν

requiring / seeking out

Pres Act Ptcp Nom Sg Masc · ἐκζητέω

cognate participle (Hebraism: intensifying ἐκζητήσει)

→ intensive present participle (rendering the Hebrew infinitive absolute)

ἐκζητέω: 'seek out / require / demand'; the participle ἐκζητῶν with the finite ἐκζητήσει ('requiring he will require' = 'will surely require') renders the Hebrew emphatic infinitive absolute וְנִשְׁרַף שָׂרָף; the construction stresses the certainty of divine reckoning (cf. the same device at Exod 11:1, ἐκβαλεῖ ... ἐκβολῇ).

ἐκζητήσει

will require

Fut Act Indic 3 Sg · ἐκζητέω

main verb (the divine reckoning)

→ predictive future, intensified by the cognate participle (certain requirement)

ἐκζητέω: the finite verb of the cognate construction; 'the LORD will surely require it of you' — God holds the vower accountable; cf. Acts 5:4 (Ananias' unpaid pledge).

κύριος

LORD

Nominative

subject of ἐκζητήσει

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; God is the one who exacts the vow.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula.

σου

your

Genitive

genitive of relationship

→ relational specification

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

παρά

from

preposition + genitive (source: 'of/from you')

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; 'will require it of you' — the vower is the one held to account.

σοῦ

you

Genitive

genitive object of παρά

→ relational specification

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

καὶ

and

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (consequence: sin incurred)

→ predictive future (the resulting guilt)

εἰμί: 'be'; 'it shall be sin in you' — failure to pay the vow incurs guilt; the same construction (ἔσται ἐν σοὶ ἁμαρτία) recurs negated in v. 23.

ἐν

in

preposition + dative (locative: 'in you')

→ spatial or relational framing

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

σοὶ

you

Dative

dative object of ἐν (the one in whom guilt lies)

→ participant reference or interest

σύ (sg.): 'in you'; the unpaid vow becomes a guilt lodged in the vower.

ἁμαρτία

sin

Nominative

subject of ἔσται (the incurred guilt)

→ participant prominence

ἁμαρτία: 'sin / guilt'; renders ἁμαρτία; here spelled ἁμαρτία in the source (haplography of -τ-; the full form ἁμαρτία appears correctly in v. 23); the unpaid vow constitutes positive sin against YHWH.

23 ἐὰν δὲ μὴ θέλῃς εὐξασθαι οὐκ ἔστιν ἐν σοὶ ἁμαρτία

But if you refuse to vow, there is no sin in you.

Counterpart: refraining from a vow is no sin ἐὰν δὲ μὴ θέλῃς εὐξασθαι

The balancing principle: vowing is voluntary — to refrain from vowing incurs no sin (the exact negation of v. 22's ἔσται ἐν σοὶ ἁμαρτία). The point is that the sin lies not in failing to vow but in failing to pay what one has vowed; cf. Eccl 5:5 ('better not to vow than to vow and not pay').

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'; introduces the counter-case (refraining from a vow).

δὲ

but

adversative particle

→ discourse linkage or contrast

δέ: 'but'; contrasts this case with the paid/unpaid vow of v. 22.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μὴ: the negative of the subjunctive; 'if you do not wish.'

θέλης

you wish

Pres Act Subj 2 Sg · θέλω

verb of the protasis (the choice not to vow)

→ imperfective present subjunctive (the disposition of will)

θέλω: 'wish / will / be willing'; renders ἴπ ('refrain / forbear'); 'if you are unwilling to vow' = if you choose not to make a vow at all; vowing is presented as wholly optional.

εὔξασθαι

to vow

Aor Mid Inf · εὔχομαι

complementary infinitive (with θέλης)

→ constative aorist infinitive (the act of vowing as such)

εὔχομαι: 'vow'; the same verb as v. 22; here the infinitive object of θέλης — the very act of vowing is what one may decline.

