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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 22

ΕΞΟΔΟΣ ΚΒ΄

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

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

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

Theme

Exodus 22 belongs to the 'Book of the Covenant' (Exod 20:22–23:33), the casuistic and apodictic case-law that follows the Decalogue.

Translation & textual notes

The Greek text of Exodus 22 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Exodus 22 belongs to the 'Book of the Covenant' (Exod 20:22–23:33), the casuistic and apodictic case-law that follows the Decalogue. A versification caveat is essential for any cross-reference work: because the cattle-theft law that opens the unit fell at the end of chapter 21 in the Greek tradition (Rahlfs 21:37 = English 22:1), the whole of Rahlfs Exodus 22 sits one verse 'behind' the standard English (and Masoretic) numbering — thus Rahlfs 22:1 (ἐὰν δὲ ἐν τῷ διορύγματι εὑρεθῇ ὁ κλέπτης) corresponds

to English 22:2, and the offset persists through the chapter's close at Rahlfs 22:30 (= English 22:31). The numbering of this edition follows Rahlfs–Hanhart exactly. The chapter's law is dominated by the verb ἀποτίνω ('pay back / make restitution'), which recurs as the technical refrain of the restitution statutes (vv. 3–14), and by the conditional protasis ἐάν δέ + subjunctive, the standard Greek rendering of the Hebrew casuistic $\text{אִם} / \text{וְ}$ formula. Lexically distinctive items include the burglary term διόρυγμα ('the breaking-in / tunnelled breach', v. 1), the legal διπλοῦν / διπλᾶ ('double', vv. 3, 6, 8), the bailment vocabulary παρακαταθήκη ('deposit / trust', vv. 7, 10) and the oath-formula ἢ μὴν (vv. 7, 10), θηριάλωτον ('torn by wild beasts', vv. 12, 30), the bride-price noun φερνή with its cognate-dative Hebraism φερνῇ φερνιεῖ (v. 15), the pledge-cognate ἐνεχύρασμα ἐνεχυράσης (v. 25), and the social-protection nouns προσήλυτος ('sojourner'), χήρα ('widow') and ὀρφανός ('orphan', vv. 20–23). The chapter twice invokes ὁ θεός in a forensic sense (vv. 7–8, the householder 'before God', i.e. at the sanctuary court) and reaches its theological apex at v. 19 (πλὴν κυρίῳ μόνῳ, sacrifice to the LORD alone) and vv. 22–26, where κύριος / the divine 'I' is the Lawgiver who personally hears the cry of the oppressed (εἰσακούσομαι ... ἐλεήμων γάρ εἰμι). Note that κύριος fluctuates in reference: in the bailment laws (vv. 7, 10, 11, 13, 14) ὁ κύριος is the human owner/master of the property, whereas in v. 19 and vv. 30 it is YHWH the divine Lawgiver (ἔσεσθέ μοι). At v. 27 the plural θεούς is an interpretive crux (judges/rulers vs. deities), and the verse is famously quoted by Paul before the Sanhedrin at Acts 23:5.

Discourse structure of the chapter

A · 22:1–5

Property law I: the burglar and restitution for theft and damage

The casuistic series continues from the cattle-theft law of 21:37 (English 22:1). The burglar caught breaking in (ἐν τῷ διορύγματι) may be killed without bloodguilt by night but not by day (vv. 1–2a); the convicted thief who cannot pay is sold (v. 2b), and the thief caught with the living animal pays double (v. 3). Two cases of negligent damage follow: a beast turned loose to graze another's field (v. 4) and a fire let loose among thorns (v. 5) — in each the responsible party makes restitution (ἀποτεῖσει) from his own best produce.

B · 22:6–14

Property law II: deposits, bailment, and the exculpatory oath

The law of things entrusted (παρακαταθήκη): if deposited silver or goods are stolen and the thief is found, he pays double (v. 6); if not, the householder comes before God and swears that he has not laid hands on his neighbor's property (vv. 7–8), and the convicted party pays double. For an entrusted animal that dies, is injured, or is captured with no witness, the oath of God decides between the parties and the owner accepts it (vv. 9–11). A torn beast needs only the carcass as proof (v. 12); a borrowed animal that is harmed must be repaid unless its owner was present (vv. 13–14). Here κύριος denotes the human owner/master.

C · 22:15–19

Sexual, capital, and cultic prohibitions: seduction, sorcery, bestiality, idolatry

The seducer of an unbetrothed virgin must pay the bride-price and marry her, or pay the bride-price if her father refuses (vv. 15–16). Three capital/cultic prohibitions follow in rapid apodictic form: the sorcerer is not to be kept alive (v. 17 φαρμακούς οὐ περιποιήσετε), one who lies with a beast is to be put to death (v. 18), and whoever sacrifices to other gods is to be utterly destroyed — to the LORD alone (v. 19 πλὴν κυρίῳ μόνῳ), where the speaker is YHWH the Lawgiver.

D · 22:20–23

Protection of the vulnerable: sojourner, widow, and orphan

Apodictic social law grounded in Israel's own memory: do not wrong or oppress the sojourner, for you were sojourners in Egypt (v. 20); afflict no widow or orphan (v. 21). The motive clause turns to threat: if they are afflicted and cry out, YHWH will surely hear their cry (v. 22) and his anger will burn, slaying the oppressors by the sword so that their own wives become widows and their children orphans (v. 23) — the punishment mirroring the crime.

E · 22:24–27

Economic mercy and respect for God and ruler

Lend to the poor brother without acting as a creditor or charging interest (v. 24 οὐκ ἐπιθήσεις αὐτῷ τόκον). If a neighbor's cloak is taken in pledge, it must be returned before sunset (v. 25), for it is his only covering; should he cry out, YHWH the merciful will hear (v. 26 ἐλεήμων γάρ εἰμι). The section closes with the crux of v. 27: revile not God (or 'the judges') and curse not the rulers of your people — the words Paul quotes before the Sanhedrin (Acts 23:5).

F · 22:28–30

Sacred dues: firstfruits, firstborn, and the holy-men law

Cultic claims of YHWH on Israel's produce and life: do not delay the firstfruits of threshing-floor and winepress, and give the firstborn of your sons to God (v. 28). The same is done with ox, sheep, and beast of burden — seven days under the mother, given on the eighth (v. 29). The chapter closes with the vocation-statement and a food law: 'You shall be holy men to me, and you shall not eat torn flesh — cast it to the dog' (v. 30 τῷ κυνὶ ἀπορρίψατε αὐτό), grounding ritual holiness in the divine claim ἔσεσθέ μοι.

1 ἐὰν δὲ ἐν τῷ διορύγματι εὗρεθῇ ὁ κλέπτης καὶ πληγεῖς ἀποθάνῃ οὐκ ἔστιν αὐτῷ φόνος

But if the thief is found in the act of breaking in, and being struck he dies, there is no bloodguilt for him.

New casuistic case (protasis–apodosis law)

ἐὰν δὲ

The ἐὰν δέ + subjunctive protasis is the structural signature of the casuistic Covenant Code; it opens a fresh case after the cattle-theft law of 21:37 (English 22:1). The verse turns on the time-conditioned right of self-defence: a householder who kills a burglar caught in the act of tunnelling in (ἐν τῷ διορύγματι) incurs no φόνος. Note the versification offset — this Rahlfs 22:1 = English 22:2.

ἐὰν

if

conditional conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive it forms the prospective/casuistic conditional that structures the Covenant Code; renders Hebrew יִּ / וְ; the recurrent ἐὰν δέ stitches case to case throughout the chapter.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking the move to a new legal case; in casuistic series it functions almost as a paragraph-marker ('and in the case where...').

ἐν

in

preposition + dative (locative/circumstantial)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

διορύγματι

act of breaking in / breach

Dative

object of ἐν (locative-circumstantial: 'in the burglary')

→ sphere or reference

διορύγμα: 'a digging-through, breach, break-in'; from διορύσσω ('dig through'); renders Hebrew תַּרְתִּימ ('breaking in'); ancient houses of mud-brick were entered by tunnelling through the wall, hence the burglar is caught literally 'in the breach' — by night, when intent cannot be judged.

εὔρεθῃ

is found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical discovery)

εὕρισκω (aor. pass.): 'be found, be caught'; renders נִצָּח; the passive frames the burglar as discovered in flagrante, the legal trigger for the no-bloodguilt ruling.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κλέπτης

thief

Nominative

subject of εὔρεθῃ

→ participant prominence

κλέπτης: 'thief'; renders בַּלָּד; the agent-noun (from κλέπτω) is the legal protagonist of vv. 1–3, distinguished from the robber by stealth; here the burglar caught in the night-break-in.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πληγείς

having been struck

Aor Pass Ptc Nom Masc Sg · πλήσσω

circumstantial participle (attendant circumstance / cause of death)

→ coincident aorist participle (the blow that kills)

πλήσσω (aor. pass. ptc.): 'strike, smite'; renders הִכָּה; the participle supplies the means of the burglar's death — struck by the householder — and is the pivot on which the bloodguilt question turns.

ἀποθάνῃ

he dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (subjunctive, coordinate with εὔρεθῃ)

→ prospective aorist subjunctive (hypothetical death)

ἀποθνήσκω (aor. subj.): 'die'; renders תָּמָה; the death of the burglar is the contingency the law addresses; the blunt ἀποθνήσκω (vs. the gentler τελευτάω) suits violent death.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb of apodosis (existential)

→ gnomic present (standing legal ruling)

εἰμί: 'be, exist'; the existential οὐκ ἔστιν ... φόνος ('there is no bloodguilt') states the legal verdict; the present is gnomic, expressing a permanent statute.

αὐτῷ

for him

Dative

dative of interest/possession (the slayer of the burglar)

→ participant reference or interest

αὐτός (dat.): the dative of interest refers to the householder who struck the blow — no bloodguilt is reckoned 'to him'; the antecedent is the killer, not the burglar.

φόνος

bloodguilt / murder

Nominative

subject of ἔστιν (predicate of existence)

→ participant prominence

φόνος: 'murder, slaughter, bloodguilt'; renders ⲓⲙⲧ ('blood[s]', i.e. liability for blood); the verdict is that nocturnal self-defence against a burglar incurs no homicide charge — a contrast sharpened by the daylight rule of v. 2.

2 ἐὰν δὲ ἀνατείλῃ ὁ ἥλιος ἐπ' αὐτῷ ἔνοχος ἔστιν ἀνταποθανεῖται ἐὰν δὲ μὴ ὑπάρχῃ αὐτῷ πραθήτω ἀντὶ τοῦ κλέμματος

But if the sun has risen upon him, he is liable; he shall die in turn. And if he has nothing, let him be sold in exchange for what was stolen.

Antithetical sub-case (daylight contrast to v. 1)

ἐὰν δὲ

The companion case to v. 1: by day (ἀνατείλῃ ὁ ἥλιος) the killing of even a burglar makes the slayer ἔνοχος ('liable') — daylight permits identification and pursuit short of lethal force, so the slayer 'dies in turn.' A second protasis (ἐὰν δὲ μὴ ὑπάρχῃ) returns to the thief himself: an insolvent thief is sold to make restitution.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: introduces the antithetical daytime case over against v. 1's nighttime ruling.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: here genuinely adversative, setting the daylight case against the nighttime case.

ἀνατείλη

has risen

Aor Act Subj 3 Sg · ἀνατέλλω

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical sunrise)

ἀνατέλλω: 'rise (of the sun), spring up'; renders ἡγῆ; sunrise is the legal hinge — by day the householder can see, identify, and restrain the thief without killing, so lethal force is no longer excused.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of ἀνατείλη

→ participant prominence

ἥλιος: 'sun'; renders ἡλῷ; the rising sun functions as a temporal-legal boundary marking the shift from excusable to culpable killing.

ἐπὶ

upon

preposition + dative (elided; 'upon him')

→ spatial or relational framing

ἐπί + dat.: 'upon, over'; ἐπὶ αὐτῷ ('upon him') = while the burglar is still at his work in daylight.

αὐτῷ

him

Dative

object of ἐπὶ (the burglar)

→ participant reference or interest

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

ἔνοχος

liable / guilty

Nominative

predicate adjective (with ἔστιν: 'he is liable')

→ participant prominence

ἔνοχος: 'liable, subject to (a charge/penalty)'; a forensic term (lit. 'held in' by the law); here the daytime slayer is ἔνοχος of bloodguilt and so himself liable to death; the same term recurs in NT capital-liability language (Matt 26:66; Mark 14:64).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (with ἔνοχος)

→ **gnomic present (standing ruling)**

εἰμί: copula joining subject to the predicate
ἔνοχος; gnomic present of legal statement.

ἀνταποθανεῖται

he shall die in turn

Fut Mid Indic 3 Sg · ἀνταποθνήσκω

main verb of apodosis (penal sentence)

→ **predictive/legislative future (mandated penalty)**

ἀνταποθνήσκω: 'die in return, die in another's stead'; the double compound ἀντ(ι)-απο- expresses lex talionis — the slayer dies as recompense for the life he took; a rare verb, the LXX coining a precise reciprocal term for life-for-life.

ἐάν

if

conditional conjunction (second protasis)

→ **discourse linkage or contrast**

ἐάν: opens a second, distinct sub-case turning from the slayer back to the insolvent thief.

δὲ

and

transitional particle (post-positive)

→ **discourse linkage or contrast**

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

μή

not

negative particle (with subjunctive ὑπάρχη)

→ **discourse linkage or contrast**

μή: the negative proper to the subjunctive mood; with ὑπάρχη = 'if he has nothing'

ὑπάρχη

he has / there belongs

Pres Act Subj 3 Sg · ὑπάρχω

verb of protasis (subjunctive with ἐάν)

→ **stative present subjunctive (his having means)**

ὑπάρχω: 'exist, be at one's disposal, belong'; the idiom ὑπάρχη αὐτῷ ('there belongs to him', i.e. he has means) renders the question of solvency; an insolvent thief cannot pay the restitution of v. 3.

αὐτῷ

to him

Dative

dative of possession (with ὑπάρχη)

→ **participant reference or interest**

αὐτός (dat.): dative of possession with ὑπάρχω — 'if there is nothing belonging to him.'

πραθήτω

let him be sold

Aor Pass Impv 3 Sg · πιπράσκω

main verb of apodosis (third-person imperative)

→ **legislative aorist imperative (mandated remedy)**

πιπράσκω (aor. pass. impv.): 'sell'; renders רכב; the insolvent thief is sold into debt-servitude so that the proceeds make restitution — the law subordinates penal sale to the principle of compensation, not punishment for its own sake.

ἀντί

in exchange for

preposition + genitive (substitution/price)

→ **spatial or relational framing**

ἀντί + gen.: 'instead of, in exchange for'; here the price-of-substitution sense — the thief's sale-value stands in place of the stolen property.

τοῦ

the

Genitive

article

→ **noun-phrase marking**

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

κλέμματος

theft / what was stolen

Genitive

object of ἀντί (the stolen thing)

→ **relational specification**

κλέμμα: 'thing stolen, theft'; renders רכב; the result-noun (from κλέπτω) denotes the stolen property whose value the sale must cover; recurs at v. 3.

3 ἐὰν δὲ καταλημφθῇ καὶ εὗρεθῇ ἐν τῇ χειρὶ αὐτοῦ τὸ κλέμμα ἀπὸ τε ὄνου ἕως προβάτου ζῶντα διπλᾶ αὐτὰ ἀποτείνει

But if the stolen thing is caught and found alive in his hand, from donkey to sheep, he shall pay them back double.

Sub-case of theft (the thief caught with living goods)

ἐὰν δὲ

The third theft-case: when the stolen animal is recovered alive in the thief's possession (ἐν τῇ χειρὶ αὐτοῦ ... ζῶντα), restitution is double (διπλᾶ), a lighter penalty than the fourfold/fivefold of 21:37 because the loss is recoverable. The merism ἀπὸ ... ὄνου ἕως προβάτου ('from donkey to sheep') comprehends all livestock.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: introduces the recovered-goods case.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

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

καταλημφθῇ

is caught / apprehended

Aor Pass Subj 3 Sg · καταλαμβάνω

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical seizure)

καταλαμβάνω (aor. pass.; Hellenistic spelling -λημφθῇ): 'seize, overtake, apprehend'; the perfective κατα- stresses successful capture; here the stolen beast (or the thief with it) is caught red-handed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὕρεθῃ

is found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive
(hypothetical finding)

εὕρισκω (aor. pass.): 'be found'; the pairing καταλημφθῇ καὶ εὕρεθῇ ('caught and found') is a legal doublet establishing certainty of possession before restitution is fixed.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρὶ

hand

Dative

object of ἐν (locative/idiom: 'in his possession')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν τῇ χειρὶ αὐτοῦ ('in his hand') renders יְדָיָא, a Hebraism for 'in his possession, under his control' — the legal proof of present, ongoing possession of the stolen beast.

αὐτοῦ

his

Genitive

genitive of possession (the thief's hand)

→ relational specification

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

κλέμμα

stolen thing

Nominative

subject of καταλημφθῇ / εὕρεθῇ

→ participant prominence

κλέμμα: 'thing stolen'; the recovered animal itself; that it is found ζῶντα ('alive') is the basis for the lighter double restitution.

ἀπό

from

preposition + genitive (first pole of merism)

→ spatial or relational framing

ἀπό ... ἕως: the merism 'from ... to ...' comprehends the full range of livestock liable to theft.

τε

both / and

coordinating enclitic (linking ὄνου ... προβάτου)

→ discourse linkage or contrast

τε: enclitic connective; ἀπό τε ὄνου ἕως προβάτου binds the two poles of the merism into a single inclusive range.

