

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 25

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΕ'

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 25 is a miscellany of covenant statutes bound by a single ethical thread — the proportion and limit of justice — gathering six discrete cases: the bounding of judicial flogging at forty stripes 'lest your brother be dishonoured before you' (vv.

Translation & textual notes

The Greek text of Deuteronomy 25 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 25 is a miscellany of covenant statutes bound by a single ethical thread — the proportion and limit of justice — gathering six discrete cases: the bounding of judicial flogging at forty stripes 'lest your brother be dishonoured before you' (vv. 1–3); the brief but enormously influential ox-statute οὐ φιμώσεις βοῦν ἀλοῶντα ('you shall not muzzle an ox while it treads', v. 4); the levirate marriage with its sandal-removal and spitting ritual (vv. 5–10); the immodest-intervention

law (vv. 11–12); the demand for honest weights and measures sealed by the abomination-formula βδέλυγμα κυρίῳ (vv. 13–16); and the command to remember and blot out Amalek (ἐξαλείψεις τὸ ὄνομα Αμαληκ, vv. 17–19). Three passages reverberate through later Scripture. The forty-stripe limit of vv. 1–3 lies behind Paul's testimony that he received 'forty stripes less one' five times (τεσσαράκοντα παρὰ μίαν, 2 Cor 11:24), the rabbinic mitigation that capped the count at thirty-nine to guard against accidental excess of the Torah's limit. The ox-statute of v. 4 is twice quoted by Paul (1 Cor 9:9; 1 Tim 5:18) as warrant for the labourer's right to material support — 'the labourer is worthy of his wages' — making this five-word Greek clause one of the most theologically load-bearing single verses of the Greek Pentateuch. The verb φιμόω ('muzzle / silence') is itself notable: the LXX choice here supplies the very word Jesus uses to silence demons and storms (Mark 1:25; 4:39) and that Paul echoes. The levirate institution of vv. 5–10 — raising up seed in a dead brother's name 'that his name not be blotted out of Israel' — is the legal premise of the Sadducees' resurrection-question (Matt 22:24 // Mark 12:19 // Luke 20:28) and the narrative engine of Ruth 4, where the sandal (τὸ ὑπόδημα) functions as the token of transferred redemption-right. The just-weights ethic of vv. 13–16 (στάθμιον ἀληθινὸν καὶ δίκαιον) belongs to a wisdom-stream running through Lev 19:35–36, Prov 11:1; 20:10, 23, and Mic 6:11. The Amalek-mandate of vv. 17–19, recalling the cowardly attack on Israel's stragglers (τὴν οὐραγίαν, 'the rear') in Exod 17:8–16, grounds the war of 1 Sam 15 and Saul's downfall. Lexically, the chapter rewards attention to φιμόω, to the levirate vocabulary (ἀναστῆσαι τὸ ὄνομα, ὑπολύω τὸ ὑπόδημα, ἐμπτύω), to the merism μέγα ἢ μικρόν for fraudulent double standards, and to the dual command ἐξαλείψεις ... οὐ μὴ ἐπιλάθῃ ('you shall blot out ... you shall not forget') that closes the chapter on a paradox of remembered erasure.

Discourse structure of the chapter

A · 25:1–3

Measured justice: the limit of forty stripes

A judicial dispute (ἀντιλογία) is brought to court, where the judges must justify the righteous and condemn the guilty (v. 1). If the guilty party deserves a beating, the judge lays him down and the flogging is administered before him by number, according to his impiety (v. 2). The cap is fixed: forty stripes and no more — for to add beyond these would 'dishonour your brother before you' (ἀσχημονήσει ὁ ἀδελφός σου, v. 3). Even the condemned remains 'your brother'; punishment is bounded by fraternal dignity. This limit stands behind Paul's 'forty less one' (2 Cor 11:24).

B · 25:4

You shall not muzzle a threshing ox

A single five-word statute (οὐ φιμώσεις βοῦν ἀλοῶντα) forbids muzzling the ox while it treads out the grain — the working animal must be free to eat of the produce it labours over. Paul twice lifts this verse out of its agrarian frame to establish the principle that the labourer deserves his keep (1 Cor 9:9; 1 Tim 5:18), reading it as written 'altogether for our sake!'

C · 25:5–10

Levirate marriage and the sandal of shame

If brothers dwell together and one dies childless, his widow is not to marry outside the family; the surviving brother takes her to raise up seed, and the firstborn is reckoned to the dead man's name 'that it not be blotted out of Israel' (vv. 5–6). If he refuses, the widow brings the case to the elders at the gate (v. 7); when he persists before them (v. 8), she performs the ritual of shame — loosing his sandal and spitting in his face — declaring 'so shall it be done to the man who will not build his brother's house' (v. 9), and his house is forever named 'the house of the unsandalled' (v. 10). This institution is the premise of Ruth 4 and of the Sadducees' question (Matt 22:24).

D · 25:11–12

The immodest intervention

If two men fight and the wife of one intervenes by seizing her husband's assailant in the genitals, her hand is to be cut off without pity (vv. 11–12). The law guards a boundary of bodily modesty even in the urgency of rescue; its severity (οὐ φείσεται ὁ ὀφθαλμός σου) is the inverse of the measured restraint commanded in the flogging-law.

E · 25:13–16

Honest weights and measures

No double standard of weight is to be in the bag, no double measure in the house (vv. 13–14); rather a true and just weight and measure (στάθμιον ἀληθινὸν καὶ δίκαιον), that days may be long in the land YHWH gives (v. 15) — for everyone who deals falsely is an abomination to the LORD (βδέλυγμα κυρίῳ, v. 16). Commercial honesty is framed as covenant fidelity and tied to longevity in the land (cf. Prov 11:1).

Remember Amalek; blot out his name

Israel is to remember what Amalek did on the road out of Egypt (v. 17): how he attacked the rear-guard, the faint and weary stragglers, with no fear of God (v. 18). Therefore, once YHWH gives rest from all surrounding enemies in the land, Israel is to blot out the memory of Amalek from under heaven — 'and you shall not forget' (ἐξαλείψεις ... οὐ μὴ ἐπιλάβῃ, v. 19). The paradoxical command to remember in order to erase grounds the war of 1 Sam 15.

1 ἔὰν δὲ γένηται ἀντιλογία ἀνὰ μέσον ἀνθρώπων καὶ προσέλθωσιν εἰς κρίσιν καὶ κρίνωσιν καὶ δικαιώσωσιν τὸν δίκαιον καὶ καταγνῶσιν τοῦ ἀσεβοῦς

Now if a dispute arises between men and they come to judgment, and the judges judge and justify the righteous and condemn the ungodly,

Casuistic protasis introducing a new statute (case-law conditional)

ἔὰν δὲ γένηται

The chapter opens with the standard casuistic ἔάν + subjunctive ('if/when X happens') that frames Deuteronomic case-law; δέ links it loosely to the preceding statutes. The protasis sketches the proper functioning of justice — δικαιώω the innocent, καταγινώσκω the guilty — as the necessary backdrop for the limit that follows in vv. 2–3.

ἔὰν

if

conditional conjunction (introducing casuistic protasis)

→ discourse linkage or contrast

ἔάν: 'if / when'; with the subjunctive (γένηται) it forms the standard casuistic conditional of Deuteronomic legislation, rendering Hebrew $\text{אִם} / \text{כִּי}$; here it introduces the hypothetical legal scenario that the statute will regulate.

δὲ

now

narrative/transitional continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; a mild transitional marker linking this statute to the surrounding legal miscellany without strong logical subordination.

γένηται

arises / happens

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional protasis

→ ingressive aorist subjunctive (a dispute comes to be)

γίνομαι: 'become / happen / arise'; renders הָיָה ; the aorist subjunctive with ἔάν presents the dispute as a hypothetical, not-yet-actual occurrence whose handling the law now prescribes.

ἀντιλογία

dispute / controversy

Nominative

subject of γένηται

→ participant prominence

ἀντιλογία: 'dispute / contradiction / legal contention'; literally 'speaking-against'; renders רִיב ('legal quarrel / lawsuit'); the term denotes a formal controversy requiring adjudication, not mere disagreement (cf. its later use for Israel's 'strife' at the waters of Meribah, Num 20:13 LXX).

ἀνὰ

between

preposition (with μέσον, distributive: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνὰ μέσον ('in the midst of / between'), a Hebraism rendering יָבַי; the phrase marks a relation between two or more parties.

μέσον

midst

Accusative

substantive in the prepositional phrase ἀνὰ μέσον

→ spatial or relational framing

μέσος: 'middle / midst'; the accusative μέσον in ἀνὰ μέσον renders יָבַי; together the phrase locates the dispute 'between men.'

ἀνθρώπων

men

Genitive

genitive governed by ἀνὰ μέσον (the disputing parties)

→ relational specification

ἄνθρωπος: 'man / person'; the genitive plural specifies the parties to the controversy; renders אֲנָשִׁים.

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

προσέλθωσιν

they come forward

Aor Act Subj 3 Pl: προσέρχονται

verb of conditional protasis (coordinate with γένηται)

→ ingressive aorist subjunctive (the parties approach the court)

προσέρχονται: 'come / approach / draw near'; renders בָּרֹךְ / שָׁלֵךְ; here a quasi-technical sense of bringing a case before the tribunal — the litigants 'approach unto judgment.'

εἰς

to / for

preposition + accusative (goal/purpose: 'unto judgment')

→ spatial or relational framing

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

κρίσιν

judgment

Accusative

accusative object of εἰς (the legal process / verdict)

→ object specification

κρίσις: 'judgment / decision / legal process'; renders טִשְׁטִי; here the formal act of adjudication before judges, not the eschatological 'judgment' of later usage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίνωσιν

they judge

Aor Act Subj 3 Pl · κρίνω

verb of conditional protasis (the judges render a decision)

→ constative aorist subjunctive (act of judging)

κρίνω: 'judge / decide / pronounce sentence'; renders נִפְשׁ ; the implicit subject shifts here to the judges (made explicit as κρίται in v. 2); the verb governs the twin verdicts that follow — acquittal and condemnation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δικαιώσωσιν

they justify / acquit

Aor Act Subj 3 Pl · δικαιόω

verb of conditional protasis (declaring the innocent righteous)

→ declarative aorist subjunctive (forensic acquittal)

δικαιόω: 'justify / declare righteous / acquit'; renders קִיְּדִי ; the forensic sense here — to pronounce the innocent party in the right — is the OT background for the Pauline forensic use of the verb (Rom 3–4); the judge does not make righteous but declares the verdict of righteousness.

τὸν

the

Accusative

article (with δίκαιον)

→ noun-phrase marking

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

δίκαιον

righteous one

Accusative

direct object of δικαιώσωσιν (the innocent party)

→ object specification

δίκαιος: 'righteous / just / in the right'; substantival, 'the one in the right' in the lawsuit; renders קִיְּדִי ; the just verdict requires the judge to align the declaration with the reality of innocence.

καὶ

and

coordinate conjunction (antithetical pairing of verdicts)

→ discourse linkage or contrast

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

καταγνῶσιν

they condemn

Aor Act Subj 3 Pl · καταγινώσκω

verb of conditional protasis (condemning the guilty)

→ declarative aorist subjunctive (forensic condemnation)

καταγινώσκω: 'condemn / decide against / find guilty'; the compound κατα- ('against') marks the adverse verdict; governs the genitive τοῦ ἀσεβοῦς (genitive of the person condemned); the antithesis δικαιόω/καταγινώσκω mirrors the Hebrew pair $\text{קִיְּדִי/הַרְשִׁיעַ}$ ('justify the righteous and condemn the wicked').

τοῦ

the

Genitive

article (with ἀσεβοῦς, genitive of the condemned)

→ noun-phrase marking

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

ἀσεβοῦς

ungodly one

Genitive

genitive object of καταγνώσιν (the guilty party condemned)

→ relational specification

ἀσεβής: 'ungodly / impious / wicked';
substantival, 'the guilty / impious party';
renders נַפְשָׁךְ ('wicked'); καταγινώσκω takes
the genitive of the person against whom
judgment is rendered; the ἀσεβής/δίκαιος
antithesis frames justice as the right
discrimination between the two.

2 καὶ ἔσται ἐὰν ἄξιός ᾤ πληγῶν ὁ ἀσεβὼν καὶ καθιεῖς αὐτὸν ἔναντι τῶν κριτῶν καὶ μαστιγώσουσιν αὐτὸν ἔναντίον αὐτῶν κατὰ τὴν ἀσέβειαν αὐτοῦ ἀριθμῶ

then it shall be, if the ungodly one is worthy of stripes, that you shall make him sit before the judges,
and they shall flog him in their presence according to his ungodliness, by number;

Apodosis-with-embedded-condition (the sentencing procedure)

καὶ ἔσται ἐὰν

καὶ ἔσται (rendering כִּי־יִהְיֶה) is the standard LXX apodotic formula introducing the consequence of v. 1's protasis, here itself opening a further condition (ἐὰν ἄξιός ᾤ πληγῶν). The procedure is specified with quasi-judicial precision: the offender is positioned, the flogging is supervised, and the number is regulated 'according to his impiety' — the qualifier ἀριθμῶ ('by number') sets up the cap of v. 3.

καὶ

and

apodotic καὶ (rendering Hebrew waw of the apodosis)

→ discourse linkage or contrast

καί: here apodotic — introducing the consequence-clause after the condition of v. 1; with ἔσται it calques the Hebrew apodosis-formula יִהְיֶה.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

apodotic formula verb ('and it shall come to pass')

→ predictive future (introducing the legal consequence)

εἰμί (fut. ἔσται): the impersonal καὶ ἔσται renders יִהְיֶה, the formulaic Hebrew apodosis-marker; it does not predict a specific event but introduces the procedural consequence of the foregoing condition.

ἐάν

if

conditional conjunction (embedded sub-condition)

→ discourse linkage or contrast

ἐάν: introduces a second, narrower condition embedded within the apodosis — the flogging applies only if the guilty party is actually 'worthy of stripes.'

ἄξιος

worthy / deserving

Nominative

predicate adjective (with ᾗ: 'is deserving of')

→ participant prominence

ἄξιος: 'worthy / deserving'; governs the genitive πληγῶν ('deserving of stripes'); renders יוֹנֵה בֶן ('a son of beating', i.e. liable to flogging); the construction makes flogging conditional on genuine desert, not automatic.

ἦ

is

Pres Act Subj 3 Sg · εἰμί

verb of embedded conditional clause

→ stative present subjunctive (condition of desert)

εἰμί (pres. subj. ἦ): the copula in the embedded ἐάν-clause; the present subjunctive presents the offender's liability to punishment as the standing condition for what follows.

