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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 18

ΛΕΥΙΤΙΚΟΝ ΙΗ΄

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

Leviticus 18 stands at the heart of the so-called Holiness Code (Lev 17–26): a tightly structured chapter framed by paired exhortations (vv. 1–5; 24–30) around a central catalogue of forbidden sexual unions (vv.

Translation & textual notes

The Greek text of Leviticus 18 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. Leviticus 18 stands at the heart of the so-called Holiness Code (Lev 17–26): a tightly structured chapter framed by paired exhortations (vv. 1–5; 24–30) around a central catalogue of forbidden sexual unions (vv. 6–23). The frame opposes the ἐπιτηδεύματα ('practices / customs') of Egypt and Canaan to YHWH's own κρίματα ('judgments') and προστάγματα ('ordinances'), which Israel is to keep and to 'walk in.' The pivotal v. 5 — ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς ('which things if a man does

them, he shall live by them') — became one of the most contested verses of Second-Temple and early-Christian exegesis: Paul cites it at Rom 10:5 and Gal 3:12 as the epitome of the 'righteousness that is from the law' set over against the righteousness of faith, and the same logic surfaces in Ezek 20:11, 13, 21 ('the ordinances, which the one doing them shall live in them'). The catalogue itself is governed by the recurring idiom ἀποκαλύψαι ἀσχημοσύνην ('to uncover nakedness/shame'), a euphemism for illicit sexual access (Hebrew הַגִּלְגָּל הַזֶּה); the unions proscribed are degrees of consanguinity and affinity (vv. 6–18), followed by intercourse during menstrual separation (v. 19), adultery with a neighbor's wife (v. 20), the giving of one's seed to Μολοχ (v. 21, LXX ἄρχοντι, 'to a ruler'), male intercourse named βδέλυγμα ('abomination', v. 22), and bestiality named μυσερὸν ('a defiling/loathsome thing', v. 23). The closing frame (vv. 24–30) develops the striking theology of the land as a moral organism that becomes defiled (ἐμιάνη) and then 'is vexed at' (προσώχθισεν) and 'vomits out' (ἐξεμέση, v. 28; cf. 20:22) its inhabitants. The whole is punctuated by the self-presentation formula ἐγὼ κύριος ('I am the LORD') / ἐγὼ κύριος ὁ θεὸς ὑμῶν ('I am the LORD your God'), the so-called Selbstvorstellungsformel that grounds the entire ethic in YHWH's own identity. The prohibitions of vv. 22–23, together with the πορνεία of the wider context, stand behind the apostolic decree of Acts 15:20, 29, the vice-lists of 1 Cor 6:9, and the indictment of Rom 1:24–27.

Discourse structure of the chapter

A · 18:1–5

Opening frame: not as Egypt or Canaan — keep my judgments and live

YHWH commissions Moses to address the sons of Israel with the self-presentation formula ἐγὼ κύριος ὁ θεὸς ὑμῶν (vv. 1–2). Israel must not act according to the ἐπιτηδεύματα ('practices') of the Egypt they left or the Canaan they are entering, nor walk in their νόμιμα (v. 3); rather they are to do YHWH's κρίματα and keep his προστάγματα, walking in them (v. 4). The section climaxes in the much-cited v. 5: 'You shall keep all my ordinances and all my judgments and do them — which things if a man does them, he shall live by them; I am the LORD your God,' the verse Paul takes up at Rom 10:5 and Gal 3:12.

B · 18:6–18

The catalogue of forbidden unions: degrees of kinship and affinity

A general principle opens the catalogue: no one is to approach 'any of his own flesh' (οἰκεῖα σαρκὸς αὐτοῦ) to uncover nakedness (v. 6). There follows a structured list governed by the refrain οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην ('you shall not uncover the nakedness'): father and mother (v. 7), father's wife (v. 8), sister whether home-born or born abroad (v. 9), granddaughter (v. 10), father's wife's daughter (v. 11), paternal and maternal aunts (vv. 12–13), paternal uncle's wife (v. 14), daughter-in-law (v. 15), brother's wife (v. 16), a woman together with her daughter or granddaughter, called an ἀσέβημα (v. 17), and a wife's sister as a rival during the wife's lifetime (v. 18).

C · 18:19–23

Further prohibitions: menstrual separation, adultery, Molech, and the abominations

The catalogue broadens beyond kinship: intercourse with a woman in the separation of her uncleanness (v. 19); adultery — 'lying of seed' — with a neighbor's wife (v. 20); the giving of one's seed to serve ἄρχοντι (Μολοχ), profaning the holy Name (v. 21); lying with a male 'as with a woman,' named a βδέλυγμα ('abomination', v. 22); and the giving of one's bed to any beast, with the parallel prohibition of a woman presenting herself to an animal, named μυσερόν ('a loathsome defilement', v. 23). These verses are the principal Levitical substrate for Rom 1:24–27, 1 Cor 6:9, and the apostolic decree of Acts 15.

D · 18:24–30

Closing frame: the land defiled and vomiting out its inhabitants

The paraenesis returns: do not defile yourselves in any of these things, for by them the nations YHWH is driving out defiled themselves (v. 24); the land was defiled, YHWH visited its iniquity upon it, and the land was 'vexed at' (προσώχθισεν) its inhabitants (v. 25). Israel — native and resident alien alike — must keep YHWH's ordinances and not commit these abominations (v. 26), which the prior inhabitants did, defiling the land (v. 27), lest the land become vexed at Israel and vomit them out as it did the nations before them (v. 28). Everyone who does these abominations will be cut off from the people (v. 29). The chapter closes with the command to keep YHWH's charge and not be defiled, sealed by ἐγὼ κύριος ὁ θεὸς ὑμῶν (v. 30).

1 καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (main narrative) καὶ εἶπεν κύριος

The chapter opens with the standard LXX divine-speech formula καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων, the same revelation-introduction that structures the whole of Leviticus; the redundant participle λέγων calques the Hebrew וַיֹּאמֶר and signals that direct discourse follows.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: paratactic narrative connector rendering the Hebrew waw-consecutive; the default LXX device for advancing the legal-narrative discourse of Leviticus.

εἶπεν

said / spoke

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula καὶ εἶπεν κύριος πρὸς Μωυσῆν recurs as the structuring revelation-marker of Leviticus (cf. 1:1; 4:1; 6:1; 17:1).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה ; the nominative subject of the speech-formula marks this as unmediated YHWH-speech delivered through Moses to Israel.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of the divine word)

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה ; declined as a first/third-declension hybrid in Rahlfs' LXX (gen. Μωυση, acc. Μωυσῆν); accusative here as the directional object of πρὸς.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (introducing direct discourse)

→ redundant participle (Hebraism rendering וַיֹּאמֶר)

λέγω (pres. ptc.): the participle λέγων calques the Hebrew infinitive וַיֹּאמֶר , a quotation-marker introducing the words to be spoken; it is pleonastic in Greek but standard in LXX speech-formulae.

2 λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἔρεῖς πρὸς αὐτούς ἐγὼ κύριος ὁ θεὸς ὑμῶν

Speak to the sons of Israel, and you shall say to them, 'I am the LORD your God.'

Commissioned address (content of the divine speech of v.1) λάλησον ... καὶ ἔρεῖς

The double command λάλησον ... καὶ ἔρεῖς ('speak ... and you shall say') is the standard Levitical commissioning pair; the self-presentation formula ἐγὼ κύριος ὁ θεὸς ὑμῶν grounds the whole chapter's ethic in YHWH's identity and is repeated as a refrain throughout (vv. 4, 5, 6, 21, 30).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders לַבִּיחַ (Piel); in the LXX λαλέω regularly represents the Piel of לַבִּיחַ, implying authoritative proclamation; the aorist imperative frames the commission as a single decisive act.

τοῖς

to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (addressees)

→ sphere or reference

υἱός: 'son'; the phrase οἱ υἱοὶ Ισραηλ ('the sons of Israel') renders לְבָנֵי יִשְׂרָאֵל, the standard designation of the covenant people as the addressee of the Holiness Code.

Ισραηλ

of Israel

indeclinable proper noun (genitival: 'of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; functions here as a genitive of relationship to υἱοῖς.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω (εἶρω)

main verb (volitive future as command)

→ volitive future (future with imperatival force)

λέγω / εἶρω (fut. ἐρῶ): 'say'; the future ἐρεῖς functions imperatively (a Hebraism rendering אָמַרְתָּ), continuing the commission; the pairing 'speak ... and say' is formulaic in the introduction of Levitical legislation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτούς: the personal pronoun refers to the sons of Israel as the recipients of the address.

ἐγώ

I

Nominative

subject of nominal clause (emphatic self-presentation)

→ participant reference

ἐγώ: the emphatic pronoun heads the Selbstvorstellungsformel ('self-presentation formula') ἐγώ κύριος ὁ θεὸς ὑμῶν, rendering יהוה יְהוָה אֱלֹהֵינוּ; the formula authorizes all that follows as YHWH's personal demand.

κύριος

LORD

Nominative

predicate nominative (nominal clause: 'I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in the formula ἐγώ κύριος the divine name functions as predicate — 'I am YHWH' — the recurring ground of obligation throughout Lev 18.

ὁ

the

Nominative

article (with θεὸς, in apposition to κύριος)

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative in apposition ('the LORD your God')

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the expanded formula ἐγώ κύριος ὁ θεὸς ὑμῶν binds the covenant relationship (your God) to the divine name, intensifying the claim on Israel's obedience.

ὑμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. pl. ὑμῶν): the possessive 'your' makes the formula covenantal — not merely 'I am the LORD' but 'I am the LORD who is your God.'

3 κατὰ τὰ ἐπιτηδεύματα γῆς Αἰγύπτου ἐν ἧ κατωκήσατε ἐπ' αὐτῇ οὐ ποιήσετε καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χανααν εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ οὐ ποιήσετε καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε

According to the practices of the land of Egypt, in which you dwelt, you shall not act; and according to the practices of the land of Canaan, into which I am bringing you, there you shall not act; and you shall not walk in their customs.

Prohibition: the negative boundary (Egypt and Canaan contrasted with YHWH)

κατὰ τὰ ἐπιτηδεύματα ... οὐ ποιήσετε

The verse sets up the chapter's central antithesis: the ἐπιτηδεύματα ('practices') of Egypt (whence Israel came) and of Canaan (whither Israel goes) over against YHWH's own κρίματα and προστάγματα (v. 4). The doubled οὐ ποιήσετε ('you shall not do') and the closing οὐ πορεύσεσθε ('you shall not walk in') frame conduct as a 'way' to be walked — a metaphor central to the Holiness Code.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to / after the manner of'; renders כַּף; introduces the rejected standard of conduct — the customs of Egypt.

τὰ

the

Accusative

article (with ἐπιτηδεύματα)

→ noun-phrase marking

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

ἐπιτηδεύματα

practices / customs

Accusative

accusative object of κατὰ (the rejected norm)

→ object specification

ἐπιτήδευμα: 'practice / pursuit / way of life'; renders עֲשֵׂה ('deed') here in the sense of habitual cultural conduct; in the LXX the word often carries a pejorative sense of (idolatrous or immoral) habitual practices (cf. Jer 4:4; Ezek 36:17).

γῆς

of the land

Genitive

genitive of relationship ('of the land')

→ relational specification

γῆ: 'earth / land'; the phrase γῆ Αἰγύπτου ('land of Egypt') is a fixed LXX rendering of אֶרֶץ מִצְרַיִם.

Αἴγυπτου

Egypt

Genitive

genitive of apposition/relationship (with γῆς)

→ relational specification

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; Egypt is the place of past dwelling whose practices Israel must now renounce.

ἐν

in

preposition + dative (locative, relative clause)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (locative: 'in which')

→ participant reference or interest

ὅς, ἥ, ὅ: relative pronoun; feminine dative ἥ agrees with γῆς (land); introduces the relative clause describing Egypt as the place of former dwelling.

κατωκήσατε

you dwelt

Aor Act Indic 2 Pl · κατοικέω

verb of relative clause (past dwelling in Egypt)

→ constative aorist (completed period of dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders כָּשַׁךְ; the aorist marks the completed sojourn in Egypt now left behind, whose ways must not be carried forward.

ἐπὶ

in / upon

preposition + dative (resumptive locative; Hebraism)

→ spatial or relational framing

ἐπί + dat.: the resumptive ἐπὶ αὐτῇ ('in it') after the relative ἥ is a Semitic pleonasm calquing the Hebrew resumptive pronoun הִנֵּה ('in which ... in it').