ὄνου

donkey

Genitive

object of ἀπό (first pole of merism)

→ relational specification

ὄνος: 'donkey, ass'; renders מִמְנוּ; paired with the sheep to mark the breadth of theft-liable beasts — beast of burden and flock animal alike.

ἕως

to / as far as

preposition + genitive (second pole of merism)

→ spatial or relational framing

ἕως + gen.: 'until, as far as'; closes the merism at the other extreme of livestock.

προβάτου

sheep

Genitive

object of ἕως (second pole of merism)

→ relational specification

πρόβατον: 'sheep, small cattle'; renders הַצֶּמֶר; the flock animal completing the merism 'from donkey to sheep'.

ζῶντα

alive

Pres Act Ptc Acc Neut Pl · ζάω

predicate participle (state of the recovered beasts)

→ durative present participle (still living when found)

ζάω (pres. ptc.): 'live, be alive'; the neuter plural ζῶντα agrees with the collective stolen beasts; their being recovered alive (vs. slaughtered or sold, cf. 21:37) is precisely why restitution is only double.

διπλᾶ

double

Accusative

predicate/adverbial accusative (measure of restitution)

→ object specification

διπλοῦς (neut. pl. διπλᾶ): 'twofold, double'; renders דָּבָר; the standard restitution for recoverable theft — the thief returns the animal and its equivalent again; contrast the fourfold/fivefold of 21:37 where the beast was destroyed.

αὐτὰ

them

Accusative

direct object of ἀποτείνει (the stolen beasts)

→ participant reference

αὐτός (acc. neut. pl.): resumes the stolen animals as the object of restitution.

ἀποτείνει

he shall pay back / restore

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (restitution sentence)

→ legislative future (mandated restitution)

ἀποτίνω: 'pay back, make restitution, recompense'; renders דָּבַשׁ (Piel); this is the signature verb of the chapter's property law (vv. 3, 4, 5, 6, 8, 11, 13, 14, 16), governing the principle of full compensation for loss.

- 4 ἐὰν δὲ καταβοσκήσῃ τις ἀγρὸν ἢ ἀμπελῶνα καὶ ἀφῇ τὸ κτήνος αὐτοῦ καταβοσκήσαι ἀγρὸν ἕτερον ἀποτείνει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτείνει

And if anyone grazes over a field or a vineyard and lets his beast graze over another's field, he shall make restitution from his own field according to its yield; but if he grazes over the whole field, he shall pay the best of his own field and the best of his own vineyard.

New case-type: negligent grazing damage ἐὰν δὲ

A shift from theft to negligent damage to a neighbor's crops. The two-tier apodosis is notable: partial damage is repaid 'according to the yield' (κατὰ τὸ γένημα), but total destruction (πάντα τὸν ἀγρὸν) is repaid from the offender's best produce (τὰ βέλτιστα) — restitution scaled to the gravity of the loss. The LXX here is fuller than MT, which lacks the explicit partial-damage clause.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the grazing-damage case.

δὲ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

καταβοσκήση

grazes over / lets graze

Aor Act Subj 3 Sg · καταβοσκέω

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical grazing)

καταβοσκέω: 'graze over, eat down, consume by grazing'; the κατα- prefix is consumptive ('graze it bare'); renders רָעַב ('cause to be grazed/burned over'); the verb frames the offence as letting an animal devour a neighbor's standing crop.

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: indefinite pronoun 'someone, anyone'; the casuistic subject of the negligence law — 'in the case where anyone...'

ἄγρὸν

field

Accusative

direct object of καταβοσκήση

→ object specification

ἄγρός: 'field, cultivated land'; renders הַשָּׂדֶה; the damaged property; the field and vineyard together represent the staple agricultural wealth of the household.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offers the alternative object of damage.

ἀμπελῶνα

vineyard

Accusative

direct object (alternative to ἄγρὸν)

→ object specification

ἀμπελῶν: 'vineyard'; renders הַכֶּרֶם; paired with the field as the two chief forms of cultivated produce.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφῆ

lets loose / sends

Aor Act Subj 3 Sg · ἀφίημι

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive (hypothetical releasing)

ἀφίημι (aor. subj.): 'let go, send forth, release'; renders פָּרַט; the negligence consists in turning the beast loose (ἀφῆ ... καταβοσκήσαι) where it can eat a neighbor's crop — the owner is liable for failing to restrain it.

τὸ

the

Accusative

article

→ noun-phrase marking

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

κτῆνος

beast / animal

Accusative

direct object of ἀφῆ

→ object specification

κτῆνος: 'beast, head of livestock, domestic animal'; renders הַבְּעִיר; the grazing animal whose owner is held responsible for its trespass.

αὐτοῦ

his

Genitive

genitive of possession (the owner's beast)

→ relational specification

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

καταβοσκῆσαι

to graze over

Aor Act Inf · καταβοσκέω

complementary/purpose infinitive (with ἀφῆ)

→ aorist infinitive of result/purpose

καταβοσκέω (aor. inf.): the infinitive completes ἀφῆ — 'lets his beast loose to graze over' another's field; the repetition of the verb binds the cause (release) to the damage (grazing).

ἄγρὸν

field

Accusative

object of καταβοσκῆσαι

→ object specification

ἄγρός: here the neighbor's field, specified as ἕτερον ('another's').

ἕτερον

another

Accusative

attributive adjective (modifying ἄγρὸν: 'another's field')

→ object specification

ἕτερος: 'other, another'; specifies that the damaged field belongs to someone else — the basis of liability.

ἀποτείσει

he shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb of first apodosis (restitution)

→ legislative future (mandated restitution)

ἀποτίνω: 'make restitution'; here measured 'according to the yield' for partial damage — proportionate compensation.

ἐκ

from / out of

preposition + genitive (source of restitution)

→ spatial or relational framing

ἐκ + gen.: 'from'; the restitution is drawn ἐκ τοῦ ἀγροῦ αὐτοῦ ('from his own field') — the offender pays from his own produce.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

object of ἐκ (source of payment)

→ relational specification

ἀγρός: the offender's own field, the source from which proportionate restitution is made.

αὐτοῦ

his own

Genitive

genitive of possession

→ relational specification

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

κατά

according to

preposition + accusative (measure/standard)

→ spatial or relational framing

κατά + acc.: 'according to'; κατά τὸ γένημα ('according to the yield') sets the measure of proportionate restitution for partial damage.

τὸ

the

Accusative

article

→ noun-phrase marking

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

γένημα

yield / produce

Accusative

object of κατά (standard of restitution)

→ object specification

γένημα: 'produce, yield, crop' (of the soil); renders ΓΕΝΗΜΑ; restitution is reckoned by the actual crop-loss, a measured, proportionate standard.

αὐτοῦ

its

Genitive

genitive (the field's yield)

→ relational specification

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

ἐάν

if

conditional conjunction (second protasis)

→ discourse linkage or contrast

ἐάν: opens the aggravated sub-case of total destruction.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, contrasting total damage with the partial case.

πάντα

all / the whole

Accusative

attributive adjective (modifying ἄγρόν)

→ object specification

πᾶς: 'all, whole'; πάντα τὸν ἄγρόν ('the whole field') marks total devastation, triggering the heavier 'best produce' restitution.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄγρόν

field

Accusative

direct object of καταβοσκήση

→ object specification

ἄγρός: the neighbor's field, here grazed bare in its entirety.

καταβοσκήση

grazes over

Aor Act Subj 3 Sg · καταβοσκέω

verb of second protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical total grazing)

καταβοσκέω: here with πάντα τὸν ἄγρόν the verb denotes complete consumption of the crop, which the law penalizes by the surrender of the offender's best produce.

τὰ

the

Accusative

article

→ noun-phrase marking

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

βέλτιστα

the best

Accusative

direct object of ἀποτείσσει (superlative substantive)

→ object specification

βέλτιστος (superl. of ἀγαθός): 'best'; τὰ βέλτιστα ('the best parts') renders בְּטִיבִי; for total destruction the offender must pay not in kind but from his finest produce — a punitive enhancement deterring negligence.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἄγροῦ

field

Genitive

partitive/possessive genitive (with βέλτιστα)

→ relational specification

ἄγρός: the offender's own field, from whose best the restitution is drawn.

αὐτοῦ

his own

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ the Accusative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	βέλτιστα the best Accusative <i>direct object of ἀποτείνει (coordinate)</i> → object specification βέλτιστος: the parallel 'best of the vineyard' completes the dual restitution from field and vineyard alike.	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀμπελῶνος vineyard Genitive <i>partitive/possessive genitive (with βέλτιστα)</i> → relational specification ἀμπελῶν: the offender's own vineyard, whose best produce also goes to restitution.
αὐτοῦ his own Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his own'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἀποτείνει he shall pay Fut Act Indic 3 Sg · ἀποτίνω <i>main verb of second apodosis (restitution)</i> → legislative future (mandated restitution) ἀποτίνω: the chapter's signature restitution verb, here closing the aggravated case with the surrender of the best produce.		

5 ἐὰν δὲ ἐξελθὼν πῦρ εὗρη ἀκάνθας καὶ προσεμπρήσῃ ἄλωνα ἢ στάχυν ἢ πεδίον ἀποτείνει ὁ τὸ πῦρ ἐκκαύσας

And if fire goes out and finds thorns and also burns up a threshing-floor or standing grain or a field, the one who kindled the fire shall make restitution.

Parallel negligence case: fire damage

ἐὰν δὲ

A second negligence statute paralleling v. 4: an uncontrolled fire that spreads from thorns to a neighbor's harvest. The agent is identified by a substantival participle, ὁ ... ἐκκαύσας ('the one who kindled it'), placing liability squarely on the person who started the blaze, regardless of the fire's subsequent spread. The triad ἄλωνα-στάχυν-πεδίον covers the harvested, standing, and open crop.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the fire-damage case, parallel in form to the grazing case of v. 4.

δέ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

ἐξελθὼν

having gone out

Aor Act Ptc Nom Neut Sg · ἐξέρχομαι

circumstantial participle (modifying πῦρ: 'fire breaking out')

→ ingressive aorist participle (the fire's outbreak)

ἐξέρχομαι (aor. ptc.): 'go out, break out'; the neuter ἐξελθὼν agrees with πῦρ; the fire 'going out' from a controlled burn becomes uncontrolled — the negligence the law penalizes.

πῦρ

fire

Nominative

subject of εὔρη / προσεμπρήση

→ participant prominence

πῦρ: 'fire'; renders ὤξ; the agent of the damage, but liability is traced back to the human who kindled it (ὁ ἐκκαύσας).

εὔρη

finds

Aor Act Subj 3 Sg · εὕρισκω

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical spread)

εὕρισκω (aor. subj.): 'find, come upon'; the fire 'finds' (i.e. reaches) thorns and so spreads to the crop; the verb personifies the fire's path to the combustible material.

ἀκάνθας

thorns

Accusative

direct object of εὔρη

→ object specification

ἀκάνθα: 'thorn, thornbush'; renders תִּצְרָה; dry thorns at the field's edge are the tinder by which a controlled fire spreads to the harvest — a realistic agricultural hazard.

καὶ

and also

coordinate conjunction

→ discourse linkage or contrast

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

προσεμπρήση

burns up besides

Aor Act Subj 3 Sg · προσεμπίπρημι

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive (hypothetical conflagration)

προσεμπίπρημι: 'set fire to in addition, burn up besides'; the double-prefixed compound (προσ- + ἐμ- + πίπρημι) marks the fire's further consumption beyond the thorns into the standing crop; a rare and vivid compound.

ἄλωνα

threshing-floor

Accusative

direct object of προσεμπρήση

→ object specification

ἄλων: 'threshing-floor, threshed grain heaped on it'; renders שִׁטָּה ('stack of grain') / יִרְגָּל; the harvested grain ready for threshing — the most valuable and combustible loss.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

στάχυσ

standing grain / ears

Accusative

direct object (alternative to ἄλωνα)

→ object specification

στάχυσ: 'ear of grain, standing corn'; renders תִּבְרָח ('standing grain'); the grain still on the stalk, not yet harvested — a second category of crop loss.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πεδῖον

field / open country

Accusative

direct object (alternative to ἄλωνα/στάχυν)

→ object specification

πεδῖον: 'plain, field, open land'; renders תָּשׁ; the open field/cultivated land as a whole, completing the triad of threshed, standing, and field crop.

ἀποτείσει

shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (restitution)

→ legislative future (mandated restitution)

ἀποτίνω: 'make full restitution'; the kindler bears the loss; the verb keeps the chapter's compensation principle in view.

ὁ

the (one)

Nominative

article (substantivizing the participle ἐκκαύσας)

→ noun-phrase marking

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

τὸ

the

Accusative

article (with πῦρ, object of ἐκκαύσας)

→ noun-phrase marking

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

πῦρ

fire

Accusative

direct object of the participle ἐκκαύσας

→ object specification

πῦρ: here the kindled fire as object — 'the one who kindled the fire' is the liable party.

ἐκκαύσας

having kindled

Aor Act Ptc Nom Masc Sg · ἐκκαίω

substantival participle (subject of ἀποτείσει: 'the kindler')

→ constative aorist participle (the act of kindling)

ἐκκαίω (aor. ptc.): 'kindle, set ablaze'; renders הַמְבַּעַר אֶת־הַבָּעֵר ('the one who kindled the fire'); the substantival ὁ ... ἐκκαύσας names the responsible agent, locating liability in the originator of the blaze, not the wind or thorns that spread it.

6 ἐὰν δέ τις δῶ τῷ πλησίον ἀργύριον ἢ σκεύη φυλάξαι καὶ κλαπῇ ἐκ τῆς οἰκίας τοῦ ἀνθρώπου ἐὰν εὔρεθῃ ὁ κλέψας ἀποτείνει διπλοῦν

And if anyone gives his neighbor silver or goods to keep, and it is stolen from the man's house, if the thief is found, he shall pay double.

New case-type: the law of deposits (bailment) ἐὰν δέ

The opening of the bailment law (παρακαταθήκη): valuables entrusted to a neighbor for safekeeping (φυλάξαι). The first sub-case is straightforward: if the deposit is stolen and the thief found, the thief pays double — the bailee bears no liability when culpability can be traced. The clause sets up the harder cases of vv. 7–8 where no thief is found.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the deposit/bailment case.

δέ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone'; the depositor who entrusts goods to a neighbor.

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical deposit)

δίδωμι (aor. subj.): 'give, hand over'; here 'gives to keep' = entrusts; renders $\mu\eta$; the act of depositing creates the bailment relationship the law regulates.

τῷ

the

Dative

article (with πλησίον, indirect object)

→ noun-phrase marking

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

πλησίον

neighbor

Dative

indirect object of δῶ (the bailee)

→ sphere or reference

πλησίον: 'neighbor'; substantivized adverb rendering $\nu\eta$; the trusted neighbor who receives the deposit — the bailee; the term recurs throughout the bailment section (vv. 7, 8, 9, 13).

ἀργύριον

silver / money

Accusative

direct object of δῶ

→ object specification

ἀργύριον: 'silver, money'; renders $\eta\delta\eta$; the primary form of portable wealth deposited for safekeeping.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

σκεύη

goods / vessels

Accusative

direct object (alternative to ἀργύριον)

→ object specification

σκεῦος (pl. σκεύη): 'vessel, article, goods'; renders סִכָּלִי ; movable property other than money — household or valuable implements.

φυλάξαι

to keep / guard

Aor Act Inf · φυλάσσω

purpose infinitive (with δῶ: 'gives ... to keep')

→ aorist infinitive of purpose

φυλάσσω (aor. inf.): 'guard, keep, watch over'; renders רִמְשָׁה ; the infinitive defines the purpose of the deposit — safekeeping — and so the bailee's duty of care.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κλαπῇ

is stolen

Aor Pass Subj 3 Sg · κλέπτω

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive (hypothetical theft)

κλέπτω (aor. pass.): 'steal'; renders גָּנַב ; the deposit is stolen from the bailee's house — the contingency that raises the question of liability.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

οἰκίας

house

Genitive

object of ἐκ (place of theft)

→ relational specification

οἰκία: 'house, household'; renders בֵּית ; the bailee's house, from which the entrusted goods are stolen.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive of possession (the bailee's house)

→ relational specification

ἄνθρωπος: 'man, person'; renders אִישׁ ; here the bailee (the 'man' who received the deposit), whose house is the scene of the theft.

ἐάν

if

conditional conjunction (nested protasis)

→ discourse linkage or contrast

ἐάν: introduces the determining sub-condition — whether the thief is found.

εὑρεθῇ

is found

Aor Pass Subj 3 Sg · εὕρισκω

verb of nested protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical discovery)

εὕρισκω (aor. pass.): 'be found'; whether the thief (ὁ κλέψας) is identified is the legal hinge: if found, he pays; if not (v. 7), the bailee must clear himself by oath.

ὁ

the (one)

Nominative

article (substantivizing κλέψας)

→ noun-phrase marking

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

κλέψας

having stolen / the thief

Aor Act Ptc Nom Masc Sg · κλέπτω

substantival participle (subject of εὔρεθῃ / ἀποτείσει)

→ constative aorist participle (the one who stole)

κλέπτω (aor. ptc.): 'steal'; the substantival ὁ κλέψας ('the one who stole') is the actual thief, who if found bears the double restitution, sparing the bailee.

ἀποτείσει

shall pay

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (restitution)

→ legislative future (mandated restitution)

ἀποτίνω: 'pay back, make restitution'; the found thief pays double, consistent with the theft-restitution of v. 3.