πληγῶν

of stripes / blows

Genitive

genitive governed by ἄξιος ('worthy of stripes')

→ relational specification

πληγή: 'blow / stripe / lash'; renders / מִכָּה נֶגַע; here specifically the strokes of judicial flogging; the same noun used for the Egyptian 'plagues' (Exod 11:1) now denotes corrective lashes — the genitive of that which one deserves.

ὁ

the

Nominative

article (substantivizing the participle ἄσεβων)

→ noun-phrase marking

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

ἄσεβων

ungodly one / one acting impiously

Pres Act Part Nom Sg Masc · ἄσεβέω

substantival participle (subject of the embedded condition)

→ imperfective present participle (the one persisting in impiety)

ἄσεβέω: 'act impiously / be ungodly'; the articular present participle ὁ ἄσεβων ('the one behaving impiously') is functionally equivalent to the adjective ὁ ἄσεβής of v. 1 but, as a participle of the cognate verb, faintly stresses the conduct rather than the status; renders the Hebrew עֲשֵׂה.

καὶ

and

coordinate conjunction (apodosis continues)

→ discourse linkage or contrast

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

καθιεῖς

you shall make sit / lay down

Fut Act Indic 2 Sg · καθίζω

main verb of apodosis (judge's procedural act, 2nd sg.)

→ predictive/jussive future (legal instruction to the official)

καθίζω (Attic fut. καθιεῖς): 'cause to sit / set down / position'; renders לִפְּלוֹת ('cause to fall/lie down') — the Hebrew has the offender made to lie prostrate for the beating, while the Greek renders 'make to sit/be set' before the judges; the abrupt second-person singular (the judge/magistrate) personalizes the law's address.

αὐτόν

him

Accusative

direct object of καθιεῖς (the condemned)

→ participant reference

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

ἔναντι

before

preposition + genitive (in the presence of the judges)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; Hebraism rendering עֲנֵי; the punishment is judicially supervised — carried out 'before the judges,' not by private vengeance.

τῶν

the

Genitive

article (with κριτῶν)

→ noun-phrase marking

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

κριτῶν

judges

Genitive

genitive governed by ἔναντι (the supervising tribunal)

→ relational specification

κριτής: 'judge'; renders שֹׁפֵט; the judges who rendered the verdict in v. 1 now oversee the sentence; their presence guarantees the proportionality and lawfulness of the flogging.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μαστιγώσουσιν

they shall flog

Fut Act Indic 3 Pl · μαστιγώω

main verb (the execution of the sentence by officials)

→ predictive future (the prescribed flogging)

μαστιγώω: 'whip / scourge / flog'; renders הִכָּה (Hiphil of נָכַח, 'strike'); the same verb describes the scourging predicted for the Son of Man (Matt 20:19) and inflicted in the Passion; here it is the regulated, court-supervised corporal punishment whose limit the next verse fixes.

αὐτόν

him

Accusative

direct object of μαστιγώσουσιν

→ participant reference

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

ἐναντίον

in the presence of

preposition + genitive (under the judges' supervision)

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; Hebraism rendering יגִדֹל; reinforces the judicial oversight already marked by ἔναντι — the beating is administered openly before the court.

αὐτῶν

them

Genitive

genitive governed by ἐναντίον (the judges)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive governed by ἐναντίον (the judges).

κατά

according to

preposition + accusative (measure/standard: proportion to guilt)

→ spatial or relational framing

κατά + accusative: 'according to / in proportion to'; introduces the standard by which the number of stripes is set — the gravity of the offense.

τὴν

the

Accusative

article (with ἀσέβειαν)

→ noun-phrase marking

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

ἀσέβειαν

ungodliness

Accusative

accusative object of κατά (the measure of punishment)

→ object specification

ἀσέβεια: 'impiety / ungodliness / wickedness'; renders חַטָּאת / cognate of נֶפֶשׁ; the punishment is proportioned to the offense — κατά τὴν ἀσέβειαν αὐτοῦ — enshrining the principle of measured, fitting penalty rather than arbitrary severity.

αὐτοῦ

his

Genitive

genitive of possession (with ἀσέβειαν)

→ relational specification

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

ἀριθμῷ

by number

Dative

dative of manner/respect ('by a counted number')

→ sphere or reference

ἀριθμός: 'number / count'; the dative of manner ἀριθμῷ ('by number') renders אֶרְבָּעִים; the stripes are to be counted, not laid on without measure — the lexical pivot to the explicit cap of forty in v. 3.

3 τεσσαράκοντα μαστιγώσουσιν αὐτόν οὐ προσθήσουσιν ἐὰν δὲ προσθῶσιν μαστιγῶσαι αὐτὸν ὑπὲρ ταύτας τὰς πληγὰς πλείους ἀσχημονήσει ὁ ἀδελφός σου ἐναντίον σου

with forty stripes they shall flog him; they shall not add more. But if they should add to flog him beyond these stripes, with more, your brother will be dishonoured before you.

Statutory cap with motive clause (the limit and its rationale) τεσσαράκοντα μαστιγώσουσιν

The number is fronted for emphasis: 'forty — they shall flog him.' The absolute prohibition οὐ προσθήσουσιν is reinforced by a contrary-to-rule condition (ἐὰν ... προσθῶσιν) whose apodosis supplies the humane rationale: excess would dishonour 'your brother.' The motive clause — even the punished offender remains ἀδελφός — is the ethical heart of vv. 1–3 and the textual root of Paul's 'forty less one' (2 Cor 11:24).

τεσσαράκοντα

forty

numeral (object of μαστιγώσουσιν, fronted for emphasis)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal numeral; renders קל"ד ; the fixed upper limit of judicial flogging; its fronting stresses the cap. Later rabbinic practice reduced the count to thirty-nine (lest a miscount exceed the Torah's forty), which lies behind Paul's τεσσαράκοντα παρὰ μίαν, 'forty less one' (2 Cor 11:24).

μαστιγώσουσιν

they shall flog

Fut Act Indic 3 Pl · μαστιγώ

main verb (the bounded act of flogging)

→ predictive future (the prescribed maximum)

μαστιγώ: 'flog / scourge'; the same verb as v. 2, now governed by the explicit numeral — the beating is permitted but numerically capped.

αὐτόν

him

Accusative

direct object of μαστιγώσουσιν

→ participant reference

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

οὐ

not

negative particle (absolute prohibition)

→ discourse linkage or contrast

οὐ: objective negation; with the future προσθήσουσιν it forms an emphatic legal prohibition ('they shall by no means add').

προσθήσουσιν

they shall add

Fut Act Indic 3 Pl · προστίθῃμι

main verb of prohibition ('they shall not add')

→ prohibitive future (legal injunction)

προστίθῃμι: 'add / increase / do again'; renders ἡϛ; the future with οὐ functions as a binding prohibition — not even one stripe beyond forty; the same root recurs immediately in the contrary condition προσθῶσιν.

ἐάν

if

conditional conjunction (contrary-to-stature case)

→ discourse linkage or contrast

ἐάν: introduces the hypothetical violation of the just-stated limit, whose consequence the apodosis names.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: mild adversative contrasting the forbidden excess with the lawful limit.

προσθῶσιν

they should add

Aor Act Subj 3 Pl · προστίθῃμι

verb of conditional protasis (the hypothetical excess)

→ ingressive aorist subjunctive (should they go beyond)

προστίθῃμι (aor. subj.): the same verb as the prohibition, now in the protasis: 'if they should add' — i.e. exceed the forty; the lexical echo binds prohibition and consequence tightly.

μαστιγῶσαι

to flog

Aor Act Inf · μαστιγῶ

complementary infinitive (with προσθῶσιν: 'add to flog')

→ verbal action or state

μαστιγῶ (aor. inf.): complementary infinitive after προστίθῃμι; the Hebraistic idiom 'add to do X' (ἡϛ + inf.) means 'to do X further/again' — here 'to flog him more.'

αὐτόν

him

Accusative

object of μαστιγῶσαι

→ participant reference

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

ὕπὲρ

beyond

preposition + accusative (excess: 'beyond these')

→ spatial or relational framing

ὕπὲρ + accusative: 'beyond / over / more than'; marks the transgression of the fixed limit — strokes 'beyond these' forty.

ταύτας

these

Accusative

demonstrative adjective (with πληγάς)

→ object specification

οὗτος: the demonstrative ταύτας points back to the forty stripes just enumerated; 'beyond these blows.'

τὰς

the

Accusative

article (with πληγὰς)

→ noun-phrase marking

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

πληγὰς

stripes / blows

Accusative

accusative governed by ὑπέρ (the capped blows)

→ object specification

πληγή: 'blow / stripe'; the same noun as v. 2; the forty strokes are the fixed maximum beyond which lies dishonour.

πλείους

more

Accusative

comparative adjective (adverbial/appositional: 'with more blows')

→ object specification

πλείων (comp. of πολύς): 'more / greater in number'; the accusative plural πλείους intensifies ὑπέρ ταύτας τὰς πληγὰς — adding 'still more' stripes; underlines that any excess at all triggers the dishonour.

ἀσχημονήσει

will be dishonoured / shamed

Fut Act Indic 3 Sg · ἀσχημονέω

main verb of apodosis (consequence of excess)

→ predictive future (the resulting disgrace)

ἀσχημονέω: 'behave/appear shamefully, be disgraced, be made unseemly'; from ἀσχήμων ('shapeless, indecent'); renders ἡτῆρᾷ ('be dishonoured / made contemptible'); the same verb Paul uses of love that 'does not behave indecently' (1 Cor 13:5) and of bodily 'unseemliness' (1 Cor 12:23); here it names the disgrace inflicted on a brother flogged beyond measure — the humane rationale of the whole statute.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of ἀσχημονήσει (the punished offender)

→ participant prominence

ἀδελφός: 'brother'; renders Πᾶ; the decisive word of the verse — the man flogged remains 'your brother,' a fellow Israelite within the covenant; the punishment must not strip him of fraternal dignity. This is the ethical limit that bounds all penal justice in the statute.

σου

your

Genitive

genitive of relationship (possessive pronoun with ἀδελφός)

→ relational specification

σύ (gen. σου): 'your'; the second-person address makes the offender personally 'your brother' — the law speaks to the conscience of the one administering or witnessing the penalty.

ἐναντίον

before

preposition + genitive (in your sight)

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; the dishonour happens 'before you' — publicly visible, implicating the witness in the brother's shame and thereby motivating restraint.

σου

you

Genitive

genitive governed by ἐναντίον

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive governed by ἐναντίον.

4 οὐ φιμώσεις βοῦν ἀλοῶντα

You shall not muzzle an ox while it is treading out the grain.

Apodictic prohibition (free-standing statute)

οὐ φιμώσεις

An abrupt, free-standing apodictic law (οὐ + future = absolute prohibition) of just four words, with no conditional frame. Its terseness belies its later weight: Paul twice cites it (1 Cor 9:9; 1 Tim 5:18) to ground the right of the gospel labourer to material support, reading the agrarian statute as a divinely intended a fortiori for human workers — 'is it for oxen that God is concerned?'

οὐ

not

negative particle (apodictic prohibition)

→ discourse linkage or contrast

οὐ: objective negation; with the future indicative φημίσεις it forms the standard apodictic prohibition of pentateuchal law (like the Decalogue's οὐ + future), rendering Hebrew לֹא + imperfect.

φημίσεις

you shall muzzle

Fut Act Indic 2 Sg · φημίω

main verb (apodictic prohibition, 2nd sg.)

→ prohibitive future (binding statute)

φημίω: 'muzzle / put a φημός (muzzle) on; (metaphorically) silence, gag'; renders סָמַח ('muzzle, stop the mouth'); the future-as-prohibition forbids preventing the working ox from eating. The verb's metaphorical range — to 'silence' — gives it striking afterlives: Jesus muzzles the unclean spirit (πεφίμωσο, Mark 1:25) and the sea (Mark 4:39), and the speechless wedding-guest is 'muzzled' (Matt 22:12). Paul lifts this very statute to assert the labourer's right to support (1 Cor 9:9; 1 Tim 5:18).

βοῦν

ox

Accusative

direct object of φημίσεις

→ object specification

βοῦς: 'ox / bull / head of cattle'; renders רֹשׁ ; the threshing ox, driven over the grain on the threshing-floor to separate kernel from chaff, must be allowed to eat as it works — the picture of the labouring animal sharing in the fruit of its toil.

ἀλοῶντα

treading out grain / threshing

Pres Act Part Acc Sg Masc · ἀλοάω

circumstantial participle (modifying βοῦν: 'while it threshes')

→ imperfective present participle (the ox engaged in threshing)

ἀλοάω: 'thresh / tread out (grain)'; renders שָׁחַט ; the present participle is durative — the ox is muzzled precisely while it labours, which is the point: the worker is denied food in the midst of producing it. Paul quotes the clause in the form τὸν βοῦν ἀλοῶντα (1 Cor 9:9), making the participle's labour-context essential to his argument about the labourer's wage.

5 ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν σπέρμα δὲ μὴ ᾗ αὐτῷ οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτήν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ

Now if brothers dwell together and one of them dies, and there is no seed to him, the wife of the dead man shall not marry outside to a man not of the family; her husband's brother shall go in to her and take her to himself as wife and cohabit with her.

New casuistic statute: the levirate institution (protasis + apodosis) ἐὰν δὲ κατοικῶσιν

A fresh ἐάν-statute opens the levirate law (vv. 5–10). The protasis stacks three conditions (brothers dwelling together, one dies, no offspring); the apodosis lays the obligation on the surviving brother. The institution's purpose — perpetuating the dead man's name and line — is the legal premise of Ruth 4 and of the Sadducees' resurrection-question (Matt 22:24 // Mark 12:19 // Luke 20:28).

ἐάν

if

conditional conjunction (casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if / when'; with the subjunctive opens the levirate case-law; renders יְ.

δὲ

now

transitional continuative (post-positive)

→ discourse linkage or contrast

δέ: marks the shift to a new statute in the legal series.

κατοικῶσιν

dwelt together

Pres Act Subj 3 Pl · κατοικέω

verb of protasis (the condition of shared residence)

→ imperfective present subjunctive (ongoing co-residence)

κατοικέω: 'dwell / settle / reside'; renders כָּשׁ; the present subjunctive denotes the brothers' continuing common life — 'dwell together' (with ἐπὶ τὸ αὐτό) implies undivided patrimony, the social setting that makes levirate succession workable.

ἀδελφοὶ

brothers

Nominative

subject of κατοικῶσιν

→ participant prominence

ἀδελφός: 'brother'; renders אָחִי; the plural establishes the fraternal household within which the levirate duty operates.

ἐπὶ

in / at

preposition (in the idiom ἐπὶ τὸ αὐτό: 'together')

→ spatial or relational framing

ἐπὶ: in the fixed phrase ἐπὶ τὸ αὐτό ('to/at the same place; together'), rendering יַחַד; idiom for common dwelling.

