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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 24

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΑ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Deuteronomy 24 is a loosely-bound chain of apodictic and casuistic statutes governing the household and the protection of the socially vulnerable. It opens with the celebrated law of the divorce-certificate (βιβλίον ἀποστασίου, vv.

Translation & textual notes

The Greek text of Deuteronomy 24 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Deuteronomy 24 is a loosely-bound chain of apodictic and casuistic statutes governing the household and the protection of the socially vulnerable. It opens with the celebrated law of the divorce-certificate (βιβλίον ἀποστασίου, vv. 1–4): a man who writes his wife such a document, sends her away, and she marries another, may not — once she has been 'defiled' (μιανθῆναι) by the second union or widowed from it — take her back, ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου ('for it is an

abomination before the LORD'). This is the text the Pharisees set before Jesus (Matt 19:3–9; Mark 10:2–12), to which he answers that Moses wrote the command 'for your hardness of heart' (πρὸς τὴν σκληροκαρδίαν ὑμῶν) while appealing behind it to Gen 1–2. The chapter then strings together: the one-year military and civic exemption of the newlywed 'to gladden his wife' (v. 5); the prohibition on taking a millstone in pledge 'for he takes a life in pledge' (ψυχὴν ... ἐνεχυράζει, v. 6); the death penalty for kidnapping and enslaving an Israelite brother (v. 7); vigilance in leprosy, with the charge to remember what the LORD did to Miriam (τῇ Μαριαμ, vv. 8–9); the dignity of the debtor in the taking of pledges — the creditor must not enter the house to seize the pledge but wait outside (vv. 10–11), and must return the poor man's cloak by sunset so that he may sleep in his garment and bless the lender, 'and it shall be mercy/righteousness before the LORD' (ἐλεημοσύνη ἐναντίον κυρίου, vv. 12–13); the prompt payment of the poor hired laborer's wage the same day (αὐθημερόν) before sunset, 'for he is poor and sets his hope on it, lest he cry against you to the LORD and it be sin in you' (vv. 14–15; echoed at Jas 5:4 and paralleled at Lev 19:13); the principle of individual responsibility in capital justice — 'fathers shall not be put to death for children ... each shall die for his own sin' (ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, v. 16; cf. Ezek 18; Jer 31:30); the prohibition on perverting the judgment of the sojourner and orphan or pledging a widow's garment (v. 17); and the gleaning laws — the forgotten sheaf, the olive afterglean, and the vintage afterglean, all to be left τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ (the sojourner, orphan, and widow; vv. 19–22; cf. Lev 19:9–10; Ruth 2). The recurrent motivation-clause — 'remember that you were a household-slave (οἰκέτης) in Egypt' (vv. 18, 22) — grounds the whole social-justice cluster in Israel's own redemption.

A · 24:1–4

The law of the divorce-certificate (βιβλίον ἀποστασίου)

A man who finds an ἄσχημον πράγμα ('unseemly matter') in his wife writes her a βιβλίον ἀποστασίου ('certificate of repudiation'), gives it into her hands, and sends her from his house (v. 1); she becomes another man's wife (v. 2); should the second husband also divorce her or die (v. 3), the first husband may not take her back after she has been 'defiled' (μετὰ τὸ μιανθῆναι αὐτήν), ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου — lest the land YHWH gives in inheritance be defiled (v. 4). This is the statute debated in Matt 19:3–9 and Mark 10:2–12.

B · 24:5

The newlywed's one-year exemption

A man newly married (προσφάτως) is exempt from military service and from any civic levy for one year, remaining ἄθῳς ('free / unburdened') at home so that he may gladden (εὐφρανεῖ) the wife he has taken.

C · 24:6

The millstone not taken in pledge

One may not take a mill or an upper millstone (μύλον οὐδὲ ἐπιμύλιον) as a pledge, ὅτι ψυχὴν οὗτος ἐνεχυράζει ('for this man takes a life in pledge') — to seize the means of grinding daily bread is to seize life itself.

D · 24:7

Kidnapping and enslaving a brother: the death penalty

If a man is caught stealing a person (κλέπτων ψυχὴν) from among his Israelite brothers and, having overpowered him (καταδυναστεύσας), sells him, that thief shall die; 'and you shall remove the evil one from among you' (ἐξαρεῖς τὸν πονηρόν).

E · 24:8–9

Vigilance in leprosy; remember Miriam

In the plague of leprosy (ἄφῃ τῆς λέπρας) one must take heed to do exactly as the Levitical priests instruct (v. 8); and remember (μνήσθητι) what the LORD did to Miriam (τῇ Μαριαμ) on the way out of Egypt (v. 9; cf. Num 12).

F · 24:10–13

The dignity of the debtor in pledging

The creditor must not enter the debtor's house to seize the pledge but stand outside while the debtor brings it out (vv. 10–11); if the man is poor, the creditor must not sleep in (i.e. keep overnight) his pledge (v. 12) but return it by sunset so the poor man may sleep in his own garment and bless the lender — 'and it shall be mercy before the LORD your God' (ἐλεημοσύνη ἐναντίον κυρίου, v. 13).

G · 24:14–15

Prompt wages for the poor hired laborer

One must not defraud the wage of a poor and needy hired worker, whether brother or sojourner (v. 14); his wage must be paid the same day (αὐθημερόν) before sunset, for he is poor and sets his hope on it, lest he cry against you to the LORD καὶ ἔσται ἐν σοὶ ἁμαρτία ('and it be sin in you', v. 15; cf. Jas 5:4; Lev 19:13).

H · 24:16

Individual responsibility in capital justice

Fathers shall not be put to death for children, nor children for fathers; ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται ('each shall die for his own sin') — the principle of personal accountability later developed at Ezek 18 and Jer 31:30.

Justice for the vulnerable and the gleaning laws

Do not pervert the judgment of sojourner or orphan, nor take a widow's garment in pledge (v. 17), remembering Egypt and YHWH's redemption (v. 18). The forgotten sheaf (δράγμα, v. 19), the olive afterglean (vv. 20), and the vintage afterglean (v. 21) are to be left for the sojourner, orphan, and widow, that YHWH may bless the work of one's hands — again grounded in the memory of slavery in Egypt (v. 22; cf. Lev 19:9–10; Ruth 2).

- 1 ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ ἔσται ἐὰν μὴ εὖρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πράγμα καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ

But if a man takes a wife and lives with her, and it comes about that she does not find favor before him because he has found in her an unseemly matter, then he shall write her a certificate of divorce and give it into her hands and send her away from his house,

Protasis of a new casuistic statute (case-law opening)

ἐὰν δέ τις λάβῃ

The chapter opens with the standard casuistic formula ἐὰν δέ τις + subjunctive ('but if someone ...'), introducing the protasis of the divorce statute; δέ marks the shift from the foregoing laws. The case is built up by a chain of subjunctives (λάβῃ, συνοικήσῃ, εὖρῃ) governed by the conditional ἐὰν, with the apodosis carried by the futures γράψει, δώσει, ἐξαποστελεῖ. The whole of vv. 1–3 forms a single extended protasis whose only true apodosis comes at v. 4 (οὐ δυνήσεται).

ἐάν

if

conditional conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the protasis of a casuistic (case-) law; takes the subjunctive (λάβῃ); the formula ἐάν δέ τις is the LXX's standard rendering of Hebrew דָּן / יָד opening a legal case.

δέ

but / now

post-positive connective (transition to new statute)

→ discourse linkage or contrast

δέ: post-positive particle marking the transition from the preceding laws of ch. 23 to a fresh case.

τις

someone / a man

Nominative

subject (indefinite pronoun)

→ participant reference

τις: indefinite pronoun, 'someone, a certain man'; the generic legal subject of the case-law; here implicitly a husband.

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of protasis (subjunctive with ἐάν)

→ ingressive aorist subjunctive (entering the married state)

λαμβάνω: 'take / receive'; λαμβάνω γυναῖκα ('take a wife') renders תִּשָּׂא אִשָּׁה, the standard Hebrew idiom for contracting marriage; the aorist subjunctive frames the marriage as the entry-point of the legal case.

γυναῖκα

a wife / woman

Accusative

direct object of λάβῃ

→ object specification

γυνή: 'woman / wife'; renders אִשָּׁה; with λαμβάνω it denotes the woman taken in marriage, the central figure of the four-verse statute.

καὶ

and

coordinate conjunction (linking protasis verbs)

→ discourse linkage or contrast

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

συννοικήσῃ

lives with

Aor Act Subj 3 Sg · συνοικέω

verb of protasis (subjunctive with ἐάν)

→ ingressive aorist subjunctive (entering cohabitation)

συνοικέω: 'dwell together with / live in marriage with'; renders לָגַב ('to be master / husband of, to consummate marriage'); the dative αὐτῇ marks the wife as the partner of cohabitation; the verb confirms a consummated, not merely betrothed, union.

αὐτῇ

with her

Dative

dative of association (with συνοικήσῃ)

→ participant reference or interest

αὐτός (dat. f. αὐτῇ): personal pronoun; the dative complement of συνοικέω, 'dwell with her.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall come about

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraizing apodotic formula 'and it shall be')

→ predictive future (transitional formula)

εἰμί (fut. ἔσται): the formula καὶ ἔσται renders the Hebrew apodosis-marker הָיָה, a transitional 'and it shall come to pass'; here it introduces the further condition (ἐὰν μὴ εὗρη) within the larger case.

ἐὰν

if

conditional conjunction (nested condition)

→ discourse linkage or contrast

ἐὰν: introduces a nested condition specifying the ground of divorce within the larger case.

μὴ

not

negative particle (with subjunctive εὗρη)

→ discourse linkage or contrast

μὴ: the negative used with non-indicative moods; here negates εὗρη in the conditional clause.

εὗρη

she finds

Aor Act Subj 3 Sg · εὕρισκω

verb of nested protasis (subjunctive with ἐὰν)

→ constative aorist subjunctive

εὕρισκω: 'find'; the idiom εὕρισκω χάριν ἐναντίον τινός ('find favor before someone') renders יָצַח בְּעֵינֵי אִשְׁתּוֹ; the play on εὗρη / εὗρεν (she does not find favor / he has found a fault) is deliberate.

χάριν

favor

Accusative

direct object of εὗρη

→ object specification

χάρις: 'favor / goodwill'; renders יָצַח; the loss of favor in the husband's eyes is the subjective ground that occasions the divorce.

ἐναντίον

before / in the sight of

preposition + genitive (evaluative perspective)

→ spatial or relational framing

ἐναντίον: 'before / in the eyes of'; Hebraism rendering יָצַח ('in the eyes of'); marks the husband's subjective estimation.

αὐτοῦ

him

Genitive

genitive object of ἐναντίον (the husband)

→ relational specification

αὐτός (gen. m.): the husband, before whom the wife fails to find favor.

ὅτι

because

causal conjunction (giving objective ground)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the stated objective cause for the loss of favor.

εὗρεν

he has found

Aor Act Indic 3 Sg · εὕρισκω

verb of causal clause

→ constative aorist (the husband's discovery)

εὕρισκω: here the husband is subject — he has 'found' (discovered) some fault; the repetition of the verb (she does not find favor / he has found a fault) is rhetorically pointed.

ἐν

in

preposition + dative (locative: 'in her')

→ spatial or relational framing

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

αὐτῇ

her

Dative

object of ἐν (the wife)

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐν (the wife).

ἄσχημον

unseemly / shameful

Accusative

attributive adjective (modifying πράγμα)

→ object specification

ἄσχημων: 'unseemly / indecent / shameful'; ἄσχημον πράγμα renders the famously vague Hebrew רָבֵץ רֶגֶץ ('nakedness/indecency of a thing'); the indefiniteness of this phrase is precisely what the Hillel/Shammai schools and later the Pharisees of Matt 19:3 debated — whether it meant only sexual misconduct (Shammai) or any displeasing thing (Hillel).

πράγμα

matter / thing

Accusative

direct object of εὔρεν

→ object specification

πράγμα: 'thing / matter / deed'; renders רָבֵץ; the studied vagueness of ἄσχημον πράγμα leaves the grounds of divorce legally undefined, fueling later rabbinic and Gospel debate.

καὶ

and

coordinate conjunction (introducing apodotic action)

→ discourse linkage or contrast

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

γράψει

he shall write

Fut Act Indic 3 Sg · γράφω

main verb (procedural future)

→ predictive/prescriptive future (legal procedure)

γράφω: 'write'; the prescriptive future expresses the required legal procedure; the writing of a formal document distinguishes Israelite divorce from arbitrary dismissal and affords the woman documentary protection of her free status.

αὐτῇ

for her

Dative

dative of advantage (the recipient of the document)

→ participant reference or interest

αὐτῇ: meaning 'for her'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the recipient of the document).

βιβλίον

a certificate / document

Accusative

direct object of γράψει

→ object specification

βιβλίον: 'book / scroll / written document'; renders סֵפֶר; here a formal legal instrument; βιβλίον ἀποστασίου is the technical 'bill of divorce' (Hebrew סְפֶר תְּתִירָה), cited by Jesus at Matt 19:7 / Mark 10:4 (βιβλίον ἀποστασίου).

ἀποστασίου

of divorce / of repudiation

Genitive

genitive of definition (qualifying βιβλίον)

→ relational specification

ἀποστάσιον: 'divorce / repudiation' (lit. 'a standing-away'); renders תִּתִּירָה ('cutting off'); the phrase βιβλίον ἀποστασίου becomes the fixed NT term for the divorce-certificate; the noun is built on ἀφίστημι ('stand away from'), the same root as ἀποστασία ('apostasy / departure').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

he shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (procedural future)

→ prescriptive future (legal procedure)

δίδωμι: 'give / place'; the handing of the document 'into her hands' constitutes legal delivery (traditio), completing the act of divorce and authenticating her freedom to remarry.

εἰς

into

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

→ spatial or relational framing

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

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

object of εἰς (idiom of legal delivery)

→ object specification

χεῖρ (pl. χεῖρας): 'hand'; εἰς τὰς χεῖρας renders ΠΤ,Δ ('into her hand'); the 'placing into the hand' is the formal act of transfer that makes the divorce documentary and final.

αὐτῆς

her

Genitive

genitive of possession (with χεῖρας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαποστελεῖ

he shall send away

Fut Act Indic 3 Sg · ἐξαποστέλλω

main verb (procedural future)

→ prescriptive future (act of dismissal)

ἐξαποστέλλω: 'send away / dismiss'; the intensive compound (ἐξ-απο-) renders ΠΛΨ ('send off') and denotes formal release from the household; the same verb recurs as ἐξαποστείλας at v. 4, knitting the statute together.