διπλοῦν

double

Accusative

direct object/measure of ἀποτείσει

→ object specification

διπλοῦς (acc. sg. διπλοῦν): 'double, twofold'; renders διπλῶς; the fixed penalty for theft of a deposit when the thief is caught.

7 ἔὰν δὲ μὴ εὔρεθῃ ὁ κλέψας προσελεύσεται ὁ κύριος τῆς οἰκίας ἐνώπιον τοῦ θεοῦ καὶ ὀμεῖται ἥ μὴν μὴ αὐτὸς πεπονηρεῦσθαι ἐφ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον

But if the thief is not found, the master of the house shall come before God and shall swear that surely he himself has not dealt wickedly concerning the whole deposit of his neighbor.

Antithetical sub-case: no thief found (the exculpatory oath) ἔὰν δὲ

When no thief is found, suspicion falls on the bailee himself. The law provides the exculpatory oath: the householder comes ἐνώπιον τοῦ θεοῦ — to the sanctuary/divine court — and swears with the solemn formula ἥ μὴν that he has not embezzled the deposit. Here ὁ κύριος τῆς οἰκίας is the human master of the house (the bailee), and ὁ θεός is the divine court before which the oath is sworn.

ἔὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἔὰν: the antithetical case to v. 6 — the thief is not found.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, opposing 'not found' to the 'if found' of v. 6.

μὴ

not

negative particle (with subjunctive εὔρεθῃ)

→ discourse linkage or contrast

μὴ: subjunctive negative; μὴ εὔρεθῃ = 'if (the thief) is not found.'

εὔρεθῃ

is found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical non-discovery)

εὕρισκω (aor. pass.): 'be found'; the failure to find the thief shifts the proceeding from restitution to the bailee's purgatory oath.

ὁ

the

Nominative

article (substantivizing κλέψας)

→ noun-phrase marking

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

κλέψας

the thief

Aor Act Ptc Nom Masc Sg · κλέπτω

substantival participle (subject of εὐρεθῇ)

→ constative aorist participle (the one who stole)

κλέπτω (aor. ptc.): 'steal'; ὁ κλέψας, the unidentified thief whose non-discovery triggers the oath.

προσελεύσεται

shall come / approach

Fut Mid Indic 3 Sg · προσέρχομαι

main verb of apodosis (cultic-forensic approach)

→ legislative future (prescribed procedure)

προσέρχομαι: 'approach, come before'; the cultic-forensic sense — the bailee 'draws near' to the sanctuary court (ἐνώπιον τοῦ θεοῦ); the verb often denotes approach to God or the altar in the LXX.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

master / owner

Nominative

subject of προσελεύσεται (the householder/bailee)

→ participant prominence

κύριος: here NOT the divine name but the human 'master/owner of the house' (κύριος τῆς οἰκίας) — the bailee who must clear himself; renders תִּבְרַךְ לַעֲבֹד; the contextual contrast with ὁ θεός in the same verse makes the human reference unmistakable.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

οἰκίας

house

Genitive

genitive (defining κύριος: 'master of the house')

→ relational specification

οἰκία: 'house'; κύριος τῆς οἰκίας = the head of the household, the bailee responsible for the deposit.

ἐνώπιον

before / in the presence of

preposition + genitive (cultic-forensic locus)

→ spatial or relational framing

ἐνώπιον: 'before, in the presence of'; Hebraism rendering יָפְצֵל; ἐνώπιον τοῦ θεοῦ here denotes appearance at the sanctuary court — 'before God,' i.e. before the divinely sanctioned tribunal where oaths are sworn (cf. v. 8).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

object of ἐνώπιον (the divine court)

→ relational specification

θεός: 'God'; renders יְהוָה; in the bailment procedure 'before God' is the sanctuary tribunal; many read יְהוָה here (and v. 8) as the human judges who represent God, the same interpretive question that surfaces sharply at v. 27.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀμεῖται

shall swear

Fut Mid Indic 3 Sg · ὅμνυμι

main verb of apodosis (the oath act)

→ legislative future (prescribed oath)

ὅμνυμι: 'swear, take an oath'; renders נָשָׁא; the bailee's purgatory oath, sworn before God, is itself the legal verdict — there being no human witness, the oath settles liability.

ἤ

surely

asseverative particle (with μὴν: oath-formula)

→ discourse linkage or contrast

ἤ: asseverative particle; ἤ μὴν ('surely, verily') is the standard Greek (and LXX) solemn oath-introduction, rendering Hebrew oath-formulas; it marks the following clause as the sworn content.

μὴν

indeed

asseverative particle (completing ἤ μὴν)

→ discourse linkage or contrast

μὴν: emphatic particle; together ἤ μὴν forms the fixed oath-formula introducing the sworn declaration.

μὴ

not

negative (with the infinitive πεπονηρεῖσθαι)

→ clausal qualification or emphasis

μὴ: negates the infinitive content of the oath — 'that he has not dealt wickedly.'

αὐτός

he himself

Nominative

intensive pronoun (subject of the oath-infinitive)

→ participant reference

αὐτός: intensive 'himself'; emphasizes that the bailee personally swears he has not laid hands on the deposit — distinguishing his own conduct from the unknown thief's.

πεπονηρεῖσθαι

to have dealt wickedly

Perf Mid/Pass Inf · πονηρεύομαι

infinitive of indirect discourse (content of the oath)

→ perfect infinitive (settled state: 'that he has not committed any wrong')

πονηρεῖσθαι (perf. inf.): 'act wickedly, do evil'; renders יָדָו נָשָׂא ('put forth his hand', i.e. embezzle); the perfect infinitive expresses a completed-and-abiding innocence — he has not at any point misappropriated the goods entrusted to him.

ἐφ'

concerning / upon

preposition + genitive (elided; reference)

→ spatial or relational framing

ἐπί + gen.: 'concerning, in the matter of'; ἐφ' ὅλης τῆς παρακαταθήκης = 'concerning the whole deposit' — the full scope of the oath.

ὅλης

the whole

Genitive

attributive adjective (modifying παρακαταθήκης)

→ relational specification

ὅλος: 'whole, entire'; the oath covers the entirety of the deposit — no portion may be quietly withheld.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρακαταθήκης

deposit / thing entrusted

Genitive

object of ἐφ' (the entrusted property)

→ relational specification

παρακαταθήκη: 'deposit, thing entrusted for safekeeping'; the technical term for bailed property (also v. 10); renders נִתְּנָה; the same root underlies the NT 'guard the deposit' (παραθήκη, 1 Tim 6:20; 2 Tim 1:14).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession (the depositor)

→ relational specification

πλησίον: 'neighbor'; here the depositor whose property was entrusted — the injured party the oath is meant to satisfy.

8 κατὰ πᾶν ῥητὸν ἀδίκημα περὶ τε μόσχου καὶ ὑποζυγίου καὶ προβάτου καὶ ἱματίου καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης ὅ τι οὖν ἂν ᾗ ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων καὶ ὁ ἄλους διὰ τοῦ θεοῦ ἀποτεῖσει διπλοῦν τῷ πλησίον

Concerning every declared offense — about ox or beast of burden or sheep or garment or any loss that is alleged, whatever it may be — the case of both parties shall come before God, and the one convicted by God shall pay his neighbor double.

Generalizing extension of the deposit law to all disputed property κατὰ πᾶν

A sweeping clause extending the before-God procedure to every disputed claim of loss — ox, beast, sheep, garment, or any alleged loss (πάσης ἀπωλείας τῆς ἐγκαλουμένης). The dispute of both parties comes ἐνώπιον τοῦ θεοῦ, and the one whom God convicts (ὁ ἄλους διὰ τοῦ θεοῦ) pays double. The divine verdict, rendered through the sanctuary court, is determinative.

κατὰ

concerning / according to

preposition + accusative (reference/distributive)

→ spatial or relational framing

κατά + acc.: 'with respect to, in every case of'; κατὰ πᾶν ... ἀδίκημα generalizes the preceding deposit law to all comparable disputes.

πᾶν

every

Accusative

attributive adjective (modifying ἀδίκημα)

→ object specification

πᾶς: 'every, all'; πᾶν ... ἀδίκημα marks the comprehensive scope of the clause.

ῥητὸν

declared / alleged

Accusative

attributive adjective (modifying ἀδίκημα)

→ object specification

ῥητός: 'spoken, stated, declared'; verbal adjective of ἐρῶ/λέγω; πᾶν ῥητὸν ἀδίκημα = 'every stated/alleged wrong' — every formally lodged claim of misappropriation.

ἀδίκημα

offense / wrong

Accusative

object of κατά (the matter in dispute)

→ object specification

ἀδίκημα: 'wrong, injustice, offense'; the result-noun of ἀδικέω; renders עֲשֵׂר־רִבְרִית ('matter of transgression'); the disputed wrong over property that comes to adjudication.

περί

about / concerning

preposition + genitive (subject-matter)

→ spatial or relational framing

περί + gen.: 'concerning'; introduces the list of property types over which disputes may arise.

τε

both / and

coordinating enclitic (opening the list)

→ discourse linkage or contrast

τε: enclitic connective binding the enumerated property terms into one inclusive list.

μόσχου

ox / calf

Genitive

object of περί (first item of list)

→ relational specification

μόσχος: 'calf, young bull, ox'; renders נֶחֱשִׁי; the first and most valuable category of disputed livestock.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑποζυγίου

beast of burden / donkey

Genitive

object of περί (second item)

→ relational specification

ὑποζύγιον: lit. 'animal under the yoke,' i.e. donkey/draught-beast; renders נֶחֱמִי; standard LXX term for the ass as a working animal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προβάτου

sheep

Genitive

object of περί (third item)

→ relational specification

πρόβατον: 'sheep'; renders נֶחֱשִׁי; the flock animal in the disputed-property list.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἱματίου

garment / cloak

Genitive

object of περί (fourth item)

→ relational specification

ἱμάτιον: 'garment, cloak, outer robe'; renders ἡμῶν; a representative non-animal valuable; the same garment-noun returns in the pledge law of vv. 25–26.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάσης

every / any

Genitive

attributive adjective (modifying ἀπωλείας)

→ relational specification

πᾶς: 'all, every, any'; πάσης ἀπωλείας closes the list with a catch-all category.

ἀπωλείας

loss / lost thing

Genitive

object of περί (general catch-all item)

→ relational specification

ἀπώλεια: 'loss, destruction, a thing lost'; renders ἡτῶν ('lost property'); here any lost or missing property over which a claim is made — the residual category subsuming all not named.

τῆς

the

Genitive

article (with the participle ἐγκαλουμένης)

→ noun-phrase marking

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

ἐγκαλουμένης

that is alleged / claimed

Pres Mid/Pass Ptc Gen Fem Sg · ἐγκαλέω

attributive participle (modifying ἀπωλείας)

→ durative present passive participle (the standing legal claim)

ἐγκαλέω (pres. pass. ptc.): 'bring a charge, lay claim, accuse'; a forensic term; ἡ ἀπώλεια ἡ ἐγκαλουμένη = 'the loss that is being claimed/alleged' — property over which one party formally lodges a complaint.

ὅ

whatever

Nominative

relative pronoun (head of indefinite clause: 'whatever it be')

→ participant reference

ὅς: relative pronoun; ὅ τι ... ἃν ᾧ ('whatever it may be') is a generalizing indefinite clause sweeping in any disputed item not explicitly listed.

τι

anything

Nominative

indefinite pronoun (with ὅ: 'whatever')

→ participant reference

τις: indefinite; ὅ τι forms the generalizing 'whatever' with the following ἃν ᾧ.

οὕν

then / therefore

inferential/resumptive particle

→ discourse linkage or contrast

οὕν: here resumptive within the generalizing clause — 'whatever then it may be'; reinforces the comprehensiveness of the provision.

ἅν

(ever)

modal particle (with subjunctive ᾧ)

→ discourse linkage or contrast

ἅν: modal particle generalizing the subjunctive ᾧ — 'whatever it may be.'

ᾧ

it may be

Pres Act Subj 3 Sg · εἰμί

verb of indefinite relative clause (subjunctive)

→ indefinite present subjunctive (any conceivable case)

εἰμί (pres. subj.): 'be'; with ὅ τι ... ἅν the subjunctive forms the open-ended 'whatever it may be,' ensuring no disputed-property case falls outside the statute.

ἐνώπιον

before

preposition + genitive (forensic locus)

→ spatial or relational framing

ἐνώπιον: 'before, in the presence of'; ἐνώπιον τοῦ θεοῦ again marks the sanctuary tribunal as the venue of adjudication (cf. v. 7).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

object of ἐνώπιον (the divine court)

→ relational specification

θεός: 'God'; renders דִּיהֶלְלָהּ; the disputed case comes 'before God' — the divine/sanctuary court whose verdict is determinative; on the judges-vs-deity question see v. 27.

ἐλεύσεται

shall come

Fut Mid Indic 3 Sg · ἔρχομαι

main verb (the case 'comes before God')

→ legislative future (prescribed procedure)

ἔρχομαι (fut.): 'come, go'; the legal dispute (ἡ κρίσις) 'comes before God' — the matter is brought to the sanctuary tribunal for divine adjudication.

ἡ

the

Nominative

article (with κρίσις)

→ noun-phrase marking

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

κρίσις

judgment / case

Nominative

subject of ἐλεύσεται

→ participant prominence

κρίσις: 'judgment, lawsuit, the case at law'; renders דָּרֵךְ ('matter') / טִשְׁפָּה; here the legal dispute between the two parties brought for divine decision.

ἀμφοτέρων

of both

Genitive

genitive (the two disputing parties)

→ relational specification

ἀμφότεροι: 'both'; renders דִּיהַנְשִׁי; the case 'of both' parties — depositor and bailee, or claimant and defendant — is jointly submitted to God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the (one)

Nominative

article (substantivizing ἀλούς)

→ noun-phrase marking

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

ἀλούς

the one convicted

Aor Act Ptc Nom Masc Sg · ἀλίσκομαι

substantival participle (subject of ἀποτείσει)

→ constative aorist participle (the one caught/found guilty)

ἀλίσκομαι (aor. ptc. ἀλούς): 'be caught, be convicted'; a defective verb used as passive of αἰρέω; ὁ ἀλούς διὰ τοῦ θεοῦ = 'the one convicted by God' (i.e. by the divine verdict); the wrongdoer exposed through the sanctuary judgment.

διὰ

by / through

preposition + genitive (agency/means of conviction)

→ spatial or relational framing

διὰ + gen.: 'through, by means of'; διὰ τοῦ θεοῦ marks God as the agent of conviction — the verdict comes through the divine tribunal.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

object of διὰ (agent of conviction)

→ relational specification

θεός: 'God'; the convicting authority — the wrongdoer is exposed by the divine verdict rendered at the sanctuary court.

ἀποτείνει

shall pay

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (restitution)

→ legislative future (mandated restitution)

ἀποτίνω: 'make restitution'; the convicted party pays double, the standard penalty for misappropriation established in vv. 3 and 6.

διπλοῦν

double

Accusative

direct object/measure of ἀποτείνει

→ object specification

διπλοῦς (acc. διπλοῦν): 'double'; the twofold restitution paid to the wronged neighbor.

τῷ

to the

Dative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Dative

indirect object of ἀποτείνει (the wronged party)

→ sphere or reference

πλησίον: 'neighbor'; the injured party to whom the double restitution is paid.

9 εἰ δέ τις δῶ τῷ πλησίον ὑποζύγιον ἢ μόσχον ἢ πρόβατον ἢ πᾶν κτῆνος φυλάξει καὶ συντριβῇ ἢ τελευτήσῃ ἢ αἰχμάλωτον γένηται καὶ μηδείς γινῶ

And if anyone gives his neighbor a beast of burden or ox or sheep or any animal to keep, and it is injured or dies or is taken captive, and no one knows,

New sub-case: an entrusted animal harmed without witness

εἰ δέ

The bailment law turns from goods to living animals. The protasis catalogues the misfortunes that may befall an entrusted beast — injury (συντριβῇ), death (τελευτήσῃ), or capture (αἰχμάλωτον) — with the decisive condition καὶ μηδείς γινῶ ('and no one knows'): absent any witness, only the oath of v. 10 can resolve the matter.

εἰ

if

conditional conjunction (protasis)

→ discourse linkage or contrast

εἰ: opens the entrusted-animal case, parallel to the deposit-of-goods case of v. 6.

δέ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone'; the depositor who entrusts a living animal to a neighbor.

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical deposit)

δίδωμι (aor. subj.): 'give, entrust'; the act of depositing the animal for safekeeping, as in v. 6.

τῷ

the

Dative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Dative

indirect object of δῶ (the bailee)

→ sphere or reference

πλησίον: 'neighbor'; the bailee entrusted with the animal.

ὑποζύγιον

beast of burden / donkey

Accusative

direct object of δῶ (first item)

→ object specification

ὑποζύγιον: 'animal under the yoke, donkey'; renders רִמְקִי; first of the enumerated animals that may be deposited.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

μόσχον

ox / calf

Accusative

direct object (alternative)

→ object specification

μόσχος: 'ox, calf'; renders רֶשֶׁת; the bovine option among entrusted animals.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πρόβατον

sheep

Accusative

direct object (alternative)

→ object specification

πρόβατον: 'sheep'; renders תְּכָשִׁי; the flock animal in the list.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πᾶν

any / every

Accusative

attributive adjective (modifying κτηνος)

→ object specification

πᾶς: 'any, every'; πᾶν κτηνος = the catch-all 'any animal,' closing the enumeration comprehensively.

κτηνος

beast / animal

Accusative

direct object (general catch-all)

→ object specification

κτηνος: 'beast, head of livestock'; renders הַבְּהֵמָה; the residual category subsuming any domestic animal not named.