αὐτῇ

it

Dative

resumptive pronoun (Hebraism, referring to γῆς)

→ participant reference or interest

αὐτός: the resumptive pronoun αὐτῇ reduplicates the antecedent of the relative ἥ, a characteristic LXX Hebraism.

οὐ

it

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ + future indicative is the LXX's regular rendering of the Hebrew אֵל + imperfect, expressing an absolute prohibition (apodictic law).

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition: 'you shall not act')

→ prohibitive future (apodictic prohibition)

ποιέω: 'do / make / act'; renders תַּעֲשׂוּ; οὐ ποιήσετε rendering יִשְׁלַח אֵל is the standard form of apodictic prohibition; here it forbids imitation of Egyptian conduct.

καὶ

and

coordinate conjunction (introducing parallel Canaan-clause)

→ discourse linkage or contrast

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

κατὰ

according to

preposition + accusative (norm/standard, second occurrence)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm/standard, second occurrence).

τὰ

the

Accusative

article (with ἐπιτηδεύματα)

→ noun-phrase marking

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

ἐπιτηδεύματα

practices / customs

Accusative

accusative object of κατά (rejected Canaanite norm)

→ object specification

ἐπιτήδευμα: here the practices of Canaan, the land of Israel's future, whose abominations (catalogued in vv. 6–23) defiled the land and led to its inhabitants being vomited out (vv. 24–28).

γῆς

of the land

Genitive

genitive of relationship

→ relational specification

γῆς: meaning 'of the land'; it serves as genitive of relationship.

Χανααν

Canaan

indeclinable proper noun (genitival: 'of Canaan')

→ participant identification

Χανααν: transliteration of Hebrew כְּנָעַן; indeclinable in the LXX; the land of promise whose prior occupants' practices Israel must not adopt.

εἰς

into

preposition + accusative (direction, relative clause)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς: 'into which')

→ participant reference

ὅς, ἥ, ὅ: feminine accusative ἣν agrees with γῆς; introduces the relative clause of entry into Canaan.

ἐγώ

I

Nominative

subject (emphatic: YHWH as the one bringing in)

→ participant reference

ἐγώ: the emphatic pronoun stresses that the entry into Canaan is YHWH's own act — the gift of the land is the ground for the demand to live differently from its former inhabitants.

εἰσάγω

I am bringing in

Pres Act Indic 1 Sg · εἰσάγω

main verb of relative clause (futuristic present)

→ futuristic present (imminent, certain divine act)

εἰσάγω: 'bring in / lead into'; renders נִבְרַח (Hiphil of נָבַח); the present tense expresses the certainty of the imminent conquest-entry; YHWH himself is the agent of Israel's settlement.

ὕμᾱς

you

Accusative

direct object of εἰσάγω

→ participant reference

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

ἐκεῖ

there

adverb of place (resumptive; Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative ἣν calques the Hebrew resumptive וְשָׁם ('whither ... there'), a Semitic pleonasm.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition, parallel to first οὐ ποιήσετε)

→ prohibitive future (apodictic prohibition)

ποιέω: the repetition οὐ ποιήσετε forms a balanced double prohibition framing both Egypt (past) and Canaan (future) as forbidden models.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

in the

Dative

article (with νομίμοις)

→ noun-phrase marking

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

νομίμοις

customs / statutes

Dative

dative complement of πορεύσεσθε (sphere of conduct)

→ sphere or reference

νόμιμον: 'custom / legal usage / statute'; renders חֻקִּים ('statute'); here the (idolatrous) customs of the nations; the idiom πορεύεσθαι τοῖς νομίμοις ('to walk in the customs') treats conduct as a path — to be reversed positively at v. 4 (πορεύεσθαι ἐν αὐτοῖς, of YHWH's ordinances).

αὐτῶν

their

Genitive

genitive of possession (the nations' customs)

→ relational specification

αὐτός: 'their' refers to the Egyptians and Canaanites collectively — the peoples whose statutes are forbidden.

οὐ

not

negative particle (with πορεύσεσθε)

→ discourse linkage or contrast

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

πορεύσεσθε

you shall walk

Fut Mid Indic 2 Pl · πορεύομαι

main verb (prohibition: 'you shall not walk in')

→ prohibitive future (apodictic prohibition)

πορεύομαι: 'go / walk / conduct oneself'; renders הִלַּךְ; the 'walking in statutes' metaphor (הִלַּךְ הַחֻקִּים) construes the moral life as a way; here negated of the nations' customs, it is affirmed of YHWH's in v. 4.

4 τὰ κρίματά μου ποιήσετε καὶ τὰ προστάγματά μου φυλάξεσθε πορεύεσθαι ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν

My judgments you shall do, and my ordinances you shall keep, to walk in them; I am the LORD your God.

Positive counterpart to v.3 (the affirmative command)

τὰ κρίματά μου ποιήσετε

The fronted objects τὰ κρίματά μου ('my judgments') and τὰ προστάγματά μου ('my ordinances') stand in emphatic contrast to the nations' ἐπιτηδεύματα and νόμιμα of v. 3. The infinitive πορεύεσθαι ἐν αὐτοῖς ('to walk in them') deliberately reverses the negated πορεύσεσθε of v. 3, reclaiming the 'walking' metaphor for YHWH's law. The verse closes with the self-presentation refrain ἐγὼ κύριος ὁ θεὸς ὑμῶν.

τὰ

the

Accusative

article (with κρίματά)

→ noun-phrase marking

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

κρίματά

judgments

Accusative

direct object (fronted for emphasis)

→ object specification

κρίμα: 'judgment / ordinance / legal decision'; renders חֲשָׁפֶה ; in the Holiness Code τὰ κρίματα denotes the case-law decisions of YHWH, paired with προστάγματα (statutes); the pairing recurs at vv. 5, 26.

μου

my

Genitive

genitive of possession ('my judgments')

→ relational specification

ἐγώ (gen. μου): the possessive 'my' is theologically weighted — these are YHWH's own decisions, set against 'their' (the nations') customs of v. 3.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (positive command)

→ volitive future (imperative force)

ποιέω: here positively, 'you shall perform my judgments'; the same verb negated of the nations' practices in v. 3 is now commanded of YHWH's, marking the antithesis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with προστάγματά)

→ noun-phrase marking

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

προστάγματά

ordinances

Accusative

direct object (fronted for emphasis)

→ object specification

πρόσταγμα: 'ordinance / decree / command'; renders חֻקֵּי ('statute'); paired with κρίματα as the standard Holiness-Code word-pair for the totality of YHWH's law; the LXX uses πρόσταγμα for the engraved, non-negotiable statutes.

μου

my

Genitive

genitive of possession ('my ordinances')

→ relational specification

ἐγώ (gen. μου): again the possessive marks the ordinances as YHWH's own.

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (positive command)

→ volitive future (imperative force)

φυλάσσω (mid.): 'guard / keep / observe'; renders רָמַץ ; the middle voice carries the sense of keeping for oneself, observing as a binding charge; the verb is the keynote of the chapter's frame (vv. 4, 5, 26, 30).

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

exegetical/purpose infinitive ('so as to walk in them')

→ infinitive of purpose/result (manner of obedience)

πορεύομαι (pres. inf.): the infinitive πορεύεσθαι ἐν αὐτοῖς ('to walk in them') deliberately reverses the negated πορεύεσθε of v. 3; obedience to YHWH's ordinances is the 'way' Israel is to walk, in contrast to the nations' customs.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

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

αὐτοῖς

them

Dative

dative object of ἐν (the ordinances as the path)

→ participant reference or interest

αὐτός: 'them' refers to the κρίματα and προστάγματα — the sphere within which Israel's life is to move.

ἐγὼ

I

Nominative

subject of nominal clause (self-presentation formula)

→ participant reference

ἐγὼ: heads the recurring self-presentation formula ἐγὼ κύριος ὁ θεὸς ὑμῶν.

κύριος

LORD

Nominative

predicate nominative ('I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה ; the formula seals the command with divine authority.

ὁ

the

Nominative

article (with θεὸς)

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative in apposition ('the LORD your God')

→ participant prominence

θεός: renders יהוה ; the covenant formula grounds obedience in relationship.

ὕμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your God,' marking the covenant bond as the basis of the law.

5 καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν

And you shall keep all my ordinances and all my judgments, and you shall do them — which things if a man does, he shall live by them; I am the LORD your God.

Summary motivation: the life-promise that crowns the opening frame καὶ φυλάξεσθε ... καὶ ποιήσετε

The climactic verse of the frame: the doubled πάντα ('all ... all') totalizes the demand, and the relative clause ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ('which a man, doing, shall live by them') states the law's life-promise. This clause is taken up by Paul at Rom 10:5 ('Moses writes that the man who does the righteousness from the law shall live by it') and Gal 3:12 ('the law is not of faith, but the one doing them shall live in them'), where it epitomizes law-righteousness over against faith; the same formula recurs at Ezek 20:11, 13, 21. The headline crux of the chapter.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξεσθε
you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (positive command)

→ volitive future (imperative force)

φυλάσσω (mid.): 'guard / keep / observe'; renders ἡψ; resumes the keynote verb of v. 4, now with the totalizing πάντα — every ordinance and judgment without exception.

πάντα
all

Accusative

attributive adjective (with προστάγματά)

→ object specification

πᾶς: 'all / every'; the neuter plural πάντα totalizes the ordinances; the doubled πάντα ... πάντα stresses the comprehensiveness of the demand.

τὰ
the

Accusative

article (with προστάγματά)

→ noun-phrase marking

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

προστάγματα

ordinances

Accusative

direct object of φυλάξεσθε

→ object specification

πρόσταγμα: 'ordinance / statute'; renders ἡρώ; here in the word-pair with κρίματα, denoting the whole body of YHWH's law.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my ordinances' — YHWH's own.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (with κρίματά)

→ object specification

πᾶς: the second πάντα totalizes the judgments, completing the merism 'all my ordinances and all my judgments' = the entire law.

τὰ

the

Accusative

article (with κρίματά)

→ noun-phrase marking

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

κρίματα

judgments

Accusative

direct object of φυλάξεσθε (parallel to προσταγμάτα)

→ object specification

κρίμα: 'judgment / ordinance'; renders ὁμω; paired with προσταγμάτα in the chapter's keyword-pair.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my judgments.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (positive command)

→ volitive future (imperative force)

ποιέω: 'do / perform'; renders ἡρώ; the keeping (φυλάσσω) and the doing (ποιέω) together express full observance — both intention and enactment of the law.

αὐτά

them

Accusative

direct object of ποιήσετε (the ordinances and judgments)

→ participant reference

αὐτός: neuter plural 'them,' resuming the ordinances and judgments as the object of doing.

ἃ

which things

Accusative

relative pronoun (object of ποιήσας; 'which things, doing')

→ participant reference

ὅς, ἥ, ὅ: neuter plural accusative ἃ; the relative introduces the life-promise clause; its antecedent is the totality of YHWH's ordinances and judgments — 'which (things), the man who does them shall live by them.'

ποιήσας

having done / doing

Aor Act Ptc Nom Masc Sg · ποιέω

circumstantial/conditional participle (modifying ἄνθρωπος)

→ conditional aorist participle ('if/when a man does them')

ποιέω (aor. ptc.): the participle ποιήσας has conditional force — 'a man, if he does them' — agreeing with ἄνθρωπος; this is the crux clause cited at Rom 10:5 and Gal 3:12, where Paul reads it as defining the righteousness 'from the law' (the doer lives), in contrast to the righteousness of faith; the formula also recurs at Ezek 20:11, 13, 21.

ἄνθρωπος

a man

Nominative

subject of ζήσεται

→ participant prominence

ἄνθρωπος: 'man / human being'; renders אָדָם ; the generic 'man' makes the life-promise universal in scope — anyone who does the law lives by it; Paul universalizes this to expose the law's own terms (Gal 3:10–12).

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb of the relative-promise clause

→ predictive future (promise of life consequent on doing)

ζάω: 'live'; renders חַיֵּה ; the deponent future ζήσεται states the consequence of obedience — 'he shall live by them'; in its original Levitical context life means flourishing covenant existence in the land, but Paul (Rom 10:5; Gal 3:12) and the Ezekiel parallels press the verse toward the question of how one attains life before God.

ἐν

in / by

preposition + dative (instrumental/sphere: 'by/in them')

→ spatial or relational framing

ἐν + dat.: 'in / by'; ἐν αὐτοῖς ('in/by them') is instrumental-locative — the ordinances are both the sphere and the means of the promised life; Gal 3:12 reproduces ἐν αὐτοῖς verbatim, Rom 10:5 the variant ἐν αὐτῇ.