τὸ

the

Accusative

article (with αὐτό in the idiom)

→ noun-phrase marking

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

αὐτό

same (place)

Accusative

substantive in ἐπὶ τὸ αὐτό ('together')

→ participant reference

αὐτός: in ἐπὶ τὸ αὐτό 'the same (place)'; the whole phrase means 'together / in one household.'

καὶ

and

coordinate conjunction (second condition)

→ discourse linkage or contrast

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

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (the triggering death)

→ constative aorist subjunctive (the death as completed event)

ἀποθνήσκω: 'die'; renders מָוּת; the bare, blunt verb (contrast the gentler τελευτάω/ θνήσκω used of the same man as τεθνηκός/τετελευτηκός elsewhere in the unit) states the death that occasions the levirate duty.

εἷς

one

Nominative

subject of ἀποθάνη (numeral substantive)

→ measure or count

εἷς, μία, ἓν: 'one'; here substantival 'one (of them)', the brother who dies; renders אֶחָד.

ἐξ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ: partitive 'one of them.'

αὐτῶν

them

Genitive

partitive genitive (with εἷς)

→ relational specification

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

σπέρμα

seed / offspring

Nominative

subject of ἦ̃ (the absent offspring)

→ participant prominence

σπέρμα: 'seed / offspring / descendant'; renders ὕψ; the absence of σπέρμα — male heir — is the precise condition triggering the levirate, since the institution exists to supply the dead man an heir to carry his name and inheritance.

δὲ

and / but

connective particle (post-positive, adding the third condition)

→ discourse linkage or contrast

δέ: links the third condition (childlessness) to the foregoing.

μὴ

not

negative particle (with subjunctive ἦ̃)

→ discourse linkage or contrast

μή: subjective negation appropriate to the subjunctive in the conditional clause — 'and there be no seed.'

ἦ̃

is / there be

Pres Act Subj 3 Sg · εἰμί

verb of protasis (existential: 'there is no seed')

→ stative present subjunctive (the condition of childlessness)

εἰμί (pres. subj.): existential 'there be'; with dative αὐτῷ ('to him') and negated, 'he has no offspring' — the decisive precondition for the levirate obligation.

αὐτῷ

to him

Dative

dative of possession (with ἦ̃: 'he has')

→ participant reference or interest

αὐτός (dat.): dative of possession — 'there is no seed to him' = 'he has no heir.'

οὐκ

not

negative particle (apodosis prohibition)

→ discourse linkage or contrast

οὐ: with the future ἔσται forms the binding prohibition opening the apodosis.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of apodosis ('the wife shall not be [married] outside')

→ prohibitive future (legal injunction)

εἰμί (fut.): 'shall be'; with ἔξω ἀνδρί the sense is 'shall not become [the wife] of an outside man' — the widow is forbidden to marry outside the dead husband's family.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

wife

Nominative

subject of ἔσται (the widow)

→ participant prominence

γυνή: 'woman / wife'; renders נָשִׂא; here the childless widow whose remarriage the levirate law governs.

τοῦ

the

Genitive

article (with τεθνηκός)

→ noun-phrase marking

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

τεθνηκός

dead man / one who has died

Perf Act Part Gen Sg Masc · θνήσκω

substantival participle (genitive of relationship: 'the dead man's wife')

→ resultative perfect participle (the man in the abiding state of death)

θνήσκω (perf. ptcp. τεθνηκός): 'have died, be dead'; the perfect denotes the abiding state — 'the deceased'; the genitive specifies whose widow she is. The gentler θνήσκω/τελευτάω (cf. τετελευτηκός, v. 6) is chosen for the man whose name is to be preserved, over against the blunt ἀποθάνη of the triggering event.

ἔξω

outside

adverb (predicative: married 'outside' the family)

→ clausal contribution

ἔξω: 'outside / abroad'; renders הַחוּץ; the widow is not to marry 'outside' — i.e. to a man outside the deceased's clan, which would alienate his name and inheritance.

ἀνδρὶ

to a man

Dative

dative (the outside man she may not marry)

→ sphere or reference

ἀνὴρ: 'man / husband'; renders אִישׁ; the dative of the man to whom she would be married; qualified by μὴ ἐγγίζοντι as one not belonging to the family.

μὴ

not

negative particle (with participle ἐγγίζοντι)

→ discourse linkage or contrast

μὴ: negates the participle — 'a man not being near (of kin)'

ἐγγίζοντι

being near / akin

Pres Act Part Dat Sg Masc · ἐγγίζω

attributive participle (modifying ἀνδρὶ: 'a man not of kin')

→ imperfective present participle (standing relation of kinship)

ἐγγίζω: 'draw near / be near'; the participle ἐγγίζων here means 'one who is near (of kin), a relative'; μὴ ἐγγίζοντι = 'not a kinsman' — the LXX rendering glosses the Hebrew 'a strange man' (רֵץ שִׁינִי) by the idiom of kinship-proximity, the same root that names the 'near kinsman' (ἀγχιστεύς/γοέλ) of Ruth 4.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of εἰσελεύσεται (the levir)

→ participant prominence

ἀδελφός: 'brother'; here the surviving brother — the levir (Latin 'husband's brother') — on whom the duty falls; renders דָּבָר implicitly (the technical term for the brother-in-law).

τοῦ

the

Genitive

article (with ἀνδρός)

→ noun-phrase marking

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

ἀνδρός

husband

Genitive

genitive of relationship ('her husband's brother')

→ relational specification

ἀνήρ: 'husband'; the genitive identifies the levir as the brother 'of her husband' — the deceased.

αὐτῆς

her

Genitive

genitive of possession (with ἀνδρός)

→ relational specification

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

εἰσελεύσεται

shall go in

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb of apodosis (the levir's obligation)

→ predictive/jussive future (the duty imposed)

εἰσέρχομαι: 'go in / enter'; the idiom εἰσέρχομαι πρὸς ('go in to') renders לָךְ לְיָב , a standard euphemism for marital union; here it commands the levir to take the widow conjugally to raise up seed for the dead brother.

πρὸς

to

preposition + accusative (in the idiom εἰσέρχομαι πρὸς)

→ spatial or relational framing

πρὸς + acc.: in εἰσέρχομαι πρὸς, the marital idiom 'go in to.'

αὐτήν

her

Accusative

object of πρὸς (the widow)

→ participant reference

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψεται

shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb of apodosis (taking the widow as wife)

→ predictive/jussive future (the obligation continued)

λαμβάνω (fut. λήμψεται, Koine spelling with intrusive μ): 'take / receive'; λαμβάνω γυναῖκα ('take a wife') renders הָשִׂא חָתָן , the standard idiom for marrying; the levir formally marries the widow.

αὐτήν

her

Accusative

direct object of λήμψεται

→ participant reference

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

ἐαυτῷ

to himself

Dative

reflexive dative (advantage: 'as his own')

→ sphere or reference

ἐαυτοῦ: reflexive pronoun; the dative ἐαυτῷ ('for/to himself') marks the levir's taking her as his own wife — yet, by the law's logic, the firstborn will belong to the dead brother's name (v. 6).

γυναῖκα

as wife

Accusative

predicate accusative (with λήμψεται: 'take her as wife')

→ object specification

γυνή: 'wife'; predicate accusative — 'take her to himself as a wife'; completes the marrying idiom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνοικήσει

shall cohabit

Fut Act Indic 3 Sg · συνοικέω

main verb of apodosis (establishing the marital household)

→ predictive/jussive future (the consummated levirate union)

συνοικέω: 'dwell together (with), live as husband and wife, cohabit'; renders סָכַן (the denominative verb 'perform the levirate duty'); the compound συν- stresses the shared marital life that fulfils the obligation; the same verb in 1 Pet 3:7 governs the husband 'dwelling with' the wife.

αὐτῇ

with her

Dative

dative governed by συνοικήσει ('cohabit with her')

→ participant reference or interest

αὐτός (dat.): the dative complement of συνοικέω — 'live together with her.'

6 καὶ ἔσται τὸ παιδίον ὃ ἐὰν τέκη κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ

And it shall be that the child whom she bears shall be established under the name of the deceased, and his name shall not be blotted out of Israel.

Apodotic purpose-result: the dead man's name preserved

καὶ ἔσται

The apodotic καὶ ἔσται introduces the institution's rationale: the firstborn of the levirate union is reckoned to the dead brother's name, so that it 'shall not be blotted out of Israel.' The verb ἐξαλείφω ('blot out') here, applied to a name's erasure, is the precise lexical counterpart of the Amalek-mandate at v. 19 (ἐξαλείψεις τὸ ὄνομα Αμαληκ) — the same verb that preserves a brother's name commands the obliteration of an enemy's.

καὶ

and

apodotic καὶ (rendering Hebrew apodosis-waw)

→ discourse linkage or contrast

καί: apodotic, with ἔσται introducing the consequence-clause.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

apodotic formula verb ('and it shall come to pass')

→ predictive future (introducing the result)

εἰμί (fut.); καὶ ἔσται renders הָיִה, the formulaic apodosis-marker introducing the rule about the child's status.

τὸ

the

Nominative

article (with παιδίον)

→ noun-phrase marking

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

παιδίον

child

Nominative

subject of κατασταθήσεται (the firstborn of the union)

→ participant prominence

παιδίον: 'little child / infant'; diminutive of παῖς; renders the implied firstborn (הַבְּכוֹר); the child born of the levirate union, legally assigned to the dead man.

ὃς

whom

Accusative

relative pronoun (object of τέκη)

→ participant reference

ὃς: relative pronoun, neuter accusative agreeing with παιδίον; 'the child whom she bears.'

ἐάν

ever

particle (with relative + subjunctive: 'whomever')

→ discourse linkage or contrast

ἐάν: here the indefinite/generalizing particle (= ἄν) after the relative ὃς, giving 'whichever child she may bear.'

τέκη

she bears

Aor Act Subj 3 Sg · τίκτω

verb of indefinite relative clause

→ constative aorist subjunctive (the act of bearing)

τίκτω: 'bear / give birth to'; renders תָּלַד; the aorist subjunctive in the indefinite relative clause refers to whatever child the widow bears to the levir.

κατασταθήσεται

shall be established / appointed

Fut Pass Indic 3 Sg · καθίστημι

main verb of apodosis (the child's legal assignment)

→ predictive future passive (divinely/legally ordained status)

καθίστημι (fut. pass.): 'set / appoint / establish / install'; renders קָם (Hiphil, 'raise up / establish'); the passive 'shall be established under the name of the deceased' makes the legal reckoning of the child to the dead man's lineage an ordained outcome — fulfilling 'raise up seed' (cf. ἀναστήσαι τὸ ὄνομα, v. 7).

ἐκ

under / from

preposition + genitive (source/reckoning: 'in the name of')

→ spatial or relational framing

ἐκ: 'from / out of'; here in the idiom 'established ἐκ τοῦ ὀνόματος' — reckoned 'from/under the name of' the dead man, i.e. the child bears and continues the deceased's name and inheritance-line.

τοῦ

the

Genitive

article (with ὀνόματος)

→ noun-phrase marking

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

ὀνόματος

name

Genitive

genitive governed by ἐκ (the dead man's name continued)

→ relational specification

ὄνομα: 'name'; renders נָשׂוּ ; in Hebrew thought a man's 'name' is his enduring identity, line, and memory; the levirate exists to keep that name alive — its preservation is the institution's whole purpose.

τοῦ

the

Genitive

article (with τετελευτηκότος)

→ noun-phrase marking

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

τετελευτηκότος

the deceased

Perf Act Part Gen Sg Masc · τελευτάω

substantival participle (genitive of relationship: 'of the deceased')

→ resultative perfect participle (abiding state of death)

τελευτάω (perf. ptcp. τετελευτηκώς): 'have come to one's end, be deceased'; the gentle, dignified verb for the man whose name is to be honoured and continued (contrast the blunt ἀποθάνη of v. 5); the perfect marks his settled state of death whose memory the child perpetuates.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with future ἐξαλειφθήσεται)

→ discourse linkage or contrast

οὐ: emphatic negation — the name shall by no means be blotted out.

ἐξαλειφθήσεται

shall be blotted out

Fut Pass Indic 3 Sg · ἐξαλείφω

main verb (the averted erasure of the name)

→ predictive future passive (the outcome prevented by the law)

ἐξαλείφω: 'wipe out / blot out / obliterate / erase'; renders חָקַח ; used of erasing a name, a memory, or sins (cf. Exod 32:32–33; Ps 50:3 LXX; Col 2:14, the 'blotting out' of the bond). Its negated future here secures the dead brother's name in Israel; the same verb in its positive imperatival force (ἐξαλείψεις, v. 19) commands the erasure of Amalek's name — the chapter's two uses framing preservation and obliteration.

τὸ

the

Nominative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἐξαλειφθήσεται (the dead man's name)

→ participant prominence

ὄνομα: 'name'; the dead brother's name/identity, which the levirate child preserves; its survival 'in Israel' is the covenant-people's guarantee of his continuance.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

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

ἐξ

out of

preposition + genitive (separation: 'out of Israel')

→ spatial or relational framing

ἐκ: 'out of'; marks the removal that the law prevents — the name is not to be erased 'out of Israel.'

Ισραηλ

Israel

genitive object of ἐξ (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here the covenant community as the register of names — to be 'blotted out of Israel' is to vanish from the people of God; the levirate is the social mechanism resisting that erasure.

7 ἔάν δὲ μὴ βούληται ὁ ἄνθρωπος λαβεῖν τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ καὶ ἀναβήσεται ἡ γυνὴ ἐπὶ τὴν πύλην ἐπὶ τὴν γερουσίαν καὶ ἐρεῖ οὐ θέλει ὁ ἀδελφὸς τοῦ ἀνδρός μου ἀναστῆσαι τὸ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ ἐν Ἰσραὴλ οὐκ ἠθέλησεν ὁ ἀδελφὸς τοῦ ἀνδρός μου

But if the man does not wish to take his brother's wife, then the woman shall go up to the gate, to the council of elders, and shall say, 'My husband's brother refuses to raise up his brother's name in Israel; my husband's brother was unwilling.'

Contrastive sub-case: the refusal and the widow's appeal

ἔάν δὲ μὴ βούληται

The δέ marks the contrary case — refusal of the duty. The procedure escalates to the public sphere: the widow 'goes up' to the gate, the seat of judicial authority (ἐπὶ τὴν γερουσίαν), and lodges a formal complaint. Her speech repeats the charge with emphatic doubling (οὐ θέλει ... οὐκ ἠθέλησεν), framing the refusal as a public dereliction of the duty to 'raise up the name' (ἀναστῆσαι τὸ ὄνομα).

ἔάν

if

conditional conjunction (contrastive sub-case)

→ discourse linkage or contrast

ἔάν: introduces the alternative scenario in which the levir refuses his duty.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, contrasting the refusal with the obedient levir of vv. 5–6.

μὴ

not

negative particle (with subjunctive βούληται)

→ discourse linkage or contrast

μὴ: subjective negation with the subjunctive — 'if he be unwilling.'