αὐτήν

her

Accusative

direct object of ἐξαποστελεῖ

→ participant reference

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

ἐκ

from / out of

preposition + genitive (source: 'out of the house')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with οἰκίας)

→ noun-phrase marking

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

οἰκίας

house

Genitive

object of ἐκ (source of dismissal)

→ relational specification

οἰκία: 'house / household'; renders Π,Β; departure 'from his house' marks the dissolution of the marital household and the wife's removal from the husband's domestic authority.

αὐτοῦ

his

Genitive

genitive of possession (with οἰκίας)

→ relational specification

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

2 καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ

and having departed she becomes another man's wife,

Continuation of the protasis (the woman's remarriage) καὶ ἀπελθοῦσα

v. 2 carries the case forward with the aorist participle ἀπελθοῦσα ('having gone away') and the subjunctive γένηται; the woman's becoming the wife of 'another man' (ἀνδρὶ ἑτέρῳ) is the pivotal second link that will make the first husband's later reclamation an abomination (v. 4).

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἀπελθοῦσα

having departed

Aor Act Part Nom Sg Fem · ἀπέρχομαι

circumstantial participle (subject = the divorced woman)

→ antecedent aorist participle (departure preceding remarriage)

ἀπέρχομαι: 'go away / depart'; the feminine aorist participle agrees with the divorced wife; her departure from the first household is the necessary antecedent of the new union.

γένηται

she becomes

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (entering a new marriage)

γίνομαι: 'become / come to be'; the idiom γίνομαι ἀνδρὶ ('become to a man') renders שִׁיחַ לְיָתִיב ('she becomes a man's [wife]'), the Hebrew idiom for entering marriage; the dative ἀνδρί marks the new husband.

ἀνδρὶ

to a man / husband

Dative

dative of possession/relation (the second husband)

→ sphere or reference

ἀνὴρ: 'man / husband'; renders שִׁיחַ; the dative with γίνομαι denotes the man to whom she now belongs in marriage.

ἑτέρῳ

another

Dative

attributive adjective (modifying ἀνδρὶ)

→ sphere or reference

ἕτερος: 'other / another'; renders אֲחֵר; the 'other man' is the decisive second party whose union 'defiles' the woman with respect to her first husband (v. 4).

3 καὶ μισήσῃ αὐτὴν ὁ ἀνὴρ ὁ ἔσχατος καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου καὶ δώσῃ εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ ἢ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος ὃς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα

and the latter husband comes to hate her and writes her a certificate of divorce and gives it into her hands and sends her away from his house — or the latter husband dies, who had taken her to himself as a wife —

Continuation of the protasis (two alternative outcomes of the second marriage)

καὶ μισήσῃ

v. 3 sets out the two ways the second marriage may end: divorce (μισήσῃ ... ἐξαποστελεῖ, echoing v. 1 nearly verbatim) or death of the second husband (ἢ ἀποθάνῃ). Either outcome leaves the woman free again — and it is precisely her return to availability that the apodosis of v. 4 forbids the first husband to exploit.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

μισήσῃ

comes to hate

Aor Act Subj 3 Sg · μισέω

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (conceiving aversion)

μισέω: 'hate / reject'; renders $\kappa\lambda\psi$; in marriage-and-divorce contexts $\kappa\lambda\psi$ functions semi-technically for repudiation ('to set aside / divorce'), so 'hate' here connotes legal rejection as much as emotion (cf. Deut 22:13).

αὐτὴν

her

Accusative

direct object of μισήσῃ

→ participant reference

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

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

άνήρ

man / husband

Nominative

subject of μισήση

→ participant prominence

άνήρ: 'man / husband'; here the second husband, specified by the attributive ὁ ἔσχατος.

ὁ

the

Nominative

article (with ἔσχατος, attributive)

→ noun-phrase marking

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

ἔσχατος

latter / last

Nominative

attributive adjective (modifying άνήρ)

→ participant prominence

ἔσχατος: 'last / latter'; renders ἡρῆς; designates the second husband in contrast to ὁ πρότερος ('the former', v. 4); the pairing ἔσχατος / πρότερος structures the whole statute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γράψει

writes

Fut Act Indic 3 Sg · γράφω

main verb (procedural future, parallel to v. 1)

→ prescriptive future (repeating the divorce procedure)

γράφω: the second husband repeats verbatim the procedure of v. 1; the deliberate near-identical wording underlines that the woman is doubly, lawfully divorced.

αὐτῇ

for her

Dative

dative of advantage

→ participant reference or interest

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

βιβλίον

a certificate

Accusative

direct object of γράψει

→ object specification

βιβλίον ἀποστασίου: the divorce-document, repeated from v. 1; see note there.

ἀποστασίου

of divorce

Genitive

genitive of definition (qualifying βιβλίον)

→ relational specification

ἀποστάσιον: 'repudiation'; see v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

gives

Fut Act Indic 3 Sg · δίδωμι

main verb (procedural future)

→ prescriptive future (legal delivery)

δίδωμι: handing the document into her hands; the act of legal delivery, as in v. 1.

εἰς

into

preposition + accusative

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

object of εἰς

→ object specification

χεῖρας: meaning 'hands'; it serves as object of εἰς.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαποστελεῖ

sends away

Fut Act Indic 3 Sg · ἐξαποστέλλω

main verb (procedural future)

→ prescriptive future (dismissal)

ἐξαποστέλλω: the second husband dismisses her from his house, exactly as in v. 1.

αὐτήν

her

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

οἰκίας

house

Genitive

object of ἐκ

→ relational specification

οἰκίας: meaning 'house'; it serves as object of ἐκ.

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.

ἢ

or

disjunctive conjunction (alternative outcome)

→ discourse linkage or contrast

ἢ: 'or'; introduces the second possible end of the marriage — the death of the latter husband — parallel to his divorcing her.

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (alternative subjunctive after ἢ)

→ constative aorist subjunctive (the husband's death)

ἀποθνήσκω: 'die'; renders תָּמוּת; the death of the second husband equally frees the woman; either way she becomes available, which is the situation the statute addresses.

ὁ

the

Nominative

article (with ἀνήρ)

→ noun-phrase marking

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

άνήρ

man / husband

Nominative

subject of ἀποθάνη

→ participant prominence

άνήρ: meaning 'man'; it serves as subject of ἀποθάνη.

ὁ

the

Nominative

article (with ἔσχατος)

→ noun-phrase marking

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

ἔσχατος

latter

Nominative

attributive adjective (modifying άνήρ)

→ participant prominence

ἔσχατος: the 'latter' husband, repeated for clarity in the alternative clause.

ὃς

who

Nominative

relative pronoun (subject of ἔλαβεν)

→ participant reference

ὃς: relative pronoun introducing a clause describing the latter husband as the one who 'had taken her as a wife.'

ἔλαβεν

had taken

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause

→ constative aorist (the prior marriage-taking)

λαμβάνω: 'take'; λαμβάνω ... γυναῖκα again the marriage-idiom (cf. v. 1); the relative clause confirms the second union was a full, lawful marriage.

αὐτήν

her

Accusative

direct object of ἔλαβεν

→ participant reference

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

ἑαυτῷ

to himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun, 'to/for himself'; emphasizes that he took her as his own wife — a complete marital appropriation.

γυναῖκα

as a wife

Accusative

predicate accusative (object complement of ἔλαβεν)

→ object specification

γυνή: 'wife'; predicate accusative completing λαμβάνω ... γυναῖκα ('take as wife').

4 οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξαποστείλας αὐτὴν ἐπαναστρέψας λαβεῖν αὐτὴν ἑαυτῷ γυναῖκα
μετὰ τὸ μιανθῆναι αὐτήν ὅτι βδέλυγμα ἐστὶν ἐναντίον κυρίου τοῦ θεοῦ σου καὶ οὐ μιανεῖτε τὴν γῆν ἣν
κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ

the former husband who sent her away will not be able to return and take her to himself as a wife
after she has been defiled, for it is an abomination before the LORD your God; and you shall not
defile the land which the LORD your God is giving you as an inheritance.

Apodosis of the whole statute (the prohibition itself)

οὐ δυνήσεται

v. 4 is the long-delayed apodosis: the former husband 'will not be able' (οὐ δυνήσεται) to take her back.
The prohibition is grounded by a double ὅτι-logic: it is βδέλυγμα ('an abomination') before YHWH, and
it would defile (μιανεῖτε) the covenant land. The second-person plural shift (οὐ μιανεῖτε ... ὑμῖν)
widens the address from the individual case to the whole nation whose land must not be polluted. This
is the verse the Pharisees cite to Jesus in Matt 19:7 / Mark 10:4.

οὐ

not

negative particle (with δυνήσεται)

→ discourse linkage or contrast

οὐ: objective negation with the indicative;
the flat prohibition 'he will not be able' has
the force of an absolute legal interdiction.

δυνήσεται

will be able

Fut Mid Indic 3 Sg· δύναμαι

main verb (apodosis of the statute)

→ prohibitive future (legal incapacity)

δύναμαι: 'be able / be permitted'; the
future οὐ δυνήσεται renders לֹא יָכֹל ('he
shall not be able'); it expresses not mere
inability but legal disqualification — the act
is barred to him.

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ

man / husband

Nominative

subject of δυνήσεται

→ participant prominence

ἀνὴρ: the former husband, the subject of
the prohibition.

ὁ

the

Nominative

article (with πρότερος, attributive)

→ noun-phrase marking

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

πρότερος

former / first

Nominative

attributive adjective (modifying ἀνήρ)

→ participant prominence

πρότερος: 'former / earlier'; renders ἡΨΝΓ; in contrast to ὁ ἔσχατος ('the latter', v. 3); the former husband is the one barred from reclaiming her.

ὁ

the (one who)

Nominative

article (substantivizing the participle ἐξαποστείλας)

→ noun-phrase marking

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

ἐξαποστείλας

who sent away

Aor Act Part Nom Sg Masc · ἐξαποστέλλω

attributive participle (further identifying the husband)

→ antecedent aorist participle (the prior dismissal)

ἐξαποστέλλω: the substantivized participle ('the one who sent her away') recalls the husband's own original act of divorce (v. 1), underscoring the irony — having freely dismissed her, he cannot now reclaim her.

αὐτήν

her

Accusative

direct object of ἐξαποστείλας

→ participant reference

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

ἐπαναστρέψας

returning / again

Aor Act Part Nom Sg Masc · ἐπαναστρέφω

circumstantial participle (adverbial: 'turning back to')

→ coincident aorist participle (the act of reversal)

ἐπαναστρέφω: 'turn back / return'; the double compound (ἐπ-ανα-) intensifies the sense of reversal; here it functions adverbially ('he may not, turning back again, take her') — the resumption of the dissolved marriage is precisely what is forbidden.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (with δυνήσεται)

→ aorist infinitive (the forbidden act)

λαμβάνω: the complementary infinitive of δύναμαι; λαβεῖν ... γυναῖκα again the marriage-idiom — what he cannot do is re-marry her.

αὐτήν

her

Accusative

direct object of λαβεῖν

→ participant reference

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

ἑαυτῷ

to himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῦ: reflexive, 'to himself as wife'; echoes ἑαυτῷ γυναῖκα of v. 3.

γυναῖκα

as a wife

Accusative

predicate accusative (with λαβεῖν)

→ object specification

γυνή: predicate accusative, 'as wife.'

μετά

after

preposition + accusative (temporal, governing articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive τὸ μιανθῆναι forms a temporal clause, 'after she has been defiled.'

τὸ

the (act of)

Accusative

article (with articular infinitive μιανθῆναι)

→ noun-phrase marking

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

μιανθῆναι

to have been defiled

Aor Pass Inf · μιάνω

articular infinitive (object of μετά: temporal clause)

→ aorist passive infinitive (completed defilement)

μιάνω: 'defile / pollute'; renders **חָמַל** (Hothpaal/passive); the passive 'after she has been defiled' refers not to moral fault in the woman but to the legal-ritual status created by the intervening marriage — for the first husband to take her back would be to treat the second, lawful union as if it were adultery; cf. the same root in οὐ μιανεῖτε τὴν γῆν below.

αὐτήν

her

Accusative

accusative subject of the infinitive μιανθῆναι

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive μιανθῆναι.

ὅτι

because / for

causal conjunction (grounding the prohibition)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological ground of the law — it is an abomination before YHWH.

βδέλυγμα

an abomination

Nominative

predicate nominative (with ἐστιν)

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders **תּוֹעֵבָה**; the strongest term of cultic-moral revulsion in Deuteronomy (cf. 7:25; 17:1; 18:12; 22:5), marking the reclamation as something YHWH abhors — the same word used of idolatry and forbidden practices.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate βδέλυγμα)

→ gnomic/stative present (standing fact)

εἰμί: the copula linking the act to the predicate 'abomination'; the present states a settled evaluative truth.

ἐναντίον

before

preposition + genitive (evaluative: 'in the LORD's sight')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; locates the abomination in YHWH's own evaluation, not merely social custom.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the LXX rendering of the Tetragrammaton **יהוה**; the act is detestable in the eyes of the covenant God himself.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; κύριος ὁ θεός σου ('the LORD your God') is the characteristic Deuteronomic covenant formula, binding the law to Israel's personal relationship with YHWH.

σου

your

Genitive

genitive of relationship (2nd sg. possessive)

→ relational specification

σύ (gen. σου): the singular 'your' addresses the individual Israelite in covenant relationship.

καὶ

and

coordinate conjunction (extending to national consequence)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μιανεῖτε)

→ discourse linkage or contrast

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

μιανεῖτε

you shall defile

Fut Act Indic 2 Pl · μιαίνω

main verb (prohibitive future, 2nd person plural)

→ prohibitive future (national imperative)

μιαίνω: 'defile / pollute'; the shift to second-person plural broadens the address from the individual husband to all Israel; the same root as μιανθῆναι above links the woman's 'defilement' to the danger of defiling the land — sexual-marital sin is conceived as land-polluting (cf. Lev 18:24–28; Num 35:33–34).

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of μιανεῖτε

→ object specification

γῆ: 'land / earth'; renders γῆν; the promised land is the gift whose holiness must be preserved; defilement of the land threatens Israel's tenure upon it.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ὃς (acc. f. ἣν): relative pronoun introducing the clause describing the land as YHWH's gift.

κύριος

the LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton; YHWH is the giver of the land in inheritance.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; κύριος ὁ θεός ὑμῶν, the covenant formula in the plural matching the plural address.

ὑμῶν

your

Genitive

genitive of relationship (2nd pl. possessive)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your', plural, matching the national address.

δίδωσιν

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ progressive/futuristic present (the ongoing gift of the land)

δίδωμι: 'give'; the present δίδωσιν ('is giving') is the characteristic Deuteronomic way of speaking of the land as YHWH's present, ongoing covenant gift (cf. Deut 4:1; 5:16; 11:31).

ὑμῖν

to you

Dative

dative indirect object (recipients of the land)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you', the people as recipients of the inheritance.