αὐτοῖς

them

Dative

dative object of ἐν (the ordinances)

→ participant reference or interest

αὐτός: 'them,' the ordinances and judgments by which the obedient man lives.

ἐγὼ

I

Nominative

subject of nominal clause (self-presentation formula)

→ participant reference

ἐγὼ: heads the refrain ἐγὼ κύριος ὁ θεὸς ὑμῶν, sealing the life-promise with YHWH's identity.

κύριος

LORD

Nominative

predicate nominative ('I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה .

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition ('the LORD your God')

→ participant prominence

θεός: renders אֱלֹהִים ; the covenant formula.

ὕμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your God.'

6 ἄνθρωπος ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται ἀποκαλύψαι ἀσχημοσύνην ἐγὼ κύριος

No man at all shall approach any blood-relation of his own flesh to uncover nakedness; I am the LORD.

General principle heading the catalogue of forbidden unions ἄνθρωπος ἄνθρωπος

The doubled ἄνθρωπος ἄνθρωπος ('man, man') is a Hebraism rendering $\psi\iota\chi \psi\iota\chi$ ('any man whatever'), a distributive idiom = 'no one at all.' The verse states the governing principle of vv. 6–18: no approach to a blood-relation (οἰκεῖα σαρκός) to uncover nakedness. The euphemism ἀποκαλύψαι ἀσχημοσύνην ('to uncover nakedness/shame') governs the entire catalogue; it is sealed by the short form of the refrain, ἐγὼ κύριος.

ἄνθρωπος

man

Nominative

subject (first member of distributive reduplication)

→ participant prominence

ἄνθρωπος: 'man / anyone'; the reduplication ἄνθρωπος ἄνθρωπος calques the Hebrew distributive $\psi\iota\chi \psi\iota\chi$, 'any man whatsoever'; with the following negative it means 'no one at all.'

ἄνθρωπος

man

Nominative

subject (reduplication: distributive 'any man whatever')

→ participant prominence

ἄνθρωπος: the second member of the Hebraizing reduplication; the doubling intensifies the universality of the prohibition.

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

πρὸς + acc.: 'to / toward'; with προσελεύσεται denotes sexual approach (a euphemism), here forbidden toward a blood-relation.

πάντα

any / all

Accusative

attributive adjective (with οἰκεῖα)

→ object specification

πᾶς: 'all / any'; with the negative, πάντα ... οὐ = 'not any' (Hebraism for 'none'); covers every degree of blood-kinship listed in the catalogue.

οἰκεῖα

blood-relations / kin

Accusative

accusative object of πρὸς (substantivized: 'kin of his flesh')

→ object specification

οἰκεῖος: 'belonging to the household / kindred'; substantivized neuter plural 'relatives, kin'; renders רֶחֱבִי ('flesh-relation, near kin'); the phrase οἰκεῖα σαρκὸς αὐτοῦ ('kin of his own flesh') defines the category of consanguinity that follows.

σαρκὸς

of flesh

Genitive

genitive of relationship (with οἰκεῖα)

→ relational specification

σάρξ: 'flesh'; renders רֶשֶׁת; 'kin of his flesh' = those related by blood; the body/flesh idiom marks the consanguinity that grounds the incest prohibitions.

αὐτοῦ

his own

Genitive

genitive of possession (with σαρκὸς)

→ relational specification

αὐτός: 'his own,' specifying that the prohibited kin are those of the man's own flesh and blood.

οὐ

not

negative particle (with προσελεύσεται)

→ discourse linkage or contrast

οὐ + future indicative renders the Hebrew apodictic prohibition נָלַךְ + imperfect.

προσελεύσεται

shall approach

Fut Mid Indic 3 Sg · προσέρχομαι

main verb (prohibition: 'shall not approach')

→ prohibitive future (apodictic prohibition)

προσέρχομαι: 'come to / approach'; renders בָּרַךְ ('draw near'); a euphemism for sexual approach (cf. the parallel Hebrew בָּרַךְ לְגִלְיָה); the singular verb after the distributive ἄνθρωπος ἄνθρωπος applies to each individual.

ἀποκαλύψαι

to uncover

Aor Act Inf · ἀποκαλύπτω

infinitive of purpose (the aim of the forbidden approach)

→ infinitive of purpose ('so as to uncover')

ἀποκαλύπτω: 'uncover / reveal'; renders הָלַךְ ('uncover'); the idiom ἀποκαλύψαι ἀσχημοσύνην ('to uncover nakedness') calques הָלַךְ הַלְלָה, the governing euphemism for illicit sexual access throughout vv. 6–19.

ἀσχημοσύνην

nakedness / shame

Accusative

direct object of ἀποκαλύψαι

→ object specification

ἀσχημοσύνη: 'shamefulness / indecency / nakedness'; renders הִרְגָּל ('nakedness, pudenda'); literally 'unseemliness'; the LXX's standard euphemism for the genital/sexual sphere whose 'uncovering' denotes sexual intercourse; the keyword of the entire catalogue.

ἐγώ

I

Nominative

subject of nominal clause (short self-presentation formula)

→ participant reference

ἐγώ: heads the short refrain ἐγώ κύριος ('I am the LORD'), which punctuates the catalogue (vv. 6, 21) as a seal of divine authority.

κύριος

LORD

Nominative

predicate nominative ('I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה; the short formula ἐγώ κύριος
grounds the prohibition in YHWH's own
holiness.

7 ἀσχημοσύνην πατρός σου καὶ ἀσχημοσύνην μητρός σου οὐκ ἀποκαλύψεις μήτηρ γάρ σου ἐστὶν καὶ οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς

The nakedness of your father and the nakedness of your mother you shall not uncover; for she is your mother — you shall not uncover her nakedness.

First specific prohibition: the mother (via the father)

ἀσχημοσύνην πατρός σου ... οὐκ ἀποκαλύψεις

The catalogue proper begins with the parents. 'The nakedness of your father' is understood as access to the father's wife — i.e. the mother — so that the two phrases coincide; the γάρ-clause ('for she is your mother') gives the rationale, and the repeated οὐκ ἀποκαλύψεις forms the refrain that structures every entry. The fronted ἀσχημοσύνην is the marked theme of each prohibition.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness / shame'; renders ἡτῆρ; 'the nakedness of your father' denotes sexual access to the father's sexual sphere, here equated with access to the mother.

πατρός

of father

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

πατήρ: 'father'; renders πατήρ; 'the nakedness of the father' is, by the parallel clause, the nakedness that belongs to the father — i.e. his wife, the mother.

σου

your

Genitive

genitive of possession ('your father')

→ relational specification

σύ (gen. σου): the singular 'your' addresses each Israelite man individually throughout the catalogue.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (parallel)

→ object specification

ἀσχημοσύνη: the second occurrence makes explicit that the mother's nakedness is in view.

μητρός

of mother

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

μήτηρ: 'mother'; renders μήτηρ; the mother is the first and most fundamental kinship-bond protected by the catalogue.

σου

your

Genitive

genitive of possession ('your mother')

→ relational specification

σύ (gen. σου): 'your mother.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

οὐ (οὐκ before vowel) + future indicative: the apodictic prohibition refrain of the catalogue.

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: 'uncover'; renders ἡτῆρ; οὐκ ἀποκαλύψεις ('you shall not uncover') is the structuring refrain of vv. 7–17, repeated for each prohibited relation.

μήτηρ

mother

Nominative

predicate nominative (in γάρ-clause)

→ participant prominence

μήτηρ: 'mother'; the predicate of the explanatory clause 'for she is your mother,' giving the kinship-rationale for the prohibition.

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the rationale; each prohibition in the catalogue is frequently grounded by a γάρ-clause stating the kinship relation that makes the union illicit.

σοῦ

your

Genitive

genitive of possession ('your mother')

→ relational specification

σύ (gen. σοῦ): 'your.'

ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula (nominal clause: 'she is your mother')</i> → stative present (the abiding kinship-relation) εἰμί: 'be'; the copula states the unchanging relational fact that grounds the prohibition.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οὐκ not <i>negative particle (with ἀποκαλύψεις)</i> → discourse linkage or contrast οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	ἀποκαλύψεις you shall uncover Fut Act Indic 2 Sg · ἀποκαλύπτω <i>main verb (reiterated prohibition)</i> → prohibitive future (apodictic prohibition) ἀποκαλύπτω: the reiterated prohibition with the explicit object τὴν ἀσχημοσύνην αὐτῆς ('her nakedness') closes the entry emphatically.
τὴν the Accusative <i>article (with ἀσχημοσύνην)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀσχημοσύνην nakedness Accusative <i>direct object of ἀποκαλύψεις</i> → object specification ἀσχημοσύνη: 'nakedness'; the explicit object referring to the mother.	αὐτῆς her Genitive <i>genitive of possession (the mother's nakedness)</i> → relational specification αὐτός (gen. fem. αὐτῆς): 'her', i.e. the mother's.	

8 ἀσχημοσύνην γυναικὸς πατρός σου οὐκ ἀποκαλύψεις ἀσχημοσύνη πατρός σου ἐστιν

The nakedness of your father's wife you shall not uncover; it is your father's nakedness.

Prohibition: the father's wife (stepmother) ἀσχημοσύνην γυναικὸς πατρός σου

The second specific entry: the father's wife (other than one's own mother — i.e. a stepmother). The rationale ἀσχημοσύνη πατρός σου ἐστιν ('it is your father's nakedness') treats the wife's sexuality as belonging to the husband, so that violating her violates the father. This is the union Paul condemns at 1 Cor 5:1 (a man 'has his father's wife').

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; here the nakedness of the father's wife.

γυναικὸς

of wife / woman

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

γυνή: 'woman / wife'; renders ἡ ψῆ; 'the wife of your father' designates the stepmother (a wife other than one's own mother).

πατρός

of father

Genitive

genitive of relationship (with γυναικὸς)

→ relational specification

πατήρ: 'father'; 'wife of the father' = stepmother.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father's.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain; the union of a man with his father's wife is the very sin Paul names at 1 Cor 5:1 as πορνεία not even found among the nations.

ἀσχημοσύνη

nakedness

Nominative

predicate nominative (rationale clause)

→ participant prominence

ἀσχημοσύνη: nominative as predicate of ἔστιν — 'it is your father's nakedness'; the wife's nakedness is reckoned as the father's own, so the offense is against the father.

πατρός

of father

Genitive

genitive of possession (with ἀσχημοσύνη)

→ relational specification

πατήρ: 'father'; the rationale construes the stepmother's sexuality as the father's possession.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father's.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause: 'it is your father's nakedness')

→ stative present (the abiding relation)

εἰμί: 'be'; the copula states the rationale grounding the prohibition.

9 ἀσχημοσύνην τῆς ἀδελφῆς σου ἐκ πατρός σου ἢ ἐκ μητρός σου ἐνδογενοῦς ἢ γεγεννημένης ἔξω οὐκ ἀποκαλύψεις ἀσχημοσύνην αὐτῆς

The nakedness of your sister, by your father or by your mother, whether home-born or born abroad
— you shall not uncover her nakedness.

Prohibition: the sister (full or half, home-born or foreign-born) ἀσχημοσύνην τῆς ἀδελφῆς σου

The sister-prohibition is comprehensive: whether by the same father or the same mother (half-siblings), and whether ἐνδογενοῦς ('home-born') or γεγεννημένης ἔξω ('born outside,' i.e. of a different household or abroad). The qualifications close every loophole of legitimacy or domicile.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the sister's nakedness.

τῆς

the

Genitive

article (with ἀδελφῆς)

→ noun-phrase marking

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

ἀδελφῆς

of sister

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

ἀδελφή: 'sister'; renders τῇς; the following qualifications make clear that both full and half sisters are intended.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your sister.'

ἐκ

from / by

preposition + genitive (source/parentage)

→ spatial or relational framing

ἐκ + gen.: 'from / out of'; here of parentage
— 'a sister from your father,' i.e. sharing the same father.

πατρός

father

Genitive

genitive of source (with ἐκ)

→ relational specification

πατήρ: 'father'; a paternal half-sister is in view.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father.'

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introduces the alternative parentage (maternal half-sister).

ἐκ

from / by

preposition + genitive (source/parentage)

→ spatial or relational framing

ἐκ + gen.: 'from'; the second parentage option.