βούληται

wishes / is willing

Pres Mid Subj 3 Sg · βούλομαι

verb of conditional protasis (the refusal)

→ imperfective present subjunctive (settled unwillingness)

βούλομαι: 'will / wish / be willing / purpose'; renders $\gamma\upsilon\lambda\eta\iota$ / $\eta\beta\lambda\eta$; denotes deliberate volition — the levir's refusal is a choice, not incapacity; the present subjunctive presents his unwillingness as a standing disposition.

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 βούληται (the reluctant levir)

→ participant prominence

ἄνθρωπος: 'man / person'; renders שׂוֹרֵר; the surviving brother, now refusing the levirate obligation.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (with βούληται: 'wish to take')

→ verbal action or state

λαμβάνω (aor. inf.): complementary infinitive; λαβεῖν γυναῖκα ('to take a wife') is the marrying idiom; the man does not wish to marry the widow.

τήν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

object of λαβεῖν (the widow)

→ object specification

γυνή: 'wife / woman'; the deceased brother's widow whom the levir refuses to marry.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship ('his brother's wife')

→ relational specification

ἀδελφός: 'brother'; the deceased, whose widow and name are at issue.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

καὶ

then / and

apodotic καὶ (introducing the widow's recourse)

→ discourse linkage or contrast

καί: apodotic, introducing the consequence of the refusal — the widow's appeal to the elders.

ἀναβήσεται

shall go up

Fut Mid Indic 3 Sg · ἀναβαίνω

main verb of apodosis (the widow's approach to the court)

→ predictive future (the prescribed legal recourse)

ἀναβαίνω: 'go up / ascend'; renders אָפּגאָיט; the widow 'goes up' to the gate — the elevated public space where the elders sit in judgment; the verb marks her movement into the legal/public sphere to assert her right.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of ἀναβήσεται (the widow as legal agent)

→ participant prominence

γυνή: 'woman / wife'; notably the widow herself is the active legal agent who initiates the proceeding — a striking instance of a woman's standing before the elders in the Deuteronomic court.

ἐπὶ

to

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

→ spatial or relational framing

ἐπί + acc.: 'to / upon'; directional, marking the gate as her destination.

τὴν

the

Accusative

article (with πόλην)

→ noun-phrase marking

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

πόλην

gate

Accusative

object of ἐπί (the city gate as court)

→ object specification

πόλη: 'gate'; renders גֶּזֶשׁ; the city gate was the seat of legal proceedings and public business in Israel (cf. Ruth 4:1, where Boaz transacts the redemption 'at the gate'); the gate is the courtroom of the levirate dispute.

ἐπὶ

to

preposition + accusative (epexegetical: 'to the council')

→ spatial or relational framing

ἐπί + acc.: repeated, now specifying the human authority at the gate — the elders' council.

τὴν

the

Accusative

article (with γερουσίαν)

→ noun-phrase marking

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

γερουσίαν

council of elders

Accusative

object of ἐπί (the eldership in session)

→ object specification

γερουσία: 'council of elders / senate'; from γέρων ('old man'); renders זִקְנִי ('elders'); the LXX's term for Israel's body of elders (cf. Exod 3:16; 12:21); the same word later names the Jewish 'senate' (Acts 5:21); here the local tribunal that adjudicates the widow's claim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖ

shall say

Fut Act Indic 3 Sg · λέγω

main verb (the widow's formal declaration)

→ predictive future (the prescribed legal speech)

λέγω (fut. ἐρεῖ, suppletive from ἐρῶ): 'will say'; introduces the widow's formal complaint before the elders — a quasi-legal accusation that triggers the public summons of v. 8.

οὐ

not

negative particle (with θέλει)

→ discourse linkage or contrast

οὐ: negates θέλει — 'he is unwilling.'

θέλει

wishes / is willing

Pres Act Indic 3 Sg · θέλω

main verb of the widow's quoted charge (present refusal)

→ imperfective present (his standing refusal)

θέλω: 'will / wish / be willing'; renders תִּצַּק; the widow's charge — 'he is not willing to raise up the name'; the present tense states his ongoing refusal, to be reinforced by the aorist ἠθέλησεν ('he was unwilling') at the verse's close.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of θέλει (the refusing levir)

→ participant prominence

ἀδελφός: 'brother'; the refusing brother-in-law, named in the widow's complaint as 'my husband's brother.'

τοῦ

the

Genitive

article (with ἀνδρός)

→ noun-phrase marking

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

ἀνδρός

husband

Genitive

genitive of relationship ('my husband's brother')

→ relational specification

ἀνήρ: 'husband'; the deceased, identified from the widow's perspective.

μου

my

Genitive

genitive of possession (the widow's first-person reference)

→ relational specification

ἐγώ (gen. μου): 'my'; the widow speaks in the first person, personalizing the dereliction as a wrong against her dead husband's house.

ἀναστῆσαι

to raise up

Aor Act Inf · ἀνίστημι

complementary infinitive (with θέλει: 'unwilling to raise up')

→ constative aorist infinitive

ἀνίστημι (aor. inf.): 'raise up / set up / establish'; ἀναστῆσαι τὸ ὄνομα ('raise up the name') renders קוּם קִיָּקְרָה — the technical levirate phrase for perpetuating the dead man's line; the same verb the Sadducees use in citing this law (ἀναστήση σπέρμα, Mark 12:19), where its overlap with ἀνίστημι 'to rise (from the dead)' fuels their resurrection-trap.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

object of ἀναστῆσαι (the name to be perpetuated)

→ object specification

ὄνομα: 'name'; the deceased brother's name/line, which the levir refuses to perpetuate.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship ('his brother's name')

→ relational specification

ἀδελφός: 'brother'; the deceased, whose name the levir is obligated to raise up.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

ἐν

in

preposition + dative (sphere: 'in Israel')

→ spatial or relational framing

ἐν: 'in / among'; locating the name's perpetuation within the covenant community.

Ἰσραηλ

Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people among whom the name must endure.

οὐκ

not

negative particle (with ἠθέλησεν)

→ discourse linkage or contrast

οὐ: negates the aorist — 'he was not willing.'

ἠθέλησεν

was unwilling

Aor Act Indic 3 Sg · θέλω

main verb (emphatic restatement of the refusal)

→ constative aorist (the refusal as an accomplished fact)

θέλω (aor. ἠθέλησεν): 'was willing'; the negated aorist 'he was unwilling' restates and intensifies the present θέλει — the widow's doubled charge (present + aorist) underscores the settled, accomplished refusal before the elders, making it a matter of public record.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of ἠθέλησεν (the refusing levir, restated)

→ participant prominence

ἀδελφός: 'brother'; the refusing brother-in-law, named a second time for emphasis in the formal complaint.

τοῦ

the

Genitive

article (with ἀνδρός)

→ noun-phrase marking

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

ἄνδρός

husband

Genitive

genitive of relationship ('my husband's brother')

→ relational specification

ἄνῆρ: 'husband'; the deceased, repeated in the widow's emphatic closing phrase.

μου

my

Genitive

genitive of possession (the widow's first-person reference)

→ relational specification

ἐγώ (gen. μου): 'my'; closes the complaint as it opened, on the widow's personal stake in her dead husband's name.

8 καὶ καλέσουσιν αὐτὸν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ ἐροῦσιν αὐτῷ καὶ στὰς εἶπη οὐ βούλομαι λαβεῖν αὐτήν

And the council of elders of his city shall summon him and speak to him; and standing, he shall say, 'I do not wish to take her.'

Procedural continuation: the elders summon, the man persists

καὶ καλέσουσιν

The elders take up the case: they summon the man and admonish him. His reply — 'standing' (στάς) to make a formal, deliberate declaration before the court — confirms the refusal in the very words of the law (οὐ βούλομαι λαβεῖν αὐτήν), echoing the widow's charge and sealing his liability to the shaming ritual of v. 9.

καὶ
and

narrative conjunction (procedural continuation)

→ discourse linkage or contrast

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

καλέσουσιν
shall summon / call

Fut Act Indic 3 Pl · καλέω

main verb (the elders' summons)

→ predictive future (the prescribed procedure)

καλέω: 'call / summon / invite'; renders κληρ; here the formal judicial summons — the elders call the recalcitrant brother to answer; the plural verb with the singular collective subject ἡ γεουσία is a constructio ad sensum.

αὐτὸν
him

Accusative

direct object of καλέσουσιν (the summoned levir)

→ participant reference

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

ἡ
the

Nominative

article (with γεουσία)

→ noun-phrase marking

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

γεουσία
council of elders

Nominative

subject of καλέσουσιν (the tribunal, collective)

→ participant prominence

γεουσία: 'council of elders'; the local eldership, here acting as the summoning and admonishing authority; the collective noun governs the plural verbs (καλέσουσιν, ἐροῦσιν).

τῆς
the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως
city

Genitive

genitive of relationship ('the elders of his city')

→ relational specification

πόλις: 'city / town'; renders עיר; the jurisdiction is local — the elders of the man's own city, his community, before whom his refusal becomes a matter of civic shame.

αὐτοῦ
his

Genitive

genitive of possession (with πόλεως)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐροῦσιν
shall speak / say

Fut Act Indic 3 Pl · λέγω

main verb (the elders' admonition)

→ predictive future (the prescribed counsel)

λέγω (fut. ἐροῦσιν): 'will speak / say'; the elders 'speak to him' — their words, unrecorded here, would be the formal admonition to fulfil his duty; his persistence after their counsel is what incurs the shame.

αὐτῷ
to him

Dative

dative (indirect object of ἐροῦσιν)

→ participant reference or interest

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

καὶ
and

coordinate conjunction (introducing his reply)

→ discourse linkage or contrast

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

στάς

standing / having stood

Aor Act Part Nom Sg Masc · ἵστημι

circumstantial participle (attendant: 'standing, he says')

→ ingressive aorist participle (taking a formal stance to speak)

ἵστημι (aor. ptcp. στάς, intransitive): 'stand / take one's stand'; the participle marks a formal, deliberate posture — the man rises/stands to make his declaration before the court, lending his refusal the solemnity of a sworn, public statement.

εἴπη

he shall say

Aor Act Subj 3 Sg · λέγω

verb of the man's reply (subjunctive after the procedural καί)

→ constative aorist subjunctive (the decisive declaration)

λέγω (aor. subj. εἴπη): 'say'; the subjunctive (perhaps still under the conditional sweep of ἔάν, v. 7) presents his reply as the contingent but decisive utterance that locks in the refusal and triggers the ritual of v. 9.

οὐ

not

negative particle (with βούλομαι)

→ discourse linkage or contrast

οὐ: emphatic negation of his quoted refusal.

βούλομαι

I wish

Pres Mid Indic 1 Sg · βούλομαι

main verb of the man's quoted refusal (first person)

→ imperfective present (settled, declared unwillingness)

βούλομαι: 'will / wish'; the man's own first-person words 'I do not wish to take her' echo the widow's charge (οὐ θέλει, v. 7) and make the refusal his deliberate, public choice — βούλομαι (volition/purpose) underscoring that this is a willed dereliction.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (with βούλομαι: 'wish to take')

→ verbal action or state

λαμβάνω (aor. inf.): complementary infinitive; λαβεῖν αὐτήν ('take her') is again the marrying idiom — he refuses to marry the widow.

αὐτήν

her

Accusative

object of λαβεῖν (the widow he refuses)

→ participant reference

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

9 καὶ προσελθοῦσα ἡ γυνὴ τοῦ ἀδελφοῦ αὐτοῦ ἔναντι τῆς γερουσίας καὶ ὑπολύσει τὸ ὑπόδημα αὐτοῦ τὸ ἐν ἀπὸ τοῦ ποδὸς αὐτοῦ καὶ ἐμπτύσεται εἰς τὸ πρόσωπον αὐτοῦ καὶ ἀποκριθεῖσα ἔρεϊ οὕτως ποιήσουσιν τῷ ἀνθρώπῳ ὃς οὐκ οἰκοδομήσει τὸν οἶκον τοῦ ἀδελφοῦ αὐτοῦ

Then the wife of his brother shall come forward before the council of elders and loose his sandal, the one, from his foot, and spit in his face, and shall answer and say, 'Thus shall it be done to the man who will not build up his brother's house.'

The shaming ritual: sandal, spitting, and the public formula καὶ προσελθοῦσα

The widow enacts the ritual of shame before the assembled court: she loosens the sandal from his foot, spits in his face, and pronounces the formula of disgrace. Each gesture is symbolically charged — the sandal as a token of legal right (cf. Ruth 4:7), the spitting as public contempt, the formula 'thus shall it be done' as a permanent verdict. The man who would not 'build his brother's house' is himself dishonoured before the community.

καὶ

and / then

narrative conjunction (ritual sequence)

→ discourse linkage or contrast

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

προσελθοῦσα

coming forward

Aor Act Part Nom Sg Fem · προσέρχομαι

circumstantial participle (attendant: 'having approached')

→ ingressive aorist participle (the widow's formal approach)

προσέρχομαι: 'approach / come forward'; the feminine participle marks the widow's deliberate advance to perform the ritual before the elders; the same verb used of litigants approaching the court (v. 1).

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

wife

Nominative

subject of ὑπολύσει / ἐμπτύσεται / ἐρεϊ (the widow as ritual agent)

→ participant prominence

γυνή: 'wife / woman'; the widow remains the active agent, now performing the symbolic acts that publicly shame the refusing brother.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship ('the wife of his brother')

→ relational specification

ἀδελφός: 'brother'; the deceased, so that she is named in relation to the dead husband — 'the wife of his [the levir's] brother!'

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

ἔναντι

before

preposition + genitive (in the presence of the elders)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; Hebraism rendering יָצַח; the ritual is performed publicly, 'before the council,' giving it legal and communal force.

τῆς

the

Genitive

article (with γεροσύας)

→ noun-phrase marking

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

γεροσύας

council of elders

Genitive

genitive governed by ἔναντι (the witnessing tribunal)

→ relational specification

γεροσύα: 'council of elders'; the elders witness and ratify the shaming, making it a binding public verdict on the man's house.

καὶ

and

coordinate conjunction (first ritual act)

→ discourse linkage or contrast

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

ὑπολύσει

shall loose / take off

Fut Act Indic 3 Sg · ὑπολύω

main verb (first ritual gesture: removing the sandal)

→ predictive future (the prescribed act)

ὑπολύω: 'loose from underneath, take off (a sandal)'; from ὑπό + λύω; renders ὕψη ('draw off'); the removal of the sandal (the ḥalitzaḥ ritual) is the central legal gesture — in Ruth 4:7 the sandal is the token of transferred redemption-right; here its forcible removal by the widow marks the levir's forfeiture of his brotherly claim and his public disgrace.