ἐν

as / in

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

→ spatial or relational framing

ἐν: meaning 'as'; here it marks the relation signaled by preposition + dative (manner: 'as an inheritance').

κλήρω

an inheritance / allotment

Dative

object of ἐν (manner of the giving)

→ sphere or reference

κλῆρος: 'lot / allotted portion / inheritance'; renders κλήρω ἐν κλήρῳ ('as an inheritance') marks the land as the divinely apportioned possession of Israel, whose purity the divorce-statute serves to protect.

5 ἐὰν δέ τις λάβῃ γυναῖκα προσφάτως οὐκ ἐξελεύσεται εἰς τὸν πόλεμον καὶ οὐκ ἐπιβληθήσεται αὐτῷ οὐδὲν πρᾶγμα ἄθῳρος ἔσται ἐν τῇ οἰκίᾳ αὐτοῦ ἐνιαυτὸν ἓνα εὐφρανεῖ τὴν γυναῖκα αὐτοῦ ἣν ἔλαβεν

But if a man takes a wife recently, he shall not go out to war, and no business shall be laid upon him; he shall be free at his house for one year, and he shall gladden his wife whom he has taken.

New casuistic statute (the newlywed exemption)

ἐὰν δέ τις λάβῃ

The same casuistic opening as v. 1 (ἐὰν δέ τις λάβῃ γυναῖκα) now introduces a humane exemption: the newly married man (προσφάτως) is released from war and public levy for a year. The purpose is explicitly conjugal — εὐφρανεῖ τὴν γυναῖκα αὐτοῦ ('he shall gladden his wife') — a striking subordination of military necessity to the joy of the new household.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of a new case-law, parallel in form to v. 1.

δέ

but / now

post-positive connective (new statute)

→ discourse linkage or contrast

δέ: marks the shift to a new, unrelated statute.

τις

someone / a man

Nominative

subject (indefinite pronoun)

→ participant reference

τις: the generic legal subject, here a newly married man.

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of protasis (subjunctive)

→ ingressive aorist subjunctive (entering marriage)

λαμβάνω: λαμβάνω γυναῖκα, the marriage-idiom again (cf. v. 1).

γυναῖκα

a wife

Accusative

direct object of λάβῃ

→ object specification

γυνή: 'wife'; the bride whose first year of marriage the law protects.

προσφάτως

recently / newly

adverb of time (qualifying λάβῃ)

→ clausal contribution

προσφάτως: 'recently / freshly / newly'; renders the sense of ψῆ (new); marks the marriage as recent, the trigger for the year-long exemption.

οὐκ

not

negative particle (with ἐξελεύσεται)

→ discourse linkage or contrast

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

ἐξελεύσεται

he shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (apodosis: the exemption)

→ prohibitive future (legal exemption)

ἐξέρχομαι: 'go out'; ἐξέρχομαι εἰς πόλεμον ('go out to war') is the standard idiom for military campaign (cf. Num 1:3); the negated future grants exemption from conscription.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with πόλεμον)

→ noun-phrase marking

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

πόλεμον

war

Accusative

object of εἰς

→ object specification

πόλεμος: 'war / battle'; renders $\eta\mu\epsilon\tau\epsilon\rho\alpha$; the newlywed is exempt from the campaign for which other able men are mustered.

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 (with ἐπιβληθήσεται)

→ discourse linkage or contrast

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

ἐπιβληθήσεται

shall be laid upon

Fut Pass Indic 3 Sg · ἐπιβάλλω

main verb (extending the exemption to civic levy)

→ prohibitive future (no burden imposed)

ἐπιβάλλω: 'lay/impose upon'; the passive ἐπιβληθήσεται with αὐτῷ ('upon him') extends the exemption from war to any public obligation or levy (οὐδὲν πρᾶγμα) — the year is to be wholly free.

αὐτῷ

upon him

Dative

dative of disadvantage (with ἐπιβληθήσεται)

→ participant reference or interest

αὐτῷ: meaning 'upon him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (with ἐπιβληθήσεται).

οὐδὲν

no

Nominative

attributive adjective (modifying πρᾶγμα)

→ participant prominence

οὐδεὶς: 'no one / nothing'; the neuter οὐδὲν with πρᾶγμα = 'no matter / no business' shall be imposed on him.

πρᾶγμα

business / matter

Nominative

subject of ἐπιβληθήσεται

→ participant prominence

πρᾶγμα: 'matter / business / public duty'; here any official obligation; the same noun as v. 1 (ἄσχημον πρᾶγμα) but in a wholly different sense.

ἄθῳς

free / exempt / innocent

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἄθῳς: 'free from obligation / unpunished / innocent'; renders יָצוּר ; usually 'innocent / guiltless', but here in the sense 'free / exempt' — released from public duty to remain at home.

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

copula (with predicate ἄθῳς)

→ predictive future (the granted status)

εἰμί (fut.): 'he shall be free'; states the man's exempt status for the year.

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with οἰκία)

→ noun-phrase marking

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

οἰκία

house

Dative

dative of place (where he remains)

→ sphere or reference

οἰκία: 'house / home'; the place where the exempt man remains to enjoy his marriage.

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.

ἐνιαυτὸν

for a year

Accusative

accusative of duration (extent of time)

→ object specification

ἐνιαυτός: 'year'; renders ἡλψ; the accusative of duration marks the length of the exemption — one full year of married freedom.

ἓνα

one

Accusative

attributive numeral (modifying ἐνιαυτὸν)

→ measure or count

εἷς (acc. m. ἓνα): 'one'; renders ΤΠΝ; emphasizes the precise span — exactly one year.

εὐφρανεῖ

he shall gladden

Fut Act Indic 3 Sg · εὐφραίνω

main verb (the purpose of the exemption)

→ predictive/telic future (the intended gladdening)

εὐφραίνω: 'gladden / make joyful / cheer'; renders ΠΜΨ (Piel of Πמש); the verb makes the wife's joy the explicit aim of the whole exemption — a remarkable elevation of conjugal happiness over military and civic claims.

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of εὐφρανεῖ

→ object specification

γυνή: 'wife'; the bride whose gladdening is the law's stated goal.

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.

ἣν

whom

Accusative

relative pronoun (object of ἔλαβεν)

→ participant reference

ὃς (acc. f. ἣν): relative pronoun, 'whom he has taken.'

ἔλαβεν

he has taken

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause

→ constative aorist (the marriage already contracted)

λαμβάνω: the marriage-idiom recurs; the relative clause closes the verse with a backward glance to the recent wedding that occasioned the exemption.

6 οὐκ ἐνεχυράσεις μύλον οὐδὲ ἐπιμύλιον ὅτι ψυχὴν οὗτος ἐνεχυράζει

You shall not take a mill or an upper millstone in pledge, for this man takes a life in pledge.

New apodictic statute (prohibition on pledging a millstone)

οὐκ ἐνεχυράσεις

An apodictic 'you shall not' in the second-person singular future, the characteristic Deuteronomic prohibition form. The motivation-clause ὅτι ψυχὴν ... ἐνεχυράζει ('for he takes a life in pledge') reasons that to seize the means of grinding grain is to seize the means of life itself; the verb ἐνεχυράζω frames the whole pledge-law cluster (cf. vv. 10–13, 17).

οὐκ

not

negative particle (with ἐνεχυράσεις)

→ discourse linkage or contrast

οὐ: objective negation; with the future ἐνεχυράσεις forms an apodictic prohibition ('you shall not').

ἐνεχυράσεις

you shall take in pledge

Fut Act Indic 2 Sg · ἐνεχυράζω

main verb (apodictic prohibition)

→ prohibitive future (categorical command)

ἐνεχυράζω: 'take as a pledge / hold as security'; renders לָבַח ('take in pledge'); the technical verb of the pledge-laws; the future with οὐ functions as an absolute prohibition, equivalent to an imperative.

μύλον

a mill / millstone

Accusative

direct object of ἐνεχυράσεις

→ object specification

μύλος: 'mill / millstone'; renders מִלּוֹן; the hand-mill for grinding daily grain; its seizure would deprive a household of the means to prepare bread — the same word for the slave's millstone at Exod 11:5.

οὐδὲ

nor

coordinating negative conjunction

→ discourse linkage or contrast

οὐδέ: 'nor / not even'; extends the prohibition to the second, upper stone of the mill.

ἐπιμύλιον

an upper millstone

Accusative

direct object of ἐνεχυράσεις (parallel to μύλον)

→ object specification

ἐπιμύλιον: 'upper millstone / rider-stone' (lit. 'the thing upon the mill'); renders עֲלֵי־מִלּוֹן ('the upper/rider stone'); since a mill is useless without both stones, naming each separately makes the prohibition airtight — neither part may be taken.

ὅτι

because / for

causal conjunction (motivation-clause)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — to pledge the mill is to pledge a life.

ψυχὴν

a life / soul

Accusative

direct object of ἐνεχυράζει (emphatically fronted)

→ object specification

ψυχή: 'life / soul / living person'; renders נַפְשׁוֹ; here 'life' in the sense of the means of livelihood — the fronted position (ψυχὴν ... ἐνεχυράζει) drives home that taking the mill is tantamount to taking the man's very life-support.

οὗτος

this man

Nominative

subject of ἐνεχυράζει (demonstrative)

→ participant reference

οὗτος: demonstrative pronoun, 'this one'; the would-be creditor; the demonstrative makes the indictment pointed and personal.

ἐνεχυράζει

takes in pledge

Pres Act Indic 3 Sg · ἐνεχυράζω

verb of causal clause

→ gnomic present (general principle)

ἐνεχυράζω: the same verb as the prohibition, now in the present of general principle — whoever does this 'is taking a life in pledge'; the repetition seals the argument that pledging the mill is morally equivalent to pledging the debtor's life.

- 7 ἐὰν δὲ ἀλῶ ἄνθρωπος κλέπτων ψυχὴν τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ἰσραὴλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται ἀποθανεῖται ὁ κλέπτης ἐκεῖνος καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

But if a man is caught stealing a person from among his brothers, the sons of Israel, and having overpowered him he sells him, that thief shall die; and you shall remove the evil one from among you.

New casuistic statute (kidnapping and enslaving a brother)

ἐὰν δὲ ἀλῶ

A casuistic capital statute: if a man is caught (ἀλῶ) kidnapping (κλέπτων ψυχὴν) and selling a fellow Israelite, the death penalty applies. The verse closes with the Deuteronomic purge-formula ἐξαρεῖς τὸν πονηρὸν ('you shall remove the evil one'), which recurs throughout the law-code (cf. 13:5; 17:7; 19:19; 21:21; 22:21–24).

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of the kidnapping case-law.

δὲ

but / now

post-positive connective (new statute)

→ discourse linkage or contrast

δέ: marks the new case.

ἁλῶ

is caught

Aor Pass Subj 3 Sg · ἀλίσκομαι

verb of protasis (subjunctive)

→ constative aorist subjunctive (being caught in the act)

ἀλίσκομαι: 'be caught / be taken / be convicted'; the passive subjunctive ἁλῶ ('if he be caught') presupposes detection and conviction; the verb is the technical term for being apprehended in a crime.

ἄνθρωπος

a man

Nominative

subject of ἁλῶ

→ participant prominence

ἄνθρωπος: 'man / person'; renders ὡς; the generic offender of the case.

κλέπτων

stealing

Pres Act Part Nom Sg Masc · κλέπτω

circumstantial participle (complementary: caught in the act of)

→ progressive present participle (caught while stealing)

κλέπτω: 'steal'; κλέπτων ψυχὴν ('stealing a person/life') is the LXX rendering of בָּלָשׁוּבָה — man-stealing or kidnapping, the crime the eighth commandment prohibits in its original sense (cf. Exod 21:16); the present participle marks the man caught in the very act.

ψυχὴν

a person / soul

Accusative

direct object of κλέπτων

→ object specification

ψυχὴ: 'person / life / soul'; renders נַפְשׁוֹ; here 'a human being' — the stolen 'soul' is a living Israelite person; cf. the same noun at v. 6 in a different sense ('life / livelihood').

τῶν

of the

Genitive

article (with ἀδελφῶν)

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

partitive genitive (the victim is one of his brothers')

→ relational specification

ἀδελφός: 'brother / kinsman'; renders אָחִי; in Deuteronomy 'brother' denotes the fellow Israelite as covenant-kin; kidnapping a brother is an assault on the covenant community itself.

αὐτοῦ

his

Genitive

genitive of relationship (with ἀδελφῶν)

→ relational specification

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

τῶν

the

Genitive

article (with υἱῶν, appositional)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive in apposition to ἀδελφῶν

→ relational specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the covenant people (לְבָנֵי יִשְׂרָאֵל); the apposition specifies that the 'brother' is a fellow Israelite.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the genitive 'of Israel' identifying the covenant nation.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

καταδυναστεύσας

having overpowered

Aor Act Part Nom Sg Masc · καταδυναστεύω

circumstantial participle (antecedent to ἀποδῶται)

→ antecedent aorist participle (subjugation preceding sale)

καταδυναστεύω: 'oppress / overpower / subjugate'; renders הִתְעַמֵּר ('treat as a slave / deal tyrannically with'); describes the violent enslavement of the kidnapped brother prior to his sale; the aggravating element that turns theft into a capital crime.

αὐτὸν

him

Accusative

direct object of καταδυναστεύσας

→ participant reference

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

ἀποδῶται

he sells

Aor Mid Subj 3 Sg · ἀποδίδωμι

verb of protasis (subjunctive, completing the crime)

→ constative aorist subjunctive (the act of sale)

ἀποδίδωμι (mid. 'sell'): 'give over for a price / sell'; the middle ἀποδῶται means 'sell (for one's own profit)'; the sale into slavery completes the crime and triggers the death penalty (cf. Exod 21:16, where mere possession or sale of a kidnapped man is capital).

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (apodosis: the sentence)

→ prescriptive future (mandated death penalty)

ἀποθνήσκω: 'die'; the future ἀποθανεῖται with legal force ('he shall surely be put to death') renders the Hebrew תָּמוּת יְיָ מוֹת idiom; the same verb-form recurs at v. 16 (ἀποθανεῖται of personal responsibility).

ὁ

the

Nominative

article (with κλέπτης)

→ noun-phrase marking

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

κλέπτης

thief

Nominative

subject of ἀποθανεῖται

→ participant prominence

κλέπτης: 'thief'; renders כְּלָבִי; here the man-stealer specifically; the noun picks up the participle κλέπτων, branding the kidnapper a 'thief' of the gravest kind.

ἐκεῖνος

that

Nominative

demonstrative adjective (modifying κλέπτης)

→ participant prominence

ἐκεῖνος: 'that'; the demonstrative singles out the particular offender for the sentence — 'that thief'.