οὐκ

not / no

negative particle

→ 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')

→ stative present (the abiding absence of guilt)

εἰμί: 'be'; the existential 'there is no sin in you' directly negates v. 22's 'it shall be sin in you' — refraining is guiltless.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σοὶ

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (sg.): 'in you'; no guilt lodges in the one who simply does not vow.

ἁμαρτία

sin

Nominative

subject of ἔστιν

→ participant prominence

ἁμαρτία: 'sin / guilt'; renders ἁμαρτία; here in the full correct spelling (contrast the haplographic ἁμαρτία of v. 22); the sin is in the unpaid vow, not in the abstention.

24 τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου φυλάξῃ καὶ ποιήσεις ὃν τρόπον εὔξω κυρίῳ τῷ θεῷ σου δόμα ὃ ἐλάλησας τῷ στόματί σου

What goes out through your lips you shall keep, and you shall do just as you vowed to the LORD your God the gift which you have spoken with your mouth.

Summary principle of the vow-law: keep what your lips utter

τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου

The summarizing maxim: 'what goes out through your lips you shall keep' — the spoken vow becomes a binding gift (δόμα) that must be performed. The fronted neuter participle τὰ ἐκπορευόμενα ('the things going forth') and the relative ὃν τρόπον ('in the manner which / just as') stress exact fulfillment of the spoken word; the principle stands behind Matt 5:33 and the wider biblical ethic of the binding word.

τὰ

the things

Accusative

article (substantivizing the participle; fronted object)

→ noun-phrase marking

τό (pl. τὰ): the neuter plural article nominalizes the participle ἐκπορευόμενα ('the things that go out'), fronted as the emphatic object of φυλάξῃ.

ἐκπορευόμενα

going out / proceeding

Pres Mid Ptcp Acc Pl Neut · ἐκπορεύομαι

substantival participle (object of φυλάξῃ: 'what goes out')

→ imperfective present participle (what proceeds / is uttered)

ἐκπορεύομαι: 'go out / proceed'; 'the things going out through your lips' = the words / vows you utter (rendering כִּי־תִשָּׁא נִפְתָּח, 'the utterance of your lips'); the same verb appeared at v. 5 (ἐκπορευομένων, of leaving Egypt); cf. Matt 15:11, 'what comes out of the mouth.'

διὰ

through

preposition + genitive (means/channel)

→ spatial or relational framing

διὰ + genitive: 'through'; the lips are the channel through which the binding vow proceeds.

τῶν

the

Genitive

article

→ noun-phrase marking

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

χειλέων

lips

Genitive

genitive object of διὰ (the channel of speech)

→ relational specification

χείλος: 'lip'; renders חֵזַץ; 'through your lips' localizes the vow as a spoken, hence binding, utterance.

σου

your

Genitive

genitive of possession

→ relational specification

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

φυλάξῃ

you shall keep

Fut Mid Indic 2 Sg · φυλάσσω

main verb (the binding obligation)

→ imperativ future (standing requirement to keep one's word)

φυλάσσω (mid.): 'keep / observe / guard'; renders רָחַץ; 'you shall keep (what goes out of your lips)' — the spoken vow must be observed; the same verb framed the camp-purity command at v. 10 (φυλάξῃ ἀπὸ παντὸς ῥήματος πονηροῦ).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (performance of the vow)

→ imperativ future (mandated performance)

ποιέω: 'do / make / perform'; renders תַּעֲשֶׂה; 'you shall do (as you vowed)' — the vow must be carried out in deed, not merely intended; parallel to φυλάξῃ.

ὧν

which

Accusative

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

→ participant reference

ὧς: relative pronoun; ὧν τρόπον ('in which manner / just as') is an adverbial accusative idiom = 'in the way that.'

τρόπον

manner / way

Accusative

adverbial accusative (manner: 'in the way that')

→ object specification

τρόπος: 'manner / way'; ὧν τρόπον ('just as, in the manner that') renders וְכַד; the vow must be performed exactly as it was uttered.