τὸ

the

Accusative

article (with ὑπόδημα)

→ noun-phrase marking

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

ὑπόδημα

sandal

Accusative

direct object of ὑπολύσει (the removed sandal)

→ object specification

ὑπόδημα: 'sandal / that bound under (the foot)'; from ὑπό + δέω; renders ὑπό; the sandal is the symbol of legal standing and possession (one 'set foot' on land to claim it; cf. Ps 59:10 LXX, 'over Edom I will cast my sandal'); its removal strips the man of his right and brands his house (v. 10). The same noun John the Baptist uses of the sandal he is unworthy to loose (Mark 1:7).

αὐτοῦ

his

Genitive

genitive of possession (with ὑπόδημα)

→ relational specification

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

τὸ

the

Accusative

article (with ἔν, in apposition: 'the one [sandal]')

→ noun-phrase marking

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

ἓν

one / single

Accusative

numeral in apposition to ὑπόδημα ('the one sandal')

→ measure or count

εἷς, μία, ἓν: 'one'; the articular τὸ ἓν specifies 'the single' sandal — one foot is unshod, the visible mark of the ritual; renders the Hebrew emphasis on the one sandal drawn off.

ἀπό

from

preposition + genitive (separation: 'from his foot')

→ spatial or relational framing

ἀπό: 'from'; marks the removal of the sandal from the foot.

τοῦ

the

Genitive

article (with ποδός)

→ noun-phrase marking

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

ποδός

foot

Genitive

genitive governed by ἀπό (the foot unshod)

→ relational specification

πούς: 'foot'; renders πόδι; the unshod foot is the lasting public sign of the man's dereliction — hence the title 'house of the unsaddled' (v. 10).

αὐτοῦ

his

Genitive

genitive of possession (with ποδός)

→ relational specification

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

καὶ

and

coordinate conjunction (second ritual act)

→ discourse linkage or contrast

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

ἐμπτύσεται

shall spit

Fut Mid Indic 3 Sg · ἐμπτύω

main verb (second ritual gesture: spitting)

→ predictive future (the prescribed act of contempt)

ἐμπτύω: 'spit upon / spit at'; from ἐν + πτύω; renders פָּטַח ('spit'); spitting in the face is the gesture of utmost public contempt and humiliation (cf. Num 12:14; Job 30:10); the same verb describes the mockers spitting on Jesus (Matt 27:30; Mark 10:34) — here the community's repudiation of a man who shamed his brother's memory.

εἰς

in / into

preposition + accusative (target: 'into the face')

→ spatial or relational framing

εἰς: 'into / at'; directional, marking the face as the target of the spitting.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Accusative

object of εἰς (the face spat upon)

→ object specification

πρόσωπον: 'face / countenance'; renders פָּנֵי; the face is the seat of honour and identity; to be spat upon in the face is to be publicly stripped of dignity — the bodily counterpart of having one's house renamed in disgrace.

αὐτοῦ

his

Genitive

genitive of possession (with πρόσωπον)

→ relational specification

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

καὶ

and

coordinate conjunction (third ritual act: the declaration)

→ discourse linkage or contrast

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

ἀποκριθεῖσα

answering

Aor Pass Part Nom Sg Fem · ἀποκρίνομαι

circumstantial participle (attendant: 'answering, she says')

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

ἀποκρίνομαι: 'answer / respond'; the deponent aorist passive participle ἀποκριθεῖσα in the idiom ἀποκριθεῖσα ἔρεῖ ('answering, she will say') is a Hebraism rendering מָנָהּ ... נָעַן ('she answered and said'), a formulaic doubling introducing solemn pronouncement even where no question precedes.

ἔρεῖ

shall say

Fut Act Indic 3 Sg · λέγω

main verb (the widow's formula of shame)

→ predictive future (the prescribed pronouncement)

λέγω (fut. ἔρεῖ): 'will say'; introduces the formula of disgrace, the verbal seal upon the ritual gestures.

οὕτως

thus / so

adverb of manner (demonstrative: 'in this way')

→ adverbial qualification

οὕτως: 'thus / in this manner'; renders הַכֵּן; the demonstrative ('so shall it be done') points to the enacted ritual as the paradigm of how such a man is to be treated — a formula of communal precedent.

ποιήσουσιν

shall it be done / they shall do

Fut Act Indic 3 Pl · ποιέω

main verb of the formula (impersonal/indefinite 3rd plural)

→ predictive/customary future (established communal practice)

ποιέω: 'do / make'; the indefinite third-person plural ('they shall do') functions as an impersonal passive ('thus shall it be done') — the community at large enacts the disgrace; the formula establishes a standing custom for any such refusal.

τῷ

to the

Dative

article (with ἀνθρώπῳ)

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative of disadvantage (the man so treated)

→ sphere or reference

ἄνθρωπος: 'man'; the dative names the recipient of the shaming — 'to the man who...'; generalized to any levir who refuses his duty.

ὅς

who

Nominative

relative pronoun (subject of οἰκοδομήσει)

→ participant reference

ὅς: relative pronoun; introduces the defining clause — the man's identity is his refusal to build his brother's house.

οὐκ

not

negative particle (with οἰκοδομήσει)

→ discourse linkage or contrast

οὐ: negates the relative clause — 'who will not build.'

οικοδομήσει

will build

Fut Act Indic 3 Sg · οικοδομέω

verb of the relative clause (the refused duty)

→ predictive future (the obligation he declines)

οικοδομέω: 'build / build up / edify'; from οἶκος + δέμω; renders בָּנָה; 'to build the house (of one's brother)' is the idiom for perpetuating a family line through offspring (cf. Gen 16:2; Ruth 4:11); the levirate exactly 'builds the house' of the dead man — the refuser is the one who lets it fall.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of οικοδομήσει (the brother's lineage)

→ object specification

οἶκος: 'house / household / lineage'; renders בֵּית; 'house' here in the dynastic sense — the family line and its continuance; building it means furnishing the dead brother an heir.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship ('his brother's house')

→ relational specification

ἀδελφός: 'brother'; the deceased, whose house the levir refuses to build.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

10 καὶ κληθήσεται τὸ ὄνομα αὐτοῦ ἐν Ἰσραὴλ οἶκος τοῦ ὑπολυθέντος τὸ ὑπόδημα

And his name shall be called in Israel 'the house of the one whose sandal was loosed.'

Permanent consequence: the shameful name καὶ κληθήσεται

The refusal's lasting result: the man's house bears a name of disgrace in Israel — 'the house of the unsandalled.' Where the levirate would have preserved a brother's name (v. 6), the refuser earns his own house a name of shame. The closing τὸ ὑπόδημα ('the sandal') recalls the central ritual gesture, fixing it as the permanent label of dereliction.

καὶ
and

narrative conjunction (consequence)

→ discourse linkage or contrast

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

κληθήσεται
shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (the naming of the house)

→ predictive future passive (the enduring designation)

καλέω (fut. pass.): 'be called / named'; renders $\kappa\lambda\eta\theta\eta\sigma\epsilon\tau\alpha\iota$; the passive 'his name shall be called' establishes a permanent communal designation — a stigma fixed by the people's usage and memory.

τὸ
the

Nominative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα
name

Nominative

subject of κληθήσεται (the man's designation)

→ participant prominence

ὄνομα: 'name / reputation'; renders ὄνμα ; ironically, the man who would not preserve his brother's name acquires for his own house a name — but one of disgrace; the chapter's name-theme (vv. 6, 7) turns against him.

αὐτοῦ
his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

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

ἐν
in

preposition + dative (sphere: 'in Israel')

→ spatial or relational framing

ἐν: 'in / among'; the shameful name circulates throughout the covenant community.

Ἰσραηλ
Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל ; indeclinable; 'in Israel' marks the stigma as public throughout the people — the inverse of the name preserved 'in Israel' at v. 6.

οἶκος
house

Nominative

predicate nominative (the content of the name)

→ participant prominence

οἶκος: 'house / household'; here the predicate naming the man's family — 'the house of...'; the dynastic 'house' he refused to build for his brother becomes the label of his own shame.

τοῦ

the

Genitive

article (substantivizing the participle)

→ noun-phrase marking

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

ὑπολυθέντος

one whose [sandal] was loosed

Aor Pass Part Gen Sg Masc · ὑπολύω

substantival participle (genitive: of the unsandalled one')

→ resultative aorist passive participle (the man marked by the ritual)

ὑπολύω (aor. pass. ptcp.): 'have the sandal loosed off'; the passive participle ὁ ὑπολυθείς ('the one unsandalled') becomes a fixed epithet — 'the house of the unsandalled man'; renders הַיִּלְצָה ('the one with the sandal drawn off'); the ḥalitzah leaves a permanent verbal brand.

τὸ

the

Accusative

article (with ὑπόδημα, accusative of respect)

→ noun-phrase marking

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

ὑπόδημα

sandal

Accusative

accusative of respect (with ὑπολυθέντος: 'loosed as to the sandal')

→ object specification

ὑπόδημα: 'sandal'; the accusative of respect (the part affected) — 'unsandalled with respect to the sandal'; its final position fixes the sandal as the emblem of the man's disgrace, the very token that in Ruth 4 seals legitimate redemption here seals dishonour.

11 ἔὰν δὲ μάχωνται ἄνθρωποι ἐπὶ τὸ αὐτὸ ἄνθρωπος μετὰ τοῦ ἀδελφοῦ αὐτοῦ καὶ προσέλθῃ γυνὴ ἐνὸς αὐτῶν ἐξελέσθαι τὸν ἄνδρα αὐτῆς ἐκ χειρὸς τοῦ τύπτοντος αὐτὸν καὶ ἐκτείναςα τὴν χεῖρα ἐπιλάβηται τῶν διδύμων αὐτοῦ

Now if men fight together, a man with his brother, and the wife of one of them comes forward to rescue her husband from the hand of the one striking him, and stretching out her hand seizes him by the genitals,

New casuistic statute: the immodest intervention (protasis)

ἔὰν δὲ μάχωνται

A fresh ἐάν-statute frames the immodest-intervention law (vv. 11–12). The protasis is carefully built: a brawl, a wife intervening to save her husband, and the specific immodest act of seizing the opponent's genitals. The law's apodosis (v. 12) prescribes a severe penalty, guarding a boundary of bodily modesty even amid the urgency of rescue.

ἐάν

if

conditional conjunction (casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if / when'; opens a new case-law;
renders יְכִי.

δὲ

now

transitional continuative (post-positive)

→ discourse linkage or contrast

δὲ: marks the shift to a new statute.

μάχωνται

fight / quarrel

Pres Mid Subj 3 Pl · μάχομαι

verb of protasis (the brawl)

→ imperfect present subjunctive (men in
the act of fighting)

μάχομαι: 'fight / quarrel / contend';
renders מִלְחָמָה; the present subjunctive
presents the brawl as an ongoing scuffle
(cf. the closely parallel scenario of Exod
21:22, two men fighting).

ἄνθρωποι

men

Nominative

subject of μάχωνται

→ participant prominence

ἄνθρωπος: 'man'; the plural sets the scene
of a fight between two men.

ἐπὶ

in / at

preposition (in the idiom ἐπὶ τὸ αὐτό: 'together')

→ spatial or relational framing

ἐπὶ: in ἐπὶ τὸ αὐτό ('at the same place;
together'), the same idiom as v. 5; here
'with one another.'

τὸ

the

Accusative

article (with αὐτό in the idiom)

→ noun-phrase marking

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

αὐτό

same (place)

Accusative

substantive in ἐπὶ τὸ αὐτό ('together')

→ participant reference

αὐτός: in ἐπὶ τὸ αὐτό, 'together / with one
another' — the men are locked in a fight.

ἄνθρωπος

a man

Nominative

*appositional/distributive (specifying the
combatants: 'a man with his brother')*

→ participant prominence

ἄνθρωπος: 'man'; singular in the
distributive idiom 'a man with his brother'
(ἄνθρωπος μετὰ τοῦ ἀδελφοῦ αὐτοῦ),
specifying that the two fighters are
kinsmen/fellow-Israelites.

μετὰ

with

*preposition + genitive (association: 'with his
brother')*

→ spatial or relational framing

μετὰ + gen.: 'with'; here in the sense of
'against, in conflict with' — the idiom 'a
man with his brother' for the two parties to
the fight.

τοῦ

the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive governed by μετὰ (the other combatant)

→ relational specification

ἀδελφός: 'brother / fellow'; here in the
broad sense of a fellow Israelite (not
necessarily a blood brother); 'a man with
his brother' = two countrymen fighting.

αὐτοῦ

his

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

προσέλθῃ

comes forward

Aor Act Subj 3 Sg · προσέρχομαι

verb of protasis (the wife's intervention)

→ ingressive aorist subjunctive (she steps in)

προσέρχομαι: 'approach / come forward'; here the wife rushes in to intervene in the fight on her husband's behalf.

γυνή

wife

Nominative

subject of προσέλθῃ (the intervening wife)

→ participant prominence

γυνή: 'wife / woman'; the wife of one of the combatants, intervening to rescue her husband.

ένός

of one

Genitive

partitive genitive (numeral: 'one of them')

→ relational specification

εἷς (gen. ένός): 'one'; partitive 'the wife of one of them' — i.e. of one of the two fighters.

αὐτῶν

them

Genitive

partitive genitive (with ένός)

→ relational specification

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

ἐξελέσθαι

to rescue / deliver

Aor Mid Inf · ἐξαίρῃω

infinitive of purpose (with προσέλθῃ: 'comes forward to rescue')

→ telic aorist infinitive (purpose: rescue)

ἐξαίρῃω (mid. ἐξελέσθαι): 'take out / rescue / deliver'; the middle 'rescue for oneself'; renders ὀλῆ / ὀλῆ; the infinitive of purpose states her benign motive — to save her husband; the law's severity is notable precisely because her intention is good, yet the immodest means is forbidden.

τὸν

the

Accusative

article (with ἄνδρα)

→ noun-phrase marking

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

ἄνδρα

husband

Accusative

direct object of ἐξελέσθαι (the husband to be saved)

→ object specification

ἄνῃρ: 'husband / man'; the wife's husband, whom she seeks to deliver from his assailant.

αὐτῆς

her

Genitive

genitive of possession (with ἄνδρα)

→ relational specification

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

ἐκ

from

preposition + genitive (deliverance from: 'from the hand')

→ spatial or relational framing

ἐκ: 'from / out of'; in the idiom ἐξαίρῃω ἐκ χειρός ('rescue from the hand of'), rendering מִיָּדוֹ — deliverance from someone's power/grasp.

χειρὸς

hand

Genitive

genitive governed by ἐκ (the assailant's power)

→ relational specification

χείρ: 'hand'; renders טָ; 'from the hand of' = from the grip/power of the attacker; idiomatic for rescue from another's control.