καὶ

and

coordinate conjunction (introducing purge-formula)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove

Fut Act Indic 2 Sg · ἐξάιρω

main verb (Deuteronomic purge-formula)

→ prescriptive future (the command to purge)

ἐξάιρω: 'remove / take away / put away'; renders גָּדַל ('burn out / purge'); the formula ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν is the recurrent Deuteronomic purge-clause (cf. 13:5; 17:7; 19:19; 21:21; 22:21), the same formula Paul quotes at 1 Cor 5:13.

τὸν

the

Accusative

article (with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil / evil one

Accusative

direct object of ἐξαρεῖς (substantivized adjective)

→ object specification

πονηρός: 'evil / wicked (one)'; renders עָרָב; in the purge-formula it denotes both the evil person and the evil he embodies; removing him purges the community of the contagion of his crime.

ἐξ

from / out of

preposition + genitive (separation)

→ spatial or relational framing

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

ὑμῶν

you

Genitive

object of ἐξ (the community purged)

→ relational specification

σύ (gen. pl. ὑμῶν): 'from among you'; the shift to plural addresses the whole community responsible for executing the purge.

αὐτῶν

yourselves

Genitive

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

→ relational specification

αὐτός (gen. pl.): intensifying ὑμῶν, 'from among your own selves'; the emphatic ἐξ ὑμῶν αὐτῶν stresses that the evil is to be rooted out of the community's own midst.

8 πρόσεχε σεαυτῷ ἐν τῇ ἀφῇ τῆς λέπρας φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον ὃν ἐὰν ἀναγγείλωσιν ὑμῖν οἱ ἱερεῖς οἱ Λευῖται ὃν τρόπον ἐνετειλάμην ὑμῖν φυλάξασθε ποιεῖν

Take heed to yourself in the plague of leprosy: you shall observe very carefully to do according to all the law which the Levitical priests shall declare to you; as I commanded you, so shall you take care to do.

New apodictic statute (vigilance in leprosy)

πρόσεχε σεαυτῷ

An imperatival warning (πρόσεχε σεαυτῷ, 'take heed to yourself') introduces the law of the leprosy-plague, directing obedience to the priestly instruction of Leviticus 13–14. The verse mixes singular (πρόσεχε, φυλάξῃ) and plural (ὕμῖν, φυλάξασθε) address, characteristic of Deuteronomy's fluid number; the framing ὃν τρόπον ἐνετειλάμην ('as I commanded') roots the command in Moses' own prior charge.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperatival warning)

→ durative present imperative (continual vigilance)

προσέχω: 'attend to / give heed / beware';
πρόσεχε σεαυτῷ ('take heed to yourself')
renders נִשְׁמַרְךָ ('guard yourself'), a
frequent Deuteronomic admonition (cf. 4:9;
6:12; 12:13); the present imperative calls for
sustained vigilance.

σεαυτῷ

to yourself

Dative

dative (reflexive object of πρόσεχε)

→ sphere or reference

σεαυτοῦ: reflexive pronoun, 'yourself'; the
dative complement of πρόσεχε; the
warning is intensely personal.

ἐν

in

preposition + dative (sphere/circumstance)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἀφῇ)

→ noun-phrase marking

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

ἄφῃ

plague / infection

Dative

object of ἐν (sphere of the warning)

→ sphere or reference

ἄφῃ: 'touch / mark / plague-spot'; renders נגף ('plague-mark / affliction'); the technical term in Leviticus 13–14 for the diagnostic 'mark' of leprous disease; here the dative of sphere — 'in the matter of the leprous plague.'

τῆς

of the

Genitive

article (with λέπρας)

→ noun-phrase marking

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

λέπρας

leprosy

Genitive

genitive of definition (with ἀφῃ: 'plague of leprosy')

→ relational specification

λέπρας: 'leprosy / scale-disease'; renders תַּלְחַת; a broad category of skin (and garment/house) afflictions regulated by the priests; the ἀφῇ τῆς λέπρας is the diagnosable infection-mark of Lev 13.

φυλάξῃ

you shall observe

Aor Mid Subj 2 Sg · φυλάσσω

main verb (volitive subjunctive / emphatic command)

→ volitive aorist subjunctive (binding injunction to keep)

φυλάσσω (mid.): 'guard / keep / observe (carefully)'; renders רָחַץ; the middle φυλάξῃ ('take care for yourself to keep') with σφόδρα stresses scrupulous compliance with the priestly diagnosis and quarantine procedures.

σφόδρα

very / exceedingly

adverb of degree (intensifying φυλάξῃ)

→ clausal contribution

σφόδρα: 'exceedingly / very much'; renders טַחַח; intensifies the command to observe — the leprosy regulations demand the strictest care.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with φυλάξῃ)

→ present infinitive (the doing enjoined)

ποιέω: 'do / perform'; φυλάσσω ποιεῖν ('take care to do') is a Hebraistic pairing (תּוֹשַׁעַת לַעֲשׂוֹת) frequent in Deuteronomy (cf. 5:1; 6:3; 28:1) — careful, deliberate performance of the law.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to'; marks the law as the norm of conduct.

πάντα

all

Accusative

attributive adjective (modifying νόμον)

→ object specification

πᾶς: 'all / whole'; 'according to all the law' demands complete, not selective, obedience to the priestly instruction.

τὸν

the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον

law

Accusative

object of κατὰ

→ object specification

νόμος: 'law / instruction'; renders תּוֹרָה; here the specific Levitical torah governing leprosy (Lev 13–14), which the priests are charged to teach and apply.

ὃν

which

Accusative

relative pronoun (object of ἀναγγεῖλωσιν)

→ participant reference

ὃς (acc. m. ὃν): relative pronoun introducing the clause describing what the priests declare.

ἐάν

ever

modal particle (with subjunctive, generalizing the relative)

→ discourse linkage or contrast

ἐάν: here = ἄν, generalizing the relative ('whatever law they declare'); takes the subjunctive ἀναγγεῖλωσιν.

ἀναγγείλωσιν

they declare

Aor Act Subj 3 Pl · ἀναγγέλλω

verb of generalized relative clause

→ constative aorist subjunctive (the priests' ruling)

ἀναγγέλλω: 'announce / declare / report'; renders תִּגְלוּ ('tell / make known'); the priests' role is teaching and diagnostic declaration — they 'announce' the verdict of clean/unclean and the requisite procedure.

ὕμῖν

to you

Dative

dative indirect object (the people instructed)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you'; the plural addresses the whole people who must heed the priestly ruling.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject of ἀναγγείλωσιν

→ participant prominence

ἱερεύς: 'priest'; renders יִהְיֶה; the priests are the authoritative interpreters and appliers of the leprosy-torah (Lev 13:2).

οἱ

the

Nominative

article (with Λευῖται, appositional)

→ noun-phrase marking

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

Λευῖται

Levites / Levitical

Nominative

nominative in apposition to ἱερεῖς

→ participant prominence

Λευίτης: 'Levite'; οἱ ἱερεῖς οἱ Λευῖται ('the Levitical priests' / 'the priests, the Levites') is the characteristic Deuteronomic designation of the priesthood (cf. 17:9; 18:1; 27:9), reflecting Deuteronomy's distinctive merging of priest and Levite.

ὃν

in which

Accusative

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

→ participant reference

ὃς (acc. m.): with τρόπον forms the idiom ὃν τρόπον ('in the manner that / just as').

τρόπον

manner / way

Accusative

adverbial accusative (ὃν τρόπον = 'just as')

→ object specification

τρόπος: 'way / manner'; the phrase ὃν τρόπον ('in the manner which / just as') is a fixed adverbial idiom equating the present command with Moses' earlier charge.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of comparative clause

→ constative aorist (Moses' prior command)

ἐντέλλομαι: 'command / charge / give orders'; renders ΠΙΞ; Moses speaks in the first person, grounding the present instruction in his own previously-given charge; the same verb recurs in vv. 18, 20, 22 (ἐντέλλομαι).

ὕμῖν

you

Dative

dative indirect object (of ἐνετειλάμην)

→ participant reference or interest

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

φυλάξασθε

take care / observe

Aor Mid Impv 2 Pl · φυλάσσω

main verb (concluding plural imperative)

→ ingressive aorist imperative (set yourselves to keep)

φυλάσσω (mid.): the plural imperative φυλάξασθε resumes the singular φυλάξῃ above, closing the verse with a renewed charge; φυλάξασθε ποιεῖν ('take care to do') repeats the Hebraistic pairing — careful obedience is the refrain.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with φυλάξασθε)

→ present infinitive (the doing enjoined)

ποιέω: 'do'; closes the verse with the third reference to 'doing' the law, underscoring that knowledge of the priestly ruling must issue in scrupulous practice.

9 μνήσθητι ὅσα ἐποίησεν κύριος ὁ θεός σου τῇ Μαριαμ ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου

Remember what the LORD your God did to Miriam on the way as you were coming out of Egypt.

Motivational imperative attached to the leprosy law

μνήσθητι

An imperatival appeal to memory (μνήσθητι, 'remember') anchors the leprosy-law in the cautionary case of Miriam (Num 12), who was struck with leprosy for opposing Moses. The genitive absolute ἐκπορευομένων ὑμῶν ('as you were coming out') fixes the event in the wilderness journey, making the warning concrete and historical.

μνήσθητι

remember

Aor Pass Impv 2 Sg · μμνήσκομαι

main verb (imperative of remembrance)

→ ingressive aorist imperative (call to active recollection)

μμνήσκομαι: 'remember / call to mind'; renders **רָחַץ**; μνήσθητι ('remember!') is a frequent Deuteronomic summons (cf. 5:15; 8:2; 9:7; 25:17); here it invokes the Miriam episode as a living warning against contempt for the leprosy-procedure and the authority behind it.

ὅσα

what / all that

Accusative

relative pronoun (object of ἐποίησεν, neuter plural)

→ participant reference

ὅσος: 'as much/many as / whatever'; the neuter plural ὅσα ('the things that') is the object of remembrance — all that the LORD did to Miriam.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the divine act)

→ constative aorist (the past judgment on Miriam)

ποιέω: 'do / make'; here of YHWH's act of judgment — striking Miriam with leprosy (Num 12:10); the aorist points to a definite, remembered historical event.

κύριος

the LORD

Nominative

subject of ἐποίησεν

→ participant prominence

κύριος: the LXX rendering of the Tetragrammaton **יהוה**; YHWH himself is the one who struck Miriam, underscoring that the leprosy-law is backed by divine sanction.

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'; κύριος ὁ θεός σου, the covenant formula, binding the remembered act to Israel's own God.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

σύ (gen. σου): the singular 'your', personalizing the covenant relationship.

τῇ

to

Dative

article (with Μαριαμ)

→ noun-phrase marking

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

Μαριαμ

Miriam

dative indirect object (with article: 'to Miriam')

→ participant identification

Μαριαμ: transliteration of Hebrew **מִרְיָם**; indeclinable in the LXX, here governed by the article τῇ to mark the dative ('to Miriam'); the reference is to Num 12, where Miriam, struck with leprosy for challenging Moses, was shut outside the camp seven days.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

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

ὁδῶ

way / road

Dative

dative of place (ἐν τῇ ὁδῶ: 'on the way')

→ sphere or reference

ὁδός: 'way / road / journey'; renders **דֶּרֶךְ**; ἐν τῇ ὁδῶ ('on the way') situates the Miriam-episode in the wilderness march from Egypt.

ἐκπορευομένων

as ... were coming out

Pres Mid Part Gen Pl Masc · ἐκπορεύομαι

genitive absolute (temporal: 'while you were coming out')

→ *contemporaneous present participle (action ongoing at the time)*

ἐκπορεύομαι: 'go out / proceed'; the genitive absolute ἐκπορευομένων ὑμῶν ('while you were coming out') sets the remembered judgment within the journey from Egypt; renders the Hebrew temporal infinitive construction עָצַרְתָּ וְיָצְאָה.

ὑμῶν

you

Genitive

genitive subject of the absolute participle

→ *relational specification*

σύ (gen. pl. ὑμῶν): the subject of the genitive absolute; the shift to plural embraces the whole people on the wilderness journey.

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

object of ἐξ (the place departed)

→ *relational specification*

Αἴγυπτος (gen. Αἰγύπτου): 'Egypt'; ἐξ Αἰγύπτου ('out of Egypt') the standard Exodus formula; the memory of Miriam belongs to the same formative wilderness period that grounds so much of Deuteronomy's parenesis.

10 ἐὰν ὀφείλημα ᾗ ἐν τῷ πλησίον σου ὀφείλημα ὅτιοῦν οὐκ εἰσελεύσῃ εἰς τὴν οἰκίαν αὐτοῦ ἐνεχυράσαι τὸ ἐνέχυρον

If there is a debt owed you by your neighbor, any debt whatever, you shall not go into his house to seize his pledge.

New casuistic statute (the dignity of the debtor in pledging)

ἐὰν ὀφείλημα ᾗ

A casuistic law opening the pledge-cluster (vv. 10–13): if a neighbor owes any debt, the creditor must not enter the debtor's house to take the pledge. The prohibition protects the debtor's domestic dignity — the creditor may not invade the home and choose the security himself, but must wait outside (v. 11).

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of the pledge-statute.

ὀφείλημα

a debt

Nominative

subject of ἦ

→ participant prominence

ὀφείλημα: 'debt / what is owed'; renders ἡ ἀποκρίσις / the sense of a loan; the same noun stands behind the petition 'forgive us our debts' (Matt 6:12); here the legal obligation the neighbor owes.

ἦ

there is

Pres Act Subj 3 Sg · εἰμί

verb of protasis (subjunctive of existence)

→ stative present subjunctive (the existing debt)

εἰμί (subj. ἦ): 'be / exist'; ἐάν ... ἦ ('if there be') posits the existence of a debt as the condition of the case.

ἐν

in / with

preposition + dative (idiom: 'a debt in [the case of] your neighbor')

→ spatial or relational framing

ἐν: here idiomatic — ὀφείλημα ἦ ἐν τῷ πλησίον ('a debt rests with your neighbor'), i.e. your neighbor owes you something.

τῷ

the / your

Dative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Dative

object of ἐν (the debtor)

→ sphere or reference

πλησίον: 'neighbor / fellow' (substantivized adverb); renders ὁ πλησίον; the debtor is the creditor's 'neighbor' — a fellow-Israelite to be treated with covenant consideration, not as a mere debtor.

σου

your

Genitive

genitive of relationship (with πλησίον)

→ relational specification

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

ὀφείλημα

a debt

Nominative

nominative in apposition (resumptive: 'a debt, any whatever')

→ participant prominence

ὀφείλημα: the repetition with ὅτιοῦν generalizes — 'any debt whatever'; the doubling broadens the law to cover every kind of loan.