μητρός

mother

Genitive

genitive of source (with ἐκ)

→ relational specification

μήτηρ: 'mother'; a maternal half-sister is in view.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your mother.'

ἐνδογενοῦς

home-born

Genitive

attributive adjective (with ἀδελφῆς)

→ relational specification

ἐνδογενής: 'born within (the household)'; a rare LXX compound rendering תִּבְּרִיתָא ('born of the house'); designates a sister born and raised in the same household.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introduces the contrasting domicile.

γεγεννημένης

born

Perf Pass Ptc Gen Fem Sg · γεννάω

attributive participle (with ἀδελφῆς: 'one having been born')

→ perfect participle (resultant state: 'born and so being')

γεννάω (perf. pass. ptc.): 'beget / bear'; the perfect passive participle γεγεννημένης ('having been born') with ἔξω = 'born outside' i.e. of a different household or abroad; the perfect stresses the abiding fact of her birth-status.

ἔξω

outside / abroad

adverb of place (with γεγεννημένης)

→ clausal contribution

ἔξω: 'outside'; renders γιγ; 'born outside' (the household), contrasting with ἐνδογενοῦς; together the pair covers every circumstance of a sister's birth — no domicile makes the union licit.

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις

→ object specification

ἀσχημοσύνη: 'nakedness'; the resumptive object closing the entry.

αὐτῆς

her

Genitive

genitive of possession (the sister's)

→ relational specification

αὐτός (gen. fem.): 'her,' the sister's.

10 ἀσχημοσύνην θυγατρὸς υἱοῦ σου ἢ θυγατρὸς θυγατρὸς σου οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῶν
ὅτι σὴ ἀσχημοσύνη ἐστίν

The nakedness of your son's daughter or of your daughter's daughter — you shall not uncover their nakedness; for it is your own nakedness.

Prohibition: the granddaughter (son's or daughter's daughter)

ἀσχημοσύνην θυγατρὸς υἱοῦ σου

The granddaughter through either a son or a daughter. The rationale ὅτι σὴ ἀσχημοσύνη ἐστίν ('for it is your own nakedness') grounds the prohibition not in a third party's honor but in the man's own — the granddaughter shares his flesh, so violating her is self-violation.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the granddaughter's nakedness.

θυγατρὸς

of daughter

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

θυγάτηρ: 'daughter'; renders תַּב, 'the daughter of your son' = the son's daughter (granddaughter).

υἱοῦ

of son

Genitive

genitive of relationship (with θυγατρὸς)

→ relational specification

υἱός: 'son'; the granddaughter through the male line.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your son's.'

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introduces the granddaughter through the female line.

θυγατρὸς

of daughter

Genitive

genitive of relationship

→ relational specification

θυγάτηρ: 'daughter'; 'the daughter of your daughter' = the daughter's daughter.

θυγατρὸς

of daughter

Genitive

genitive of relationship (with θυγατρὸς)

→ relational specification

θυγάτηρ: the granddaughter through the female line; the doubled θυγατρὸς marks 'daughter's daughter.'

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your daughter's.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

τὴν

the

Accusative

article (with ἀσχημοσύνην)

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις

→ object specification

ἀσχημοσύνη: 'nakedness'; resumptive object.

αὐτῶν

their

Genitive

genitive of possession (the granddaughters')

→ relational specification

αὐτός (gen. pl.): 'their'; covering both kinds of granddaughter.

ὅτι

because / for

causal conjunction (introducing rationale)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the rationale clause, here varying the usual γάρ.

σὴ

your own

Nominative

possessive adjective (predicate: 'it is your own')

→ participant prominence

σός, σή, σόν: possessive adjective 'your (own)'; the emphatic σὴ ἀσχημοσύνη ('your own nakedness') grounds the prohibition in the man's own flesh — the granddaughter is his descendant.

ἀσχημοσύνη

nakedness

Nominative

predicate nominative (rationale clause)

→ participant prominence

ἀσχημοσύνη: 'it is your own nakedness' — the offense is reckoned as against oneself, because the granddaughter is one's own flesh and blood.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding kinship-relation)

εἰμί: 'be'; the copula of the rationale clause.

11 ἀσχημοσύνην θυγατρὸς γυναικὸς πατρός σου οὐκ ἀποκαλύψεις ὁμοπατρία ἀδελφή σου ἔστιν οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς

The nakedness of the daughter of your father's wife you shall not uncover; she is your sister by the same father — you shall not uncover her nakedness.

Prohibition: the father's wife's daughter (paternal half-sister)

ἀσχημοσύνην θυγατρὸς γυναικὸς πατρός σου

The daughter of the father's wife, glossed by ὁμοπατρία ἀδελφή ('a sister of the same father'), reinforces and specifies the sister-prohibition of v. 9: a half-sister through the father, even if born to the father's other wife, is forbidden. The rare term ὁμοπατρία ('sharing the same father') makes the kinship explicit.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the half-sister's nakedness.

θυγατρὸς

of daughter

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

θυγάτηρ: 'daughter'; 'the daughter of your father's wife.'

γυναικὸς

of wife

Genitive

genitive of relationship (with θυγατρὸς)

→ relational specification

γυνή: 'wife'; the father's wife — here yielding a paternal half-sister.

πατρός

of father

Genitive

genitive of relationship (with γυναικὸς)

→ relational specification

πατήρ: 'father'; the father whose wife bore the daughter.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father's.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

ὁμοπατρία

of the same father

Nominative

attributive adjective (with ἀδελφή)

→ participant prominence

ὁμοπάτριος: 'born of the same father, sharing a father'; a precise Greek kinship term clarifying that the father's wife's daughter is a paternal half-sister, hence forbidden as a sister.

ἀδελφή sister Nominative <i>predicate nominative ('she is your sister')</i> → participant prominence ἀδελφή: 'sister'; the predicate of the rationale clause — the half-sister relation makes the union incestuous.	σοῦ your Genitive <i>genitive of possession</i> → relational specification σοῦ (gen. σοῦ): 'your sister.'	ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula (nominal clause)</i> → stative present (the abiding kinship-relation) εἰμί: 'be'; the copula of the rationale clause.	οὐκ not <i>negative particle (with ἀποκαλύψεις)</i> → discourse linkage or contrast οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.
ἀποκαλύψεις you shall uncover Fut Act Indic 2 Sg · ἀποκαλύπτω <i>main verb (reiterated prohibition)</i> → prohibitive future (apodictic prohibition) ἀποκαλύπτω: the reiterated prohibition with explicit object closes the entry.	τὴν the Accusative <i>article (with ἀσχημοσύνην)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀσχημοσύνην nakedness Accusative <i>direct object of ἀποκαλύψεις</i> → object specification ἀσχημοσύνη: 'nakedness'; resumptive object.	αὐτῆς her Genitive <i>genitive of possession (the half-sister's)</i> → relational specification αὐτῆς (gen. fem.): 'her'

12 ἀσχημοσύνην ἀδελφῆς πατρός σου οὐκ ἀποκαλύψεις οἰκεῖα γὰρ πατρός σου ἐστιν

The nakedness of your father's sister you shall not uncover; for she is a blood-relation of your father.

Prohibition: the paternal aunt

ἀσχημοσύνην ἀδελφῆς πατρός σου

The father's sister (paternal aunt). The rationale οἰκεῖα ... πατρός σου ('she is a blood-relation of your father') extends the kinship of v. 6 (οἰκεῖα σαρκός) to collateral relations: the aunt belongs to the father's flesh and so is forbidden. The parallel maternal aunt follows in v. 13.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the paternal aunt's nakedness.

ἀδελφῆς

of sister

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

ἀδελφή: 'sister'; 'the sister of your father' = the paternal aunt.

πατρός

of father

Genitive

genitive of relationship (with ἀδελφῆς)

→ relational specification

πατήρ: 'father'; the aunt on the father's side.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father's.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

οἰκεία

blood-relation / kin

Nominative

predicate nominative ('she is a kin of your father')

→ participant prominence

οἰκεῖος (fem. οἰκεία): 'belonging to the family, kin'; renders ἤνψ; resumes the keyword of v. 6 — the aunt is a near blood-relation of the father, hence forbidden.

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the kinship-rationale.

πατρός

of father

Genitive

genitive of relationship (with οἰκεία)

→ relational specification

πατήρ: 'father'; the aunt is kin 'of your father.'

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your father's.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding kinship-relation)

εἰμί: 'be'; the copula of the rationale clause.

13 ἀσχημοσύνην ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις οἰκεία γὰρ μητρός σου ἔστιν

The nakedness of your mother's sister you shall not uncover; for she is a blood-relation of your mother.

Prohibition: the maternal aunt (parallel to v.12)

ἀσχημοσύνην ἀδελφῆς μητρός σου

The exact maternal counterpart of v. 12: the mother's sister, forbidden because οἰκεία ... μητρός σου ('a blood-relation of your mother'). The verse is verbally identical to v. 12 except for the substitution of μητρός for πατρός, completing the aunt-pair.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the maternal aunt's nakedness.

ἀδελφῆς

of sister

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

ἀδελφή: 'sister'; 'the sister of your mother' = the maternal aunt.

μητρός

of mother

Genitive

genitive of relationship (with ἀδελφῆς)

→ relational specification

μήτηρ: 'mother'; the aunt on the mother's side.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your mother's'.

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

οἰκεία

blood-relation / kin

Nominative

predicate nominative ('she is a kin of your mother')

→ participant prominence

οἰκεῖος (fem. οἰκεία): 'kin / family-relation'; renders רֵאשׁ; the maternal aunt is near kin of the mother.

γὰρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the kinship-rationale.

μητρός

of mother

Genitive

genitive of relationship (with οἰκεία)

→ relational specification

μήτηρ: 'mother'; the aunt is kin 'of your mother.'

σού

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your mother's.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding kinship-relation)

εἰμί: 'be'; the copula of the rationale clause.

14 ἀσχημοσύνην ἀδελφοῦ τοῦ πατρός σου οὐκ ἀποκαλύψεις καὶ πρὸς τὴν γυναῖκα αὐτοῦ οὐκ εἰσελεύσῃ συγγενὴς γάρ σου ἐστίν

The nakedness of your father's brother you shall not uncover, and you shall not go in to his wife; for she is your kinswoman.

Prohibition: the paternal uncle's wife

ἀσχημοσύνην ἀδελφοῦ τοῦ πατρός σου

The 'nakedness of the father's brother' (the paternal uncle) is uncovered through his wife: hence the clarifying second clause οὐκ εἰσελεύσῃ ('you shall not go in to his wife'). The verb εἰσερχομαι πρὸς ('go in to') is a fresh sexual euphemism alongside ἀποκαλύπτω; the rationale συγγενής ('she is your kinswoman') grounds the prohibition in affinity.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the uncle's nakedness, accessed through his wife.

ἀδελφοῦ

of brother

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

ἀδελφός: 'brother'; 'the brother of your father' = the paternal uncle.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

of father

Genitive

genitive of relationship (with ἀδελφοῦ)

→ relational specification

πατήρ: 'father'; the uncle on the father's side.

σου

your

Genitive

genitive of possession

→ relational specification

οὐ (gen. σου): 'your father's'.

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

καὶ

and

coordinate conjunction (introducing the explanatory parallel)

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (sexual approach)

→ spatial or relational framing

πρὸς + acc.: 'to'; with εἰσερχομαι forms the euphemism 'go in to (a woman)' for sexual relations.

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative object of πρὸς (the uncle's wife)

→ object specification

γυνή: 'wife'; the uncle's wife, the aunt-by-marriage, access to whom uncovers the uncle's nakedness.

αὐτοῦ

his

Genitive

genitive of possession (the uncle's wife)

→ relational specification

αὐτός: 'his', i.e. the uncle's.

οὐκ

not

negative particle (with εἰσελεύση)

→ discourse linkage or contrast

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

εἰσελεύση

you shall go in

Fut Mid Indic 2 Sg · εἰσερχομαι

main verb (prohibition: 'you shall not go in to')

→ prohibitive future (apodictic prohibition)

εἰσερχομαι: 'enter / go in'; renders ἔλθω καὶ; the idiom εἰσερχομαι πρὸς (γυναῖκα) ('go in to a woman') is a standard biblical euphemism for sexual intercourse (cf. Gen 6:4; 16:2); a fresh euphemism beside ἀποκαλύπτω.

συγγενής

kinswoman / relative

Nominative

predicate nominative ('she is your kinswoman')

→ participant prominence

συγγενής: 'related by birth, kinsman/kinswoman'; renders ἡ ἀδελφή ('aunt') by way of the kinship she enters through marriage; the rationale grounds the prohibition in the affinal bond.