τοῦ

the

Genitive

article (substantivizing the participle τύπτοντος)

→ noun-phrase marking

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

τύπτοντος

one striking

Pres Act Part Gen Sg Masc · τύπτω

substantival participle (genitive: 'the one striking him')

→ imperfective present participle (the assailant in the act)

τύπτω: 'strike / beat / hit'; renders / $\text{ἡ}\beta\eta$ / $\text{ἡ}\beta\eta$; the present participle $\text{ὁ}\ \text{τύπτων}$ ('the one beating him') identifies the assailant as actively striking the husband — the immediate danger the wife seeks to end.

αὐτὸν

him

Accusative

direct object of τύπτοντος (the husband being struck)

→ participant reference

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

καὶ

and

coordinate conjunction (the immodest act)

→ discourse linkage or contrast

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

ἐκτείνασα

stretching out

Aor Act Part Nom Sg Fem · ἐκτείνω

circumstantial participle (attendant: 'reaching out, she seizes')

→ coincident aorist participle (the act of reaching)

ἐκτείνω: 'stretch out / extend'; renders $\text{ἡ}\lambda\psi$ (the hand); the participle describes the reaching gesture that immediately precedes the immodest grasp; the deliberate 'stretching out the hand' marks the act as intentional, not accidental.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐκτείνασα (the hand stretched out)

→ object specification

χεῖρ: 'hand'; the wife's own hand, deliberately extended to seize — the bodily instrument of the forbidden act.

ἐπιλάβηται

seizes / takes hold of

Aor Mid Subj 3 Sg · ἐπιλαμβάνω

verb of protasis (the immodest seizure)

→ ingressive aorist subjunctive (the act of grasping)

ἐπιλαμβάνομαι: 'take hold of / seize / grasp'; from ἐπί + λαμβάνω; governs the genitive of the thing grasped (τῶν διδύμων); the middle voice ('lay hold of') is the precise verb for the immodest grip the law condemns.

τῶν

the

Genitive

article (with διδύμων)

→ noun-phrase marking

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

διδύμων

genitals / testicles

Genitive

genitive governed by ἐπιλάβηται (the object seized)

→ relational specification

δίδυμοι: lit. 'the twins'; a euphemism for the testicles/genitals; renders the Hebrew **אֲשֵׁרֶת** ('the private/shameful parts'); the LXX's delicate 'twins' softens the explicit Hebrew; the seizure of these parts — potentially maiming the man's procreative capacity — is the immodest act the statute punishes.

αὐτοῦ

his

Genitive

genitive of possession (with διδύμων)

→ relational specification

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

12 ἀποκόψεις τὴν χεῖρα αὐτῆς οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῇ

you shall cut off her hand; your eye shall not spare her.

Apodosis: the penalty and the no-pity formula

ἀποκόψεις

The apodosis prescribes a severe corporal penalty (cutting off the hand) and seals it with the recurring Deuteronomic 'no-pity' formula (οὐ φείσεται ὁ ὀφθαλμός σου), used elsewhere for grave offences (Deut 7:16; 13:8; 19:13, 21). The sharpness of the penalty stands in pointed contrast to the measured restraint of the flogging-law (vv. 1–3), framing the chapter's range from limited to unsparing justice.

ἀποκόψεις

you shall cut off

Fut Act Indic 2 Sg · ἀποκόπτω

main verb of apodosis (the prescribed penalty, 2nd sg.)

→ prohibitive/jussive future (legal sentence)

ἀποκόπτω: 'cut off / amputate'; from ἀπό + κόπτω; renders ὕψι (‘cut off’); the future-as-command imposes the amputation of the offending hand — talionic in form (the hand that did the immodest act is removed); the same verb Paul uses hyperbolically of the agitators (Gal 5:12) and that names the man with a 'maimed' hand (Mark 9:43).

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἀποκόψεις (the offending hand)

→ object specification

χείρ: 'hand'; the very hand 'stretched out' (v. 11) to commit the immodest act is the member removed — the penalty fits the offending limb.

αὐτῆς

her

Genitive

genitive of possession (with χεῖρα)

→ relational specification

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

οὐ

not

negative particle (with φείσεται)

→ discourse linkage or contrast

οὐ: emphatic negation in the 'no-pity' formula — judgment is not to be relaxed by compassion.

φείσεται

shall spare

Fut Mid Indic 3 Sg · φείδομαι

main verb (the no-pity formula)

→ prohibitive future (the sentence not to be mitigated)

φείδομαι: 'spare / refrain / show mercy'; renders φοβομαι; the formula οὐ φείσεται ὁ ὀφθαλμός σου ('your eye shall not spare') is a recurrent Deuteronomic idiom forbidding pity in the execution of justice (Deut 7:16; 13:9; 19:13, 21); here it bars leniency toward the woman despite her rescuing intent.

ὁ

the

Nominative

article (with ὀφθαλμός)

→ noun-phrase marking

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

ὀφθαλμός

eye

Nominative

subject of φείσεται (the seat of pity, by metonymy)

→ participant prominence

ὀφθαλμός: 'eye'; renders ὀφθαλμος; by metonymy the eye is the seat of pity (a 'pitying eye'); 'your eye shall not spare' = you shall feel and show no compassion in carrying out the sentence — a Hebraism for resolute, dispassionate justice.

σου

your

Genitive

genitive of possession (with ὀφθαλμός)

→ relational specification

σύ (gen. σου): 'your'; the second-person address makes the executor of justice personally responsible to set pity aside.

ἐπὶ

on / upon

preposition + dative (object of pity, elided before vowel)

→ spatial or relational framing

ἐπί + dat. (elided ἐπὶ): 'upon / toward'; with φείδομαι marks the person toward whom pity is withheld — 'shall not spare her'

αὐτῇ

her

Dative

dative governed by ἐπί (the woman not spared)

→ participant reference or interest

αὐτός (dat.): the woman, toward whom no leniency is permitted.

13 οὐκ ἔσται ἐν τῷ μαρσίπῳ σου στάθμιον καὶ στάθμιον μέγα ἢ μικρόν

There shall not be in your bag a weight and a weight, a great one or a small one.

Apodictic prohibition: no double weights (just-measures unit)

οὐκ ἔσται

An apodictic prohibition opening the just-measures statute (vv. 13–16). The Hebraistic doubling στάθμιον καὶ στάθμιον ('a weight and a weight') idiomatically denotes a fraudulent double standard — one weight to buy, another to sell. The merism μέγα ἢ μικρόν ('great or small') exposes the deceit: differing weights enable cheating in both directions.

οὐκ

not

negative particle (with future ἔσται)

→ discourse linkage or contrast

οὐ: with the future ἔσται forms an apodictic prohibition — 'there shall by no means be.'

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition: 'there shall not be')

→ prohibitive future (binding statute)

εἰμί (fut.): existential 'there shall be'; negated, it forbids the very possession of false weights — the offence is having them at all, not merely using them.

ἐν

in

preposition + dative (locative: 'in your bag')

→ spatial or relational framing

ἐν: 'in'; locating the forbidden weights in the merchant's bag.

τῷ

the

Dative

article (with μαρσίπῳ)

→ noun-phrase marking

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

μαρσίπῳ

bag / pouch

Dative

dative of place (the merchant's weight-pouch)

→ sphere or reference

μαρσίππος: 'bag / pouch / sack'; renders מִכְסִּיָּה; the pouch in which a trader carried his stone weights; the law targets the concealed tool of commercial fraud — the carried bag of weights from which a dishonest dealer might select.

σου

your

Genitive

genitive of possession (with μαρσίπῳ)

→ relational specification

σύ (gen. σου): 'your'; the second-person address makes the individual Israelite merchant personally accountable.

στάθμιον

weight

Nominative

subject of ἔσται (the first weight)

→ participant prominence

στάθμιον: 'weight / standard weight (for scales)'; from ἵστημι (what 'stands' on the balance); renders לִבְנֵי ('stone', i.e. weight-stone); the standard unit of commercial measure, here at issue for its honesty.

καὶ

and

coordinate conjunction (Hebraistic doubling)

→ discourse linkage or contrast

καί: the doubling στάθμιον καὶ στάθμιον ('a weight and a weight') is a Hebraism (לִבְנֵי לִבְנֵי) for differing, fraudulent weights — a 'double standard' in the literal sense.

στάθμιον

weight

Nominative

subject of ἔσται (the second, discrepant weight)

→ participant prominence

στάθμιον: the second weight; the pairing 'a weight and a weight' denotes two unequal weights kept for deceit — one heavier for buying, one lighter for selling.

μέγα

great / heavy

Nominative

predicate adjective (one weight: 'a great one')

→ participant prominence

μέγας: 'great / large / heavy'; the larger (heavier) weight, used when buying to take more; renders הַזֶּה.

ἢ

or

disjunctive conjunction (the merism's pole)

→ discourse linkage or contrast

ἢ: 'or'; the disjunction μέγα ἢ μικρόν ('great or small') is a merism embracing the whole range of fraudulent discrepancy.

μικρόν

small / light

Nominative

predicate adjective (the other weight: 'a small one')

→ participant prominence

μικρός: 'small / little / light'; the lighter weight, used when selling to give less; renders הַזֶּה; together μέγα ἢ μικρόν names the two faces of the same dishonesty.

14 οὐκ ἔσται ἐν τῇ οἰκίᾳ σου μέτρον καὶ μέτρον μέγα ἢ μικρόν

There shall not be in your house a measure and a measure, a great one or a small one.

Parallel apodictic prohibition: no double measures

οὐκ ἔσται

A second, exactly parallel prohibition extends the principle from weight (στάθμιον, dry/precious goods weighed) to measure (μέτρον, capacity for grain or liquid). The structural twinning of vv. 13–14 (weight in the bag / measure in the house) covers the whole sphere of trade — nothing bought or sold is exempt from the demand for a single honest standard.

οὐκ

not

negative particle (with future ἔσται)

→ discourse linkage or contrast

οὐ: apodictic prohibition, parallel to v. 13.

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential prohibition)

→ prohibitive future (binding statute)

εἰμί (fut.): existential 'there shall be'; negated, forbidding the possession of double measures, parallel to v. 13's double weights.

ἐν

in

preposition + dative (locative: 'in your house')

→ spatial or relational framing

ἐν: 'in'; locating the forbidden measures in the household.

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 (the household where measures are kept)

→ sphere or reference

οἰκία: 'house / household'; renders תַּיָּבָה; the house (paired with the bag of v. 13) is where the capacity-measures for grain and liquid are stored; the two locations together cover all commerce.

σου

your

Genitive

genitive of possession (with οἰκία)

→ relational specification

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

μέτρον

measure

Nominative

subject of ἔσται (the first measure)

→ participant prominence

μέτρον: 'measure / measuring-vessel (of capacity)'; renders הֶאֱפָה ('ephah'); the standard container for dry/liquid volume; the parallel to στάθμιον extends the honesty-demand from weight to volume — the same measure Jesus invokes, 'with the measure you use it will be measured to you' (Matt 7:2).

καὶ

and

coordinate conjunction (Hebraistic doubling)

→ discourse linkage or contrast

καί: μέτρον καὶ μέτρον ('a measure and a measure'), the Hebraism (הֶאֱפָה וְהֶאֱפָה) for two discrepant measures kept for fraud.

μέτρον

measure

Nominative

subject of ἔσται (the second, discrepant measure)

→ participant prominence

μέτρον: the second measure; 'a measure and a measure' denotes the deceitful pair — a fuller vessel to receive, a scantier one to dispense.

μέγα

great / large

Nominative

predicate adjective (the larger measure)

→ participant prominence

μέγας: 'great / large'; the bigger measure, used to take in more when buying.

ἢ

or

disjunctive conjunction (the merism's pole)

→ discourse linkage or contrast

ἢ: 'or'; μέγα ἢ μικρόν, the merism of fraudulent discrepancy, exactly as in v. 13.

μικρόν

small

Nominative

predicate adjective (the smaller measure)

→ participant prominence

μικρός: 'small / little'; the smaller measure, used to give out less when selling; the paired adjectives expose the dishonesty in both directions.

15 στάθμιον ἀληθινὸν καὶ δίκαιον ἔσται σοι καὶ μέτρον ἀληθινὸν καὶ δίκαιον ἔσται σοι ἵνα πολυήμερος γένῃ ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ

A true and just weight you shall have, and a true and just measure you shall have, that you may be long-lived upon the land which the LORD your God is giving you as an inheritance.

Positive command with purpose clause (the just standard and its reward)

στάθμιον ἀληθινὸν

The positive counterpart to vv. 13–14: not the doubled false weight but the single 'true and just' one (ἀληθινὸν καὶ δίκαιον). The ἵνα-clause ties commercial honesty to covenant blessing — long life in the land YHWH gives 'as an inheritance' (ἐν κλήρῳ). Economic integrity is thus framed not as mere civic virtue but as a condition of enduring tenure in the promised land.

στάθμιον

weight

Nominative

subject of ἔσται (the honest weight commanded)

→ participant prominence

στάθμιον: 'weight'; now in the positive command — a single, honest weight is to be the Israelite's standard.

ἀληθινὸν

true / genuine

Nominative

attributive adjective (with στάθμιον)

→ participant prominence

ἀληθινός: 'true / real / genuine'; renders *הַכֹּל* ('whole / complete / sound'); the weight is to be 'true' — corresponding exactly to its declared value, without deceit.

καὶ

and

coordinate conjunction (joining the two attributes)

→ discourse linkage or contrast

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

δίκαιον

just / righteous

Nominative

attributive adjective (with στάθμιον)

→ participant prominence

δίκαιος: 'just / righteous / fair'; renders *רָצָה*; the weight is to be 'just' — conforming to the standard of equity; the pair ἀληθινὸν καὶ δίκαιον fuses truth (correspondence to reality) and justice (fairness to the neighbour), the ethical heart of honest trade (cf. Lev 19:36; Prov 11:1).

ἔσται

shall be / you shall have

Fut Mid Indic 3 Sg · εἰμί

main verb (with dative σοι: 'shall be to you' = 'you shall have')

→ jussive future (positive command)

εἰμί (fut.): 'shall be'; with the dative of possession σοι ('to you') the idiom means 'you shall have'; the positive future-command counters the prohibitions of vv. 13–14.

σοι

to you / yours

Dative

dative of possession (with ἔσται)

→ participant reference or interest

σύ (dat. σοι): 'to/for you'; dative of possession — 'you shall have.'

καὶ

and

coordinate conjunction (parallel clause: measure)

→ discourse linkage or contrast

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

μέτρον

measure

Nominative

subject of the second ἔσται (the honest measure)

→ participant prominence

μέτρον: 'measure'; the capacity-standard, now likewise commanded to be honest, parallel to στάθμιον.

ἀληθινόν

true

Nominative

attributive adjective (with μέτρον)

→ participant prominence

ἀληθινός: 'true / genuine'; the measure too must correspond exactly to its stated capacity.