ὅτιοῦν

of any kind whatever

Nominative

indefinite pronoun (generalizing ὀφείλημα)

→ participant reference

ὅτιοῦν (n. ὅτιοῦν): 'whatsoever / any at all'; the indefinite generalizes the debt — the protection applies regardless of the loan's size or nature.

οὐκ

not

negative particle (with εἰσελεύσῃ)

→ discourse linkage or contrast

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

εἰσελεύσῃ

you shall go in

Fut Mid Indic 2 Sg · εἰσερχομαι

main verb (apodictic prohibition)

→ prohibitive future (categorical command)

εἰσερχομαι: 'go in / enter'; the negated future οὐκ εἰσελεύσῃ ('you shall not enter') forbids the creditor from invading the debtor's home — the heart of the law's protection of domestic dignity.

εἰς

into

preposition + accusative (goal of entry)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with οἰκίαν)

→ noun-phrase marking

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

οἰκίαν

house

Accusative

object of εἰς (the debtor's home)

→ object specification

οἰκία: 'house / home'; the debtor's dwelling, which the creditor may not enter; the home is a protected space the lender's claim does not override.

αὐτοῦ

his

Genitive

genitive of possession (the debtor's)

→ relational specification

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

ἐνεχυράσαι

to seize as a pledge

Aor Act Inf · ἐνεχυράζω

infinitive of purpose (with εἰσελεύσει)

→ aorist infinitive (the forbidden purpose)

ἐνεχυράζω: 'take as a pledge'; the infinitive of purpose ('to take the pledge') names the very act the creditor must not perform by invasion — he may receive a pledge, but not choose and seize it himself within the house.

τὸ

the

Accusative

article (with ἐνέχυρον)

→ noun-phrase marking

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

ἐνέχυρον

pledge

Accusative

direct object of ἐνεχυράσαι

→ object specification

ἐνέχυρον: 'pledge / security / pawn'; renders עֶבֶר / עֶבֶר; the object given as security for a loan; the cognate noun-and-verb pairing (ἐνέχυρον / ἐνεχυράζω) dominates vv. 10–13.

11 ἔξω στήση καὶ ὁ ἄνθρωπος οὗ τὸ δάνειόν σου ἐστὶν ἐν αὐτῷ ἐξοίσει σοι τὸ ἐνέχυρον ἔξω

You shall stand outside, and the man to whom your loan belongs shall bring out the pledge to you outside.

Continuation of the pledge statute (the prescribed procedure)

ἔξω στήση

The positive counterpart to v. 10: instead of entering, the creditor 'stands outside' (ἔξω, emphatically framing the verse at both ends) while the debtor himself brings out the pledge. The debtor thus retains the dignity of choosing what to surrender, and his home remains inviolate.

ἔξω

outside

adverb of place (where the creditor must stand)

→ clausal contribution

ἔξω: 'outside / without'; the emphatic position (ἔξω στήση ... τὸ ἐνέχυρον ἔξω) brackets the verse, hammering home that the whole transaction takes place outside the debtor's door.

στήση

you shall stand

Fut Mid Indic 2 Sg · ἵστημι

main verb (prescribed conduct of the creditor)

→ prescriptive future (the required posture)

ἵστημι (fut. mid. στήση): 'stand / take one's stand'; the creditor is to remain standing outside; the middle/intransitive future prescribes the proper, deferential conduct of the lender.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐξοίσει (the debtor)

→ participant prominence

ἄνθρωπος: 'man / person'; here the debtor, who himself brings out the pledge — preserving his agency in the transaction.

οὗ

to whom / whose

Genitive

relative pronoun (genitive in the relative clause)

→ relational specification

ὅς (gen. m. οὗ): relative pronoun; οὗ τὸ δάνειόν ... ἐν αὐτῷ ('in whom the loan is') = 'the man who has your loan', i.e. the borrower.

τὸ

the

Nominative

article (with δάνειον)

→ noun-phrase marking

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

δάνειόν

loan

Nominative

subject of ἐστίν (in the relative clause)

→ participant prominence

δάνειον: 'loan / debt'; renders ΤΝΨΗ; the sum lent, here viewed as resting 'in' the borrower (ἐν αὐτῷ) — he is the one carrying the obligation.

σοῦ

your

Genitive

genitive of possession (with δάνειον)

→ relational specification

οὔ (gen. σου): 'your'; the loan is the creditor's — 'your loan' — owed by the debtor.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existence/location of the loan)

→ stative present (the standing obligation)

εἰμί: 'be'; here locating the loan 'in' the borrower — the debt rests upon him.

ἐν

in / upon

preposition + dative (idiom: the debt resting on him)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (idiom: the debt resting on him).

αὐτῷ

him

Dative

object of ἐν (the debtor)

→ participant reference or interest

αὐτός (dat. m.): 'him'; the borrower in whom the obligation resides.

ἐξοίσει

shall bring out

Fut Act Indic 3 Sg · ἐκφέρω

main verb (the debtor's action)

→ prescriptive future (the debtor brings out the pledge)

ἐκφέρω: 'carry out / bring forth'; the debtor himself ἐξοίσει ('shall bring out') the pledge to the waiting creditor — the act that preserves his dignity and the inviolability of his home.

σοι

to you

Dative

dative indirect object (the creditor)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the creditor receives the pledge at the door.

τὸ

the

Accusative

article (with ἐνέχυρον)

→ noun-phrase marking

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

ἐνέχυρον

pledge

Accusative

direct object of ἐξοίσει

→ object specification

ἐνέχυρον: 'pledge / security'; the object brought out by the debtor; see v. 10.

ἔξω

outside

adverb of place (closing frame, repeated)

→ clausal contribution

ἔξω: the repeated 'outside' closes the verse, reinforcing that the entire pledge-transaction occurs at the threshold, never within.

12 ἔὰν δὲ ὁ ἄνθρωπος πένηται οὐ κοιμηθήσῃ ἐν τῷ ἐνεχύρῳ αὐτοῦ

But if the man is poor, you shall not sleep in his pledge.

Conditional refinement of the pledge law (the poor debtor) ἔὰν δὲ ὁ ἄνθρωπος πένηται

A further condition narrows the case to the poor debtor: if the man is destitute (πένηται), the creditor must not 'sleep in his pledge' — i.e. keep the pledged garment overnight — since it is the poor man's only covering. The clause sets up the positive command of v. 13.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: introduces the refining condition — the case of the poor debtor.

δὲ

but / and

post-positive connective

→ discourse linkage or contrast

δέ: marks the narrowing of the case to the poor.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of πένηται (the debtor)

→ participant prominence

ἄνθρωπος: 'man'; the debtor, now specified as poor.

πένηται

is poor

Pres Mid Subj 3 Sg · πένομαι

verb of protasis (subjunctive)

→ stative present subjunctive (the condition of poverty)

πένομαι: 'be poor / be needy / toil for one's living'; the cognate of πένης ('poor laborer', v. 14); the verb denotes one who must work to survive and has no surplus — for such a man the pledged cloak is his only blanket.

οὐ

not

negative particle (with κοιμηθήσῃ)

→ discourse linkage or contrast

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

κοιμηθήσῃ

you shall sleep

Fut Pass Indic 2 Sg · κοιμάω

main verb (apodictic prohibition)

→ prohibitive future (categorical command)

κοιμάω (pass. 'lie down / sleep'): 'sleep / lie down'; the idiom κοιμηθῆναι ἐν τῷ ἐνεχύρῳ ('sleep in/on the pledge') means to keep the pledged garment overnight as one's own bedding while the poor owner goes without; the prohibition forbids the creditor from retaining the cloak at night.

ἐν

in / on

preposition + dative (with the pledge)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἐνεχύρῳ)

→ noun-phrase marking

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

ἐνεχύρῳ

pledge

Dative

object of ἐν (the pledged garment)

→ sphere or reference

ἐνεχύρον: 'pledge'; here specifically the poor man's outer garment (cf. v. 13, ἱμάτιον), which doubled as his nighttime covering (cf. Exod 22:26–27).

αὐτοῦ

his

Genitive

genitive of possession (the debtor's pledge)

→ relational specification

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

13 ἀποδόσει ἀποδώσεις τὸ ἐνέχυρον αὐτοῦ περὶ δυσμὰς ἡλίου καὶ κοιμηθήσεται ἐν τῷ ἱματίῳ αὐτοῦ καὶ εὐλογήσει σε καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον κυρίου τοῦ θεοῦ σου

You shall surely return his pledge to him about sunset, and he shall sleep in his garment and shall bless you; and it shall be mercy for you before the LORD your God.

Positive command completing the pledge law (return by sunset)

ἀποδόσει ἀποδώσεις

The positive resolution of vv. 10–12, opened by the emphatic cognate construction ἀποδόσει ἀποδώσεις ('you shall surely return'), a Hebraism rendering the infinitive absolute. The creditor must restore the garment by sunset so the poor man can sleep in it; the result is twofold — the debtor's blessing and, before YHWH, ἐλεημοσύνη ('mercy / righteousness') credited to the lender (cf. the same ledger-language at Gen 15:6; Ps 111:9 LXX).

ἀποδόσει

surely (returning)

Dative

cognate dative (intensifying ἀποδώσεις; Hebraism)

→ sphere or reference

ἀπόδοσις: 'a giving back / restoration'; the cognate dative ἀποδόσει ἀποδώσεις renders the Hebrew emphatic infinitive absolute אַתָּה שׁוֹבֵב בְּיָדְךָ ('you shall surely restore'); the construction expresses certainty and obligation — the return of the pledge is non-negotiable.

ἀποδώσεις

you shall return

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (emphatic command)

→ prescriptive future intensified by cognate dative (obligatory restoration)

ἀποδίδωμι: 'give back / restore / repay'; the prescriptive future with the cognate dative forms the emphatic 'you shall surely restore'; the creditor's duty is to return, not retain, the poor man's pledge.

τὸ

the

Accusative

article (with ἐνέχυρον)

→ noun-phrase marking

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

ἐνέχυρον

pledge

Accusative

direct object of ἀποδώσεις

→ object specification

ἐνέχυρον: 'pledge'; the garment to be restored; see vv. 10–12.

αὐτοῦ

his

Genitive

genitive of possession (the debtor's)

→ relational specification

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

περὶ

about / around

preposition + accusative (temporal approximation)

→ spatial or relational framing

περὶ + acc.: 'about / around (a time)'; περὶ δυσμᾶς ἡλίου ('about sunset') sets the deadline for return — before nightfall, when the poor man needs his cloak for warmth.

δυσμᾶς

setting / sundown

Accusative

object of περὶ (temporal: 'sunset')

→ object specification

δυσμή (pl. δυσμαί): 'setting (of the sun) / west'; δυσμαὶ ἡλίου ('the sun's setting') = sunset; renders שָׁמֶשׁ נָבִיב; the daily deadline by which the cloak must be restored (cf. Exod 22:26).

ἡλίου

of the sun

Genitive

genitive (with δυσμᾶς: 'setting of the sun')

→ relational specification

ἡλίου: 'sun'; the genitive specifies whose setting — that of the sun; the same noun governs the sunset-deadline of the wage-law at v. 15 (ἐπιδύσεται ὁ ἥλιος).

καὶ

and

coordinate conjunction (introducing consequence)

→ discourse linkage or contrast

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

κοιμηθήσεται

he shall sleep

Fut Pass Indic 3 Sg · κοιμάω

main verb (consequence: the debtor's rest)

→ predictive future (the resulting rest)

κοιμάω (pass.): 'sleep / lie down'; the poor man κοιμηθήσεται ἐν τῷ ἱματίῳ ('shall sleep in his garment') — the cloak restored becomes again his nighttime covering; the verb echoes the prohibition of v. 12 (οὐ κοιμηθήσῃ), now resolved in the debtor's favor.

ἐν

in

preposition + dative (with the garment)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἱματίῳ)

→ noun-phrase marking

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

ἱματίῳ

garment / cloak

Dative

object of ἐν (the restored cloak)

→ sphere or reference

ἱμάτιον: 'garment / outer cloak'; renders דָּגָל / הַלְמָשׁ; the large outer mantle that served the poor as both clothing by day and blanket by night — hence its retention overnight would be a real hardship (cf. Exod 22:26–27; Amos 2:8).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλογήσει

he shall bless

Fut Act Indic 3 Sg · εὐλογέω

main verb (the debtor's grateful response)

→ predictive future (the blessing that follows)

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ; the grateful poor man's blessing of the creditor; in the OT a blessing from the needy carries real weight before God — it becomes the occasion of the lender's own credit (the following clause).

σε

you

Accusative

direct object of εὐλογήσει (the creditor)

→ participant reference

σύ (acc. σε): 'you'; the creditor whom the poor debtor blesses.

καὶ

and

coordinate conjunction (introducing the divine reckoning)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the divine crediting)

→ predictive future (the reckoned result)

εἰμί (fut.): 'it shall be'; introduces the theological reckoning — the act of mercy is credited to the lender before God; cf. the parallel 'reckoning' language at v. 15 (καὶ ἔσται ἐν σοὶ ἁμαρτία), where withholding is reckoned as sin.

σοι

for you

Dative

dative of advantage (the creditor's credit)

→ participant reference or interest

σύ (dat. σοι): 'to/for you'; the mercy is reckoned to the creditor's account before YHWH.

ἐλεημοσύνη

mercy / righteousness

Nominative

predicate nominative (with ἔσται)

→ participant prominence

ἐλεημοσύνη: 'mercy / almsgiving / merciful righteousness'; here the LXX renders Hebrew רַחֲמִים ('righteousness') by ἐλεημοσύνη — a key semantic bridge whereby 'righteousness' toward the poor becomes 'mercy/almsgiving' (cf. the same equation in Tobit, Sirach, and Matt 6:1–4 v.l.); the merciful return of the pledge counts as righteousness before God.

ἐναντίον

before

preposition + genitive (evaluative perspective)

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; the act is credited as mercy in YHWH's own estimation, not merely in human view.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the rendering of the Tetragrammaton יהוה; the mercy is reckoned before YHWH himself.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; κύριος ὁ θεός σου, the covenant formula.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

σύ (gen. σου): 'your'; the covenant relationship grounds the reckoning of mercy.

14 οὐκ ἀπαδικήσεις μισθὸν πένητος καὶ ἐνδεοῦς ἐκ τῶν ἀδελφῶν σου ἢ ἐκ τῶν προσηλύτων τῶν ἐν ταῖς πόλεσίν σου

You shall not withhold by fraud the wage of a poor and needy man, whether from your brothers or from the sojourners who are in your cities.

New apodictic statute (just wages for the poor laborer)

οὐκ ἀπαδικήσεις

An apodictic prohibition opening the wage-law (vv. 14–15): the wage of a poor hired laborer must not be defrauded, whether the worker be an Israelite brother or a resident sojourner (προσήλυτος). The pairing 'brother or sojourner' makes the protection comprehensive, extending Israel's social ethics to the non-citizen resident.