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the rationale.

σού

your

Genitive

genitive of relationship ('your kinswoman')

→ relational specification

σού (gen. σου): 'your.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding kinship-relation)

εἰμί: 'be'; the copula of the rationale clause.

15 ἀσχημοσύνην νύμφης σου οὐκ ἀποκαλύψεις γυνὴ γὰρ υἱοῦ σου ἐστίν οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς

The nakedness of your daughter-in-law you shall not uncover; for she is your son's wife — you shall not uncover her nakedness.

Prohibition: the daughter-in-law

ἀσχημοσύνην νύμφης σου

The daughter-in-law (νύμφη), forbidden because γυνὴ ... υἱοῦ σου ('she is your son's wife'). As with the father's wife (v. 8), the prohibition rests on affinity: she belongs sexually to the son, so the father is barred. The reiterated οὐκ ἀποκαλύψεις closes the entry.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the daughter-in-law's nakedness.

νύμφης

of daughter-in-law

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

νύμφη: 'bride / daughter-in-law'; renders ἡῖ; here in the sense 'son's wife,' as the rationale specifies.

σου

your

Genitive

genitive of possession

→ relational specification

σου (gen. σου): 'your daughter-in-law.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

γυνή

wife

Nominative

predicate nominative (she is your son's wife)

→ participant prominence

γυνή: 'wife / woman'; the predicate of the rationale — she is the wife of the man's son, hence forbidden by affinity.

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the rationale.

υἱοῦ

of son

Genitive

genitive of relationship (with γυνή)

→ relational specification

υἱός: 'son'; 'wife of your son.'

σοῦ

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σοῦ): 'your son's.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding affinal relation)

εἰμί: 'be'; the copula of the rationale clause.

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (reiterated prohibition)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the reiterated prohibition with explicit object closes the entry.

τήν

the

Accusative

article (with ἀσχημοσύνην)

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις

→ object specification

ἀσχημοσύνη: 'nakedness'; resumptive object.

αὐτῆς

her

Genitive

genitive of possession (the daughter-in-law's)

→ relational specification

αὐτός (gen. fem.): 'her.'

16 ἀσχημοσύνην γυναικὸς ἀδελφοῦ σου οὐκ ἀποκαλύψεις ἀσχημοσύνη ἀδελφοῦ σου ἔστιν

The nakedness of your brother's wife you shall not uncover; it is your brother's nakedness.

Prohibition: the brother's wife ἀσχημοσύνην γυναικὸς ἀδελφοῦ σου

The brother's wife, forbidden because ἀσχημοσύνη ἀδελφοῦ σου ('it is your brother's nakedness') — parallel in form to v. 8 (father's wife). This prohibition stands in tension with the levirate duty of Deut 25:5; the rabbis and the NT (cf. the Herodias controversy, Mark 6:18, where John rebukes Herod for taking his brother's wife) wrestled with the relation between the two laws.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; the brother's wife's nakedness.

γυναικὸς

of wife

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

γυνή: 'wife'; 'the wife of your brother.'

ἀδελφοῦ

of brother

Genitive

genitive of relationship (with γυναικὸς)

→ relational specification

ἀδελφός: 'brother'; the sister-in-law.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your brother's.'

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg - ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain; the prohibition is suspended by the levirate exception of Deut 25:5 in the specific case of a brother dying childless.

ἀσχημοσύνη

nakedness

Nominative

predicate nominative (rationale clause)

→ participant prominence

ἀσχημοσύνη: nominative predicate — 'it is your brother's nakedness'; the wife's nakedness is reckoned as the brother's own.

ἀδελφοῦ

of brother

Genitive

genitive of possession (with ἀσχημοσύνη)

→ relational specification

ἀδελφός: 'brother'; the offense is reckoned against the brother.

σοῦ

your

Genitive

genitive of possession

→ relational specification

σοῦ (gen. σοῦ): 'your brother's.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (nominal clause)

→ stative present (the abiding affinal relation)

εἰμί: 'be'; the copula of the rationale clause.

- 17 ἀσχημοσύνην γυναικὸς καὶ θυγατρὸς αὐτῆς οὐκ ἀποκαλύψεις τὴν θυγατέρα τοῦ υἱοῦ αὐτῆς καὶ τὴν θυγατέρα τῆς θυγατρὸς αὐτῆς οὐ λήμψη ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῶν οἴκεϊαι γάρ σοῦ εἰσιν ἀσέβημά ἐστιν

The nakedness of a woman and of her daughter you shall not uncover; her son's daughter and her daughter's daughter you shall not take to uncover their nakedness, for they are your kinswomen; it is an impiety.

Prohibition: a woman together with her daughter or granddaughter

ἀσχημοσύνην γυναικὸς καὶ θυγατρὸς αὐτῆς

A compound prohibition: a man may not take both a woman and her daughter (or granddaughters).

The verb λαμβάνω ('take') joins ἀποκαλύπτω and εἰσέρχομαι as a third euphemism. The entry is uniquely sealed not by the kinship-rationale alone but by the verdict ἀσέβημά ἐστιν ('it is an impiety / wickedness'), escalating from prohibition to moral denunciation.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψεις (fronted theme)

→ object specification

ἀσχημοσύνη: 'nakedness'; here of a woman together with her daughter.

γυναικὸς

of a woman

Genitive

genitive of relationship (with ἀσχημοσύνην)

→ relational specification

γυνή: 'woman / wife'; the primary woman whose daughter is also forbidden.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατρὸς

of daughter

Genitive

genitive of relationship (coordinate with γυναικὸς)

→ relational specification

θυγάτηρ: 'daughter'; the woman's daughter, forbidden together with the mother.

αὐτῆς

her

Genitive

genitive of possession (the woman's daughter)

→ relational specification

αὐτός (gen. fem.): 'her,' the woman's.

οὐκ

not

negative particle (with ἀποκαλύψεις)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (prohibition refrain)

→ prohibitive future (apodictic prohibition)

ἀποκαλύπτω: the catalogue refrain.

τὴν

the

Accusative

article (with θυγατέρα)

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object of λήμψη (the woman's granddaughter)

→ object specification

θυγάτηρ: 'daughter'; 'the daughter of her son' = the woman's granddaughter through her son.

τοῦ

the

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

of son

Genitive

genitive of relationship (with θυγατέρα)

→ relational specification

υἱός: 'son'; the granddaughter through the woman's son.

αὐτῆς

her

Genitive

genitive of possession (the woman's son)

→ relational specification

αὐτός (gen. fem.): 'her,' the woman's.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with θυγατέρα)

→ noun-phrase marking

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

θυγατέρα
daughter

Accusative

direct object of λήμψη (granddaughter through daughter)

→ object specification

θυγάτηρ: 'daughter'; 'the daughter of her daughter' = the woman's granddaughter through her daughter.

τῆς
the

Genitive

article (with θυγατρὸς)

→ noun-phrase marking

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

θυγατρὸς
of daughter

Genitive

genitive of relationship (with θυγατέρα)

→ relational specification

θυγάτηρ: 'daughter'; the granddaughter through the woman's daughter.

αὐτῆς
her

Genitive

genitive of possession (the woman's daughter)

→ relational specification

αὐτός (gen. fem.): 'her', the woman's.

οὐ
not

negative particle (with λήμψη)

→ discourse linkage or contrast

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

λήμψη
you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (prohibition: 'you shall not take')

→ prohibitive future (apodictic prohibition)

λαμβάνω: 'take / receive'; renders Πῶς ('take in marriage / take sexually'); a third euphemism for sexual union (beside ἀποκαλύπτω and εἰσερχομαι); 'take' (a woman) is the common biblical idiom for marrying or taking a woman sexually.

ἀποκαλύψαι
to uncover

Aor Act Inf · ἀποκαλύπτω

infinitive of purpose (the aim of 'taking')

→ infinitive of purpose ('so as to uncover')

ἀποκαλύπτω (aor. inf.): the purpose-infinitive 'to uncover their nakedness,' restating the governing idiom in infinitival form.

τὴν
the

Accusative

article (with ἀσχημοσύνην)

→ noun-phrase marking

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

ἀσχημοσύνην
nakedness

Accusative

direct object of ἀποκαλύψαι

→ object specification

ἀσχημοσύνη: 'nakedness'; the object of the purpose-infinitive.

αὐτῶν
their

Genitive

genitive of possession (the women's)

→ relational specification

αὐτός (gen. pl.): 'their,' covering the woman and her descendants.

οἰκεῖται

kinswomen

Nominative

predicate nominative ('they are your kin')

→ participant prominence

οἰκεῖος (fem. pl. οἰκεῖται): 'kin / family-relations'; renders ῥΑΨ; the descendants are reckoned as the man's near kin through the marriage.

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the kinship-rationale.

σού

your

Genitive

genitive of relationship ('your kinswomen')

→ relational specification

σύ (gen. σού): 'your'

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (nominal clause: 'they are your kin')

→ stative present (the abiding kinship-relation)

εἰμί (3 pl.): 'are'; the plural copula agrees with οἰκεῖται.

ἀσέβημά

an impiety / wickedness

Nominative

predicate nominative (verdict: 'it is an impiety')

→ participant prominence

ἀσέβημα: 'act of impiety / wickedness'; renders ῥΑΨ ('depravity, lewdness'); the verdict escalates from prohibition to denunciation — this union is not merely forbidden but is named an act of ungodliness; cf. the comparable verdicts βδέλυγμα (v. 22) and μυσερὸν (v. 23).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (verdict clause: 'it is an impiety')

→ stative present (the abiding moral character of the act)

εἰμί: 'be'; the copula of the verdict clause.

18 γυναῖκα ἐπὶ ἀδελφῇ αὐτῆς οὐ λήμψη ἀντίζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ' αὐτῇ ἔτι ζώσης αὐτῆς

A woman together with her sister you shall not take as a rival, to uncover her nakedness against her, while she is still living.

Prohibition: a wife's sister as rival during the wife's lifetime γυναῖκα ἐπὶ ἀδελφῇ αὐτῆς οὐ λήμψη

The final entry of the kinship-catalogue: a man may not take his wife's sister ἀντίζηλον ('as a rival') during the wife's lifetime — the very situation of Jacob, Leah, and Rachel (Gen 29). The temporal limit ἔτι ζώσης αὐτῆς ('while she is still living') distinguishes this from an absolute prohibition: it is the rivalry within a living marriage, not affinity as such, that is forbidden.

γυναῖκα

woman / wife

Accusative

direct object of λήμψη

→ object specification

γυνή: 'woman / wife'; the wife's sister whom the man is forbidden to take alongside her.

ἐπὶ

in addition to / against

preposition + dative ('in addition to / over against')

→ spatial or relational framing

ἐπί + dat.: here 'in addition to / alongside'; γυναῖκα ἐπὶ ἀδελφῇ = 'a woman in addition to her sister,' i.e. taking the sister as a second wife alongside the first.

ἀδελφῇ

sister

Dative

dative object of ἐπὶ (the wife already married)

→ sphere or reference

ἀδελφή: 'sister'; the wife's sister; the prohibition targets sororal polygamy that creates rivalry.

αὐτῆς

her

Genitive

genitive of relationship (the wife's sister)

→ relational specification

αὐτός (gen. fem.): 'her,' i.e. the first wife's sister.

οὐ

not

negative particle (with λήμψη)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (prohibition: 'you shall not take')

→ prohibitive future (apodictic prohibition)

λαμβάνω: 'take (in marriage)'; renders Πῆλ; the euphemism for taking a woman as wife/sexual partner.

ἀντίζηλον

as a rival

Accusative

predicate accusative (object complement: 'as a rival')

→ object specification

ἀντίζηλος: 'rival, competitor (esp. a rival wife)'; renders the sense of רִיב ('to vex as a rival'); the term names the destructive co-wife rivalry the prohibition aims to prevent (cf. Hannah and Peninnah, 1 Sam 1:6).

ἀποκαλύψαι

to uncover

Aor Act Inf · ἀποκαλύπτω

infinitive of purpose (the aim of taking the rival)

→ infinitive of purpose ('so as to uncover')

ἀποκαλύπτω (aor. inf.): the purpose-infinitive restates the governing idiom.