εὖξω

you vowed

Aor Mid Indic 2 Sg · εὖχομαι

verb of the comparative clause (the original vow)

→ constative aorist (the completed act of vowing)

εὖχομαι: 'vow'; the aorist εὖξω ('you vowed') refers back to the moment the vow was made; performance must match the original pledge.

κυρίῳ

to the LORD

Dative

dative of indirect object (to whom vowed)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the vow is owed to God.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; covenant formula.

σου

your

Genitive

genitive of relationship

→ relational specification

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

δόμα

gift

Accusative

accusative in apposition (the vowed thing as 'gift')

→ object specification

δόμα: 'gift / offering'; renders דָּבָר ('freewill gift'); the vow, once spoken, is an obligatory gift to God; in apposition to the performance — what you vowed, namely the gift you promised.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησας; antecedent δόμα)

→ participant reference

ὃς: relative pronoun; 'which you spoke' — defines the gift as the one verbally promised.

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

verb of relative clause (the verbal promise)

→ constative aorist (the completed utterance)

λαλέω: 'speak'; renders דַּבַּר; 'which you spoke with your mouth' stresses that the binding force lies in the spoken word — what the mouth has uttered the deed must fulfill.

τῷ

the

Dative

article

→ noun-phrase marking

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

στόματί

mouth

Dative

dative of instrument (with which you spoke)

→ sphere or reference

στόμα: 'mouth'; renders פֶּה; the instrumental dative 'with your mouth' parallels 'through your lips' at the verse's opening, framing the whole verse around the binding spoken word.

σου

your

Genitive

genitive of possession

→ relational specification

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

25 ἔὰν δὲ εἰσέλθῃς εἰς ἀμητὸν τοῦ πλησίον σου καὶ συλλέξεις ἐν ταῖς χερσίν σου στάχυν καὶ δρέπανον οὐ μὴ ἐπιβάλῃς ἐπὶ τὸν ἀμητὸν τοῦ πλησίον σου

But if you enter into your neighbor's standing grain, then you may pluck ears with your hands, but a sickle you shall not put to your neighbor's standing grain.

New legal unit: gleaning rights in a neighbor's grain

ἔὰν δὲ εἰσέλθῃς εἰς ἀμητὸν

The gleaning-law for standing grain (v. 25): a passerby may pluck ears by hand to satisfy hunger but may not put a sickle (δρέπανον) to the neighbor's crop — i.e. no harvesting for gain. The emphatic οὐ μὴ + subjunctive marks the firm prohibition. This is the precise legal background to the disciples' grain-plucking on the Sabbath (Matt 12:1; Mark 2:23; Luke 6:1) — their act was lawful gleaning, the dispute being only the Sabbath.

ἔὰν

if

conditional conjunction

→ discourse linkage or contrast

ἔάν: 'if'; introduces the gleaning-case with the subjunctive εἰσέλθῃς.

δὲ

but / now

transitional particle (new topic)

→ discourse linkage or contrast

δέ: marks the shift to the gleaning-laws (vv. 25–26).

εἰσέλθῃς

you enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of the protasis (entering the field)

→ ingressive aorist subjunctive (the act of entering)

εἰσέρχομαι: 'enter / go in'; here of entering a neighbor's field while passing through; the same verb structures v. 26 (the vineyard).

εἰς

into

preposition + accusative (entry)

→ spatial or relational framing

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

ἀμητὸν

standing grain / harvest-field

Accusative

accusative object of εἰς (the grainfield)

→ object specification

ἄμητος: 'reaping / standing grain / harvest'; renders ἡμῖν ('standing grain'); the field of ripe grain into which the traveler enters.

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 (whose field)

→ relational specification

πλησίον: 'neighbor' (substantivized adverb 'near'); renders ὕψι; the neighbor's property whose produce may be eaten but not harvested.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

then / and

apodotic καὶ (introducing the permission)

→ discourse linkage or contrast

καί: apodotic 'then'; links the case to the granted permission.