οὐκ

not

negative particle (with ἀπαδικήσεις)

→ discourse linkage or contrast

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

ἀπαδικήσεις

you shall withhold by fraud

Fut Act Indic 2 Sg · ἀπαδικέω

main verb (apodictic prohibition)

→ prohibitive future (categorical command)

ἀπαδικέω: 'wrong / defraud / withhold unjustly'; the compound (ἀπο- + ἀδικέω) intensifies 'do injustice' toward 'defraud / keep back wrongfully'; renders $\overline{\text{psh}}$ ('oppress / withhold wages'); the same wrong condemned at Lev 19:13 and Jas 5:4 (the held-back wage that 'cries out').

μισθὸν

wage / hire

Accusative

direct object of ἀπαδικήσεις

→ object specification

μισθός: 'wage / pay / hire'; renders / $\overline{\text{psh}}$; the day-laborer's earned pay, on which his survival depends; the term is central to the wage-justice tradition (Lev 19:13; Mal 3:5; Jas 5:4).

πένητος

of a poor man

Genitive

genitive (the wage's owner)

→ relational specification

πένης: 'poor / needy (laborer)'; renders $\overline{\text{psh}}$; one who lives by his daily toil (cf. $\overline{\text{psh}}$, v. 12); the poor man is most vulnerable to wage-theft because he has no reserves.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνδεοῦς
and needy

Genitive

genitive adjective (coordinate with πένητος)

→ relational specification

ἐνδεής: 'in want / needy / destitute'; renders נִיָּצָר; the doubling 'poor and needy' (πένης καὶ ἐνδεής) is a standard OT pairing for the destitute (cf. Deut 15:11), emphasizing acute economic vulnerability.

ἐκ
from / of

preposition + genitive (partitive: 'one of')

→ spatial or relational framing

ἐκ: here partitive — 'from among your brothers', identifying the worker's possible class.

τῶν
the

Genitive

article (with ἀδελφῶν)

→ noun-phrase marking

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

ἀδελφῶν
brothers

Genitive

partitive genitive (one class of worker)

→ relational specification

ἀδελφός: 'brother / fellow-Israelite'; the worker may be a covenant brother; cf. v. 7.

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.

ἢ
or

disjunctive conjunction (alternative class)

→ discourse linkage or contrast

ἢ: 'or'; introduces the alternative class of worker — the resident sojourner — extending the protection beyond the Israelite.

ἐκ
from / of

preposition + genitive (partitive)

→ spatial or relational framing

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

τῶν
the

Genitive

article (with προσηλύτων)

→ noun-phrase marking

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

προσηλύτων
sojourners / proselytes

Genitive

partitive genitive (the second class of worker)

→ relational specification

προσήλυτος: 'sojourner / resident alien / proselyte' (lit. 'one who has come to'); renders גֵּר; the resident non-Israelite, a protected class throughout Deuteronomy (cf. 10:18–19; 24:17, 19–21); the LXX's προσήλυτος later acquires the religious sense 'convert'.

τῶν
the (who are)

Genitive

article (attributive, with the following prepositional phrase)

→ noun-phrase marking

ὁ (gen. pl.): the article substantizes the following phrase — 'those who are in your cities'.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσιν

cities

Dative

object of ἐν (where the sojourners reside)

→ sphere or reference

πόλις (dat. pl. πόλεσιν): 'city / town'; renders גַּעַשׁ / גַּעַשׁ ('gate / town'); 'in your cities' locates the sojourners as settled residents within Israel's towns, fully entitled to wage-justice.

σου

your

Genitive

genitive of relationship (with πόλεσιν)

→ relational specification

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

15 αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ ὅτι πένης ἐστὶν καὶ ἐν αὐτῷ ἔχει τὴν ἐλπίδα καὶ οὐ καταβοήσεται κατὰ σοῦ πρὸς κύριον καὶ ἔσται ἐν σοὶ ἁμαρτία

The same day you shall pay his wage; the sun shall not set upon it, for he is poor and sets his hope on it; lest he cry out against you to the LORD, and it be sin in you.

Positive command and motivation completing the wage law αὐθημερὸν ἀποδώσεις

The positive command — pay the wage the same day (αὐθημερόν), before sunset — with a three-fold motivation: the worker is poor and 'sets his hope on it'; lest he cry out (καταβοήσεται) to YHWH against the employer; and lest the withholding 'be sin in you.' The cry of the unpaid laborer reaching the LORD is exactly the scene James invokes (Jas 5:4); the 'reckoned sin' parallels the 'reckoned mercy' of v. 13.

αὐθήμερόν

the same day

adverb of time (fronted for emphasis)

→ clausal contribution

αὐθήμερον: 'on the same day / that very day'; the emphatic front position stresses immediacy — the wage must be paid the day it is earned, not deferred; renders the Hebrew יָמָיו ('on his day').

ἀποδώσεις

you shall pay

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (positive command)

→ prescriptive future (mandatory same-day payment)

ἀποδίδωμι: 'give back / pay (what is due)'; the same verb as the pledge-return of v. 13 — here 'pay (the wage owed)'; the laborer's pay is a debt that must be discharged at once.

τὸν

the

Accusative

article (with μισθόν)

→ noun-phrase marking

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

μισθόν

wage

Accusative

direct object of ἀποδώσεις

→ object specification

μισθός: 'wage / pay'; the laborer's earned pay, owed and payable the same day; see v. 14.

αὐτοῦ

his

Genitive

genitive of possession (the worker's wage)

→ relational specification

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

οὐκ

not

negative particle (with ἐπιδύσεται)

→ discourse linkage or contrast

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

ἐπιδύσεται

shall set upon

Fut Mid Indic 3 Sg · ἐπιδύω

main verb (the sunset deadline)

→ prohibitive future (the sun must not set on unpaid wages)

ἐπιδύω: 'set upon / go down upon'; ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ ('the sun shall not set upon it') sets the sunset deadline for payment; the same idiom Paul echoes for anger at Eph 4:26 (ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν).

ὁ

the

Nominative

article (with ἥλιος)

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of ἐπιδύσεται

→ participant prominence

ἥλιος: 'sun'; the setting sun marks the daily wage-deadline, as it marked the pledge-return deadline of v. 13 (δυσμὰς ἡλίου).

ἐπὶ

upon

preposition + dative (elided: 'upon it')

→ spatial or relational framing

ἐπὶ + dat.: 'upon'; 'upon it' (i.e. the unpaid wage) — the sun must not go down while the debt stands.

αὐτῷ

it

Dative

object of ἐπὶ (the wage)

→ participant reference or interest

αὐτῷ (dat.): 'it' — the unpaid wage upon which the sun must not set.

ὅτι

because / for

causal conjunction (motivation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — the laborer's poverty and dependence.

πένης

poor

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

πένης: 'poor / needy'; the worker lives hand-to-mouth on his daily wage; see v. 14.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate πένης)

→ stative present (his standing condition)

εἰμί: 'be'; states the laborer's poverty as the ground of the urgency.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

on / in

preposition + dative (object of hope)

→ spatial or relational framing

ἐν: 'on / in'; ἐν αὐτῷ ἔχει τὴν ἐλπίδα ('on it he sets his hope') — the wage is the focus of the poor man's expectation.

αὐτῷ

it

Dative

object of ἐν (the wage)

→ participant reference or interest

αὐτός (dat.): 'it' — the wage, the object of the laborer's hope.

ἔχει

he sets / has

Pres Act Indic 3 Sg · ἔχω

main verb of causal clause

→ durative present (his abiding dependence)

ἔχω: 'have / hold'; ἔχει τὴν ἐλπίδα ('he holds/sets his hope') renders יִשָּׂאֵל נֶפֶשׁ ('he lifts up his soul/life to it'); the Hebrew idiom of longing is rendered by the language of hope — the laborer's whole expectation hangs on this pay.

τὴν

the

Accusative

article (with ἐλπίδα)

→ noun-phrase marking

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

ἐλπίδα

hope / expectation

Accusative

direct object of ἔχει

→ object specification

ἐλπίς: 'hope / expectation'; here the laborer's livelihood-expectation; the LXX's choice of ἐλπίς for the Hebrew idiom of 'lifting the soul' poignantly frames the wage as the poor man's hope of survival.

καὶ

and / lest

coordinate conjunction (here introducing the apprehended consequence)

→ discourse linkage or contrast

καί: 'and'; in context introducing the feared outcome — '(do this) lest he cry out'; the negated future functions as a warning.

οὐ

not

negative particle (with καταβοήσεται)

→ discourse linkage or contrast

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

καταβοήσεται

he shall cry out

Fut Mid Indic 3 Sg · καταβοάω

main verb (apprehended consequence: the laborer's outcry)

→ predictive future (the feared appeal to YHWH)

καταβοάω: 'cry out against / appeal loudly'; the compound (κατά 'against') renders קָרָא / קָרַע ('cry out'); the unpaid laborer's outcry to YHWH against his employer recalls the blood of Abel and the cry of enslaved Israel (Exod 2:23), and is exactly the scene of Jas 5:4, where the withheld wages 'cry out' and reach 'the ears of the Lord of Sabaoth.'

κατὰ

against

preposition + genitive (hostile: 'against you')

→ spatial or relational framing

κατὰ + gen.: 'against'; the outcry is directed against the defrauding employer.

σοῦ

you

Genitive

object of κατά (the employer)

→ relational specification

σύ (gen. σοῦ): 'you'; the employer against whom the laborer cries.

πρός

to

preposition + accusative (direction of the appeal)

→ spatial or relational framing

πρός + acc.: 'to / toward'; the cry is addressed to YHWH, the court of last appeal for the wronged poor.

κύριον

the LORD

Accusative

object of πρὸς (the one appealed to)

→ object specification

κύριος: the rendering of the Tetragrammaton יהוה; YHWH hears the cry of the oppressed laborer and acts as his avenger (cf. Exod 22:23; Jas 5:4).

καὶ

and

coordinate conjunction (introducing the reckoning)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the divine reckoning of guilt)

→ predictive future (the reckoned sin)

εἰμί (fut.): 'it shall be'; ἔσται ἐν σοὶ ἁμαρτία ('there shall be sin in you') is the negative counterpart of v. 13's ἔσται σοὶ ἐλεημοσύνη — withholding is reckoned as sin, as returning the pledge was reckoned as mercy.

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

object of ἐν (the employer charged with sin)

→ participant reference or interest

σύ (dat. σοὶ): 'in you'; the sin is reckoned to the employer's account before YHWH.

ἁμαρτία

sin

Nominative

subject of ἔσται (predicate of the reckoning)

→ participant prominence

ἁμαρτία: 'sin / guilt'; renders ἁμαρτία; the withheld wage is not a mere economic lapse but a sin before God, incurring guilt — the gravest possible framing of wage-theft.

16 οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται

Fathers shall not be put to death for children, and sons shall not be put to death for fathers; each shall die for his own sin.

New apodictic statute (individual responsibility in capital justice) οὐκ ἀποθανοῦνται πατέρες

A principle of individual culpability in capital cases, framed as a chiastic double prohibition (fathers ... for children / sons ... for fathers) climaxing in the maxim ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται ('each shall die for his own sin'). It governs judicial procedure (no vicarious execution) and becomes the seed of the developed doctrine of personal responsibility at Ezek 18 and Jer 31:30; cited at 2 Kgs 14:6 / 2 Chr 25:4.

οὐκ

not

negative particle (with ἀποθανοῦνται)

→ discourse linkage or contrast

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

ἀποθανοῦνται

shall be put to death

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (apodictic prohibition)

→ prohibitive future (judicial prohibition)

ἀποθνήσκω: 'die / be put to death'; renders תָּמָּוֶת (Hophal, 'be put to death'); here judicially — fathers are not to be executed for the crimes of children; the verb frames the whole verse, recurring three times (×3) to bind the principle together.

πατέρες

fathers

Nominative

subject of ἀποθανοῦνται

→ participant prominence

πατήρ: 'father'; renders אָב; the parental generation, not to be executed for their offspring's guilt.

ὑπὲρ

for / on behalf of

preposition + genitive (substitutionary: 'in place of')

→ spatial or relational framing

ὑπὲρ + gen.: 'for / on behalf of / in place of'; here in the sense 'in the stead of / on account of' — fathers shall not bear the death-penalty in the children's place.

τέκνων

children

Genitive

object of ὑπέρ (the children)

→ relational specification

τέκνον: 'child / offspring'; renders 𐤕𐤓𐤁; the children whose guilt may not be visited capitally upon the parents.

καὶ

and

coordinate conjunction (introducing the parallel clause)

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

subject of the second ἀποθανοῦνται

→ participant prominence

υἱός: 'son'; renders 𐤕𐤓𐤁; the chiastic counterpart — sons not executed for fathers; together the two clauses bar all vicarious capital punishment within the family line.

οὐκ

not

negative particle (with the second ἀποθανοῦνται)

→ discourse linkage or contrast

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

ἀποθανοῦνται

shall be put to death

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (parallel prohibition)

→ prohibitive future (judicial prohibition)

ἀποθνήσκω: the repeated verb in the parallel clause; sons likewise are not to be executed for their fathers' crimes.

ὑπὲρ

for / on behalf of

preposition + genitive (substitutionary)

→ spatial or relational framing

ὑπὲρ + gen.: 'in the place of'; sons not dying in their fathers' stead.

πατέρων

fathers

Genitive

object of ὑπέρ (the fathers)

→ relational specification

πατήρ: 'father'; in the parallel clause the fathers whose guilt may not be visited on the sons.

ἕκαστος

each one

Nominative

subject of ἀποθανεῖται (distributive)

→ participant prominence

ἕκαστος: 'each / every one'; renders 𐤕𐤓𐤁 ('a man / each'); the distributive subject of the climactic maxim — every person individually.

τῇ

for the / by his

Dative

article (with ἀμαρτία)

→ noun-phrase marking

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

ἑαυτοῦ

his own

Genitive

reflexive possessive (with ἀμαρτία)

→ relational specification

ἑαυτοῦ: reflexive pronoun, 'his own'; the emphatic 'his own sin' isolates personal guilt as the sole ground of capital liability — the heart of the principle.

ἀμαρτία

sin

Dative

dative of cause (the ground of death: 'for his own sin')

→ sphere or reference

ἀμαρτία: 'sin / guilt'; renders 𐤕𐤓𐤁; the dative of cause — each dies on account of his own sin, not another's; the same noun as the 'reckoned sin' of v. 15, here defining the limit of judicial liability.

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the climactic maxim)

→ prescriptive future (the principle of personal liability)

ἀποθνήσκω: the third and climactic occurrence; the singular ἀποθανεῖται ('each shall die') states the positive principle behind the two prohibitions — capital guilt is strictly personal, the foundation later expanded at Ezek 18:20 ('the soul that sins shall die') and Jer 31:30.