φυλάξαι

to keep

Aor Act Inf · φυλάσσω

purpose infinitive (with δῶ: 'to keep')

→ aorist infinitive of purpose

φυλάσσω (aor. inf.): 'guard, keep'; defines the deposit's purpose and the bailee's duty of care over the animal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συντριβῆ

is injured / broken

Aor Pass Subj 3 Sg · συντριβῶ

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive
(hypothetical injury)

συντριβῶ (aor. pass.): 'crush, break, shatter'; renders רָצַץ; the animal is maimed/broken (e.g. a broken limb); the first of three misfortunes the bailee could not necessarily prevent.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τελευτήση

dies

Aor Act Subj 3 Sg · τελευτάω

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive
(hypothetical death)

τελευτάω (aor. subj.): 'die, come to an end'; renders תָּמָה; natural death of the entrusted beast — the gentler death-verb (vs. ἀποθνήσκω of violent death in v. 1).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

αἰχμάλωτον

captive / carried off

Accusative

predicate accusative (with γένηται: 'becomes captive')

→ object specification

αἰχμάλωτος: 'taken captive, prisoner of war'; renders רָצַץ; the animal is driven off as plunder, e.g. by raiders — a loss beyond the bailee's control.

γένηται

becomes

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (with predicate αἰχμάλωτον)

→ prospective aorist subjunctive
(hypothetical capture)

γίνομαι (aor. subj.): 'become, come to be'; αἰχμάλωτον γένηται = 'becomes captive,' i.e. is carried off; the third misfortune in the series.

καὶ

and

coordinate conjunction (introducing decisive condition)

→ discourse linkage or contrast

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

μηδεὶς

no one

Nominative

subject of γινῶ (negative pronoun)

→ participant reference

μηδεὶς: 'no one'; renders אֵין רֹאֶה ('no one seeing'); the absence of any witness is the legal crux — with no proof, only the oath can decide; takes μη- as proper to the subjunctive clause.

γινῶ

knows / sees

Aor Act Subj 3 Sg · γινώσκω

verb of protasis (subjunctive)

→ prospective aorist subjunctive
(hypothetical: no witness)

γινώσκω (aor. subj.): 'know, perceive'; μηδεὶς γινῶ ('no one knows') = there is no witness to establish how the animal was lost; this evidentiary gap is precisely what the divine oath of v. 10 is designed to fill.

10 ὅρκος ἔσται τοῦ θεοῦ ἀνὰ μέσον ἀμφοτέρων ἢ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον καὶ οὕτως προσδέξεται ὁ κύριος αὐτοῦ καὶ οὐκ ἀποτεῖσει

an oath of God shall be between them both, that surely he himself has not dealt wickedly concerning the whole deposit of his neighbor; and so its owner shall accept it, and he shall not make restitution.

Apodosis: the divine oath resolves the witnessless case

ὅρκος ἔσται

The remedy for the witnessless loss of v. 9: an ὅρκος ... τοῦ θεοῦ ('oath of/by God') sworn between the two parties, with the same ἢ μὴν formula and the same purgatory content as v. 7. If sworn, the owner (ὁ κύριος αὐτοῦ — here the human owner of the animal) accepts it and the bailee makes no restitution. κύριος is unambiguously the human owner.

ὅρκος

oath

Nominative

subject of ἔσται

→ participant prominence

ὅρκος: 'oath'; renders הַשְׁבָּעָה ; the sworn declaration that, in the absence of a witness, legally settles the dispute; ὅρκος τοῦ θεοῦ = an oath taken in God's name and before God.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential/legislative)

→ legislative future (prescribed remedy)

εἰμί (fut.): 'be'; ὅρκος ἔσται = 'there shall be an oath' — the law mandates the oath as the decisive procedure.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (defining ὅρκος: 'oath of/by God')

→ relational specification

θεός: 'God'; ὅρκος τοῦ θεοῦ renders $\text{הַשְ�בָּעָה בְּיְהוָה}$ — an oath sworn by God himself as guarantor; the divine name backs the bailee's exculpation, making God the witness no human could be.

ἀνὰ

between

preposition (with μέσον: 'between')

→ spatial or relational framing

ἀνὰ: with μέσον forms the idiom ἀνὰ μέσον ('between'), rendering בֵּין ; a standard LXX Hebraism for a relation between two parties.

μέσον

midst / between

Accusative

object of ἀνὰ (forming the 'between' idiom)

→ object specification

μέσος: 'middle'; ἀνὰ μέσον ἀμφοτέρων = 'between the two parties' — the oath stands between depositor and bailee as the arbiter.

ἀμφοτέρων

of both

Genitive

genitive (the two parties)

→ relational specification

ἀμφότεροι: 'both'; renders בֵּין שְׁנֵיהֶם ; the depositor and the bailee, between whom the oath adjudicates.

ἢ

surely

asseverative particle (with μὴν: oath-formula)

→ discourse linkage or contrast

ἢ: asseverative; ἢ μὴν again introduces the solemn sworn content, as in v. 7.

μήν

indeed

asseverative particle (completing ἢ μήν)

→ discourse linkage or contrast

μήν: the emphatic particle completing the fixed oath-formula ἢ μήν.

μή

not

negative (with infinitive πεπονηρεῦσθαι)

→ clausal qualification or emphasis

μή: negates the sworn infinitive — 'that he has not dealt wickedly.'

αὐτόν

he himself

Accusative

accusative subject of the oath-infinitive

→ participant reference

αὐτός (acc.): the accusative subject of πεπονηρεῦσθαι in indirect discourse — 'that he (the bailee) has not embezzled.'

πεπονηρεῦσθαι

to have dealt wickedly

Perf Mid/Pass Inf · πονηρεύομαι

infinitive of indirect discourse (content of the oath)

→ perfect infinitive (settled innocence)

πονηρεύομαι (perf. inf.): 'act wickedly'; the same purgatory formula as v. 7, rendering ἱτ' πλψ ('lay his hand on'); the perfect expresses abiding innocence regarding the entrusted animal.

καθ̑

concerning

preposition + genitive (elided; reference)

→ spatial or relational framing

κατά + gen.: here 'concerning, in respect of' (κατά with the genitive of reference); καθ̑ ὅλης τῆς παρακαταθήκης = 'concerning the whole deposit.'

ὅλης

the whole

Genitive

attributive adjective (modifying παρακαταθήκης)

→ relational specification

ὅλος: 'whole, entire'; the oath again covers the deposit in its entirety, leaving no part unaccounted.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρακαταθήκης

deposit / thing entrusted

Genitive

object of καθ̑ (the entrusted animal)

→ relational specification

παρακαταθήκη: 'deposit, thing entrusted'; the technical bailment term (cf. v. 7), here applied to the entrusted animal.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession (the depositor)

→ relational specification

πλησίον: 'neighbor'; the depositor whose animal was entrusted.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

so / thus

adverb (resultative: 'and so')

→ adverbial qualification

οὕτως: 'thus, so'; marks the consequence of the sworn oath — 'and so' the owner accepts it and the matter is closed.

προσδέξεται

shall accept

Fut Mid Indic 3 Sg · προσδέχομαι

main verb (the owner's acceptance)

→ legislative future (prescribed acceptance)

προσδέχομαι: 'receive, accept, welcome'; renders 𐤀𐤔𐤕; the owner accepts the oath as conclusive — the sworn word binds him to forgo any further claim.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

owner / master

Nominative

subject of προσδέξεται (the human owner)

→ participant prominence

κύριος: here the human OWNER of the entrusted animal (ὁ κύριος αὐτοῦ, 'its owner'), NOT the divine name; renders 𐤀𐤕𐤕𐤕 ('its owner'); the immediate context (acceptance of the oath, forgoing restitution) fixes the human reference.

αὐτοῦ

its

Genitive

genitive of possession (the animal's owner)

→ relational specification

αὐτός (gen.): 'its' — referring to the entrusted animal; ὁ κύριος αὐτοῦ = 'its owner,' the depositor.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀποτείνει)

→ discourse linkage or contrast

οὐ: the indicative negative; οὐκ ἀποτείνει = the bailee makes no restitution, the oath having cleared him.

ἀποτείνει

shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb (negated: no restitution due)

→ legislative future (negated liability)

ἀποτίνω: 'make restitution'; here negated — the bailee who swears truthfully bears no liability for the loss he could not prevent; contrast the positive liability of v. 11.

11 ἔὰν δὲ κλαπῇ παρ' αὐτοῦ ἀποτείνει τῷ κυρίῳ

But if it is stolen from him, he shall make restitution to the owner.

Contrasting sub-case: theft from the bailee entails liability ἔὰν δὲ

A sharp contrast to v. 10: if the animal is stolen 'from him' (παρ' αὐτοῦ, the bailee), liability returns — theft from one's keeping implies a failure of the duty of care, so the bailee must repay the owner (τῷ κυρίῳ = the human owner). The terse single-clause law marks the dividing line between excusable misfortune and culpable negligence.

ἐάν if <i>conditional conjunction (protasis)</i> → discourse linkage or contrast ἐάν: opens the theft-from-the-bailee sub-case.	δὲ but <i>adversative particle (post-positive)</i> → discourse linkage or contrast δέ: adversative — theft (culpable) over against the unpreventable losses of v. 9.	κλαπή is stolen Aor Pass Subj 3 Sg · κλέπτω <i>verb of protasis (subjunctive)</i> → prospective aorist subjunctive (hypothetical theft) κλέπτω (aor. pass.): 'steal'; renders כִּלְכֵּל; theft from the bailee's keeping is treated as a lapse of vigilance, hence liability — unlike injury, death, or capture.	παρ from <i>preposition + genitive (elided; source: 'from him')</i> → spatial or relational framing παρά + gen.: 'from (the side of)'; παρ αὐτοῦ = 'from him,' i.e. from the bailee's custody — the locus that fixes responsibility on him.
αὐτοῦ him Genitive <i>object of παρ (the bailee)</i> → relational specification αὐτός (gen.): the bailee, from whose keeping the animal is stolen.	ἀποτείσει he shall make restitution Fut Act Indic 3 Sg · ἀποτίνω <i>main verb of apodosis (restitution)</i> → legislative future (mandated restitution) ἀποτίνω: 'make restitution'; the bailee repays the owner because theft from his care implies negligence — the converse of the no-restitution ruling of v. 10.	τῷ to the Dative <i>article (with κυρίῳ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ owner / master Dative <i>indirect object of ἀποτείσει (the human owner)</i> → sphere or reference κύριος; again the human OWNER of the animal, NOT the divine name; renders יְיָ; the restitution is paid 'to the owner' (the depositor) — the contextual sense is unmistakably the human master.

12 ἐὰν δὲ θηριάλωτον γένηται ἄξει αὐτὸν ἐπὶ τὴν θήραν καὶ οὐκ ἀποτείσει

But if it has been torn by a wild beast, he shall bring him to the prey, and he shall not make restitution.

Sub-case: torn by a wild beast (no liability with proof)

ἐὰν δὲ

The final entrusted-animal contingency: if the beast is θηριάλωτον ('torn by wild animals'), the bailee bears no liability — but he must produce the mangled carcass (ἄξει ... ἐπὶ τὴν θήραν) as physical evidence. The torn body is the witness that substitutes for the oath; proof of a predator-kill exonerates the keeper. θηριάλωτον returns in the food law of v. 30.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the torn-by-beast sub-case.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, distinguishing the predator-kill (provable, hence excusable) from theft (v. 11).

θηριάλωτον

torn by a wild beast

Nominative

predicate adjective (with γένηται)

→ participant prominence

θηριάλωτος: 'taken/torn by a wild beast' (θηρίον + ἄλωτός); renders תִּרְגַּל ('torn flesh'); a precise compound for an animal killed by predators; the same root term governs the food prohibition of v. 30 (κρέας θηριάλωτον).

γένηται

becomes / has been made

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (with predicate θηριάλωτον)

→ prospective aorist subjunctive (hypothetical predator-kill)

γίνομαι (aor. subj.): 'become'; θηριάλωτον γένηται = 'becomes torn by a beast,' i.e. is killed by a predator — a loss no keeper could forestall.

ἄξει

he shall bring / lead

Fut Act Indic 3 Sg · ἄγω

main verb of apodosis (evidentiary requirement)

→ legislative future (prescribed proof)

ἄγω (fut.): 'lead, bring'; the bailee must 'bring' the mangled remains as proof; the LXX renders the Hebrew 'let him bring it as witness' (עֵד וְהָבֵהוּ) — physical evidence in place of an oath.

αὐτόν

him / it

Accusative

direct object of ἄξει (the torn animal)

→ participant reference

αὐτός (acc.): the carcass of the torn animal, brought as evidence.

ἐπὶ

to / upon

preposition + accusative (goal/reference)

→ spatial or relational framing

ἐπὶ + acc.: 'to, with regard to'; ἐπὶ τὴν θήραν = 'to the prey/torn carcass' — the bailee produces the kill itself as the proof.

τὴν

the

Accusative

article (with θήραν)

→ noun-phrase marking

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

θήραν

prey / torn carcass

Accusative

object of ἐπὶ (the evidence)

→ object specification

θήρα: 'hunting, prey, that which is caught/torn'; here the predator's kill — the mangled remains; renders the idea of תִּרְגַּל as the tangible proof exonerating the keeper.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀποτείσει)

→ discourse linkage or contrast

οὐ: indicative negative; οὐκ ἀποτείσει = no restitution, the carcass proving an unpreventable loss.

ἀποτείσει

he shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb (negated: no restitution due)

→ legislative future (negated liability)

ἀποτίνω: 'make restitution'; negated here — the provable predator-kill clears the bailee, as the oath did in v. 10.

13 ἐὰν δὲ αἰτήσῃ τις παρὰ τοῦ πλησίον καὶ συντριβῇ ἢ ἀποθάνῃ ἢ αἰχμάλωτον γένηται ὁ δὲ κύριος μὴ ᾗ μετ' αὐτοῦ ἀποτεῖσει

And if anyone borrows from his neighbor, and it is injured or dies or is taken captive, and its owner is not with it, he shall make restitution.

New sub-case: borrowed (not deposited) property **ἐὰν δὲ**

A shift from bailment to loan: the borrower (αἰτήσῃ, 'asks/borrows') has sought the animal for his own use, so the calculus of liability reverses. The same triad of misfortunes as v. 9 (injury, death, capture) now entails full restitution — because the borrower had the benefit of the beast, and the owner (ὁ κύριος, human) was not present to share the risk.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the borrowing case, distinct from the deposit cases of vv. 6–12.

δὲ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

αἰτήσῃ

borrows / asks for

Aor Act Subj 3 Sg · αἰτέω

verb of protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical borrowing)

αἰτέω (aor. subj.): 'ask, request, borrow'; renders ὀψ' ('borrow'); the key distinction from the deposit cases — here the animal is borrowed for the borrower's own benefit, which is why he bears full liability.

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone'; the borrower.

παρὰ

from

preposition + genitive (source)

→ spatial or relational framing

παρά + gen.: 'from (beside)'; παρὰ τοῦ πλησίον = 'from his neighbor,' the lender.

τοῦ

the

Genitive

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

object of παρὰ (the lender/owner)

→ relational specification

πλησίον: 'neighbor'; here the lender from whom the animal is borrowed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συντριβῆ

is injured / broken

Aor Pass Subj 3 Sg · συντριβῶ

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive
(hypothetical injury)

συντριβῶ (aor. pass.): 'crush, break'; the same misfortune as v. 9, but with opposite legal outcome since the animal was borrowed for use.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἀποθάνη

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive
(hypothetical death)

ἀποθνήσκω (aor. subj.): 'die'; here the borrowed animal dies; note the blunt ἀποθνήσκω where v. 9 used τελευτάω — possibly varied for the loaned (vs. deposited) beast.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

αἰχμάλωτον

captive / carried off

Accusative

predicate accusative (with γένηται)

→ object specification

αἰχμάλωτος: 'taken captive'; the borrowed beast carried off — third of the parallel misfortunes.

γένηται

becomes

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (with predicate αἰχμάλωτον)

→ prospective aorist subjunctive
(hypothetical capture)

γίνομαι (aor. subj.): 'become'; αἰχμάλωτον γένηται = 'is carried off,' as in v. 9.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

δὲ

and / now

transitional particle (post-positive, introducing the decisive clause)

→ discourse linkage or contrast

δὲ: introduces the qualifying clause that decides liability — whether the owner was present.

κύριος

owner / master

Nominative

subject of ἢ (the human owner)

→ participant prominence

κύριος: again the human OWNER of the animal, NOT the divine name; renders יֵצֵא; the borrower is liable precisely because 'the owner was not with it' (μὴ ἢ μετ' αὐτοῦ) — the owner's absence places the full risk on the borrower.

μὴ

not

negative particle (with subjunctive ἢ)

→ discourse linkage or contrast

μὴ: subjunctive negative; μὴ ἢ μετ' αὐτοῦ = 'is not with it.'

ἢ

is

Pres Act Subj 3 Sg · εἰμί

verb of subordinate condition (subjunctive)

→ stative present subjunctive (owner's absence)

εἰμί (pres. subj.): 'be'; the owner's not 'being with' the animal is the legal hinge — his absence makes the borrower fully liable.

μετ'

with

preposition + genitive (elided; accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; μετ' αὐτοῦ = 'with it' (the animal); the owner's presence/absence determines liability (contrast v. 14).

αὐτοῦ

it

Genitive

object of μετ' (the animal)

→ relational specification

αὐτός (gen.): the borrowed animal, with which the owner was or was not present.