συλλέξετε

you shall gather / pluck

Fut Act Indic 2 Sg · συλλέγω

main verb (granted permission to pluck)

→ permissive future (allowed action)

συλλέγω: 'gather / collect / pluck'; renders ἡρῶ ('pluck off'); plucking ears by hand to eat is permitted; the same verb is used of the disciples' action (Matt 12:1, τίλλειν is the parallel).

ἐν

with

preposition + dative (instrumental: 'with your hands')

→ spatial or relational framing

ἐν: here instrumental ('with'), a Hebraizing use; by hand only — the key restriction.

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of instrument (the permitted means)

→ sphere or reference

χείρ: 'hand'; renders Τί; 'with your hands' — only manual plucking is allowed, distinguishing casual eating from commercial harvesting.

σου

your

Genitive

genitive of possession

→ relational specification

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

στάχυς

ears of grain

Accusative

direct object of συλλέξετε (what is plucked)

→ object specification

στάχυς: 'ear / head of grain'; renders תַּלְיָה ('ears of grain'); the accusative plural object of plucking; cf. the στάχυας the disciples plucked (Matt 12:1).

καὶ

but / and

coordinate conjunction (adversative shift to prohibition)

→ discourse linkage or contrast

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

δρέπανον

sickle

Accusative

fronted object of ἐπιβάλης (the forbidden tool)

→ object specification

δρέπανον: 'sickle / pruning-hook'; renders שֶׁמְרִיץ; the harvesting-tool fronted for emphasis — wielding it against the neighbor's crop would constitute theft of harvest; cf. Rev 14:14–19 (the eschatological sickle).

οὐ

not

negative particle (part of emphatic οὐ μή)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή ('by no means'), the strongest form of prohibition.

μή

not

negative particle (with subjunctive: emphatic prohibition)

→ discourse linkage or contrast

μή: completes οὐ μή; with the aorist subjunctive ἐπιβάλης expresses absolute prohibition ('you shall by no means put').

ἐπιβάλης

you shall put / wield

Aor Act Subj 2 Sg · ἐπιβάλλω

main verb (emphatic prohibition with οὐ μή)

→ prohibitive aorist subjunctive (absolute prohibition)

ἐπιβάλλω: 'put / lay / wield upon'; renders הִנֵּה / הִנֵּה (swing the sickle); 'you shall by no means put a sickle to' — no harvesting of the neighbor's grain for gain; cf. Mark 4:29 (ἀποστέλλει τὸ δρέπανον).

ἐπὶ

to / upon

preposition + accusative (direction of the forbidden act)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄμητόν

standing grain

Accusative

accusative object of ἐπί (the neighbor's crop)

→ object specification

ἄμητος: 'standing grain'; the repetition (cf. opening of the verse) frames the permission within the prohibition — eat, but do not reap.

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

→ relational specification

πλησίον: 'neighbor'; the property-owner whose harvest is protected from reaping.

σου

your

Genitive

genitive of relationship

→ relational specification

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

26 ἔὰν δὲ εἰσέλθῃς εἰς τὸν ἀμπελῶνα τοῦ πλησίον σου φάγῃ σταφυλὴν ὅσον ψυχὴν σου ἐμπλησθῆναι εἰς δὲ ἄγγος οὐκ ἐμβαλεῖς

But if you enter into your neighbor's vineyard, you may eat a cluster, as much as for your appetite to be filled, but into a vessel you shall not put any.

Parallel gleanings-law for the vineyard (closing the chapter)

ἔὰν δὲ εἰσέλθῃς εἰς τὸν ἀμπελῶνα

The parallel ruling for the vineyard, closing the chapter: a passerby may eat grapes to satisfaction (ὅσον ψυχὴν σου ἐμπλησθῆναι) but may put none into a vessel (ἄγγος) to carry away. The same principle as v. 25 — generous provision for present hunger, no carrying-off for profit; together these laws embody Israel's neighbor-love ethic in the land.

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if'; introduces the parallel vineyard-case.