17 οὐκ ἐκκλινεῖς κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας καὶ οὐκ ἐνεχυράσεις ἱμάτιον χήρας

You shall not pervert the judgment of a sojourner and an orphan and a widow, and you shall not take a widow's garment in pledge.

New apodictic statute (justice for the vulnerable triad)

οὐκ ἐκκλινεῖς κρίσιν

Two apodictic prohibitions protecting the classic Deuteronomic triad of the vulnerable — sojourner, orphan, widow (προσήλυτος, ὀρφανός, χήρα). The first forbids perverting their legal judgment (ἐκκλινεῖς κρίσιν); the second forbids taking a widow's garment in pledge, recalling the pledge-laws of vv. 10–13. The triad recurs in the gleaning laws of vv. 19–21.

οὐκ

not

negative particle (with ἐκκλινεῖς)

→ discourse linkage or contrast

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

ἐκκλινεῖς

you shall pervert / turn aside

Fut Act Indic 2 Sg: ἐκκλίνω

main verb (apodictic prohibition)

→ prohibitive future (categorical command)

ἐκκλίνω: 'turn aside / bend / pervert'; ἐκκλίνω κρίσιν ('bend judgment') renders ὑψήνη ἡ κρίσις ('pervert justice'), a standard idiom for judicial corruption (cf. Deut 16:19; 27:19; Exod 23:6); to 'turn aside' the case of the weak is to deny them fair hearing.

κρίσιν

judgment / justice

Accusative

direct object of ἐκκλινεῖς

→ object specification

κρίσις: 'judgment / legal case / justice'; renders ὑψήνη; the legal due owed to the vulnerable in court; perverting it is a grave covenant offense (cf. the curse of Deut 27:19).

προσηλύτου

of a sojourner

Genitive

genitive (whose judgment, first of the triad)

→ relational specification

προσήλυτος: 'sojourner / resident alien'; renders גֵּר; first member of the vulnerable triad; the resident non-Israelite, lacking kin and land, is especially exposed to judicial abuse.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀρφανοῦ

of an orphan

Genitive

genitive (second of the triad)

→ relational specification

ὀρφανός: 'orphan / fatherless'; renders אִתָּן; second member of the triad; the fatherless child has no paternal advocate in a patriarchal legal system.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χήρας

of a widow

Genitive

genitive (third of the triad)

→ relational specification

χήρα: 'widow'; renders אִתָּן; third member of the triad; the husbandless woman, like the orphan and sojourner, stands under YHWH's special protection (Deut 10:18; Ps 68:5).

καὶ

and

coordinate conjunction (introducing the second prohibition)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐνεχυράσεις)

→ discourse linkage or contrast

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

ἐνεχυράσεις

you shall take in pledge

Fut Act Indic 2 Sg · ἐνεχυράζω

main verb (second apodictic prohibition)

→ prohibitive future (categorical command)

ἐνεχυράζω: 'take as a pledge'; the same verb as vv. 6, 10; here applied to the widow's garment — her vulnerability makes seizing her clothing as security categorically forbidden, an absolute version of the pledge-protections of vv. 10–13.

ἱμάτιον

garment / cloak

Accusative

direct object of ἐνεχυράσεις

→ object specification

ἱμάτιον: 'garment / cloak'; the widow's outer garment, the same essential covering protected for the poor man at v. 13; taking it from a widow is wholly prohibited.

χήρας

of a widow

Genitive

genitive of possession (whose garment)

→ relational specification

χήρα: 'widow'; the repetition of χήρα closes the verse, sharpening the focus on the most defenseless figure of the triad.

18 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο

And you shall remember that you were a household-slave in the land of Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.

Motivational memory-clause grounding the justice law

καὶ μνησθήσῃ

The memory-motivation that grounds the social-justice laws: 'remember that you were a slave in Egypt and YHWH redeemed you.' Israel's own experience of bondage and redemption (ἐλυτρώσατο, 'redeemed') is the moral basis for protecting the vulnerable; the formula διὰ τοῦτο ... ἐντέλλομαι ('therefore I command') recurs verbatim in vv. 20 and 22.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μὴ μνησκόμην

main verb (memory-command, future with imperatival force)

→ prescriptive future (the duty of remembrance)

μὴ μνησκόμην: 'remember'; the future μνησθήσῃ ('you shall remember') has imperatival force, the Deuteronomic memory-summons (cf. v. 9, 15:15; 16:12); recalling slavery in Egypt is the recurring ethical engine of Deuteronomy's compassion-laws.

ὅτι

that

conjunction (content of remembrance)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content remembered — the slavery and redemption.

οἰκέτης

a household-slave

Nominative

predicate nominative (with ἦσθα)

→ participant prominence

οἰκέτης: 'household-slave / domestic servant'; renders טַבָּל; 'you were a slave in Egypt' is the foundational memory; οἰκέτης stresses the domestic, bonded character of Israel's servitude.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

copula (past state of slavery)

→ durative imperfect (the ongoing past condition of bondage)

εἰμί (impf. ἦσθα): 'you were'; the imperfect depicts the enduring past condition of slavery — a state, not a moment; the second-person singular addresses each Israelite as personally rescued.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

the land of

Dative

dative of place (with Αἰγύπτῳ)

→ sphere or reference

γῆ: 'land'; ἐν γῇ Αἰγύπτῳ ('in the land of Egypt') the place of bondage.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῆ (place of slavery)

→ sphere or reference

Αἴγυπτος (dat. Αἰγύπτῳ): 'Egypt'; the land of Israel's slavery, from which YHWH redeemed them — the moral reference-point of the whole compassion-cluster.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλυτρώσατό

redeemed

Aor Mid Indic 3 Sg · λυτρώω

main verb (the divine act of redemption)

→ constative aorist (the completed redemption)

λυτρώω (mid. 'ransom / redeem'): 'redeem / ransom / set free by payment'; renders לָצַד / הִצֵּד; the great Exodus-redemption verb; YHWH 'redeemed' Israel from slavery — the act that obligates Israel to deal mercifully with the vulnerable; the noun-group (λύτρον, ἀπολύτρωσις) underlies NT redemption-theology (cf. Mark 10:45; Titus 2:14).

σε

you

Accusative

direct object of ἐλυτρώσατο

→ participant reference

σύ (acc. σε): 'you'; the individual Israelite as the redeemed object of God's saving act.

κύριος

the LORD

Nominative

subject of ἐλυτρώσατο

→ participant prominence

κύριος: the rendering of the Tetragrammaton יהוה; YHWH is the redeemer of Israel from Egypt.

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'; κύριος ὁ θεός σου, the covenant formula identifying the redeemer.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

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

ἐκεῖθεν

from there

adverb of place (source: 'from there')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the deictic adverb points back to Egypt as the place from which YHWH redeemed Israel.

διὰ

because of / for

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

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; διὰ τοῦτο ('therefore / for this reason') draws the practical conclusion — because you were redeemed, you must obey this command.

τοῦτο

this

Accusative

object of διὰ (demonstrative)

→ participant reference

οὗτος: 'this'; διὰ τοῦτο = 'for this reason', linking the redemption-memory to the obligation.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic: Moses)

→ participant reference

ἐγώ: the emphatic personal pronoun stresses Moses' personal authority as covenant-mediator in giving the command.

σοι

you

Dative

dative indirect object (of ἐντέλλομαι)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the individual Israelite commanded.

ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb (Moses' charge)

→ performative present (the act of commanding in the saying of it)

ἐντέλλομαι: 'command / charge'; renders נִצַּח ; the present is performative — in speaking, Moses commands; the formula ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο is repeated verbatim in vv. 20 and 22, binding the gleaning-laws to the same redemption-logic.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with ἐντέλλομαι)

→ present infinitive (the doing commanded)

ποιέω: 'do / perform'; the content of the command — to do 'this thing' (the compassion-law just given).

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / word / matter

Accusative

direct object of ποιεῖν

→ object specification

ῥῆμα: 'word / thing / matter'; renders דָּבָר (which means both 'word' and 'thing'); τὸ ῥῆμα τοῦτο ('this word/matter') = the commandment just given; the Hebraism uses 'word' for the commanded deed.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; specifies the particular command to be obeyed.

19 ἐὰν δὲ ἀμήσης ἀμητὸν ἐν τῷ ἀγρῷ σου καὶ ἐπιλάθῃ δράγμα ἐν τῷ ἀγρῷ σου οὐκ ἐπαναστραφήσῃ λαβεῖν αὐτό τῷ πτωχῷ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις τῶν χειρῶν σου

But if you reap your harvest in your field and forget a sheaf in your field, you shall not turn back to take it; it shall be for the poor and the sojourner and the orphan and the widow, that the LORD your God may bless you in all the works of your hands.

New casuistic statute (the gleaning law: the forgotten sheaf)

ἐὰν δὲ ἀμήσης

The first of three gleaning-laws (vv. 19–21): the forgotten sheaf (δράγμα) must be left for the vulnerable — here a fourfold list (poor, sojourner, orphan, widow). The harvester may not 'turn back' for it; the purpose-clause ἵνα εὐλογήσῃ σε κύριος ('that the LORD may bless you') makes generosity to the poor the channel of divine blessing on one's labor. The scenario is the very setting of Ruth 2.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of the gleaning-law.

δὲ

but / now

post-positive connective (new statute)

→ discourse linkage or contrast

δέ: marks the new case.

ἀμήσης

you reap

Aor Act Subj 2 Sg · ἀμάω

verb of protasis (subjunctive)

→ constative aorist subjunctive (the act of reaping)

ἀμάω: 'reap / mow / harvest'; renders רָצַק; the cognate ἀμήσης ἀμητόν ('reap a harvest') forms a figura etymologica (verb + cognate noun), a Hebraistic emphatic construction.

ἀμητόν

harvest

Accusative

cognate accusative (with ἀμήσης)

→ object specification

ἄμητος: 'harvest / reaping'; the cognate accusative with ἀμάω ('reap a reaping') renders the Hebrew רִצְקָה; the figura etymologica intensifies — 'when you do your reaping!'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the / your

Dative

article (with ἀγρῷ)

→ noun-phrase marking

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

ἀγρῷ

field

Dative

dative of place (where reaping occurs)

→ sphere or reference

ἀγρός: 'field'; renders ἡγῆ; the harvested field, the setting of the forgotten sheaf and of Ruth's gleaning.

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 (continuing protasis)

→ discourse linkage or contrast

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

ἐπιλάθῃ

you forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

verb of protasis (subjunctive)

→ constative aorist subjunctive (the act of forgetting)

ἐπιλανθάνομαι: 'forget / overlook'; renders ἡγῆ; the inadvertent forgetting of a sheaf becomes a providential provision for the poor — the law turns an oversight into charity; note the deliberate contrast with μνησθήσῃ ('remember', v. 18).

δράγμα

a sheaf

Accusative

direct object of ἐπιλάθῃ

→ object specification

δράγμα: 'sheaf / handful of cut grain'; renders ἡγῆ; the bound bundle of stalks left in the field; the forgotten sheaf is the object of the law's provision (cf. Ruth 2:7, 15).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the / your

Dative

article (with ἀγρῷ)

→ noun-phrase marking

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

ἀγρῷ

field

Dative

dative of place

→ sphere or reference

ἀγρός: 'field'; the repetition (ἐν τῷ ἀγρῷ σου) reinforces that the sheaf lies in the owner's own field, yet is to be ceded to the poor.

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.

οὐκ

not

negative particle (with ἐπαναστροφή)

→ discourse linkage or contrast

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

ἐπαναστροφήση

you shall turn back

Fut Pass Indic 2 Sg · ἐπαναστρέφω

main verb (apodosis: the prohibition)

→ prohibitive future (categorical command)

ἐπαναστρέφω: 'turn back / return'; the same double-compound verb as v. 4 (ἐπαναστρέψας); here 'you shall not turn back' to retrieve the forgotten sheaf — once left, it belongs to the poor; cf. the parallel ἐπαναστρέψεις / ἐπανατρυγήσεις of vv. 20–21.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose (with ἐπαναστροφήση)

→ aorist infinitive (the forbidden retrieval)

λαμβάνω: 'take'; the infinitive of purpose — you shall not turn back 'to take' the sheaf; reclaiming it would rob the poor of their portion.

αὐτό

it

Accusative

direct object of λαβεῖν (the sheaf)

→ participant reference

αὐτός (acc. n.): 'it' — the forgotten sheaf, not to be retrieved.

τῷ

for the

Dative

article (with πτωχῷ, dative of advantage)

→ noun-phrase marking

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

πτωχῷ

poor man

Dative

dative of advantage (first recipient)

→ sphere or reference

πτωχός: 'poor / destitute / beggar'; renders ἡγ; a stronger term than πένης (the laboring poor) — πτωχός suggests utter destitution; the first of the four recipients of the sheaf.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with προσήλυτῷ)

→ noun-phrase marking

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

προσήλυτῷ

sojourner

Dative

dative of advantage (second recipient)

→ sphere or reference

προσήλυτος: 'sojourner / resident alien'; the second recipient; the vulnerable triad (sojourner, orphan, widow) here expanded by the πτωχός.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with ὀρφανῷ)

→ noun-phrase marking

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

ὀρφανῷ

orphan

Dative

dative of advantage (third recipient)

→ sphere or reference

ὀρφανός: 'orphan'; the third recipient of the gleanings-provision.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article (with χήρα)

→ noun-phrase marking

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

χήρα

widow

Dative

dative of advantage (fourth recipient)

→ sphere or reference

χήρα: 'widow'; the fourth recipient; this is the situation in which Ruth the Moabite widow gleans in Boaz's field (Ruth 2).

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the sheaf's assignment)

→ predictive future (the destined provision)

εἰμί (fut.): 'it shall be (for)'; the forgotten sheaf 'shall belong to' the four classes — the dative-of-advantage construction assigns it to the poor as their right.

ἵνα

so that

purpose conjunction (introducing telic clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose — divine blessing as the reward of generosity to the poor.

εὐλογία

may bless

Aor Act Subj 3 Sg · εὐλογέω

verb of purpose clause (subjunctive with ἵνα)

→ telic aorist subjunctive (the intended blessing)

εὐλογέω: 'bless'; the same verb as the poor man's blessing at v. 13; here YHWH himself blesses the generous harvester — charity to the poor is the conduit of divine blessing on all one's work.

σε

you

Accusative

direct object of εὐλογία

→ participant reference

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

κύριος

the LORD

Nominative

subject of εὐλογία

→ participant prominence

κύριος: the rendering of the Tetragrammaton יהוה; YHWH is the giver of the blessing on the generous.