ἀποτείσει

he shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (restitution)

→ legislative future (mandated restitution)

ἀποτίνω: 'make restitution'; the borrower repays the owner in full — having had the use of the animal, he assumes its risk when its owner is absent.

14 ἐὰν δὲ ὁ κύριος ἦ μετ' αὐτοῦ οὐκ ἀποτείσει ἐὰν δὲ μισθωτὸς ἦ ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ αὐτοῦ

But if its owner is with it, he shall not make restitution; but if it was hired, it shall be reckoned to him in lieu of his hire.

Antithetical sub-case + hired-animal clause ἐὰν δὲ

Two clauses close the loan/hire law. First, the converse of v. 13: if the owner was present (ἦ μετ' αὐτοῦ), no restitution is due — the owner shared the risk. Second, a special provision: if the animal was hired (μισθωτός), the loss is covered by the hire-fee (ἀντὶ τοῦ μισθοῦ) — the price paid absorbs the loss, since hire already prices in the risk of use. κύριος is the human owner.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the owner-present sub-case.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, reversing v. 13 — owner present vs. owner absent.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

owner / master

Nominative

subject of ἦ (the human owner)

→ participant prominence

κύριος: the human OWNER, NOT the divine name; renders יְיָ; his presence with the animal (ἦ μετ' αὐτοῦ) absolves the borrower of liability — the owner is held to share the risk he was on hand to witness.

ἦ

is

Pres Act Subj 3 Sg · εἰμί

verb of protasis (subjunctive)

→ stative present subjunctive (owner's presence)

εἰμί (pres. subj.): 'be'; the owner's presence (ἦ μετ' αὐτοῦ) is the condition that cancels the borrower's liability.

μετ'

with

preposition + genitive (elided; accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; μετ' αὐτοῦ = 'with it.'

αὐτοῦ

it

Genitive

object of μετ' (the animal)

→ relational specification

αὐτός (gen.): the borrowed/hired animal.

οὐκ

not

negative particle (with ἀποτεῖσει)

→ discourse linkage or contrast

οὐ: indicative negative; οὐκ ἀποτεῖσει = no restitution due.

ἀποτεῖσει

he shall make restitution

Fut Act Indic 3 Sg · ἀποτίνω

main verb (negated: no restitution)

→ legislative future (negated liability)

ἀποτίνω: 'make restitution'; negated — the owner's presence releases the borrower.

ἐάν

if

conditional conjunction (second protasis)

→ discourse linkage or contrast

ἐάν: opens the hired-animal sub-case.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: adversative, distinguishing hire from loan.

μισθωτός

hired

Nominative

predicate adjective (with ἦ: 'if it was hired')

→ participant prominence

μισθωτός: 'hired, let out for a fee'; renders רכיר; if the animal was rented rather than borrowed, the loss is offset by the hire-fee, since the rental price already factors in the risk of use.

ἦ

it was / be

Pres Act Subj 3 Sg · εἰμί

verb of second protasis (subjunctive)

→ stative present subjunctive (the hire arrangement)

εἰμί (pres. subj.): 'be'; μισθωτός ἦ = 'if it was a hired thing.'

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of apodosis

→ legislative future (prescribed reckoning)

εἰμί (fut.): 'be'; ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ = the loss 'shall be to him in place of his hire' — the hire-fee covers the damage; an idiom of accounting/offset.

αὐτῷ

to him / for him

Dative

dative of interest (the owner)

→ participant reference or interest

αὐτός (dat.): 'to him' — the owner, for whom the loss is offset against the hire he was owed.

ἀντὶ

in lieu of / instead of

preposition + genitive (substitution/equivalence)

→ spatial or relational framing

ἀντί + gen.: 'instead of, in place of'; ἀντὶ τοῦ μισθοῦ = the loss substitutes for / is set against the hire-fee.

τοῦ

the

Genitive

article (with μισθοῦ)

→ noun-phrase marking

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

μισθοῦ

hire / wage

Genitive

object of ἀντι (the hire-fee)

→ relational specification

μισθός: 'wage, hire, fee'; renders רָצָה; the rental price that absorbs the loss — the hire-fee is treated as already covering the risk of the animal's use.

αὐτοῦ

its / his

Genitive

genitive of possession (the hire belonging to it)

→ relational specification

αὐτός (gen.): 'its hire' — the fee owed for the hired animal.

15 ἐὰν δὲ ἀπατήσῃ τις παρθένον ἀμνήστευτον καὶ κοιμηθῇ μετ' αὐτῆς φερνῇ φερνιεῖ αὐτὴν αὐτῷ γυναῖκα

And if anyone seduces an unbetrothed virgin and lies with her, he shall surely endow her to himself as a wife with a bride-price.

New case-type: seduction of an unbetrothed virgin ἐὰν δὲ

A turn from property to sexual-family law. The seducer of an unbetrothed virgin (παρθένον ἀμνήστευτον) must marry her with the bride-price; the obligation is intensified by the cognate-dative Hebraism φερνῇ φερνιεῖ ('he shall surely endow with a bride-price'), the LXX's standard rendering of the Hebrew infinitive absolute (מְהֵרָה יִמְהַרְהֵרָה). The law protects the woman's standing and economic security.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the seduction case.

δὲ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

ἀπατήση

seduces / deceives

Aor Act Subj 3 Sg · ἀπατάω

verb of protasis (subjunctive)

→ prospective aorist subjunctive (hypothetical seduction)

ἀπατάω (aor. subj.): 'deceive, beguile, seduce'; renders קִּטְּרִי ('entice'); the verb frames the act as persuasion/seduction (not rape, which is treated separately at Deut 22:25–27), hence the remedy of marriage and bride-price.

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone'; the seducer.

παρθένον

virgin

Accusative

direct object of ἀπατήση

→ object specification

παρθένος: 'virgin, unmarried young woman'; renders הַיָּתוּבָה; the same noun famously used at Isa 7:14 LXX (ἰδοὺ ἡ παρθένος); here a marriageable girl still under her father's authority.

ἀμνήστευτον

unbetrothed

Accusative

attributive adjective (modifying παρθένον)

→ object specification

ἀμνήστευτος: 'not betrothed, unpledged' (alpha-privative + μνηστεύω, 'betroth'); renders הַיָּתוּבָה לֹא רֵשֶׁתָּה; the woman's unbetrothed status is decisive — a betrothed woman's case would fall under adultery law, not this restitution-by-marriage provision.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κοιμηθῇ

lies with / sleeps

Aor Pass Subj 3 Sg · κοιμάω

verb of protasis (coordinate subjunctive)

→ prospective aorist subjunctive (hypothetical intercourse)

κοιμάω (aor. pass.): 'lie down, sleep'; κοιμηθῇ μετ' αὐτῆς is the standard LXX euphemism for sexual intercourse, rendering וַיִּבְרַח; here it consummates the seduction, triggering the marriage/endowment obligation.

μετ'

with

preposition + genitive (elided; accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; μετ' αὐτῆς completing the euphemism for intercourse.

αὐτῆς

her

Genitive

object of μετ' (the virgin)

→ relational specification

αὐτός (gen. fem.): 'her' — the seduced virgin.

φερνῆ

with a bride-price

Dative

cognate dative (Hebraism: rendering the infinitive absolute)

→ sphere or reference

φερνή: 'dowry, bride-price'; the cognate dative φερνῇ φερνιῖ is a Hebraism rendering the Hebrew emphatic infinitive absolute הַנָּשִׂא מְהֵרָה ('he shall surely endow her'); the dativus cognatus intensifies and guarantees the obligation, exactly as ἐκβολῇ ... ἐκβαλεῖ at 11:1.

φερνιῖ

he shall endow

Fut Act Indic 3 Sg · φερνίζω

main verb of apodosis (with cognate dative)

→ legislative future (mandated endowment; intensified by cognate dative)

φερνίζω (fut.): 'provide a dowry, endow with a bride-price'; the denominative verb of φερνή; φερνῇ φερνιῖ = 'he shall surely pay the bride-price,' the Hebraistic emphatic construction that obliges the seducer to secure the woman's status by full endowment and marriage.

αὐτήν

her

Accusative

direct object of φερνιῖ

→ participant reference

αὐτός (acc. fem.): 'her' — the woman whom the seducer must endow and marry.

αὐτῷ

to himself

Dative

dative of advantage (reflexive: 'for himself')

→ participant reference or interest

αὐτός (dat.): reflexive 'to/for himself' — he takes her as his own wife.

γυναῖκα

as wife

Accusative

predicate accusative (result of the marriage)

→ object specification

γυνή: 'woman, wife'; renders הַנָּשִׂא; predicate accusative — he endows her 'as a wife,' i.e. the bride-price effects a binding marriage, securing her future.

16 ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατὴρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναῖκα ἀργύριον ἀποτεῖσει τῷ πατρὶ καθ' ὅσον ἐστὶν ἡ φερνὴ τῶν παρθένων

But if her father utterly refuses, and is unwilling to give her to him as a wife, he shall pay money to the father, according to whatever is the bride-price of virgins.

Antithetical sub-case: the father refuses the marriage

ἐὰν δὲ

The complementary case to v. 15: the father, who holds authority over the daughter, may refuse the marriage. The refusal is again intensified by a cognate Hebraism, ἀνανεύων ἀνανεύσῃ ('refusing he refuses' = utterly refuses). Even so, the seducer must pay the standard virgin's bride-price (ἡ φερνὴ τῶν παρθένων) — the woman's economic loss is compensated whether or not marriage follows.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the father's-refusal sub-case.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: adversative, contrasting refusal with the marriage of v. 15.

ἀνανεύων

refusing

Pres Act Ptc Nom Masc Sg · ἀνανεύω

cognate participle (Hebraism: with finite ἀνανεύσῃ)

→ intensifying present participle (rendering the infinitive absolute)

ἀνανεύω (pres. ptc.): 'refuse, shake the head in refusal, decline'; the participle + finite verb (ἀνανεύων ἀνανεύσῃ) is the LXX's calque of the Hebrew infinitive absolute יָרָץ? יָרָץ ('he utterly refuses'), expressing emphatic, settled refusal.

ἀνανεύσῃ

refuses

Aor Act Subj 3 Sg · ἀνανεύω

verb of protasis (subjunctive, with cognate participle)

→ prospective aorist subjunctive (intensified by the participle)

ἀνανεύω (aor. subj.): 'refuse'; ἀνανεύων ἀνανεύσῃ = 'he absolutely refuses'; the cognate construction matches φερνῇ φερνιῇ of v. 15 — both Hebraistic emphatics.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ
not

negative particle (with subjunctive βούληται)

→ discourse linkage or contrast

μὴ: subjunctive negative; μὴ βούληται = 'is unwilling.'

βούληται

is willing / wishes

Pres Mid Subj 3 Sg · βούλομαι

verb of protasis (coordinate subjunctive)

→ durative present subjunctive (the father's settled unwillingness)

βούλομαι (pres. subj.): 'wish, be willing, want'; renders πᾶν; the father's unwillingness to give his daughter expresses his paternal authority over the marriage decision.

ὁ
the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἀνανεύση / βούληται

→ participant prominence

πατήρ: 'father'; renders πατήρ; the father holds legal authority over his daughter's marriage and receives the bride-price; his refusal does not cancel the seducer's financial liability.

αὐτῆς

her

Genitive

genitive of relationship (her father)

→ relational specification

αὐτός (gen. fem.): 'her' — the virgin's father.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (with βούληται)

→ aorist infinitive (the act refused)

δίδωμι (aor. inf.): 'give'; δοῦναι αὐτήν ... γυναῖκα = 'to give her as a wife'; the father's giving of the daughter is the formal act of marriage that he declines.

αὐτήν

her

Accusative

direct object of δοῦναι

→ participant reference

αὐτός (acc. fem.): 'her' — the daughter.

αὐτῷ

to him

Dative

indirect object of δοῦναι (the seducer)

→ participant reference or interest

αὐτός (dat.): 'to him' — the seducer who sought to marry her.

γυναῖκα

as wife

Accusative

predicate accusative (with δοῦναι)

→ object specification

γυνή: 'wife'; the predicate of the refused marriage — 'to give her as a wife.'

ἀργύριον

money / silver

Accusative

direct object of ἀποτεῖσει

→ object specification

ἀργύριον: 'silver, money'; renders ἄργυρον; the monetary equivalent of the bride-price, owed even when marriage is refused — the woman's economic loss is still compensated.

ἀποτεῖσει

he shall pay

Fut Act Indic 3 Sg · ἀποτίνω

main verb of apodosis (payment)

→ legislative future (mandated payment)

ἀποτίνω: 'pay, render'; the chapter's restitution verb, here applied to the bride-price owed the father despite the refused marriage.

τῷ

to the

Dative

article (with πατρί)

→ noun-phrase marking

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

πατρί

father

Dative

indirect object of ἀποτέσει (recipient of payment)

→ sphere or reference

πατήρ: 'father'; the bride-price is paid to the father as head of the household and guardian of the daughter's interests.

καθ

according to

preposition + accusative (elided; standard/measure)

→ spatial or relational framing

κατά + acc.: 'according to'; καθ ὅσον = 'according to whatever amount' — the payment is set by the customary scale.

ὅσον

as much as / whatever

Accusative

relative quantity (object of καθ)

→ object specification

ὅσος: 'as much/many as'; καθ ὅσον ἐστίν = 'according to whatever (the bride-price) is' — referring to the standard, customary amount.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (copula)

→ gnomic present (customary standard)

εἰμί: 'be'; the present states the customary, standing amount of the virgins' bride-price.

ἡ

the

Nominative

article (with φερνή)

→ noun-phrase marking

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

φερνή

bride-price

Nominative

subject of ἐστίν (the customary bride-price)

→ participant prominence

φερνή: 'bride-price, dowry'; the same noun as v. 15; ἡ φερνή τῶν παρθένων = 'the bride-price of virgins,' the fixed customary sum due for an unmarried girl.

τῶν

of the

Genitive

article (with παρθένων)

→ noun-phrase marking

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

παρθένων

virgins

Genitive

genitive (defining φερνή: 'bride-price of virgins')

→ relational specification

παρθένος: 'virgin'; the genitive plural specifies the customary tariff — the standard bride-price set for virgins generally.

17 φαρμακούς οὐ περιποιήσετε

You shall not keep sorcerers alive.

Apodictic prohibition (capital cultic law)

φαρμακούς οὐ

An abrupt shift to terse apodictic law: a flat prohibition (οὐ + future indicative) of harbouring sorcerers. The fronting of the object φαρμακούς is emphatic. The law belongs to the cluster vv. 17–19 expunging occult and idolatrous practice from Israel; it is addressed to the community in the plural (περιποιήσετε).

φαρμακούς

sorcerers

Accusative

direct object of περιποιήσετε (fronted, emphatic)

→ object specification

φάρμακος: 'sorcerer, poisoner, dealer in magic potions'; renders הַשִּׁחָדָן ('sorceress'); the masculine plural generalizes; the word-group (φαρμακεία, φάρμακον) denotes the magic-potion arts condemned throughout Scripture (cf. Gal 5:20; Rev 21:8); the fronted position stresses the target of the prohibition.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative forms the apodictic prohibition ('you shall not ...'), the standard LXX equivalent of the Hebrew לֹא + imperfect of permanent law (as in the Decalogue).

περιποιήσετε

you shall keep alive / preserve

Fut Act Indic 2 Pl · περιποιέω

main verb (apodictic prohibition, 2nd plural)

→ legislative future (prohibition: 'you shall not preserve')

περιποιέω: 'preserve, keep alive, spare'; renders $\text{הִיָּחַ$ (Piel, 'let live'); οὐ περιποιήσετε = 'you shall not let live/spare' — sorcery is a capital matter; the second-person plural addresses Israel as the executing community.

18 πᾶν κοιμώμενον μετὰ κτήνους θανάτῳ ἀποκτενεῖτε αὐτούς

Everyone who lies with a beast you shall surely put to death.

Apodictic capital prohibition (bestiality)

πᾶν κοιμώμενον

A second capital law: bestiality is punished by death, intensified by the cognate dative θανάτῳ ἀποκτενεῖτε ('with death you shall put to death' = surely put to death), a Hebraism rendering the infinitive absolute מִוֹת יוּמָת . The constructio ad sensum shifts from the neuter participle πᾶν κοιμώμενον ('everyone lying') to the masculine plural αὐτούς, treating the offenders as persons.

πᾶν

every(one)

Accusative

substantival adjective (object: 'everyone')

→ object specification

πᾶς: 'every, all'; the neuter πᾶν κοιμώμενον ('everyone who lies', lit. 'every[thing] lying') generalizes the prohibition to any offender; the neuter is grammatical, the sense personal (hence αὐτούς).

κοιμώμενον

lying / having intercourse

Pres Mid/Pass Ptc Acc Neut Sg · κοιμάω

substantival participle (with πᾶν: 'everyone lying')

→ durative present participle (the act of intercourse)

κοιμάω (pres. ptc.): 'lie, sleep'; κοιμώμενον μετὰ κτήνους is the euphemism for sexual intercourse (cf. v. 15), here with an animal; renders *הַמְּבִיחַ עִם־בְּהֵמָה*; bestiality is condemned as an abomination overturning the created order (cf. Lev 18:23; 20:15–16).

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; μετὰ κτήνους completing the euphemism.

κτήνους

beast / animal

Genitive

object of μετὰ (the animal)

→ relational specification

κτῆνος: 'beast, domestic animal'; renders *הַמְּבִיחַ*; the animal with which the offence is committed.