τὴν the Accusative article (with ἀσχημοσύνην) → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀσχημοσύνην nakedness Accusative direct object of ἀποκαλύψαι → object specification ἀσχημοσύνη: 'nakedness'; the sister's nakedness.	αὐτῆς her Genitive genitive of possession (the sister's) → relational specification αὐτός (gen. fem.): 'her,' the sister's.	ἐπὶ against preposition + dative ('over/against her') → spatial or relational framing ἐπί + dat.: 'against / in addition to'; ἐπὶ αὐτῇ ('against her,' the living wife) marks the rivalry-relation between the two sisters.
αὐτῇ her Dative dative object of ἐπὶ (the first wife) → participant reference or interest αὐτός (dat. fem.): 'her,' the first wife, against whom the sister would be a rival.	ἔτι still adverb (temporal: 'while still') → clausal contribution ἔτι: 'still / yet'; with the genitive absolute marks the temporal limit — only while the wife lives is the union forbidden.	ζώσης living Pres Act Ptc Gen Fem Sg · ζάω genitive absolute participle ('while she is living') → present participle in genitive absolute (contemporaneous time) ζάω (pres. ptc.): 'live'; the genitive absolute ἔτι ζώσης αὐτῆς ('while she is still living') sets the temporal boundary; after the wife's death the levirate-type union with the sister would not fall under this rivalry-prohibition.	αὐτῆς her Genitive genitive (subject of the absolute participle: the wife) → relational specification αὐτός (gen. fem.): 'her,' the wife, the subject of the genitive-absolute.

19 καὶ πρὸς γυναῖκα ἐν χωρισμῷ ἀκαθαρσίας αὐτῆς οὐ προσελεύσῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς

And to a woman in the separation of her uncleanness you shall not approach, to uncover her nakedness.

Prohibition: intercourse during menstrual separation

καὶ πρὸς γυναῖκα ἐν χωρισμῷ

The catalogue now broadens beyond kinship to states and acts: intercourse with a woman ἐν χωρισμῷ ἀκαθαρσίας ('in the separation of her uncleanness'), i.e. during menstruation, when she is ritually impure (cf. Lev 15:19–24; 20:18). The euphemism shifts back to προσέρχομαι ('approach') from v. 6.

καὶ

and

coordinate conjunction (transition to non-kinship prohibitions)

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (sexual approach)

→ spatial or relational framing

πρὸς + acc.: 'to'; with προσέρχομαι, sexual approach.

γυναῖκα

a woman

Accusative

accusative object of πρὸς

→ object specification

γυνή: 'woman / wife'; here a woman during menstrual impurity.

ἐν

in

preposition + dative (state/condition)

→ spatial or relational framing

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

χωρισμῷ

separation

Dative

dative of state (the condition of impurity)

→ sphere or reference

χωρισμός: 'separation / setting apart'; renders חֲדָשׁ ('menstrual separation'); the menstruant was 'set apart' as ritually unclean (Lev 15:19–24); the term marks the state during which intercourse is forbidden.

ἀκαθαρσίας

of uncleanness

Genitive

genitive of definition (with χωρισμῷ)

→ relational specification

ἀκαθαρσία: 'uncleanness / impurity'; renders נִחְשָׁד; specifies the kind of separation — that of ritual menstrual impurity; in the NT ἀκαθαρσία broadens into a moral-sexual category (cf. Rom 1:24; Gal 5:19).

αὐτῆς

her

Genitive

genitive of possession (her uncleanness)

→ relational specification

αὐτός (gen. fem.): 'her,' the woman's.

οὐ

not

negative particle (with προσελεύση)

→ discourse linkage or contrast

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

προσελεύση

you shall approach

Fut Mid Indic 2 Sg · προσέρχομαι

main verb (prohibition: 'you shall not approach')

→ prohibitive future (apodictic prohibition)

προσέρχομαι: 'approach'; renders בָּרַךְ; the euphemism for sexual approach resumed from v. 6, now of the menstruant.

ἀποκαλύψαι

to uncover

Aor Act Inf · ἀποκαλύπτω

infinitive of purpose (the aim of approaching)

→ infinitive of purpose ('so as to uncover')

ἀποκαλύπτω (aor. inf.): the purpose-infinitive restates the governing idiom.

τὴν

the

Accusative

article (with ἀσχημοσύνην)

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψαι

→ object specification

ἀσχημοσύνη: 'nakedness'; the object of the purpose-infinitive.

αὐτῆς

her

Genitive

genitive of possession (the woman's)

→ relational specification

αὐτός (gen. fem.): 'her,' the woman's.

20 καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σπέρματός σου ἐκμιανθῆναι πρὸς αὐτήν

And to the wife of your neighbor you shall not give your bed of seed, to be defiled with her.

Prohibition: adultery with a neighbor's wife καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου

Adultery, expressed by the idiom οὐ δώσεις κοίτην σπέρματός σου ('you shall not give your bed/emission of seed'); the result-infinitive ἐκμιανθῆναι ('to be defiled') introduces the defilement-vocabulary (μιαίνω) that dominates the closing frame (vv. 24–30). The same verb δίδωμι recurs at v. 21 (giving seed to Molech) and v. 23 (giving the bed to a beast), linking the three by a deliberate idiom of 'giving.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (sexual approach)

→ spatial or relational framing

πρὸς + acc.: 'to'; toward the neighbor's wife.

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative object of πρὸς (the neighbor's wife)

→ object specification

γυνή: 'wife'; the neighbor's wife — adultery here joins the catalogue, echoing the seventh commandment (Exod 20:14).

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

genitive of possession (the neighbor's wife)

→ relational specification

πλησίον: 'neighbor'; renders נָחַר; substantivized adverb; 'the wife of your neighbor' is the object of the adultery-prohibition.

σου

your

Genitive

genitive of possession ('your neighbor')

→ relational specification

σύ (gen. σου): 'your!'

οὐ

not

negative particle (with δώσεις)

→ discourse linkage or contrast

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

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (prohibition: 'you shall not give')

→ prohibitive future (apodictic prohibition)

δίδωμι: 'give'; renders יָתַן; the idiom οὐ δώσεις κοίτην σπέρματός σου ('you shall not give your lying/emission of seed') = 'you shall not have intercourse'; δίδωμι recurs at vv. 21, 23, linking adultery, Molech-worship, and bestiality as illicit 'givings.'

κοίτην

bed / lying

Accusative

direct object of δώσεις (cognate-type object)

→ object specification

κοίτη: 'bed / act of lying (sexual)'; renders כִּיָּתָה; the phrase κοίτην σπέρματος ('emission/lying of seed') is the LXX idiom for sexual intercourse (cf. Lev 15:16–18); from κοίτη derives the NT κοίτη/ἀρσενοκοίτης vocabulary (cf. 1 Cor 6:9).

σπέρματός

of seed

Genitive

genitive of definition (with κοίτην)

→ relational specification

σπέρμα: 'seed / semen / offspring'; renders נֶזֶק; here in the physical sense 'emission of seed'; the same word for 'seed' is used differently at v. 21 (offspring given to Molech).

σου

your

Genitive

genitive of possession ('your seed')

→ relational specification

σύ (gen. σου): 'your!'

ἐκμιανθῆναι

to be defiled

Aor Pass Inf · ἐκμιαίνω

infinitive of result/purpose ('so as to be defiled')

→ infinitive of result (the defiling consequence)

ἐκμιαίνω (aor. pass. inf.): 'defile utterly / pollute'; an intensive compound of μιαίνω (renders נִמְשָׁךְ); the passive 'to be defiled with her' introduces the defilement-theme that governs vv. 24–30, where the same root describes the land's pollution.

πρὸς

with

preposition + accusative ('with/toward her')

→ spatial or relational framing

πρὸς + acc.: 'with / toward'; ἐκμιανθῆναι πρὸς αὐτήν = 'to be defiled with her.'

αὐτήν

her

Accusative

accusative object of πρὸς (the neighbor's wife)

→ participant reference

αὐτός (acc. fem.): 'her,' the neighbor's wife.

21 καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἄρχοντι καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον ἐγὼ κύριος

And of your seed you shall not give to serve a ruler, and you shall not profane the holy Name; I am the LORD.

Prohibition: giving offspring to Molech (LXX 'a ruler')

καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις

The Molech-prohibition (Hebrew מִלְכָּם); the LXX renders the divine name Μολοχ here interpretively as ἄρχοντι ('to a ruler'), reading the consonants as the common noun γῆν ('king/ruler') and λατρεύειν ('to serve/worship') making the cultic sense explicit. To give one's σπέρμα ('seed/offspring') to Molech is child-sacrifice, which profanes (βεβηλώσεις) the holy Name; the verse is sealed by the short refrain ἐγὼ κύριος. The placement of an idolatry-law amid sexual prohibitions reflects the close OT association of πορνεία with idolatry.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from / of

preposition + genitive (partitive: 'of your seed')

→ spatial or relational framing

ἀπὸ + gen.: partitive 'of / from'; 'of your seed' — i.e. any of your offspring.

τοῦ

the

Genitive

article (with σπέρματός)

→ noun-phrase marking

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

σπέρματός

seed / offspring

Genitive

genitive (partitive object of δώσεις)

→ relational specification

σπέρμα: 'seed / offspring'; renders נֶפֶשׁ; here in the sense 'children' (offspring), not physical semen as in v. 20 — the same word bridges the adultery and Molech prohibitions; to 'give of one's seed' to Molech is to offer one's children.

σου

your

Genitive

genitive of possession ('your seed')

→ relational specification

ού (gen. σου): 'your.'

οὐ

not

negative particle (with δώσεις)

→ discourse linkage or contrast

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

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (prohibition: 'you shall not give')

→ prohibitive future (apodictic prohibition)

δίδωμι: 'give'; renders יתן; the same verb as v. 20 (giving the bed) and v. 23 (giving the bed to a beast); here 'giving' one's offspring to a foreign cult — the deliberate verbal echo binds idolatry to sexual sin.

λατρεύειν

to serve / worship

Pres Act Inf · λατρεύω

infinitive of purpose ('to serve [a ruler]')

→ infinitive of purpose (cultic service)

λατρεύω: 'serve / render cultic worship'; renders תבשר in the cultic sense; the LXX makes explicit that 'giving seed to Molech' is an act of idolatrous service; λατρεύω is the standard LXX/NT word for religious worship (cf. Rom 1:25, where idolaters 'served the creature').

ἄρχοντι

a ruler [Molech]

Dative

dative object of λατρεύειν (the deity served)

→ sphere or reference

ἄρχων: 'ruler / chief'; here the LXX's interpretive rendering of the Hebrew מלך (Molech), read as מלך ('king/ruler'); the Greek thus vocalizes the Canaanite child-devouring deity's name as the common noun 'ruler,' obscuring (or de-mythologizing) the proper name while retaining the cultic act of 'serving.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with βεβηλώσεις)

→ discourse linkage or contrast

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

βεβηλώσεις

you shall profane

Fut Act Indic 2 Sg · βεβηλόω

main verb (prohibition: 'you shall not profane')

→ prohibitive future (apodictic prohibition)

βεβηλόω: 'profane / make common / desecrate'; renders בלע; child-sacrifice to Molech profanes the holy Name because it attributes to a foreign cult what belongs to YHWH; the verb is central to the Holiness Code's concern for the sanctity of the Name (cf. Lev 19:12; 22:32).

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of βεβηλώσεις

→ object specification

ὄνομα: 'name'; renders $\Omega\psi$; 'the holy Name' is the divine Name (the Tetragrammaton); its profanation through Molech-worship is the gravest dimension of the sin.

τὸ

the

Accusative

article (with ἅγιον, attributive)

→ noun-phrase marking

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

ἅγιον

holy

Accusative

attributive adjective (with ὄνομα: 'the holy name')

→ object specification

ἅγιος: 'holy / set apart'; renders $\psi\tau\tau$; the holiness of the Name is the theological center of the Holiness Code (Lev 17–26); profaning it is the antithesis of the call 'be holy, for I am holy' (Lev 19:2).

ἐγώ

I

Nominative

subject of nominal clause (short self-presentation formula)

→ participant reference

ἐγώ: heads the short refrain ἐγώ κύριος, sealing the Molech-prohibition with the divine identity whose Name was at stake.

κύριος

LORD

Nominative

predicate nominative ('I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה — the very holy Name not to be profaned.

22 καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικός βδέλυγμα γάρ ἐστιν

And with a male you shall not lie the lying of a woman; for it is an abomination.