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'; κύριος ὁ θεός σου, the covenant formula.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

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

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'; the blessing extends to every work of the hands — total prosperity as the reward of generosity.

τοῖς

the

Dative

article (with ἔργοις)

→ noun-phrase marking

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

ἔργοις

works

Dative

object of ἐν (the sphere blessed)

→ sphere or reference

ἔργον: 'work / deed / labor'; renders מַעֲשֵׂה; 'all the works of your hands' is a Deuteronomic blessing-formula (cf. 2:7; 14:29; 16:15; 28:12), here tied to charity toward the poor.

τῶν

of the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive (whose works: 'of your hands')

→ relational specification

χείρ: 'hand'; renders תַּי: 'the works of your hands' = all one's labor and enterprise, the sphere of the promised blessing.

σου

your

Genitive

genitive of possession (with χειρῶν)

→ relational specification

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

20 ἐὰν δὲ ἐλαιαλογήσης οὐκ ἐπαναστρέψεις καλαμήσασθαι τὰ ὀπίσω σου τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι ποιεῖν τὸ ρῆμα τοῦτο

But if you gather your olives, you shall not go back over to glean what is behind you; it shall be for the sojourner and the orphan and the widow. And you shall remember that you were a household-slave in the land of Egypt; therefore I command you to do this thing.

Second gleaning statute (the olive afterglean)

ἐὰν δὲ ἐλαιαλογήσης

The second gleaning-law: after the olive harvest, one may not go back to strip the trees a second time; what remains is for the triad (sojourner, orphan, widow). The verse closes by repeating the Egypt-memory formula of v. 18 verbatim (μνησθήσῃ ... διὰ τοῦτο ... ἐντέλλομαι), binding the olive-law to the same redemption-logic.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of the olive-gleaning law.

δὲ

but / now

post-positive connective (new statute)

→ discourse linkage or contrast

δέ: marks the second gleaning-case.

ἐλαιαλογήσης

you gather olives

Aor Act Subj 2 Sg · ἐλαιαλογέω

verb of protasis (subjunctive)

→ constative aorist subjunctive (the olive-harvest)

ἐλαιαλογέω: 'gather olives / beat the olive-trees' (ἐλαία 'olive' + λέγω 'gather'); a rare compound rendering Hebrew עָצַף ('beat off') the olives; the olive-harvest is gathered by beating the branches (cf. Isa 17:6; 24:13).

οὐκ

not

negative particle (with ἐπαναστρέψεις)

→ discourse linkage or contrast

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

ἐπαναστρέψεις

you shall go back over

Fut Act Indic 2 Sg · ἐπαναστρέφω

main verb (apodosis: the prohibition)

→ prohibitive future (categorical command)

ἐπαναστρέφω: 'turn back / go over again'; the same verb-family as vv. 4, 19; here 'you shall not go back over' the olive-trees a second time — the afterglean belongs to the poor.

καλαμήσασθαι

to glean

Aor Mid Inf · καλαμάομαι

infinitive of purpose (with ἐπαναστρέψεις)

→ aorist infinitive (the forbidden second gleaning)

καλαμάομαι: 'glean / gather the leftover stalks' (from καλάμη 'stalk / stubble'); renders ἔλιν ('go over the boughs again'); the gleaning of what remains after the main harvest — precisely the right reserved for the poor (Lev 19:9–10).

τὰ

the things

Accusative

article (substantizing ὀπίσω: 'what is behind')

→ noun-phrase marking

τό (acc. pl. n.): the article substantizes the adverb ὀπίσω — 'the things behind you', i.e. the olives left on the trees.

ὀπίσω

behind

adverb (with article: 'what is behind you')

→ clausal contribution

ὀπίσω: 'behind / after'; τὰ ὀπίσω σου ('what is behind you') = the produce left after the first pass; what the harvester leaves in his wake belongs to the gleaners.

σου

you / your

Genitive

genitive (with ὀπίσω: 'behind you')

→ relational specification

σύ (gen. σου): 'you'; ὀπίσω σου, 'behind you', marks the leavings of the harvest pass.

τῷ

for the

Dative

article (with προσηλύτῳ, dative of advantage)

→ noun-phrase marking

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

προσηλύτῳ

sojourner

Dative

dative of advantage (first recipient)

→ sphere or reference

προσήλυτος: 'sojourner'; first of the triad receiving the olive-afterglean.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with ὀρφανῷ)

→ noun-phrase marking

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

ὀρφανῷ

orphan

Dative

dative of advantage (second recipient)

→ sphere or reference

ὀρφανός: 'orphan'; second of the triad.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article (with χήρᾳ)

→ noun-phrase marking

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

χήρα

widow

Dative

dative of advantage (third recipient)

→ sphere or reference

χήρα: 'widow'; third of the triad receiving the olive-afterglean.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the afterglean's assignment)

→ predictive future (the destined provision)

εἰμί (fut.): 'it shall be (for)'; the leftover olives are assigned to the triad as their right.

καὶ

and

coordinate conjunction (introducing the memory-formula)

→ discourse linkage or contrast

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

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μμνήσκομαι

main verb (memory-command)

→ prescriptive future (the duty of remembrance)

μμνήσκομαι: 'remember'; the memory-formula of v. 18 repeated, grounding the olive-law in the Egypt-redemption; the future has imperatival force.

ὅτι

that

conjunction (content of remembrance)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the remembered fact of slavery.

οἰκέτης

a household-slave

Nominative

predicate nominative (with ἦσθα)

→ participant prominence

οἰκέτης: 'household-slave'; renders **ἡ**; the repeated memory of bondage in Egypt; see v. 18.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

copula (past state of slavery)

→ durative imperfect (the past condition of bondage)

εἰμί (impf. ἦσθα): 'you were'; the imperfect of the enduring past state of slavery, as in v. 18.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

the land of

Dative

dative of place (with Αἰγύπτῳ)

→ sphere or reference

γῇ: 'land'; ἐν γῇ Αἰγύπτῳ, the place of bondage.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῇ

→ sphere or reference

Αἰγύπτῳ (dat. Αἰγύπτῳ): 'Egypt'; the land of slavery, the moral reference-point repeated from v. 18.

διὰ

because of / for

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'on account of'; διὰ τοῦτο, 'therefore', the inferential link to the command.

τοῦτο

this

Accusative

object of διὰ (demonstrative)

→ participant reference

οὗτος: 'this'; διὰ τοῦτο, 'for this reason.'

ἐγώ I Nominative <i>subject of ἐντέλλομαι (emphatic: Moses)</i> → participant reference ἐγώ: emphatic pronoun, Moses as covenant-mediator; as in v. 18.	σοι you Dative <i>dative indirect object (of ἐντέλλομαι)</i> → participant reference or interest σύ (dat. σοι): 'to you.'	ἐντέλλομαι I command Pres Mid Indic 1 Sg · ἐντέλλομαι <i>main verb (Moses' charge)</i> → performative present (commanding in the saying) ἐντέλλομαι: 'command'; the performative present, as in v. 18; the whole formula διὰ τοῦτο ... ἐντέλλομαι ποιεῖν τὸ ρῆμα τοῦτο is repeated verbatim.	ποιεῖν to do Pres Act Inf · ποιέω <i>complementary infinitive (with ἐντέλλομαι)</i> → present infinitive (the doing commanded) ποιέω: 'do'; the content of the command — to perform this statute.
τὸ the Accusative <i>article (with ρῆμα)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ῥῆμα thing / word Accusative <i>direct object of ποιεῖν</i> → object specification ῥῆμα: 'word / thing / matter'; renders רִבְרָא; τὸ ρῆμα τοῦτο, 'this commandment'; see v. 18.	τοῦτο this Accusative <i>demonstrative adjective (modifying ρῆμα)</i> → participant reference οὗτος: 'this'; specifying the particular command.	

21 ἐὰν δὲ τρυγήσης τὸν ἀμπελῶνά σου οὐκ ἐπανατρυγήσεις αὐτὸν τὰ ὀπίσω σου τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται

But if you gather the grapes of your vineyard, you shall not go over it a second time to glean; what is behind you shall be for the sojourner and the orphan and the widow.

Third gleaning statute (the vintage afterglean) ἐὰν δὲ τρυγήσης

The third gleaning-law, parallel to vv. 19–20: after the grape-harvest one may not go back over the vineyard for a second picking; the gleanings are for the sojourner, orphan, and widow. The cognate pairing τρυγήσης ... ἐπανατρυγήσεις ('harvest ... re-harvest') makes the prohibition vivid; the verse omits the Egypt-formula, which returns to close the whole unit at v. 22.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the protasis of the vintage-gleaning law.

δὲ

but / now

post-positive connective (new statute)

→ discourse linkage or contrast

δέ: marks the third gleaning-case.

τρυγῆσης

you gather grapes

Aor Act Subj 2 Sg · τρυγάω

verb of protasis (subjunctive)

→ constative aorist subjunctive (the grape-harvest)

τρυγάω: 'gather (ripe fruit) / harvest grapes'; renders ἵψῃ ('cut off, gather grapes'); the technical verb for the vintage; the same root recurs in the compound ἐπανατρυγήσεις below and in Rev 14:18–19.

τὸν

the

Accusative

article (with ἀμπελώνα)

→ noun-phrase marking

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

ἀμπελώνά

vineyard

Accusative

direct object of τρυγῆσης

→ object specification

ἀμπελών: 'vineyard'; renders ὄρν; the harvested vineyard, third of the three agricultural settings (grain-field, olive-grove, vineyard) covered by the gleaning-laws.

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.

οὐκ

not

negative particle (with ἐπανατρυγήσεις)

→ discourse linkage or contrast

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

ἐπανατρυγήσεις

you shall glean over again

Fut Act Indic 2 Sg · ἐπανατρυγάω

main verb (apodosis: the prohibition)

→ prohibitive future (categorical command)

ἐπανατρυγάω: 'go over the vines again / re-glean'; the double-compound (ἐπ-ανα- + τρυγάω) means to harvest the vineyard a second time; renders ἕλθ' ('go over the grapes again'); the prohibition reserves the second picking for the poor (cf. Lev 19:10).

αὐτόν

it

Accusative

direct object of ἐπανατρυγήσεις (the vineyard)

→ participant reference

αὐτός (acc. m.): 'it' — the vineyard, not to be picked a second time.

τὰ

the things

Accusative

article (substantizing ὀπίσω)

→ noun-phrase marking

τό (acc. pl. n.): substantizes ὀπίσω — 'what is behind you', the grapes left after the first picking.

ὀπίσω

behind

adverb (with article: 'what is behind you')

→ clausal contribution

ὀπίσω: 'behind / after'; τὰ ὀπίσω σου ('what is behind you'), the vintage-leavings reserved for the poor, as in v. 20.

σου

you / your

Genitive

genitive (with ὀπίσω)

→ relational specification

σύ (gen. σου): 'you'; ὀπίσω σου, 'behind you.'

τῷ

for the

Dative

article (with προσηλύτῳ, dative of advantage)

→ noun-phrase marking

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

προσηλύτῳ

sojourner

Dative

dative of advantage (first recipient)

→ sphere or reference

προσήλυτος: 'sojourner'; first of the triad receiving the vintage-afterglean.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with ὀρφανῷ)

→ noun-phrase marking

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

ὀρφανῷ

orphan

Dative

dative of advantage (second recipient)

→ sphere or reference

ὀρφανός: 'orphan'; second of the triad.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article (with χήρᾳ)

→ noun-phrase marking

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

χήρᾳ

widow

Dative

dative of advantage (third recipient)

→ sphere or reference

χήρα: 'widow'; third of the triad receiving the vintage-afterglean.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the afterglean's assignment)

→ predictive future (the destined provision)

εἰμί (fut.): 'it shall be (for)'; the vintage-leavings are assigned to the triad as their right, closing the third gleanings-law.

22 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο

And you shall remember that you were a household-slave in the land of Egypt; therefore I command you to do this thing.

Closing memory-formula sealing the gleanings-cluster and chapter καὶ μνησθήσῃ

The chapter closes by repeating the Egypt-memory formula a third time (cf. vv. 18, 20) word-for-word, sealing the whole social-justice cluster: Israel's redemption from slavery is the abiding ground of its obligation to protect the poor, the sojourner, the orphan, and the widow. The threefold refrain (μνησθήσῃ ... διὰ τοῦτο ... ἐντέλλομαι) gives the section its liturgical, almost catechetical, cadence.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μὴ μνησέσθαι

main verb (closing memory-command)

→ prescriptive future (the duty of remembrance)

μὴ μνησέσθαι: 'remember'; the third and final occurrence of the memory-formula (cf. vv. 18, 20), closing the chapter with the foundational summons to recall Egypt; the future has imperatival force.

ὅτι
that

conjunction (content of remembrance)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the remembered fact of slavery.

οἰκέτης

a household-slave

Nominative

predicate nominative (with ἦσθα)

→ participant prominence

οἰκέτης: 'household-slave'; renders תַּבָּן; the slavery-memory, repeated from vv. 18, 20; see v. 18.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

copula (past state of slavery)

→ durative imperfect (the past condition of bondage)

εἰμί (impf. ἦσθα): 'you were'; the imperfect of the enduring past state of bondage, as in vv. 18, 20.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

the land of

Dative

dative of place (with Αἰγύπτῳ)

→ sphere or reference

γῇ: 'land'; ἐν γῇ Αἰγύπτῳ, the place of bondage.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῇ

→ sphere or reference

Αἴγυπτος (dat. Αἰγύπτῳ): 'Egypt'; the land of slavery, the moral reference-point that closes the chapter.

διὰ

because of / for

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'on account of'; διὰ τοῦτο, 'therefore', the inferential link to the command.

τοῦτο

this

Accusative

object of διὰ (demonstrative)

→ participant reference

οὗτος: 'this'; διὰ τοῦτο, 'for this reason.'

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic: Moses)

→ participant reference

ἐγώ: emphatic pronoun, Moses as covenant-mediator; as in vv. 18, 20.

σοι

you

Dative

dative indirect object (of ἐντέλλομαι)

→ participant reference or interest

σύ (dat. σοι): 'to you.'

ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb (Moses' closing charge)

→ performative present (commanding in the saying)

ἐντέλλομαι: 'command'; the performative present; the closing repetition of ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο seals the chapter's parenetic refrain.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with ἐντέλλομαι)

→ present infinitive (the doing commanded)

ποιέω: 'do'; the content of the command — to perform this statute; the chapter ends, like so much of Deuteronomy, on the note of doing the word.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / word

Accusative

direct object of ποιεῖν

→ object specification

ῥῆμα: 'word / thing / matter'; renders רָצָה; τὸ ῥῆμα τοῦτο, 'this commandment'; the chapter's final substantive, fittingly the 'word/deed' to be done.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; the last word of the chapter, pointing to the whole cluster of commands just given.

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.