θανάτῳ

with death

Dative

cognate dative (Hebraism: rendering the infinitive absolute)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ ἀποκτενεῖτε is a Hebraism rendering the Hebrew emphatic infinitive absolute *מוֹת יָמָּוֹת* ('he shall surely be put to death'); the dativus cognatus makes the death-penalty unconditional and certain.

ἀποκτενεῖτε

you shall put to death

Fut Act Indic 2 Pl · ἀποκτείνω

main verb (apodictic capital sentence, 2nd plural)

→ legislative future (mandated death penalty; intensified by cognate dative)

ἀποκτείνω (fut.): 'kill, put to death'; θανάτῳ ἀποκτενεῖτε = 'you shall surely put to death'; the community (2nd plural) executes the sentence; the cognate-dative construction is the LXX's signature rendering of the capital infinitive-absolute formula.

αὐτούς

them

Accusative

direct object of ἀποκτενεῖτε (constructio ad sensum)

→ participant reference

αὐτός (acc. masc. pl.): 'them'; the masculine plural resumes the neuter πᾶν κοιμώμενον according to sense (constructio ad sensum), treating the offenders as persons liable to execution.

19 ὁ θυσιάζων θεοῖς θανάτῳ ὀλεθρευθήσεται πλὴν κυρίῳ μόνῳ

Whoever sacrifices to gods shall be utterly destroyed — except to the LORD alone.

Apodictic capital prohibition (idolatry) — theological climax ὁ θυσιάζων

The third and climactic capital law: sacrifice to other gods incurs utter destruction (ἐξολεθρευθήσεται/ὀλεθρευθήσεται), again with the cognate-dative θανάτῳ. The exceptive clause πλὴν κυρίῳ μόνῳ ('except to the LORD alone') is the monotheistic heart of the Covenant Code — here κύριος is unambiguously YHWH the divine Lawgiver, the sole legitimate recipient of sacrifice (cf. the first commandment, 20:3).

ὁ

the (one)

Nominative

article (substantivizing θυσιάζων)

→ noun-phrase marking

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

θυσιάζων

sacrificing / who sacrifices

Pres Act Ptc Nom Masc Sg · θυσιάζω

substantival participle (subject of ὀλεθρευθήσεται)

→ durative present participle (the one who sacrifices)

θυσιάζω (pres. ptc.): 'sacrifice, offer sacrifice'; renders תִּזְבֹּחַ; ὁ θυσιάζων θεοῖς = 'the one who sacrifices to gods,' i.e. to deities other than YHWH — the cardinal sin of the covenant.

θεοῖς

to gods

Dative

indirect object of θυσιάζων (recipients of illicit sacrifice)

→ sphere or reference

θεός (dat. pl.): 'gods'; renders אֱלֹהִים here in the sense of pagan deities (cf. the qualifying אֱלֹהִים elsewhere); the plural marks them as the false objects of worship, set in pointed contrast to κυρίῳ μόνῳ.

θανάτῳ

with death / utterly

Dative

cognate/intensifying dative (Hebraism with ὀλεθρευθήσεται)

→ sphere or reference

θάνατος; 'death'; the dative θανάτῳ intensifies the verb of destruction — an emphatic Hebraism (rendering the infinitive absolute אָבֵד, 'shall be utterly devoted to destruction'); 'shall be destroyed with death' = utterly destroyed.

ὀλεθρευθήσεται

shall be destroyed

Fut Pass Indic 3 Sg · ὀλεθρεύω

main verb (apodictic capital sentence, passive)

→ legislative future passive (mandated destruction)

ὀλεθρεύω / ἐξολεθρεύω (fut. pass.): 'destroy utterly, exterminate'; renders ׀רם (Hophal, 'be devoted to destruction'); the divine passive implies God as the ultimate agent; the verb is the LXX's term for the ḥērem, total devotion to destruction — the fate of the idolater.

πλὴν

except

exceptive conjunction/preposition

→ spatial or relational framing

πλὴν: 'except, save only'; renders יבִלֶּן; introduces the sole exception to the prohibition — sacrifice is licit to YHWH alone; the exceptive clause encapsulates Israel's monotheism.

κυρίῳ

to the LORD

Dative

dative (the sole licit recipient of sacrifice)

→ sphere or reference

κύριος: here unambiguously YHWH the divine LAWGIVER, rendering the Tetragrammaton יהוה (not the human owner of the bailment laws); κυρίῳ μόνῳ ('to the LORD alone') is the positive monotheistic counterpart to the prohibition of sacrificing θεοῖς.

μόνῳ

alone / only

Dative

attributive adjective (modifying κυρίῳ: 'the LORD alone')

→ sphere or reference

μόνος: 'only, alone'; renders יבִלֶּן; κυρίῳ μόνῳ exclusively restricts all sacrifice to YHWH — the cultic expression of the first commandment (cf. Deut 6:13; Matt 4:10 λατρεύσεις).

20 καὶ προσήλυτον οὐ κακώσετε οὐδὲ μὴ θλίψετε αὐτόν ἥτε γὰρ προσήλυτοι ἐν γῇ Αἰγύπτῳ

And you shall not wrong a sojourner, nor shall you oppress him; for you were sojourners in the land of Egypt.

Apodictic social law with motive clause

καὶ ... οὐ

A turn to social-protective law: the prohibition against wronging the sojourner (προσήλυτον) is reinforced by the emphatic double negative οὐδὲ μὴ and grounded in Israel's own memory — ἥτε γὰρ προσήλυτοι ἐν γῇ Αἰγύπτῳ ('for you were sojourners in Egypt'). The γὰρ-clause supplies the motive: empathy born of shared experience of vulnerability.

καὶ

and

coordinate conjunction (linking to the law-series)

→ discourse linkage or contrast

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

προσήλυτον

sojourner / resident alien

Accusative

direct object of κακώσετε (fronted)

→ object specification

προσήλυτος: 'sojourner, resident alien, newcomer' (lit. 'one who has come to'); renders גֵּר; a settled foreigner without kinship-land protection, hence vulnerable; in later usage the word came to mean 'proselyte/convert,' but here it is the socially exposed immigrant the law shields.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: with the future indicative forms the apodictic 'you shall not wrong.'

κακώσετε

you shall wrong / mistreat

Fut Act Indic 2 Pl · κακώω

main verb (apodictic prohibition, 2nd plural)

→ legislative future (prohibition)

κακώω (fut.): 'harm, mistreat, do evil to'; renders חָנַף (Hiphil of חָנַף, 'oppress/wrong'); the same verb describes Egypt's oppression of Israel (cf. Exod 1:11; Gen 15:13), making the prohibition pointed: do not become to the alien what Egypt was to you.

οὐδὲ

nor

coordinating negative conjunction

→ discourse linkage or contrast

οὐδέ: 'and not, nor'; coordinates the second prohibition with the first and combines with μή for emphatic negation.

μή

not / by no means

negative particle (with aorist subjunctive: emphatic prohibition)

→ discourse linkage or contrast

μή: with οὐδέ and the aorist subjunctive forms the strong double negation οὐδὲ μή θλίψητε ('nor shall you in any way oppress'), the emphatic prohibitive construction reinforcing the ban.

θλίψητε

you shall oppress / afflict

Aor Act Subj 2 Pl · θλίβω

verb of emphatic prohibition (aor. subj. with οὐδὲ μή)

→ emphatic prohibitive aorist subjunctive (absolute ban)

θλίβω (aor. subj.): 'press, afflict, oppress'; renders חָנַף (Hiphil of חָנַף, 'squeeze/oppress'); the aorist subjunctive with the double negative makes the prohibition categorical — no oppression of the sojourner whatsoever.

αὐτόν

him

Accusative

direct object of θλίψητε (the sojourner)

→ participant reference

αὐτός (acc.): 'him' — the resident alien.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb of motive clause (with γάρ)

→ imperfect of past state (Israel's former condition)

εἰμί (impf.): 'be'; the imperfect ἦτε ('you were') recalls Israel's enduring past condition as aliens in Egypt — the experiential ground of the law's empathy.

γάρ

for

causal particle (post-positive, introducing motive clause)

→ discourse linkage or contrast

γάρ: 'for'; introduces the motive clause grounding the prohibition in Israel's own memory of being aliens — the recurrent rationale of the alien-protection laws (cf. 23:9; Lev 19:34; Deut 10:19).

προσήλυτοι

sojourners

Nominative

predicate nominative (with ἦτε: 'you were sojourners')

→ participant prominence

προσήλυτος: 'sojourner'; renders מִגֵּרָא; the predicate plural identifies Israel's own past status — they were the vulnerable aliens, so they must not oppress the alien among them.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

object of ἐν (locative)

→ sphere or reference

γῆ: 'land'; ἐν γῇ Αἰγύπτῳ = 'in the land of Egypt,' the place of Israel's sojourn and oppression.

Αἰγύπτῳ

Egypt

Dative

appositional/locative dative (with γῆ: 'the land, Egypt')

→ sphere or reference

Αἴγυπτος: 'Egypt'; renders מִצְרָיִם; the locative names the site of Israel's own alien experience — the historical anchor of the empathy commanded.

21 πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε

You shall not wrong any widow or orphan.

Apodictic social law (widow and orphan) πᾶσαν ... οὐ

The companion prohibition to v. 20: no widow or orphan may be wronged. The widow (χήρα) and orphan (ὀρφανός), like the sojourner, lack the protection of a male head of household and so are the paradigmatic vulnerable; πᾶσαν ('any') universalizes the ban. The motive and sanction follow in vv. 22–23.

πᾶσαν

any / every

Accusative

attributive adjective (modifying χήραν)

→ object specification

πᾶς: 'every, any'; πᾶσαν χήραν = 'any widow whatever' — universalizing the protection to every such person without exception.

χήραν

widow

Accusative

direct object of κακώσετε

→ object specification

χήρα: 'widow'; renders נָקְיָא; a woman bereft of her husband's protection, hence socially and economically exposed; the widow, orphan, and sojourner form the classic OT triad of the vulnerable (cf. Deut 10:18; James 1:27).

καὶ

and / or

coordinate conjunction

→ discourse linkage or contrast

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

ὀρφανὸν

orphan

Accusative

direct object (coordinate with χήραν)

→ object specification

ὀρφανός: 'orphan, fatherless'; renders יָתֹם; the fatherless child without a guardian to defend its rights; paired with the widow as the type of the defenceless.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: with the future indicative, the apodictic prohibition ('you shall not').

κακώσετε

you shall wrong / mistreat

Fut Act Indic 2 Pl · κακώω

main verb (apodictic prohibition, 2nd plural)

→ legislative future (prohibition)

κακώω (fut.): 'harm, mistreat'; the same verb as v. 20 (κακώσετε), binding the widow/orphan law to the sojourner law; the second-person plural addresses the whole community.

22 ἐὰν δὲ κακία κακώσητε αὐτοὺς καὶ κεκράξαντες καταβοήσωσι πρὸς με ἀκοῇ εἰσακούσομαι τῆς φωνῆς αὐτῶν

But if you wrong them grievously, and crying out they cry aloud to me, I will surely hear their voice.

Conditional motive clause: God hears the cry of the oppressed **ἐὰν δὲ**

The sanction attached to vv. 20–21: if the vulnerable are wronged and cry out, YHWH himself hears. The verse stacks intensifying Hebraisms: κακία κακώσητε ('wrong with wronging'), κεκράξαντες καταβοήσωσι ('crying out they cry aloud'), and ἀκοῇ εἰσακούσομαι ('with hearing I will hear' = surely hear). The first-person πρὸς με / εἰσακούσομαι marks YHWH the Lawgiver as the personal advocate of the oppressed.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the conditional sanction-clause.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

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

κακία

with wrong / grievously

Dative

cognate dative (Hebraism intensifying κακώσητε)

→ sphere or reference

κακία: 'evil, wickedness, ill-treatment'; the cognate dative κακία κακώσητε ('with wronging you wrong') renders the Hebrew infinitive-absolute emphatic כִּי־אִם־אֶפְשָׁר ('if you indeed afflict'); the dativus cognatus stresses the gravity of the offence.

κακώσητε

you wrong / afflict

Aor Act Subj 2 Pl · κακώω

verb of protasis (with cognate dative)

→ prospective aorist subjunctive (intensified by cognate dative)

κακώω (aor. subj.): 'mistreat, afflict'; the same verb as vv. 20–21, here in the hypothetical of the sanction-clause: should Israel wrong the vulnerable, divine retribution follows.

αὐτοὺς

them

Accusative

direct object of κακώσητε (widows/orphans)

→ participant reference

αὐτός (acc. pl.): 'them' — the widows and orphans of v. 21.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κεκράξαντες

crying out

Aor Act Ptc Nom Masc Pl · κράζω

circumstantial participle (intensifying καταβοήσωσι)

→ intensifying aorist participle (rendering the infinitive absolute)

κράζω (aor. ptc.): 'cry out, shriek'; the participle + finite verb (κεκράξαντες καταβοήσωσι) is a Hebraistic intensifier rendering קָרָאָהּ קָרָאָהּ ('they surely cry out'); the doubled verb stresses the desperate urgency of the cry.

καταβοήσωσι

they cry aloud

Aor Act Subj 3 Pl · καταβοάω

verb of protasis (subjunctive, with cognate participle)

→ prospective aorist subjunctive (the outcry to God)

καταβοάω (aor. subj.): 'cry out against, cry aloud (for help)'; the κατα- intensifies; renders קָרָאָהּ/קָרָאָהּ; the outcry of the oppressed to YHWH is a covenant trigger — the cry itself summons divine intervention (cf. 2:23; 3:7).

πρός

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

πρός + acc.: 'to'; πρὸς με directs the cry to YHWH himself — the divine first person.

με

me

Accusative

object of πρὸς (YHWH the Lawgiver)

→ participant reference

ἐγώ (acc.): 'me'; the first-person object identifies the speaker as YHWH himself — the divine Lawgiver to whom the oppressed cry directly, without intermediary.

ἀκοῇ

with hearing / surely

Dative

cognate dative (Hebraism intensifying εἰσακούσομαι)

→ sphere or reference

ἀκοή: 'hearing, report'; the cognate dative ἀκοῇ εἰσακούσομαι ('with hearing I will hear') renders the Hebrew infinitive absolute שָׁמַעְתִּי שָׁמַעְתִּי ('I will surely hear'); the construction guarantees the certainty of YHWH's response.

εἰσακούσομαι

I will hear / heed

Fut Mid Indic 1 Sg · εἰσακούω

main verb of apodosis (divine first-person response)

→ predictive future (certain divine response; intensified by cognate dative)

εἰσακούω (fut.): 'hear, hearken to, heed'; the εισ- intensifies to 'give heed, answer'; renders שָׁמַעְתִּי; ἀκοῇ εἰσακούσομαι = 'I will surely heed'; YHWH's hearing entails action — he will avenge the cry (v. 23).

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice / cry

Genitive

genitive object of εἰσακούσομαι (the thing heard)

→ relational specification

φωνή: 'voice, sound, cry'; renders / קוֹל קָרָאָהּ; εἰσακούω takes the genitive of the thing heard; YHWH heeds 'their voice' — the cry of the wronged is heard in heaven.

αὐτῶν

their

Genitive

genitive of possession (the oppressed)

→ relational specification

αὐτός (gen. pl.): 'their' — the widows and orphans whose cry God hears.

23 καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρᾳ καὶ ἔσονται αἱ γυναῖκες ὑμῶν χῆραι καὶ τὰ παιδιά ὑμῶν ὀρφανά

And I will be angry with wrath, and I will kill you with the sword, and your wives shall become widows and your children orphans.

Apodosis continued: the lex-talionis sanction

καὶ ὀργισθήσομαι

The threatened consequence: YHWH's burning wrath (ὀργισθήσομαι θυμῷ, again a cognate-dative intensifier) and the sword. The punishment is exact lex talionis: those who made others widows and orphans will see their own wives widowed (χῆραι) and children orphaned (ὀρφανά) — the very terms of v. 21 turned back on the oppressor. The first-person divine speech makes YHWH the direct avenger.

καὶ
and

coordinate conjunction (continuing the apodosis)

→ discourse linkage or contrast

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

ὀργισθήσομαι

I will be angry

Fut Pass Indic 1 Sg · ὀργίζω

main verb (divine first-person threat)

→ predictive future (certain divine anger)

ὀργίζω (fut. pass.): 'be angry, be provoked to wrath'; renders הָרַחַק ('the nose/anger burned'); ὀργισθήσομαι θυμῷ ('I will be angry with wrath') is a cognate-dative intensifier expressing the full heat of divine indignation against the oppressor.

θυμῷ

with wrath / fury

Dative

dative of manner (intensifying ὀργισθήσομαι)

→ sphere or reference

θυμός: 'wrath, fury, passion'; the dative θυμῷ intensifies the verb — 'with burning anger'; θυμός and ὀργή together form the LXX's standard pairing for the heat of divine wrath.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποκτενῶ

I will kill

Fut Act Indic 1 Sg · ἀποκτείνω

main verb (divine first-person threat)

→ predictive future (certain divine judgment)

ἀποκτείνω (fut.): 'kill, slay'; renders אָרִיד; the first-person divine 'I will kill you with the sword' makes YHWH the direct executor of judgment — the oppressor faces the same mortal violence he visited on the helpless.

ὕμᾱς

you

Accusative

direct object of ἀποκτενῶ (the oppressors)

→ participant reference

σύ (acc. pl.): 'you' — the oppressors addressed, who will be slain.

μαχαίρα

with the sword

Dative

dative of instrument (means of death)

→ sphere or reference

μάχαира: 'sword, dagger'; renders בִּרְחֹ; the instrumental dative — death by the sword, the typical agent of divine military judgment (e.g. invasion, war).