καὶ

and

coordinate conjunction (joining attributes)

→ discourse linkage or contrast

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

δίκαιον

just

Nominative

attributive adjective (with μέτρον)

→ participant prominence

δίκαιος: 'just / fair'; the measure must be equitable; the repeated pair ἀληθινόν καὶ δίκαιον underscores that both weight and measure are governed by the single standard of truth-and-justice.

ἔσται

shall be / you shall have

Fut Mid Indic 3 Sg · εἰμί

main verb (with σοι: 'you shall have', parallel clause)

→ jussive future (positive command)

εἰμί (fut.): the repeated 'shall be to you' binds the measure under the same possessive command as the weight.

σοι

to you / yours

Dative

dative of possession (with ἔσται)

→ participant reference or interest

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

ἵνα

that / so that

purpose conjunction (introducing the blessing-clause)

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the purpose/result clause linking honest dealing to long life in the land; renders לעולם.

πολυήμερος

long-lived / of many days

Nominative

predicate adjective (with γένη: 'become long-lived')

→ participant prominence

πολυήμερος: 'of many days / long-lived'; from πολὺς + ἡμέρα; renders the Hebrew idiom 'that your days may be long' (יְיָ אֱלֹהֵינוּ); the same promise attached to honouring parents (Exod 20:12; Deut 5:16) — here honest trade earns the covenant reward of longevity in the land.

γένη

you may become / be

Aor Mid Subj 2 Sg · γίνομαι

verb of purpose clause (with ἵνα)

→ ingressive aorist subjunctive (come to be long-lived)

γίνομαι (aor. subj.): 'become / come to be'; with πολυήμερος, 'that you may be long-lived'; the subjunctive in the ἵνα-clause states the blessing contingent on obedience.

ἐπὶ

upon

preposition + genitive (location: 'upon the land')

→ spatial or relational framing

ἐπί + gen.: 'upon / on'; locating the long life on the land of inheritance.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive governed by ἐπὶ (the promised land)

→ relational specification

γῆ: 'land / earth / ground'; renders / ארץ; the promised land, tenure of which is conditioned on covenant fidelity — including economic honesty.

ἧς

which

Genitive

relative pronoun (genitive by attraction, object of δίδωσιν)

→ relational specification

ἧς: relative pronoun, genitive ἧς by attraction to its antecedent γῆς (logically the accusative object of δίδωσιν); 'the land which the LORD gives.'

κύριος

the LORD

Nominative

subject of δίδωσιν (the divine Giver)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the covenant LORD who grants the land; his name grounds the demand for honesty — false measures are an offence against the Giver himself (v. 16).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; renders אלהים; in apposition with κύριος in the covenant formula 'the LORD your God' (κύριος ὁ θεός σου), the recurrent Deuteronomic designation of Israel's covenant Lord.

σου

your

Genitive

genitive of relationship (with θεός: covenant possessive)

→ relational specification

σύ (gen. σου): 'your'; the covenant-possessive 'your God' marks the personal bond between YHWH and Israel that the honesty-command serves.

δίδωσιν

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the gift of the land)

→ progressive present (the land in the process of being given)

δίδωμι: 'give / grant'; renders נתן; the present 'is giving' presents the land as a gift currently being bestowed — the conquest/settlement in progress; the land is sheer gift, which makes honest stewardship the fitting response.

σοι

to you

Dative

dative indirect object (with δίδωσιν)

→ participant reference or interest

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

ἐν

as / in

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

→ spatial or relational framing

ἐν: 'in / as'; in the idiom ἐν κλήρῳ ('as an inheritance / by lot'), rendering אֶלְכָּל.

κλήρῳ

inheritance / allotment

Dative

dative in the idiom ἐν κλήρῳ ('as a possession')

→ sphere or reference

κληρος: 'lot / portion / inheritance'; renders אֶלְכָּל; the land is given 'by lot / as an inheritance' — a permanent, divinely allotted possession; the same term underlies the NT 'inheritance' of the saints (Acts 26:18; Col 1:12). Tenure of this κληρος is what honest dealing secures.

16 ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα πᾶς ποιῶν ἄδικον

For everyone who does these things is an abomination to the LORD your God, everyone who does injustice.

Motive clause: the abomination-formula

ὅτι βδέλυγμα

The causal ὅτι supplies the theological ground for the just-measures law: the cheat is βδέλυγμα ('an abomination') to YHWH. The verbless predication (βδέλυγμα κυρίῳ ... πᾶς ποιῶν) and the emphatic repetition of πᾶς ποιῶν ('everyone who does') universalize the verdict — all fraud, not merely false weights, is abhorrent to God. The abomination-formula recurs across Deuteronomy and the wisdom tradition (Prov 11:1, 'a false balance is an abomination to the LORD').

ὅτι

for / because

causal conjunction (grounding the command)

→ discourse linkage or contrast

ὅτι: 'for / because'; renders יָד; introduces the theological rationale for the just-measures statute — the deeper 'why' behind the command.

βδέλυγμα

abomination

Nominative

predicate nominative (verbless: 'X is an abomination')

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; from βδελύσσομαι ('feel loathing'); renders נִבְזָה; the strongest cultic-ethical term of revulsion, used of idolatry and grave moral evil; here applied to commercial fraud, classing the cheat with the idolater. The word's gravest NT echo is the 'abomination of desolation' (βδέλυγμα τῆς ἐρημώσεως, Matt 24:15; cf. Dan 9:27 LXX).

κυρίῳ

to the LORD

Dative

dative of reference/disadvantage (the one to whom it is abominable)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton יהוה; the dative 'to the LORD' specifies the one in whose sight the fraud is loathsome — the offence is finally against God, not merely the cheated neighbour.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῶ

God

Dative

apposition to κυρίῳ ('the LORD your God')

→ sphere or reference

θεός (dat. θεῶ): 'God'; in apposition within the covenant formula 'the LORD your God,' grounding the abomination-verdict in the covenant relationship.

σου

your

Genitive

genitive of relationship (with θεῶ)

→ relational specification

σύ (gen. σου): 'your'; the covenant-possessive intensifies the offence — the cheat sins against his own covenant Lord.

πᾶς

everyone / all

Nominative

substantival adjective (subject: 'everyone who does')

→ participant prominence

πᾶς: 'every / all'; with the participle ποιῶν, 'everyone who does' — the universalizing subject; no offender is exempt from the abomination-verdict.

ποιῶν

doing / who does

Pres Act Part Nom Sg Masc · ποιέω

substantival participle (with πᾶς: 'everyone who does')

→ imperfective present participle (habitual practice)

ποιέω: 'do / make / practise'; renders ἡψυ; the articular-equivalent πᾶς ποιῶν ('everyone practising') denotes habitual conduct; the present participle marks the fraud as a settled way of dealing, not an isolated slip.

ταῦτα

these things

Accusative

direct object of ποιῶν (the fraudulent practices)

→ object specification

οὗτος: demonstrative ταῦτα ('these things') points back to the double weights and measures of vv. 13–14 — the catalogue of commercial deceit just prohibited.

πᾶς

everyone / all

Nominative

substantival adjective (emphatic restatement of the subject)

→ participant prominence

πᾶς: the second πᾶς ποιῶν restates and broadens the verdict — from 'these things' specifically to 'injustice' generally.

ποιῶν

doing / who does

Pres Act Part Nom Sg Masc · ποιέω

substantival participle (emphatic parallel: 'everyone who does')

→ imperfective present participle (habitual practice)

ποιέω: the repeated participle generalizes the verdict; the doubling πᾶς ποιῶν ταῦτα / πᾶς ποιῶν ἄδικον moves from the specific fraud to all wrongdoing — every practitioner of injustice is an abomination.

ἄδικον

injustice / what is unjust

Accusative

direct object of the second ποιῶν (wrongdoing in general)

→ object specification

ἄδικος: 'unjust / wrong'; neuter substantival ἄδικον ('what is unjust / injustice'); renders ἡψυ; the generalizing climax — the abomination extends from false measures to all unrighteous dealing; the pointed antonym of the δίκαιον ('just') weight and measure of v. 15.

17 μνήσθητι ὅσα ἐποίησέν σοι Αμαληκ ἐν τῇ ὁδῷ ἐκπορευομένου σου ἐξ Αἰγύπτου

Remember what Amalek did to you on the way as you came out of Egypt,

New imperatival statute: the memory of Amalek (the remembrance-command) **μνήσθητι**

The chapter's final unit (vv. 17–19) opens with the emphatic aorist imperative μνήσθητι ('remember!'), inaugurating the Amalek-mandate. The genitive absolute ἐκπορευομένου σου ('as you were coming out') locates the offence at the vulnerable moment of the Exodus (Exod 17:8–16). The command to 'remember' is set in deliberate tension with the closing 'you shall not forget' (v. 19) and the command to 'blot out' — Israel must remember in order to erase.

μνήσθητι

remember

Aor Pass Impv 2 Sg · μιμνήσκομαι

main verb (emphatic imperative opening the statute)

→ ingressive aorist imperative (call to active remembrance)

μιμνήσκομαι: 'remember / call to mind / be mindful'; renders רִּמְזָה ('remember!', an emphatic infinitive absolute); the aorist passive-form imperative μνήσθητι is the LXX's standard 'remember!' (cf. Exod 20:8; Deut 5:15); biblical 'remembering' is not mere recall but active, obligating memory issuing in deed — here, the deed of v. 19.

ὅσα

what / all that

Accusative

relative pronoun (object of ἐποίησεν: 'all that he did')

→ participant reference

ὅσος: 'as much/many as / whatever'; neuter plural ὅσα ('all that') governs the content of the remembrance — everything Amalek did; the indefinite quantifier embraces the whole treacherous assault.

ἐποίησέν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Amalek's deed)

→ constative aorist (the historical act recalled)

ποιέω: 'do / make'; here the historical aorist 'what he did' — the remembered deed of Amalek; the same verb that condemned the cheat (πᾶς ποιῶν, v. 16) now recalls a graver wrong.

σοι

to you

Dative

dative of disadvantage (the victim: 'did to you')

→ participant reference or interest

σύ (dat. σοι): 'to you'; Israel addressed as a corporate 'you' — the nation's collective memory of the wrong done to it at the Exodus.

Αμαληκ

Amalek

subject of ἐποίησεν (indeclinable proper noun)

→ participant identification

Αμαληκ: transliteration of אֶמֶלֶךְ; indeclinable in the LXX; the desert people descended from Esau (Gen 36:12) who attacked Israel at Rephidim (Exod 17:8–16), where YHWH swore perpetual war against Amalek; the archetypal enemy of God's people, against whom Saul is later commissioned (1 Sam 15).

ἐν

on / in

preposition + dative (locative: 'on the way')

→ spatial or relational framing

ἐν: 'on / in'; locating the assault 'on the road' of the Exodus journey.

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 (the road of the Exodus march)

→ sphere or reference

ὁδός: 'way / road / journey'; renders דֶּרֶךְ; the desert route of the Exodus, where Israel was exposed and vulnerable; the assault 'on the way' aggravates Amalek's guilt — striking travellers in transit.

ἐκπορευομένου

coming out

Pres Mid Part Gen Sg Masc · ἐκπορεύομαι

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

→ imperfective present participle (the ongoing departure)

ἐκπορεύομαι: 'go out / come forth'; the genitive absolute ἐκπορευομένου σου ('while you were coming out') sets the assault precisely during the Exodus departure from Egypt; the present participle marks Israel mid-journey, weak and unsettled — the moment of maximal vulnerability Amalek exploited.

σου

you / your

Genitive

genitive subject of the genitive absolute (with ἐκπορευομένου)

→ relational specification

σύ (gen. σου): 'you'; the genitive subject of the absolute construction — 'as you (Israel) were coming out.'

ἐκ

out of / from

preposition + genitive (source: 'out of Egypt')

→ spatial or relational framing

ἐκ: 'out of'; marks Egypt as the point of departure.

Αἴγυπτου

Egypt

Genitive

genitive governed by ἐκ (the land of departure)

→ relational specification

Αἴγυπτος (gen. Αἴγυπτου): standard LXX form of מִצְרַיִם; the place from which Israel had just been redeemed when Amalek struck — making the attack an assault on YHWH's own redemptive work.

18 πῶς ἀντέστη σοι ἐν τῇ ὁδῷ καὶ ἔκοψέν σου τὴν οὐραγίαν τοὺς κοπιῶντας ὀπίσω σου σὺ δὲ ἐπείνας καὶ ἔκοπίας καὶ οὐκ ἐφοβήθη τὸν θεόν

how he withstood you on the way and cut down your rear-guard, those who were weary behind you, when you were hungry and weary; and he did not fear God.

Content of the remembrance: the cowardly attack and Amalek's godlessness πῶς ἀντέστη

The πῶς-clause spells out what is to be remembered: Amalek's ambush of the stragglers — the faint and exhausted at the rear (τὴν οὐραγίαν). The contrast σὺ δὲ ἐπείνας καὶ ἔκοπίας ('but you were hungry and weary') heightens the cowardice of attacking the weakest. The clause climaxes in the theological indictment καὶ οὐκ ἐφοβήθη τὸν θεόν ('and he did not fear God') — the root of Amalek's guilt and the warrant for his erasure.

πῶς

how

interrogative/exclamatory adverb (introducing the remembered manner)

→ clausal contribution

πῶς: 'how / in what way'; here introducing the indirect-exclamatory content of the remembrance — 'remember how he...'; renders רַשָּׁא, spelling out the manner of the offence.

ἀντέστη

withstood / opposed

Aor Act Indic 3 Sg · ἀνθίστημι

verb of the remembered clause (Amalek's hostile act)

→ constative aorist (the historical opposition)

ἀνθίστημι: 'set oneself against / oppose / withstand'; from ἀντί + ἵστημι; renders הִלָּךְ ('encounter / confront') or דָּרַךְ; the intransitive aorist ἀντέστη ('he opposed/confronted you') frames Amalek as the aggressor who set himself against Israel on the march; the same verb of resisting authority at Rom 13:2.

σοι

you

Dative

dative complement of ἀντέστη ('opposed you')

→ participant reference or interest

σύ (dat. σοι): 'you'; ἀνθίστημι takes the dative of the one opposed — 'withstood you.'

ἐν

on

preposition + dative (locative: 'on the way')

→ spatial or relational framing

ἐν: 'on / in'; the assault again located 'on the road,' echoing v. 17.

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 (the Exodus route)

→ sphere or reference

ὁδός: 'way / road'; the desert march, repeated from v. 17 to underline the treachery of attacking travellers en route.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκοψέν

cut down / struck

Aor Act Indic 3 Sg · κόπτω

main verb (the slaughter of the stragglers)

→ constative aorist (the act of cutting down)

κόπτω: 'cut / strike / cut down / smite'; renders בָּיַד ('attack the rear / cut off the tail'); ἔκοψεν τὴν οὐραγίαν means 'he cut down the rear-guard' — slaughtering the stragglers at the column's tail; the verb's violence (to 'hew down') underscores the brutality against the defenceless.