Prohibition: male intercourse, named an abomination

καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ

The prohibition of male homosexual intercourse: 'with a male you shall not lie the lying of a woman' (κοίτην γυναικός, a cognate-type accusative). The verdict βδέλυγμα ('abomination') marks it as a category of supreme cultic-moral revulsion. This verse and its parallel at Lev 20:13 stand behind the Pauline term ἀρσενικοῦται (1 Cor 6:9; 1 Tim 1:10), apparently coined from the LXX pairing ἄρσην + κοίτη, and behind the indictment of Rom 1:27.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μετὰ
with

preposition + genitive (accompaniment: 'with a male')

→ spatial or relational framing

μετά + gen.: 'with'; the partner of the forbidden act.

ἄρσενος
a male

Genitive

genitive object of μετά

→ relational specification

ἄρσεν / ἄρρην: 'male'; renders רָכָז; the term emphasizes biological sex; the LXX pairing ἄρσεν + κοίτη here and at Lev 20:13 is the apparent source of Paul's compound ἄρσενοκοίτης (1 Cor 6:9; 1 Tim 1:10).

οὐ
not

negative particle (with κοιμηθήσῃ)

→ discourse linkage or contrast

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

κοιμηθήσῃ
you shall lie

Fut Pass Indic 2 Sg · κοιμάω

main verb (prohibition: 'you shall not lie')

→ prohibitive future (apodictic prohibition)

κοιμάω (fut. pass. dep.): 'lie down / sleep'; renders כָּבַשׁ; the passive-deponent future 'you shall (not) lie' is the standard euphemism for sexual intercourse; with κοίτην γυναικός it specifies the manner — 'as one lies with a woman.'

κοίτην
the lying / bed

Accusative

cognate accusative (manner: 'the lying of a woman')

→ object specification

κοίτη: 'bed / act of lying'; renders כָּבַשׁ; the accusative κοίτην γυναικός ('the lying of/with a woman') is a cognate-type accusative of manner defining the act; the LXX idiom κοίτην + κοιμάομαι/ἄρσεν generates the NT ἄρσενοκοίτης.

γυναικός
of a woman

Genitive

genitive of definition (with κοίτην)

→ relational specification

γυνή: 'woman'; 'the lying of a woman' = the manner of intercourse proper to a woman; the prohibition is of treating a male as the sexual partner proper to heterosexual union.

βδέλυγμα
an abomination

Nominative

predicate nominative (verdict: 'it is an abomination')

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders תִּבְעָב; the strongest LXX term of cultic-moral revulsion; its application here (and at Lev 20:13) categorizes the act with idolatry and other תִּבְעָב; the word reverberates through the closing frame as τὰ βδελύγματα (vv. 26, 27, 29).

γάρ
for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the verdict-rationale.

ἐστίν
is

Pres Act Indic 3 Sg · εἰμί

copula (verdict clause: 'it is an abomination')

→ stative present (the abiding moral character of the act)

εἰμί: 'be'; the copula of the verdict clause.

23 καὶ πρὸς πᾶν τετράπουν οὐ δώσεις τὴν κοίτην σου εἰς σπερματισμὸν ἐκμνανθῆναι πρὸς αὐτό καὶ γυνή
οὐ στήσεται πρὸς πᾶν τετράπουν βιβασθῆναι μυσερόν γάρ ἐστιν

And to any quadruped you shall not give your bed for insemination, to be defiled with it; and a woman shall not stand before any quadruped to be mounted; for it is a loathsome thing.

Prohibition: bestiality (male and female), named a loathsome thing

καὶ πρὸς πᾶν τετράπουν οὐ δώσεις

The bestiality-prohibition, stated for both sexes: a man may not 'give his bed' to a beast for insemination (the δίδωμι-idiom of vv. 20–21 again), and a woman may not 'stand before' a beast to be mounted (βιβασθῆναι). The verdict μυσερόν ('a loathsome/defiling thing,' rendering לְבָבָה, 'perversion / confusion') seals it as a violation of the created order. With v. 22 this verse is part of the Levitical substrate of the apostolic decree (Acts 15) and 1 Cor 6:9.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς
to

preposition + accusative (sexual approach)

→ spatial or relational framing

πρὸς + acc.: 'to / toward'; toward a beast.

πᾶν
any

Accusative

attributive adjective (with τετράπουν)

→ object specification

πᾶς: 'all / any'; with the negative, 'not any beast at all.'

τετράπουν
quadruped / beast

Accusative

accusative object of πρὸς

→ object specification

τετράπους: 'four-footed (animal), quadruped'; renders תְּבַהֲמָה; the animal partner of the forbidden act; the term stresses the bestial otherness that makes the union a confusion of creaturely kinds.

οὐ

not

negative particle (with δώσεις)

→ discourse linkage or contrast

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

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (prohibition: 'you shall not give')

→ prohibitive future (apodictic prohibition)

δίδωμι: 'give'; the third occurrence of the 'giving' idiom (vv. 20, 21, 23), here 'give your bed to a beast'; the threefold repetition binds adultery, Molech-worship, and bestiality as illicit givings of what belongs to the covenant order.

τήν

the

Accusative

article (with κοίτην)

→ noun-phrase marking

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

κοίτην

bed / lying

Accusative

direct object of δώσεις

→ object specification

κοίτη: 'bed / act of lying (sexual)'; renders תַּבְּשׁ; 'your bed/lying' given to a beast = bestial intercourse.

σου

your

Genitive

genitive of possession ('your bed')

→ relational specification

σύ (gen. σου): 'your.'

εἰς

for / unto

preposition + accusative (purpose/result)

→ spatial or relational framing

εἰς + acc.: 'for / unto'; expressing purpose — 'for insemination.'

σπερματισμόν

insemination

Accusative

accusative object of εἰς (purpose: 'for insemination')

→ object specification

σπερματισμός: 'emission of seed / insemination'; a rare LXX abstract noun (from σπέρμα); renders the sense of תַּבְּשׁ; specifies the sexual nature of the prohibited contact with the beast.

ἐκμιανθῆναι

to be defiled

Aor Pass Inf · ἐκμιαίνω

infinitive of result ('so as to be defiled')

→ infinitive of result (the defiling consequence)

ἐκμιαίνω (aor. pass. inf.): 'defile utterly'; the same intensive compound as v. 20; the recurring defilement-vocabulary anticipates the land's pollution (vv. 24–28).

πρὸς

with

preposition + accusative ('with it')

→ spatial or relational framing

πρὸς + acc.: 'with / toward'; ἐκμιανθῆναι πρὸς αὐτό = 'to be defiled with it.'

αὐτό

it

Accusative

accusative object of πρὸς (the beast)

→ participant reference

αὐτός (acc. neut.): 'it,' the beast (neuter, agreeing with τετράπουν).

καὶ

and

coordinate conjunction (introducing female counterpart)

→ discourse linkage or contrast

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

γυνή

a woman

Nominative

subject of στήσεται

→ participant prominence

γυνή: 'woman'; the prohibition is now stated for the female case, ensuring completeness — bestiality is forbidden to both sexes.

οὐ

not

negative particle (with στήσεται)

→ discourse linkage or contrast

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

στήσεται

shall stand / present herself

Fut Mid Indic 3 Sg · ἵστημι

main verb (prohibition: 'shall not stand before')

→ prohibitive future (apodictic prohibition)

ἵστημι (fut. mid.): 'stand / present oneself'; renders תָּשָׁן; the middle 'shall not stand before/present herself to' a beast is a euphemism for a woman offering herself for bestial copulation.

πρὸς

before

preposition + accusative (position: 'before a beast')

→ spatial or relational framing

πρὸς + acc.: 'before / toward'; the beast before which she would present herself.

πᾶν

any

Accusative

attributive adjective (with τετράπουν)

→ object specification

πᾶς: 'any'; 'any beast at all.'

τετράπουν

quadruped / beast

Accusative

accusative object of πρὸς

→ object specification

τετράπους: 'quadruped'; the animal in the female case of the prohibition.

βιβασθῆναι

to be mounted / covered

Aor Pass Inf · βιβάζω

infinitive of purpose ('to be mounted')

→ infinitive of purpose (the aim of standing before the beast)

βιβάζω (aor. pass. inf.): 'cause to mount / cover (of animal breeding)'; renders גָּבַח; the passive βιβασθῆναι ('to be mounted/covered') is a technical breeding-term applied here to the unnatural act; its use underscores the confusion of human and animal kinds.

μυσερόν

a loathsome thing

Nominative

predicate nominative (verdict: 'it is loathsome')

→ participant prominence

μυσερός (μυσαρός): 'foul / loathsome / defiling'; renders לְבָרָה ('perversion / confusion'); the verdict (parallel to βδέλυγμα, v. 22, and ἀσέβημα, v. 17) names bestiality a violation of the created ordering of kinds — a 'confusion.'

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the verdict-rationale.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (verdict clause: 'it is a loathsome thing')

→ stative present (the abiding moral character of the act)

εἰμί: 'be'; the copula of the verdict clause.

24 μὴ μιάινεσθε ἐν πᾶσιν τούτοις ἐν πᾶσι γὰρ τούτοις ἐμίανθησαν τὰ ἔθνη ἃ ἐγὼ ἐξαποστέλλω πρὸ προσώπου ὑμῶν

Do not defile yourselves in any of these things; for in all these things the nations defiled themselves, which I am driving out before your face.

Closing frame opens: the defilement of the nations (paraenetic ground)

μὴ μιάινεσθε ἐν πᾶσιν τούτοις

The closing frame (vv. 24–30) begins with a prohibitive present imperative μὴ μιάινεσθε ('do not defile yourselves'), introducing the leitmotif μιάινω ('defile'), which recurs five times in vv. 24–30. The γάρ-clause gives the rationale: the nations YHWH is dispossessing defiled themselves precisely by these acts; their expulsion is judicial, not arbitrary — the moral logic that will be turned as a warning against Israel in v. 28.

μὴ

not

negative particle (with present imperative)

→ discourse linkage or contrast

μὴ: the negative used with the imperative/subjunctive; μὴ + present imperative μιάινεσθε prohibits an ongoing or general practice — 'do not be defiling yourselves.'

μιάινεσθε

defile yourselves

Pres Mid/Pass Impv 2 Pl · μιάινω

main verb (prohibitive present imperative)

→ prohibitive present imperative (general prohibition)

μιάινω: 'defile / pollute / stain'; renders נִמְאָץ; the keyword of the closing frame (vv. 24, 25, 27, 28, 30); the middle/passive 'defile yourselves' makes Israel the moral agent of its own potential pollution.

ἐν

in / by

preposition + dative (instrumental/sphere)

→ spatial or relational framing

ἐν + dat.: 'in / by'; the means or sphere of defilement — 'in/by all these things' (the acts of vv. 6–23).

πᾶσιν

all

Dative

attributive adjective (with τούτοις)

→ sphere or reference

πᾶς: 'all'; totalizes the preceding catalogue.

τούτοις

these things

Dative

dative object of ἐν (the catalogued acts)

→ sphere or reference

οὗτος; 'these'; refers back to the whole catalogue of forbidden unions and acts (vv. 6–23).

ἐν

in / by

preposition + dative (instrumental/sphere, repeated)

→ spatial or relational framing

ἐν + dat.: the repetition (ἐν πᾶσι ... τούτοις) emphatically links Israel's potential defilement to the nations' actual defilement.

πᾶσι

all

Dative

attributive adjective (with τούτοις)

→ sphere or reference

πᾶς; 'all.'

γάρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ; 'for'; introduces the rationale — the nations' self-defilement justifies their dispossession and warns Israel.

τούτοις

these things

Dative

dative object of ἐν (the catalogued acts)

→ sphere or reference

οὗτος; 'these'; the same catalogued acts.

ἐμίανθησαν

were defiled

Aor Pass Indic 3 Pl · μιαίνω

main verb of γάρ-clause (the nations' defilement)

→ constative aorist (the completed self-defilement of the nations)

μιαίνω (aor. pass.): 'were defiled / defiled themselves'; the aorist states the accomplished moral pollution of the Canaanite nations through these very practices — the ground of their judgment.

τὰ

the

Nominative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Nominative

subject of ἐμίανθησαν

→ participant prominence

ἔθνος (pl. ἔθνη): 'nations / gentiles'; renders עַמִּים ; the Canaanite peoples whose defiling practices led to their dispossession; in the NT τὰ ἔθνη becomes 'the gentiles,' and Lev 18 supplies the moral template by which gentile sexual practice is judged (Rom 1; Acts 15).

ἃ

which

Accusative

relative pronoun (object of ἐξαποστέλλω)

→ participant reference

ὅς, ἥ, ὅ: neuter plural ἃ, agreeing with ἔθνη; introduces the relative clause of dispossession.