καὶ

and

coordinate conjunction (introducing the talionic result)

→ discourse linkage or contrast

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

ἔσονται

shall become

Fut Mid Indic 3 Pl · εἰμί

main verb (result: wives become widows)

→ predictive future (the talionic outcome)

εἰμί (fut.): 'be, become'; ἔσονται ... χήραι = 'shall become widows'; the future of consequence — the oppressor's death produces the very condition (widowhood, orphanhood) he inflicted on others.

αἱ

the

Nominative

article (with γυναῖκες)

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

subject of ἔσονται

→ participant prominence

γυνή: 'woman, wife'; αἱ γυναῖκες ὑμῶν = 'your wives,' who become widows — the punishment mirrors the crime against widows in v. 21.

ὕμῶν

your

Genitive

genitive of possession (the oppressors')

→ relational specification

σύ (gen. pl.): 'your' — belonging to the oppressors.

χήραι

widows

Nominative

predicate nominative (with ἔσονται)

→ participant prominence

χήρα: 'widow'; the predicate echoes χήραν of v. 21 — the talionic reversal makes the oppressor's wives into the very class he wronged.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with παιδιά)

→ noun-phrase marking

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

παιδία

children

Nominative

subject (with implied ἔσονται)

→ participant prominence

παιδίον: 'child, little one'; renders בְּנֵי (sons/children'); τὰ παιδία ὑμῶν = 'your children,' who become orphans — completing the talionic mirror of v. 21.

ὕμῶν

your

Genitive

genitive of possession (the oppressors')

→ relational specification

σύ (gen. pl.): 'your' — the oppressors' children.

ὀρφανὰ

orphans / fatherless

Nominative

predicate nominative (with implied ἔσονται)

→ participant prominence

ὀρφανός: 'orphan, fatherless'; the predicate echoes ὀρφανόν of v. 21; the talionic logic is complete — the wrong done to widows and orphans recoils precisely upon the wrongdoer's own household.

24 ἐὰν δὲ ἀργύριον ἐκδανείσης τῷ ἀδελφῷ τῷ πενιχρῷ παρὰ σοί οὐκ ἔση αὐτὸν κατεπείγων οὐκ ἐπιθήσεις αὐτῷ τόκον

And if you lend money to the poor brother who is beside you, you shall not be pressing him; you shall not lay interest upon him.

New case-type: **lending to the poor without interest**

ἐὰν δὲ

Economic-mercy law: a loan to the poor brother is an act of relief, not profit. Two prohibitions follow — οὐκ ἔση ... κατεπείγων ('you shall not be a hard creditor') and οὐκ ἐπιθήσεις ... τόκον ('you shall not lay interest on him'). The interest-prohibition (τόκος) protects the poor Israelite from the spiral of debt; the periphrastic οὐκ ἔση ... κατεπείγων stresses an ongoing disposition, not a single act.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the lending case.

δὲ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

ἀργύριον

money / silver

Accusative

direct object of ἐκδανείσης

→ object specification

ἀργύριον: 'silver, money'; renders ἄνδρα; the object of the loan.

ἐκδανείσης

you lend

Aor Act Subj 2 Sg · ἐκδανείζω

verb of protasis (subjunctive, 2nd singular)

→ prospective aorist subjunctive (hypothetical lending)

ἐκδανείζω (aor. subj.): 'lend out (at interest)'; renders ἴλην ('lend'); the very verb whose normal commercial sense (lending for return) the law here restricts: to the poor brother one lends without the interest the word might otherwise imply. Note the shift to 2nd singular address (cf. plural in 20–23).

τῷ

to the

Dative

article (with ἀδελφῷ)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

indirect object of ἐκδανείσης (the borrower)

→ sphere or reference

ἀδελφός: 'brother, fellow Israelite'; renders ἄνδρα / ἄνδρα ('my people'); the kinship term frames the loan as aid within the covenant family — the interest-ban applies to the fellow-Israelite, the 'brother,' specifically.

τῷ

the

Dative

article (with πενιχρῷ)

→ noun-phrase marking

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

πενιχρῷ

poor / needy

Dative

attributive adjective (modifying ἀδελφῷ)

→ sphere or reference

πενιχρός: 'poor, needy'; renders ἄνδρα ('the poor/afflicted'); the borrower's poverty is the ground of the interest-prohibition — a loan to the destitute must relieve, not exploit (cf. the widow's πενιχρά at Luke 21:2).

παρά

beside / among

preposition + dative (proximity/association)

→ spatial or relational framing

παρά + dat.: 'beside, with, among'; παρά σοί ('beside you, among you') marks the poor brother as a member of one's own community — the near neighbor whose need lies at hand.

σοί

you

Dative

object of παρά (the lender)

→ participant reference or interest

σύ (dat.): 'you' — the lender, beside whom the poor brother dwells.

οὐκ

not

negative particle (with periphrastic ἔση ... κατεπείγων)

→ discourse linkage or contrast

οὐ: indicative negative governing the periphrastic prohibition.

ἔση

you shall be

Fut Mid Indic 2 Sg · εἰμί

auxiliary of periphrastic construction (with κατεπείγων)

→ legislative future (periphrastic prohibition of an ongoing disposition)

εἰμί (fut.): 'be'; οὐκ ἔση ... κατεπείγων is a periphrastic future ('you shall not be pressing'), emphasizing a continuous attitude — the lender must not adopt the role of a relentless creditor.

αὐτόν

him

Accusative

direct object of κατεπείγων (the poor borrower)

→ participant reference

αὐτός (acc.): 'him' — the poor brother who must not be pressed.

κατεπείγων

pressing / dunning

Pres Act Ptc Nom Masc Sg · κατεπείγω

participle of periphrastic construction (with ἔση)

→ durative present participle (the ongoing act of dunning)

κατεπείγω (pres. ptc.): 'press hard, urge, dun (for payment)'; renders הַשֵּׁנ ('act as a creditor'); the present participle in periphrasis (ἔση ... κατεπείγων) bans the lender from playing the harsh creditor who hounds the poor for repayment.

οὐκ

not

negative particle (with ἐπιθήσεις)

→ discourse linkage or contrast

οὐ: indicative negative; οὐκ ἐπιθήσεις = 'you shall not lay/impose.'

ἐπιθήσεις

you shall lay / impose

Fut Act Indic 2 Sg · ἐπιτίθημι

main verb (apodictic prohibition, 2nd singular)

→ legislative future (prohibition)

ἐπιτίθημι (fut.): 'lay upon, impose'; renders הַשֵּׁנ ('you shall not lay'); οὐκ ἐπιθήσεις ... τόκον = 'you shall not impose interest' — the classic OT ban on charging the poor Israelite interest (cf. Lev 25:36–37; Deut 23:19–20; Ps 15:5).

αὐτῷ

on him

Dative

dative (the one charged: the poor borrower)

→ participant reference or interest

αὐτός (dat.): 'on him' — the poor brother, on whom no interest may be laid.

τόκον

interest / usury

Accusative

direct object of ἐπιθήσεις

→ object specification

τόκος: 'interest, usury' (lit. 'offspring' of money 'breeding' money); renders תַּשְׁךָ ('interest', lit. 'a bite'); the term the LXX consistently uses for forbidden interest on loans to the poor; cf. the 'usurers' (τόκος) of Matt 25:27; Luke 19:23.

25 ἐὰν δὲ ἐνεχύρασμα ἐνεχυράσης τὸ ἱμάτιον τοῦ πλησίον πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ

And if you take in pledge as a pledge the garment of your neighbor, you shall give it back to him before sunset.

New case-type: the pledged garment

ἐὰν δὲ

The pledge law, paired with the interest-ban as economic mercy. Taking a neighbor's cloak as security for a loan is intensified by the cognate-dative Hebraism ἐνεχύρασμα ἐνεχυράσης ('if you take a pledge as a pledge'); whatever the loan, the cloak must be returned by sunset (πρὸ δυσμῶν ἡλίου). The motive follows in v. 26.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the pledge case.

δὲ

and

transitional particle (post-positive)

→ discourse linkage or contrast

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

ἐνεχύρασμα

as a pledge

Accusative

cognate accusative (Hebraism intensifying ἐνεχυράσης)

→ object specification

ἐνεχύρασμα: 'pledge, security taken'; the cognate accusative ἐνεχύρασμα ἐνεχυράσης renders the Hebrew infinitive-absolute emphatic לַבִּיטְהָ (‘if you indeed take in pledge’); the dativus/accusativus cognatus underscores the act of pledging.

ἐνεχυράσης

you take in pledge

Aor Act Subj 2 Sg · ἐνεχυράζω

verb of protasis (with cognate accusative)

→ prospective aorist subjunctive (intensified by cognate accusative)

ἐνεχυράζω (aor. subj.): ‘take a pledge/security’; renders לַבִּיטְהָ; the creditor takes the debtor's cloak as collateral — a practice the law tightly restricts to protect the poor.

τὸ

the

Accusative

article (with ἱμάτιον)

→ noun-phrase marking

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

ἱμάτιον

garment / cloak

Accusative

direct object of ἐνεχυράσης

→ object specification

ἱμάτιον: ‘outer garment, cloak, mantle’; renders דָּגָד / שֵׁמֶרֶת; the large outer cloak that doubled as a blanket by night — hence its return by sunset is a matter of the poor man's survival (v. 26).

τοῦ

of the

Genitive

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession (the debtor)

→ relational specification

πλησίον: ‘neighbor’; here the poor debtor whose cloak is pledged.

πρὸ
before

preposition + genitive (temporal)

→ spatial or relational framing

πρὸ + gen.: 'before'; πρὸ δυσμῶν ἡλίου = 'before sunset'; the deadline for returning the cloak.

δυσμῶν
setting

Genitive

object of πρὸ (temporal: 'sunset')

→ relational specification

δυσμή (pl. δυσμαί): 'setting (of the sun), west'; δυσμῶν ἡλίου = 'the setting of the sun, sunset'; the cloak must be back before nightfall, when the poor man needs it for warmth.

ἡλίου
of the sun

Genitive

genitive (with δυσμῶν: 'the sun's setting')

→ relational specification

ἥλιος: 'sun'; δυσμῶν ἡλίου renders נָבַל ('the going-in of the sun'); the sunset deadline contrasts with the burglar's sunrise of v. 2 — the chapter twice makes the sun a legal boundary.

ἀποδώσεις
you shall give back

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb of apodosis (command, 2nd singular)

→ legislative future (mandated return)

ἀποδίδωμι (fut.): 'give back, return, restore'; the ἀπο- marks restoration; renders אַתָּה תִּשְׁבֹּר ('you shall return it'); the creditor must restore the cloak daily before sunset — the pledge may secure the debt but may not deprive the poor of their nightly covering.

αὐτῷ
to him

Dative

indirect object of ἀποδώσεις (the debtor)

→ participant reference or interest

αὐτός (dat.): 'to him' — the poor neighbor whose cloak is returned.

26 ἔστιν γὰρ τοῦτο περιβόλαιον αὐτοῦ μόνον τοῦτο τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ ἐν τίνι κοιμηθήσεται ἔὰν οὖν καταβοήσῃ πρὸς με εἰσακούσομαι αὐτοῦ ἐλεήμων γὰρ εἰμι

For this is his only covering, this is the garment of his shame; in what shall he sleep? If then he cries out to me, I will hear him, for I am merciful.

Motive clause: the cloak's necessity and God's mercy ἔστιν γὰρ

The γὰρ-clause grounds the sunset-return law in compassion: the cloak is the poor man's only covering (περιβόλαιον ... μόνον) and the garment that covers his nakedness; the rhetorical question ἐν τίνι κοιμηθήσεται ('in what will he sleep?') exposes the cruelty of withholding it. As at v. 22, the cry of the wronged reaches YHWH directly, who answers — and here he names his own character: ἐλεήμων γὰρ εἰμι ('for I am merciful').

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (predicative)

→ gnomic present (statement of fact)

εἰμί: 'be'; ἔστιν ... τοῦτο περιβόλαιον = 'this is (his) covering'; the present states the fact grounding the law.

γάρ

for

causal particle (post-positive, introducing motive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the reason the cloak must be returned — it is the poor man's sole covering.

τοῦτο

this

Nominative

subject (demonstrative: the cloak)

→ participant reference

οὗτος: 'this'; τοῦτο (the cloak) is the subject — 'this thing is his only covering.'

περιβόλαιον

covering / wrap

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

περιβόλαιον: 'wrap, covering, mantle' (from περιβάλλω, 'throw around'); renders תרדמא ('covering'); the all-purpose cloak that wraps the poor man by day and covers him by night; cf. its use for 'veil/covering' at 1 Cor 11:15.

αὐτοῦ

his

Genitive

genitive of possession (the poor man's)

→ relational specification

αὐτός (gen.): 'his' — the poor debtor's.

μόνον

only / sole

Nominative

attributive adjective (modifying περιβόλαιον)

→ participant prominence

μόνος: 'only, sole'; περιβόλαιον ... μόνον = 'his only covering' — the poverty that makes the cloak indispensable is precisely what the law protects.

τοῦτο

this

Nominative

subject (demonstrative, resumptive)

→ participant reference

οὗτος: 'this'; the resumptive τοῦτο restates the subject for emphasis — 'this is the garment of his nakedness.'

τὸ

the

Nominative

article (with ἱμάτιον)

→ noun-phrase marking

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

ἱμάτιον

garment

Nominative

predicate nominative (resumptive)

→ participant prominence

ἱμάτιον: 'garment, cloak'; the same noun as v. 25; here qualified as 'the garment of his nakedness/shame' — the covering that shields his exposed body.

ἀσχημοσύνης

of nakedness / shame

Genitive

genitive (defining ἱμάτιον: 'garment of shame')

→ relational specification

ἀσχημοσύνη: 'shamefulness, nakedness, indecency'; renders נחש (nakedness) / the idea of bodily shame; τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ = 'the garment for his nakedness' — the cloak that covers what shame would expose; the term is the LXX's standard word for the 'nakedness' of the Levitical incest laws (Lev 18).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός (gen.): 'his' — the poor man's nakedness.

ἐν

in

preposition + dative (instrumental/locative in question)

→ spatial or relational framing

ἐν + dat.: 'in, with'; ἐν τίνι κοιμηθήσεται = 'in/with what will he sleep?' — the rhetorical question exposing the man's need.

τίνι

what

Dative

interrogative pronoun (object of ἐν)

→ participant reference or interest

τίς (dat.): interrogative 'what?'; ἐν τίνι ('in what?') — the pointed question: without his cloak, the poor man has nothing in which to sleep, exposing the harm of keeping the pledge overnight.

κοιμηθήσεται

shall he sleep

Fut Pass Indic 3 Sg · κοιμάω

main verb of the rhetorical question

→ deliberative/rhetorical future (the man's plight)

κοιμάω (fut. pass.): 'sleep, lie down'; here in its literal sense (not the euphemism of vv. 15, 18); the rhetorical 'in what shall he sleep?' makes the cloak's return a humanitarian necessity.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: opens the conditional appeal-to-God clause.

οὖν

then / therefore

inferential particle

→ discourse linkage or contrast

οὖν: 'then, therefore'; draws the consequence — if the poor man, deprived of his cloak, cries out, God will respond.

καταβοήση

he cries out

Aor Act Subj 3 Sg · καταβοάω

verb of protasis (subjunctive)

→ prospective aorist subjunctive (the outcry to God)

καταβοάω (aor. subj.): 'cry out, cry aloud'; the same verb as v. 22 — the cry of the wronged ascends directly to YHWH, who is bound by his own mercy to answer.

πρός

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

πρός + acc.: 'to'; πρὸς με — to YHWH himself.

με

me

Accusative

object of πρὸς (YHWH the Lawgiver)

→ participant reference

ἐγώ (acc.): 'me'; the divine first person — YHWH is the personal hearer of the poor man's cry, as in v. 22.

εἰσακούσομαι

I will hear / heed

Fut Mid Indic 1 Sg · εἰσακούω

main verb of apodosis (divine first-person response)

→ predictive future (certain divine response)

εἰσακούω (fut.): 'hear, heed, answer'; renders שָׁמַעַ; YHWH will heed the poor man's cry — the same divine attentiveness as v. 22, here motivated by his mercy.

αὐτοῦ

him

Genitive

genitive object of εἰσακούσομαι (the one heard)

→ relational specification

αὐτός (gen.): 'him'; εἰσακούω takes the genitive of the person heeded — God heeds the poor man himself.

ἐλεήμων

merciful

Nominative

predicate adjective (with εἰμι: 'I am merciful')

→ participant prominence

ἐλεήμων: 'merciful, compassionate'; renders חַנּוּן ('gracious'); ἐλεήμων ... εἰμι is a self-revelation of the divine character — the same attribute proclaimed at 34:6 (ἐλεήμων καὶ οἰκτίρμων); God's mercy is the ground of his hearing the cry of the poor.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the divine self-characterization that grounds the promise to hear — 'for I am merciful.'

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula (with ἐλεήμων)

→ gnomic present (the abiding divine character)

εἰμί: 'be'; the first-person present ἐλεήμων ... εἰμι declares YHWH's enduring nature as the merciful God — the theological foundation of the whole social-protection code.

27 θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς

You shall not revile gods, nor speak ill of the rulers of your people.