σου

your

Genitive

genitive of possession (with οὐραγίαν: 'your rear-guard')

→ relational specification

σύ (gen. σου): 'your'; the rear-guard belongs to Israel — its own weakest members are the victims.

τὴν

the

Accusative

article (with οὐραγίαν)

→ noun-phrase marking

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

οὐραγίαν

rear-guard / stragglers

Accusative

direct object of ἔκοψεν (those at the column's tail)

→ object specification

οὐραγία: 'rear / rear-guard / those at the tail (οὐρά) of a marching column'; renders the Hebrew verb בָּיַד ('attack the stragglers'); a military term for the hindmost — here the weak, slow, and exhausted who lagged behind; Amalek's target was precisely the most defenceless, the mark of his cowardice.

τοὺς

the

Accusative

article (with κοπιῶντας, in apposition to οὐραγίαν)

→ noun-phrase marking

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

κοπιῶντας

weary ones / those toiling

Pres Act Part Acc Pl Masc · κοπιῶ

substantival participle (apposition to οὐραγίαν: 'the weary ones')

→ *imperfective present participle (those in a state of exhaustion)*

κοπιῶ: 'grow weary / toil / be exhausted'; the participle οἱ κοπιῶντες ('the weary ones') glosses the rear-guard as the faint and worn-out; renders the Hebrew 'all the feeble who lagged'; the present participle marks their ongoing exhaustion — the very condition Amalek exploited; cognate with ἐκοπίας below.

ὀπίσω

behind

preposition/adverb + genitive (position: 'behind you')

→ *spatial or relational framing*

ὀπίσω: 'behind / after'; renders אַחֲרֶיךָ; locates the stragglers 'behind' the main body — at the rear where they were cut off and exposed.

σου

you

Genitive

genitive governed by ὀπίσω ('behind you')

→ *relational specification*

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive governed by ὀπίσω ('behind you').

σύ

you

Nominative

emphatic subject pronoun (contrastive: 'but you')

→ *participant reference*

σύ (nom.): the emphatic nominative 'you' sets up the pathos-laden contrast σὺ δέ ('but you, for your part') — Israel hungry and weary, the assailant striking the helpless.

δὲ

but / and

contrastive particle (post-positive)

→ *discourse linkage or contrast*

δέ: contrastive — heightening the cowardice by setting Israel's exhausted state against Amalek's aggression.

ἐπείνας

you were hungry

Impf Act Indic 2 Sg · πεινᾷω

main verb (Israel's condition during the attack)

→ *descriptive imperfect (ongoing state of hunger)*

πεινᾷω: 'be hungry / hunger'; renders רָעַב; the imperfect describes Israel's continuing state — famished in the wilderness; the detail intensifies the indictment: Amalek struck a starving people.

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

ἐκοπίας

you were weary

Impf Act Indic 2 Sg · κοπιῶ

main verb (Israel's exhaustion, paralleling the stragglers)

→ *descriptive imperfect (ongoing state of exhaustion)*

κοπιῶ: 'be weary / toil'; the imperfect ἐκοπίας ('you were exhausted') echoes the participle κοπιῶντας — the whole people, like its stragglers, was spent; the cognate repetition binds Israel's collective weariness to the victims' plight, sharpening Amalek's guilt.

καὶ

and

coordinate conjunction (introducing the indictment)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐφοβήθη)

→ discourse linkage or contrast

οὐ: negates the climactic verb — Amalek 'did not fear God.'

ἐφοβήθη

feared

Aor Pass Indic 3 Sg · φοβέομαι

main verb (the theological indictment of Amalek)

→ constative aorist (Amalek's settled godlessness)

φοβέομαι: 'fear / reverence'; the deponent aorist ἐφοβήθη with τὸν θεόν ('feared God') invokes the OT 'fear of God' — reverent acknowledgment of God expressed in ethical restraint (cf. Gen 20:11; 42:18); Amalek's failure to 'fear God' is the root cause of his atrocity and the moral ground for the mandate to blot him out; the climactic indictment of the whole remembrance.

τὸν

the / —

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

direct object of ἐφοβήθη (the God Amalek did not fear)

→ object specification

θεός: 'God'; renders **אֱלֹהִים**; the object of the fear Amalek lacked; the absence of the 'fear of God' marks him as outside the moral order — a people whose godlessness justifies their erasure (v. 19).

19 καὶ ἔσται ἡνίκα ἔαν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλῳ σου ἐν τῇ γῇ ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι ἐξαλείψεις τὸ ὄνομα Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάβῃ

And it shall be, when the LORD your God gives you rest from all your enemies round about you in the land which the LORD your God is giving you as an inheritance to possess, that you shall blot out the name of Amalek from under heaven; and you shall not forget.

Apodosis with temporal protasis: the mandate to blot out Amalek

καὶ ἔσται ἡνίκα

The chapter closes with the apodotic καὶ ἔσται introducing a temporal clause (ἡνίκα ἔαν, 'when') deferring the mandate until YHWH grants rest in the land. The command ἐξαλείψεις τὸ ὄνομα Αμαληκ ('you shall blot out the name of Amalek') deploys the same verb (ἐξαλείφω) that preserved the brother's name in v. 6 — preservation and obliteration framed by one word. The final οὐ μὴ ἐπιλάβῃ ('you shall by no means forget') seals the paradox: Israel must remember in order to erase, an obligation that grounds the war of 1 Sam 15.

καὶ

and

apodotic καί (rendering Hebrew apodosis-waw)

→ discourse linkage or contrast

καί: apodotic, with ἔσται introducing the deferred command; renders the Hebrew apodosis-formula.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

apodotic formula verb ('and it shall come to pass')

→ predictive future (introducing the temporal condition)

εἰμί (fut.): καὶ ἔσται renders הִיְהִי, the apodosis-marker, here opening onto a temporal protasis ('when...') before the main command.

ἡνίκα

when

temporal conjunction (introducing the time of fulfilment)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders הַיְּמָנָה + infinitive / הַיְּמָנָה; with ἔαν + subjunctive it defers the Amalek-mandate to the future moment of settled rest in the land.

ἔαν

—

particle (with ἡνίκα + subjunctive: 'whenever')

→ discourse linkage or contrast

ἔαν: here combined with ἡνίκα (= ἡνίκα ἔαν) to give the indefinite temporal 'whenever / at whatever time' the rest is granted; takes the subjunctive καταπαύσῃ.

καταπαύση

gives rest

Aor Act Subj 3 Sg · καταπαύω

verb of temporal protasis (YHWH's granting of rest)

→ **ingressive aorist subjunctive (the granting of rest)**

καταπαύω: 'cause to rest / give rest / bring to a stop'; renders הִנִּיחַ (Hiphil of נוּחַ); 'YHWH gives you rest from your enemies' is a Deuteronomic land-promise (Deut 12:10; Josh 21:44); the cognate noun κατάπαυσις ('rest') becomes the theme of Heb 3–4; here the precondition for executing the Amalek-mandate — only the settled, victorious nation is to carry it out.

σε

you

Accusative

direct object of καταπαύση ('give you rest')

→ **participant reference**

σύ (acc. σε): 'you'; the object of the rest YHWH grants — Israel as a nation.

κύριος

the LORD

Nominative

subject of καταπαύση (the divine Giver of rest)

→ **participant prominence**

κύριος: the Tetragrammaton יְהוָה; the LORD who alone grants Israel rest from its foes; his agency in the rest underwrites the command that follows.

ὁ

the

Nominative

article (with θεός)

→ **noun-phrase marking**

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

θεός

God

Nominative

apposition to κύριος ('the LORD your God')

→ **participant prominence**

θεός: 'God'; in the covenant formula 'the LORD your God,' here as the giver of rest in the land.

σου

your

Genitive

genitive of relationship (with θεός)

→ **relational specification**

σύ (gen. σου): 'your'; the covenant-possessive of the formula κύριος ὁ θεός σου.

ἀπὸ

from

preposition + genitive (separation: rest 'from' enemies)

→ **spatial or relational framing**

ἀπό: 'from'; with καταπαύω, 'give rest from' — deliverance from hostile pressure.

πάντων

all

Genitive

attributive adjective (with ἐχθρῶν: 'all your enemies')

→ **relational specification**

πᾶς: 'all / every'; the rest is comprehensive — 'from all your enemies'; only total security is the setting for the mandate.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive governed by ἀπό (the foes from whom rest is given)

→ relational specification

ἐχθρός: 'enemy / hostile one'; renders עֲרִיב; the surrounding nations hostile to Israel, of whom Amalek is the archetype; rest from them all is the promised condition of settled life.

σου

your

Genitive

genitive of possession (with ἐχθρῶν)

→ relational specification

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

τῶν

the

Genitive

article (with κύκλω σου, attributive: 'those round about you')

→ noun-phrase marking

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

κύκλω

round about

adverb (locative: 'on every side')

→ clausal contribution

κύκλω: 'round about / on all sides'; an adverbial dative used as a fixed adverb; renders כִּי־בְּיָמָם; the enemies 'round about' are the encircling hostile nations — the rest is from foes on every side.

σου

you

Genitive

genitive (with κύκλω: 'round about you')

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with κύκλω: 'round about you').

ἐν

in

preposition + dative (locative: 'in the land')

→ spatial or relational framing

ἐν: 'in'; locating the rest within the promised land.

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (the land of inheritance)

→ sphere or reference

γῇ: 'land'; renders אֶרֶץ; the promised land, the setting of both the rest and the mandate; its gift (echoing v. 15) frames the command as an act of the settled, grateful nation.

ἣ

which

Dative

relative pronoun (dative by attraction to γῇ; object of δίδωσιν)

→ participant reference or interest

ἣ: relative pronoun, dative ἣ by attraction to γῇ (logically accusative as object of δίδωσιν); 'the land which the LORD gives you.'

κύριος

the LORD

Nominative

subject of δίδωσιν (the divine Giver of the land)

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; the giver of the land, named a second time in the verse to ground both rest and inheritance in his gift.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; the covenant formula repeated, sealing the land as YHWH's gift.

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

δίδωσιν

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the gift of the land)

→ progressive present (the land in process of being given)

δίδωμι: 'give / grant'; the present 'is giving' (as in v. 15) presents the land as a gift currently bestowed; the recurrence binds the Amalek-mandate to the same land-gift that grounded the just-measures command.

σοι

to you

Dative

dative indirect object (with δίδωσιν)

→ participant reference or interest

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

ἐν

as / in

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

→ spatial or relational framing

ἐν: in the idiom ἐν κλήρῳ ('as an inheritance / by lot'), as in v. 15.

κλήρῳ

inheritance / allotment

Dative

dative in the idiom ἐν κλήρῳ ('as a possession')

→ sphere or reference

κλήρος: 'lot / inheritance'; the land given 'as an inheritance,' echoing v. 15; the permanence of the κλήρος is the secure footing from which Amalek's name is to be erased.

κατακληρονομήσαι

to possess / inherit

Aor Act Inf · κατακληρονομέω

infinitive of purpose (with δίδωσιν: 'gives you to possess')

→ telic aorist infinitive (purpose of the going)

κατακληρονομέω: 'take/give as an inheritance, possess fully'; the intensive compound κατα- ('thoroughly') with κληρονομέω; renders לַחֶזֶק / שָׁרָה; the infinitive of purpose — the land is given 'to possess as an inheritance'; full possession of the land is the setting for the final command.

ἐξαλείψεις

you shall blot out

Fut Act Indic 2 Sg · ἐξαλείφω

main verb of apodosis (the mandate proper)

→ jussive future (the binding command)

ἐξαλείφω: 'wipe out / blot out / obliterate'; renders יָחַד; the same verb that secured the dead brother's name in v. 6 (negated, οὐκ ἐξαλειφθήσεται) here commands the erasure of Amalek's name — the chapter's two poles, preservation and obliteration, joined by one lexeme; the mandate is to erase Amalek's very memory from history (cf. Exod 17:14, 'I will utterly blot out the remembrance of Amalek'; 1 Sam 15).

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐξαλείψει (Amalek's name to be erased)

→ object specification

ὄνομα: 'name / memory'; renders / שֵׁם רָצָה; to blot out a 'name' is to obliterate identity, line, and remembrance — the exact inverse of the levirate's preservation of a name (v. 6); Amalek's name is to vanish from history.

Αμαληκ

Amalek

genitive of relationship (indeclinable: 'the name of Amalek')

→ participant identification

Αμαληκ: transliteration of אֶמְלֶכְךָ; indeclinable; here in genitive relation to ὄνομα ('the name of Amalek'); the archenemy whose memory Israel is divinely charged to erase.

ἐκ

from

preposition + genitive (separation: 'from under heaven')

→ spatial or relational framing

ἐκ: 'from / out of'; marks the total domain from which Amalek's name is to be removed.

τῆς

that which is

Genitive

article (substantivizing the phrase ὑπὸ τὸν οὐρανόν: 'the [region] under heaven')

→ noun-phrase marking

ἡ (article): the feminine article τῆς substantivizes the following prepositional phrase — 'that (land/region) which is under heaven'; the whole expression ἐκ τῆς ὑπὸ τὸν οὐρανόν means 'from under heaven,' i.e. from anywhere on earth.

ὑπὸ

under

preposition + accusative (position: 'under heaven')

→ spatial or relational framing

ὑπὸ + acc.: 'under / beneath'; in the idiom 'under heaven' (ὑπὸ τὸν οὐρανόν), rendering שְׁמַיִם וָאֶרֶץ — a merism for the entire inhabited earth.

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανόν

heaven / sky

Accusative

object of ὑπό (the heaven under which Amalek's name is erased)

→ object specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; 'from under heaven' is a totalizing expression — Amalek's name is to be erased from the whole world, leaving no place where it survives.

καὶ

and

coordinate conjunction (final emphatic clause)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μή: emphatic prohibition)

→ discourse linkage or contrast

οὐ: with μή forms the doubly emphatic negation οὐ μή ('by no means') — the strongest negative in Greek.

μή

not / by no means

negative particle (with οὐ + subjunctive: emphatic prohibition)

→ discourse linkage or contrast

μή: the second negative in οὐ μή + subjunctive, the emphatic prohibitive construction; 'you shall by no means forget.'

ἐπιλάβθη

you shall forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

verb of emphatic prohibition (the closing command)

→ prohibitive aorist subjunctive (with οὐ μή: absolute prohibition)

ἐπιλανθάνομαι: 'forget / be forgetful of'; from ἐπί + λανθάνομαι; renders Πῶψ; the emphatic οὐ μή ἐπιλάβθη ('you shall by no means forget') closes the chapter on a paradox — Israel must remember (μνήσθητι, v. 17) in order to blot out (ἐξαλείψεις), and must never forget the duty to erase; the command to remember bookends and seals the Amalek-mandate.

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.