δὲ

but / now

transitional particle

→ discourse linkage or contrast

δὲ: continues the gleaning-laws from v. 25.

εἰσέλθης

you enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of the protasis (entering the vineyard)

→ ingressive aorist subjunctive (the act of entering)

εἰσέρχομαι: 'enter'; parallel to v. 25; the traveler enters a neighbor's vineyard.

εἰς

into

preposition + accusative (entry)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀμπελῶνα

vineyard

Accusative

accusative object of εἰς (the vineyard)

→ object specification

ἀμπελῶν: 'vineyard'; renders אֵצֶיט; the vineyard parallels the grainfield (אַמְתִּיק) of v. 25; vineyards are a frequent biblical image (Isa 5; Matt 20:1; 21:33).

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 (whose vineyard)

→ relational specification

πλησίον: 'neighbor'; the vineyard's owner.

σου

your

Genitive

genitive of relationship

→ relational specification

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

φάγη

you may eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (granted permission to eat)

→ permissive future (allowed action)

ἐσθίω: 'eat'; the future middle φάγη (2 sg., suppletive future of ἐσθίω) renders אֵכָל; eating grapes on the spot is permitted to satisfy hunger; cf. the disciples eating as they plucked (Matt 12:1).

σταφυλήν

a cluster of grapes

Accusative

direct object of φάγη (what is eaten)

→ object specification

σταφυλή: 'bunch / cluster of grapes'; renders אֵצֶיט / אֵצֶיט; the grapes eaten directly from the vine.

ὅσον

as much as

Accusative

correlative adjective (quantity: 'as much as')

→ object specification

ὅσος: 'as much/many as'; the neuter ὅσον ('to the extent that') governs the quantity — one may eat enough to be satisfied, but no more for carrying off.

ψυχὴν

soul / appetite

Accusative

accusative subject of the infinitive ἐμπλησθῆναι

→ object specification

ψυχὴ: 'soul / life / appetite'; renders $\Psi\chi\eta$ (here 'appetite / desire'); 'as much as for your appetite to be filled' = to satisfy your hunger; ψυχὴ in the sense of bodily appetite is a common Hebraism (cf. Prov 13:25).

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐμπλησθῆναι

to be filled / satisfied

Aor Pass Inf · ἐμπίμπλημι

infinitive of result/extent (with ὅσον: 'enough to be filled')

→ telic/consecutive aorist infinitive (satiation as the limit)

ἐμπίμπλημι (aor. pass.): 'fill up / satisfy'; renders $\epsilon\mu\pi\iota\mu\pi\lambda\eta\mu\iota$ ('be sated'); the infinitive marks the permitted limit — eating to satiety, but not beyond, for the surplus belongs to the owner.

εἰς

into

preposition + accusative (direction; fronted for emphasis)

→ spatial or relational framing

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

δὲ

but

adversative particle (post-positive; marks the contrast)

→ discourse linkage or contrast

δὲ: 'but'; contrasts eating-on-the-spot with carrying-away; the fronted εἰς ἄγγος is emphatic.

ἄγγος

vessel / container

Accusative

accusative object of εἰς (the forbidden receptacle)

→ object specification

ἄγγος: 'vessel / container / basket'; renders $\alpha\gamma\gamma\omicron\varsigma$; putting grapes 'into a vessel' would mean gathering to carry off — i.e. taking for gain, which is forbidden; the same word-group as ἀγγεῖον (Matt 13:48; 25:4).

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐμβαλεῖς

you shall put in

Fut Act Indic 2 Sg · ἐμβάλλω

main verb (prohibition of carrying-off)

→ imperatival future (apodictic prohibition, closing the chapter)

ἐμβάλλω: 'throw in / put into'; renders $\epsilon\mu\beta\alpha\lambda\lambda\omega$ (into a vessel); 'you shall not put (any) into a vessel' — no gathering to take away; the prohibition closes the chapter, sealing the ethic of provision-without-plunder toward one's neighbor.

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.