Apodictic prohibition — interpretive crux (gods/judges and rulers) θεοὺς οὐ

An apodictic prohibition in synonymous parallelism: do not revile θεοὺς, do not curse the ἄρχοντας of your people. The plural θεοὺς is a long-standing crux — it may mean (a) God himself (plural of majesty / honorific), (b) human judges/magistrates who act 'in God's place' (cf. יְהוָה לְאַחַד at vv. 7–8), or (c) by some, foreign deities. The parallel with ἄρχοντας ('rulers') favours the judges/rulers reading. Paul quotes the second half of this verse before the Sanhedrin (Acts 23:5: ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς), applying it to the high priest.

θεοὺς

gods / God / judges

Accusative

direct object of κακολογήσεις (fronted; interpretive crux)

→ object specification

θεός (acc. pl.): 'gods'; renders יְהוָה — itself ambiguous in Hebrew between God (plural form, singular sense), human judges who represent God (so the rabbinic and many patristic readings; cf. יְהוָה לְאַחַד at vv. 7–8, Ps 82:6), and false deities. The parallel ἄρχοντας ('rulers') in the second colon points strongly to the judges/magistrates sense: do not revile those who exercise God-given judicial authority.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: with the future indicative, the apodictic 'you shall not.'

κακολογήσεις

you shall revile / speak evil of

Fut Act Indic 2 Sg · κακολογέω

main verb (apodictic prohibition, 2nd singular)

→ legislative future (prohibition)

κακολογέω (fut.): 'speak evil of, revile, curse'; renders לִלְקֹךָ ('treat with contempt, curse'); the verb Jesus cites of cursing parents (κακολογῶν, Matt 15:4; Mark 7:10); here it forbids reviling God / the judges who bear his authority.

καὶ

and / nor

coordinate conjunction (linking parallel cola)

→ discourse linkage or contrast

καί: 'and'; joins the synonymous parallel prohibition — reviling 'gods/judges' and cursing 'rulers' are the two halves of one law.

ἄρχοντας

rulers

Accusative

direct object of ἐρεῖς (parallel to θεούς)

→ object specification

ἄρχων: 'ruler, leader, magistrate'; renders נִשְׁבֵּן ('chief, prince'); the parallelism θεούς // ἄρχοντας supports reading θεούς as human authorities; this is the word Paul uses citing the verse at Acts 23:5 (ἄρχοντα τοῦ λαοῦ σου), where he applies it — singular — to the high priest Ananias.

τοῦ

of the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (defining ἄρχοντας: 'rulers of the people')

→ relational specification

λαός: 'people'; renders ΠΛ; ἄρχοντας τοῦ λαοῦ σου = 'the rulers of your people' — the leaders of Israel, whose office demands respect.

σου

your

Genitive

genitive of possession (the addressee's people)

→ relational specification

σύ (gen.): 'your'; τοῦ λαοῦ σου = 'of your people' — the addressee's own nation; Paul's citation reproduces this possessive exactly (τοῦ λαοῦ σου, Acts 23:5).

οὐ

not

negative particle (with ἐρεῖς)

→ discourse linkage or contrast

οὐ: with the future indicative, the apodictic prohibition of the second colon.

κακῶς

ill / evilly

adverb of manner (with ἐρεῖς: 'speak ill')

→ clausal contribution

κακῶς: 'badly, ill, wickedly'; the adverb of κακός; κακῶς ἐρεῖς = 'you shall speak ill (of)'; the phrase οὐ κακῶς ἐρεῖς matches Paul's wording at Acts 23:5 (οὐκ ἐρεῖς κακῶς) verbatim.

ἐρεῖς

you shall speak / say

Fut Act Indic 2 Sg · λέγω

main verb (apodictic prohibition, 2nd singular)

→ legislative future (prohibition)

λέγω / ἐρῶ (fut.): 'say, speak'; κακῶς ἐρεῖς = 'speak ill of, malign'; renders רָחַץ ('curse'); the prohibition guards the dignity of constituted authority — the very text Paul invokes to retract his words against the high priest (Acts 23:5).

28 ἀπαρχὰς ἄλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί

You shall not delay the firstfruits of your threshing-floor and your winepress; the firstborn of your sons you shall give to me.

Apodictic cultic law: firstfruits and firstborn ἀπαρχὰς ... οὐ

A turn to sacral dues. The firstfruits of threshing-floor and winepress (ἄλωνος καὶ ληνοῦ) must not be withheld (οὐ καθυστερήσεις), and the firstborn of one's sons is given to God (δώσεις ἐμοί) — the divine first person marks YHWH as the claimant. The firstborn-son claim looks back to the Passover deliverance (13:2, 12–15) and forward to the redemption-price provisions.

ἀπαρχὰς

firstfruits

Accusative

direct object of καθυστερήσεις (fronted)

→ object specification

ἀπαρχή: 'firstfruits, first portion offered'; renders תִּשְׁלַח / הָלַח; the first and best of the harvest belonging to God; the term is taken up theologically in the NT (Christ the ἀπαρχή, 1 Cor 15:20; Rom 8:23).

ἄλωνος

of threshing-floor

Genitive

genitive (source of the firstfruits)

→ relational specification

ἄλων: 'threshing-floor, threshed grain'; here the grain harvest; ἀπαρχὰς ἄλωνος = the first of the threshed grain (cf. the same noun in the fire-law of v. 5).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ληνοῦ

of winepress

Genitive

genitive (source of the firstfruits)

→ relational specification

ληνός: 'winepress, wine-vat'; renders / בִּקְיָיִן; here by metonymy the produce of the vintage — the new wine; the grain (ἄλων) and wine (ληνός) together represent the agricultural increase owed in firstfruits.

σου

your

Genitive

genitive of possession (your threshing-floor and winepress)

→ relational specification

σύ (gen.): 'your'; the produce belongs to the addressee, from which the firstfruits are rendered to God.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: with the future indicative, 'you shall not.'

καθυστερήσεις

you shall delay / withhold

Fut Act Indic 2 Sg · καθυστερέω

main verb (apodictic prohibition, 2nd singular)

→ legislative future (prohibition)

καθυστερέω (fut.): 'be late, delay, hold back'; the κατα- intensifies; renders אַל תְּחַלֵּךְ ('you shall not delay'); the firstfruits must be rendered promptly, not begrudged or postponed — delay in the sacred due is itself an offence.

τὰ

the

Accusative

article (with πρωτότοκα)

→ noun-phrase marking

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

πρωτότοκα

firstborn

Accusative

direct object of δώσεις (fronted)

→ object specification

πρωτότοκος (neut. pl. πρωτότοκα): 'firstborn'; renders בְּכֹרֶת; the firstborn of the sons belongs to YHWH by right of the Passover, when Israel's firstborn were spared (cf. 13:2, 13–15; Num 3:13); in practice redeemed by a price, the principle of divine ownership stands.

τῶν

of the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (defining πρωτότοκα: 'firstborn of sons')

→ relational specification

υἱός: 'son'; τὰ πρωτότοκα τῶν υἱῶν σου = 'the firstborn of your sons'; the human firstborn, whose dedication to God recalls the deliverance from the tenth plague.

σου

your

Genitive

genitive of possession (your sons)

→ relational specification

σύ (gen.): 'your' — the addressee's sons.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (apodictic command, 2nd singular)

→ legislative future (mandated dedication)

δίδωμι (fut.): 'give'; renders יִתַּן ('you shall give'); the firstborn is 'given' to YHWH — dedicated to him as his own; the first-person ἐμοί identifies the recipient as God.

ἐμοί

to me

Dative

indirect object of δώσεις (YHWH the Lawgiver)

→ participant reference or interest

ἐγώ (dat. emphatic): 'to me'; the emphatic first-person dative marks YHWH himself as the recipient of the firstborn — the divine claimant of Israel's firstfruits and firstborn alike.

29 οὕτως ποιήσεις τὸν μόσχον σου καὶ τὸ πρόβατόν σου καὶ τὸ ὑποζύγιόν σου ἑπτὰ ἡμέρας ἔσται ὑπὸ τὴν μητέρα τῇ δὲ ὀγδὸν ἡμέρᾳ ἀποδώσεις μοι αὐτό

So shall you do with your ox and your sheep and your beast of burden: seven days it shall be under its mother, and on the eighth day you shall give it to me.

Extension of the firstborn law to animals

οὕτως ποιήσεις

The firstborn principle of v. 28 extended to livestock: ox, sheep, and beast of burden. The newborn animal stays with its mother seven days and is given to God on the eighth (τῇ ὀγδὸν ἡμέρᾳ) — the same eighth-day timing as circumcision (Gen 17:12) and other dedications (Lev 22:27). οὕτως ('so, likewise') binds the animal law to the human-firstborn law preceding.

οὕτως

so / likewise

adverb of manner (linking to v. 28)

→ adverbial qualification

οὕτως: 'thus, so, in the same way'; binds this animal-firstborn law to the preceding — 'likewise you shall do' with the firstborn of beasts as with sons.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (apodictic command, 2nd singular)

→ legislative future (mandated practice)

ποιέω (fut.): 'do, make, deal with'; οὕτως ποιήσεις = 'so you shall do (with)' — the verb introduces the application of the firstborn rule to the listed animals (accusative of the thing dealt with).

τὸν

the

Accusative

article (with μόσχον)

→ noun-phrase marking

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

μόσχον

ox / calf

Accusative

accusative of respect (the animal dealt with)

→ object specification

μόσχος: 'calf, ox'; renders מֶשֶׁךְ; the firstborn of the bovine herd.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen.): 'your' — your ox.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with πρόβατον)

→ noun-phrase marking

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

πρόβατόν

sheep

Accusative

accusative of respect (coordinate)

→ object specification

πρόβατον: 'sheep'; renders הַשֶּׁה; the firstborn of the flock.

σου

your

Genitive

genitive of possession

→ relational specification

| σύ (gen.): 'your' — your sheep.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ὑποζύγιον)

→ noun-phrase marking

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

ὑποζύγιον

beast of burden / donkey

Accusative

accusative of respect (coordinate)

→ object specification

| ὑποζύγιον: 'beast under the yoke, donkey'; renders וִּימָן; the LXX includes the donkey here, where elsewhere the firstborn ass is specifically redeemed or its neck broken (13:13; 34:20).

σου

your

Genitive

genitive of possession

→ relational specification

| σύ (gen.): 'your' — your beast of burden.

ἑπτὰ

seven

Accusative

numeral (with ἡμέρας: 'seven days')

→ measure or count

| ἑπτὰ: 'seven'; renders טַבָּשׁ; the seven-day period the newborn remains with its mother before dedication — paralleling other seven/eight-day cultic intervals.

ἡμέρας

days

Accusative

accusative of duration (extent of time)

→ object specification

| ἡμέρα: 'day'; the accusative of extent ἑπτὰ ἡμέρας = 'for seven days,' the period under the mother.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the animal's status during the seven days)

→ legislative future (prescribed waiting period)

| εἰμί (fut.): 'be'; ἔσται ὑπὸ τὴν μητέρα = 'it shall be under its mother' — the newborn remains with its dam for the seven days, ensuring viability before dedication.

ὑπὸ

under

preposition + accusative (position/dependence)

→ spatial or relational framing

| ὑπό + acc.: 'under'; ὑπὸ τὴν μητέρα = 'under (the care of) its mother,' i.e. still suckling/dependent.

τὴν

the

Accusative

article (with μητέρα)

→ noun-phrase marking

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

μητέρα

mother

Accusative

object of ὑπό (the dam)

→ object specification

| μήτηρ: 'mother'; renders יִמָּן; the dam with which the firstborn animal stays during its first seven days.

τῇ

on the

Dative

article (with ἡμέρας)

→ noun-phrase marking

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

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the turn to the eighth day, the day of dedication.

ὀγδόη

eighth

Dative

attributive adjective (modifying ἡμέρα)

→ sphere or reference

ὀγδοός: 'eighth'; renders יָמִישׁ; the eighth-day dedication parallels circumcision (Gen 17:12) and the acceptable age of sacrificial animals (Lev 22:27) — a recurrent cultic interval marking readiness for offering.

ἡμέρα

day

Dative

dative of time (when: 'on the eighth day')

→ sphere or reference

ἡμέρα: 'day'; τῇ ὀγδόῃ ἡμέρᾳ = 'on the eighth day,' the appointed time to give the firstborn animal to God.

ἀποδώσεις

you shall give / render

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (apodictic command, 2nd singular)

→ legislative future (mandated dedication)

ἀποδίδωμι (fut.): 'give back, render, pay over'; the ἀπο- suggests rendering what is due — the firstborn is God's own, so giving it is restoration of his property; the same verb as the cloak-return of v. 25, here of the firstborn animal.

μοι

to me

Dative

indirect object of ἀποδώσεις (YHWH the Lawgiver)

→ participant reference or interest

ἐγώ (dat.): 'to me'; the divine first person — YHWH receives the firstborn animal, as he received the firstborn son in v. 28.

αὐτό

it

Accusative

direct object of ἀποδώσεις (the firstborn animal)

→ participant reference

αὐτός (acc. neut.): 'it' — the firstborn animal rendered to God on the eighth day.

30 καὶ ἄνδρες ἅγιοι ἔσεσθέ μοι καὶ κρέας θηριάλωτον οὐκ ἔδεσθε τῷ κυνὶ ἀπορρίψατε αὐτό

And you shall be holy men to me; and you shall not eat flesh torn by beasts — throw it to the dog.

Vocation-statement and food law (chapter climax) καὶ ἄνδρες ἅγιοι

The chapter closes with a vocation-statement grounding all the foregoing law: ἄνδρες ἅγιοι ἔσεσθέ μοι ('you shall be holy men to me') — the divine first person ('to me') makes holiness a relationship with YHWH, anticipating the priestly-people theme (19:6). From it flows a concrete food law: torn flesh (κρέας θηριάλωτον) is not to be eaten but thrown to the dog (τῷ κυνὶ ἀπορρίψατε) — holiness expressed in diet. θηριάλωτον echoes the bailment law of v. 12.

καὶ

and

coordinate conjunction (linking to the law-series)

→ discourse linkage or contrast

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

ἄνδρες

men

Nominative

predicate nominative (with ἔσεσθε: 'you shall be men')

→ participant prominence

ἄνῃρ: 'man'; renders ἄνδρες ('men of'); ἄνδρες ἅγιοι = 'holy men'; the LXX renders the Hebrew construct 'men of holiness' with a noun + adjective; Israel's holiness is corporate and lived out by its men.

ἅγιοι

holy

Nominative

predicate adjective (with ἄνδρες)

→ participant prominence

ἅγιος: 'holy, set apart, consecrated'; renders ἅγιοι; the keynote of Israel's vocation — set apart for YHWH (cf. 19:6 ἔθνος ἅγιον; Lev 19:2 ἅγιοι ἔσεσθε); holiness is the ground of the food law that follows.

ἔσεσθέ

you shall be

Fut Mid Indic 2 Pl · εἰμί

main verb (vocation-statement, 2nd plural)

→ legislative/predictive future (the holy vocation)

εἰμί (fut.): 'be'; ἄνδρες ἅγιοι ἔσεσθέ μοι = 'you shall be holy men to me'; the future has both predictive and imperatival force — the identity Israel is called to embody before YHWH.

μοι

to me

Dative

dative of advantage/relationship (YHWH the Lawgiver)

→ participant reference or interest

ἐγώ (dat.): 'to me'; the divine first person — holiness is defined relationally, as belonging 'to me' (YHWH); the same dative of consecration recurs in the holiness formulas (Lev 20:26).

καὶ

and

coordinate conjunction (introducing the food law)

→ discourse linkage or contrast

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

κρέας

flesh / meat

Accusative

direct object of ἔδεσθε

→ object specification

κρέας: 'flesh, meat'; renders κρέα; the meat in question — flesh of an animal killed by predators rather than properly slaughtered.

θηριάλωτον

torn by a wild beast

Accusative

attributive adjective (modifying κρέας)

→ object specification

θηριάλωτος: 'torn by wild beasts'; renders θηρίον; the same term as the bailment law of v. 12, here governing diet: flesh of a predator-killed animal is unfit for the holy people because the blood was not properly drained (cf. Lev 17:15; Ezek 4:14).

οὐκ

not

negative particle (with ἔδεσθε)

→ discourse linkage or contrast

οὐ: with the future indicative, the apodictic prohibition 'you shall not eat.'

ἔδεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (apodictic prohibition, 2nd plural)

→ legislative future (dietary prohibition)

ἐσθίω (fut. mid. ἔδομαι): 'eat'; renders נ'ל ילךלך ('you shall not eat'); the suppletive future of ἐσθίω; the dietary ban concretizes the holiness just declared — what the holy people eat reflects their consecration.

τῷ

to the

Dative

article (with κυνι)

→ noun-phrase marking

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

κυνι

dog

Dative

indirect object of ἀπορρίψατε (recipient of the carcass)

→ sphere or reference

κύων: 'dog'; renders כּלּב; the dog, a scavenger and unclean animal, is the fit recipient of the torn flesh — what is unfit for the holy table is cast to the dog; cf. the proverbial 'do not give what is holy to dogs' (Matt 7:6).

ἀπορρίψατε

throw / cast away

Aor Act Impv 2 Pl · ἀπορρίπτω

main verb (apodictic command, 2nd plural imperative)

→ legislative aorist imperative (mandated disposal)

ἀπορρίπτω (aor. impv.): 'throw away, cast off'; the ἀπο- marks decisive rejection; τῷ κυνι ἀπορρίψατε = 'cast it to the dog' — the torn flesh is removed entirely from human consumption, the disposal underscoring its unfitness for the consecrated community.

αὐτό

it

Accusative

direct object of ἀπορρίψατε (the torn flesh)

→ participant reference

αὐτός (acc. neut.): 'it' — the κρέας θηριάλωτον, cast to the dog; the chapter ends on this concrete enactment of holiness in everyday practice.

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.