ἐγὼ

I

Nominative

subject (emphatic: YHWH the one driving out)

→ participant reference

ἐγὼ: the emphatic pronoun stresses YHWH's own agency in dispossessing the nations — the conquest is divine judgment on their defilement.

ἐξαποστέλλω

I am driving out / sending away

Pres Act Indic 1 Sg · ἐξαποστέλλω

verb of relative clause (futuristic/progressive present)

→ futuristic-progressive present (the imminent, certain dispossession)

ἐξαποστέλλω: 'send away / expel / drive out'; renders שְׁלַח / חָצַק ; the present expresses the certainty of the imminent dispossession of the Canaanites before Israel's advance.

πρὸ

before

preposition + genitive (position: 'before')

→ spatial or relational framing

πρό + gen.: 'before'; in the Hebraism πρὸ προσώπου ('before the face of').

προσώπου

face

Genitive

genitive object of πρό (Hebraism: 'before the face of')

→ relational specification

πρόσωπον: 'face / presence'; the idiom πρὸ προσώπου ὑμῶν ('before your face') calques the Hebrew מִלִּפְנֵי (‘from before you’), a Semitic spatial idiom for ‘ahead of / in advance of you.’

ὑμῶν

your

Genitive

genitive of possession ('your face')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your,' Israel's; the nations are driven out ahead of Israel's entry.

25 καὶ ἐμιάνθη ἡ γῆ καὶ ἀνταπέδωκα ἀδικίαν αὐτοῖς δι' αὐτήν καὶ προσώχθισεν ἡ γῆ τοῖς ἐγκαθημένοις ἐπ' αὐτῆς

And the land was defiled, and I repaid their iniquity upon them because of it, and the land was vexed at those who dwell upon it.

The land defiled and vexed (judicial consequence)

καὶ ἐμιάνθη ἡ γῆ

The theology of the land as a moral organism: it 'was defiled' (ἐμιάνθη), YHWH 'repaid iniquity' (ἀνταπέδωκα ἀδικίαν), and the land itself 'was vexed at' (προσώχθισεν) its inhabitants. προσοχθίζω ('be vexed/disgusted at') prepares for the climactic image of the land vomiting out its people (v. 28; cf. 20:22). The land's revulsion personifies the cosmic intolerability of these defilements.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐμίανθη
was defiled

Aor Pass Indic 3 Sg · μιάνω

main verb (the land's defilement)

→ constative aorist (the accomplished pollution of the land)

μιάνω (aor. pass.): 'was defiled'; the land itself becomes the subject of defilement — the sexual sins pollute not only persons but the very ground, making it a moral-cosmic category.

ἡ
the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ
land

Nominative

subject of ἐμίανθη

→ participant prominence

γῆ: 'land / earth'; renders גְּרָר; the land of Canaan personified as capable of defilement and revulsion; this 'land theology' is distinctive of the Holiness Code.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνταπέδωκα
I repaid

Aor Act Indic 1 Sg · ἀνταποδίδωμι

main verb (divine retribution)

→ constative aorist (the accomplished act of recompense)

ἀνταποδίδωμι: 'repay / requite / recompense'; renders בָּרַחַ ('visit') here in the sense of retributive visitation; the double compound ἀντ-απο- stresses the exact correspondence of punishment to offense — YHWH 'paid back' the nations' iniquity.

ἀδικίαν
iniquity

Accusative

direct object of ἀνταπέδωκα

→ object specification

ἀδικία: 'unrighteousness / iniquity'; renders יָגוּ ('iniquity / guilt'); here the object of recompense — YHWH requited the nations' guilt upon them; ἀδικία is also Paul's keyword for the human condition under judgment (Rom 1:18).

αὐτοῖς
upon them

Dative

dative of disadvantage (the nations recompensed)

→ participant reference or interest

αὐτός (dat. pl.): 'to/upon them,' the defiling nations who bear the recompense.

δι

because of

preposition + accusative (cause: 'because of it')

→ spatial or relational framing

διά + acc.: 'because of / on account of'; δι
αὐτήν = 'because of it' (the land / its
defilement).

αὐτήν

it

Accusative

accusative object of διά (refers to the land)

→ participant reference

αὐτός (acc. fem.): 'it,' the land (feminine),
on whose account the recompense came.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσώχθισεν

was vexed / was disgusted

Aor Act Indic 3 Sg · προσοχθίζω

main verb (the land's revulsion)

→ constative aorist (the land's settled
revulsion)

προσοχθίζω: 'be vexed / loathe / be
disgusted at'; renders ἡχθ / ἡχθ; the land
'was vexed at' its inhabitants; the verb
anticipates the vomiting-image of v. 28 and
is famously echoed in Heb 3:10, 17
(προσώχθισα, of God's loathing the
wilderness generation).

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of προσώχθισεν

→ participant prominence

γῆ: 'land'; the land as the agent of revulsion
against its defilers.

τοῖς

at those

Dative

article (with ἐγκαθημένοις)

→ noun-phrase marking

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

ἐγκαθημένοις

those dwelling

Pres Mid Ptc Dat Masc Pl · ἐγκάθηναι

*substantival participle (object of προσώχθισεν:
'at those dwelling')*

→ present participle (those settled/dwelling
on the land)

ἐγκάθηναι (pres. ptc.): 'sit/dwell in, be
settled upon'; the substantival participle
'those dwelling upon it' denotes the land's
inhabitants, the object of its revulsion;
προσοχθίζω takes the dative of the thing
loathed.

ἐπὶ

upon

preposition + genitive (position: 'upon it')

→ spatial or relational framing

ἐπὶ + gen.: 'upon'; the inhabitants dwell
'upon' the land.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (the land)

→ relational specification

αὐτός (gen. fem.): 'it,' the land.

26 καὶ φυλάξεσθε πάντα τὰ νόμιμά μου καὶ πάντα τὰ προστάγματά μου καὶ οὐ ποιήσετε ἀπὸ πάντων τῶν βδελυγμάτων τούτων ὁ ἐγχώριος καὶ ὁ προσγενόμενος προσήλυτος ἐν ὑμῖν

And you shall keep all my customs and all my ordinances, and you shall do none of all these abominations — the native and the proselyte who has joined himself among you.

Renewed command to keep the ordinances (frame echoes vv.4–5)

καὶ φυλάξεσθε πάντα τὰ νόμιμά μου

The closing frame echoes the opening: φυλάξεσθε πάντα τὰ νόμιμά μου καὶ ... τὰ προστάγματά μου repeats the keeping-formula of vv. 4–5. The prohibition extends to both ὁ ἐγχώριος ('the native') and the προσήλυτος ('the proselyte/resident alien') — the moral law binds all who dwell in the land, a principle the Holiness Code applies repeatedly (cf. Lev 17:8, 13; 19:34).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (positive command)

→ volitive future (imperative force)

φυλάσσω (mid.): 'keep / observe'; renders ἡμψ; resumes the keynote verb of the opening frame (vv. 4, 5), framing the chapter by inclusio.

πάντα

all

Accusative

attributive adjective (with νόμιμά)

→ object specification

πᾶς: 'all'; the totalizing πάντα ... πάντα recalls v. 5.

τὰ

the

Accusative

article (with νόμιμά)

→ noun-phrase marking

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

νόμιμά

customs / statutes

Accusative

direct object of φυλάξεσθε

→ object specification

νόμιμον: 'custom / statute / legal usage'; renders חֻקִּי; here YHWH's νόμιμα stand in deliberate contrast to the nations' νόμιμα forbidden in v. 3 — the same word, opposite referents.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my'; YHWH's own statutes, against 'their' (the nations') customs of v. 3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (with προστάγματά)

→ object specification

πᾶς: 'all'

τὰ

the

Accusative

article (with προστάγματά)

→ noun-phrase marking

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

προστάγματά

ordinances

Accusative

direct object of φυλάξεσθε (parallel to νόμιμά)

→ object specification

πρόσταγμα: 'ordinance / statute'; renders חֻקִּי; the recurring keyword of the frame (vv. 4, 5, 30).

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition: 'you shall do none')

→ prohibitive future (apodictic prohibition)

ποιέω: 'do'; with the partitive ἀπὸ πάντων ... ('any of all these abominations') the construction οὐ ποιήσετε ἀπὸ is a Hebraism (לֹא תַעֲשֶׂה מִכָּל) = 'you shall do none of.'

ἀπὸ

any of

preposition + genitive (partitive Hebraism)

→ spatial or relational framing

ἀπὸ + gen.: partitive 'of / any of'; with the negative renders the Hebrew מִן in כָּל מִן ('any of all') — 'you shall do none of all these abominations.'

πάντων

all

Genitive

attributive adjective (with βδελυγμάτων)

→ relational specification

πᾶς: 'all'

τῶν

the

Genitive

article (with βδελυγμάτων)

→ noun-phrase marking

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

βδελυγμάτων

abominations

Genitive

partitive genitive (object of ἀπό)

→ relational specification

βδέλυγμα: 'abomination'; renders בְּזֵוֹת; the plural now sums up the whole catalogue (vv. 6–23) as 'these abominations' (cf. the singular verdict at v. 22); recurs at vv. 27, 29.

τούτων

these

Genitive

demonstrative (with βδελυγμάτων)

→ relational specification

οὗτος: 'these'; refers to the catalogued acts.

ὁ

the

Nominative

article (with ἐγγώριος)

→ noun-phrase marking

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

ἐγγώριος

the native

Nominative

subject in apposition (the native Israelite)

→ participant prominence

ἐγγώριος: 'native / indigenous (of the land)'; renders נָחֵל ('native-born'); the prohibition binds the native Israelite as well as the resident alien — the moral law is territorial and universal within the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with προσήλυτος)

→ noun-phrase marking

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

προσγενόμενος

having joined

Aor Mid Ptc Nom Masc Sg · προσγίνομαι

attributive participle (with προσήλυτος)

→ aorist participle (the alien who has joined himself)

προσγίνομαι (aor. ptc.): 'come to be added / join oneself to'; the participle 'having joined' qualifies προσήλυτος — the alien who has attached himself to Israel and dwells among them.

προσήλυτος

proselyte / resident alien

Nominative

subject in apposition (the resident alien)

→ participant prominence

προσήλυτος: 'newcomer / resident alien / proselyte'; renders גֵּר ('sojourner'); a distinctively LXX coinage (lit. 'one who has come to') that later acquired the technical religious sense 'convert'; here the resident foreigner who lives under the same moral law as the native.

ἐν

among

preposition + dative (location: 'among you')

→ spatial or relational framing

ἐν + dat.: 'among / in the midst of.'

ὕμῃν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you,' Israel, among whom the proselyte dwells.

27 πάντα γὰρ τὰ βδελύγματα ταῦτα ἐποίησαν οἱ ἄνθρωποι τῆς γῆς οἱ ὄντες πρότεροι ὑμῶν καὶ ἐμίανθη ἡ γῆ

For all these abominations the men of the land did, those who were before you, and the land was defiled.

Rationale: the prior inhabitants defiled the land (γάρ-clause)

πάντα γὰρ τὰ βδελύγματα ταῦτα

The γάρ-clause grounds the renewed command of v. 26: the prior inhabitants (οἱ ὄντες πρότεροι ὑμῶν, 'those who were before you') committed all these abominations, and so 'the land was defiled' (ἐμίανθη ἡ γῆ), exactly repeating v. 25a. The repetition tightens the causal chain: abomination → defilement → expulsion (v. 28).

πάντα

all

Accusative

attributive adjective (with βδελύγματα)

→ object specification

παῖς: 'all'; totalizes the catalogue of abominations.

γὰρ

for

explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the command of v. 26 in the precedent of the prior inhabitants.

τὰ

the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

direct object of ἐποίησαν (fronted)

→ object specification

βδελύγμα: 'abomination'; renders תועבת; the fronted object emphasizes the totality of the prior inhabitants' guilt.

ταῦτα

these

Accusative

demonstrative (with βδελύγματα)

→ object specification

οὗτος: 'these'; the catalogued acts.

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb (the prior inhabitants' acts)

→ constative aorist (the completed deeds of the prior inhabitants)

ποιέω (aor.): 'did'; the aorist states the accomplished abominations of the land's former inhabitants — the historical ground of their judgment.

οἱ

the

Nominative

article (with ἄνθρωποι)

→ noun-phrase marking

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

ἄνθρωποι

men

Nominative

subject of ἐποίησαν

→ participant prominence

ἄνθρωπος (pl. ἄνθρωποι): 'men / people'; renders יְהוּדָא ('the men of'); the inhabitants of the land before Israel.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('men of the land')

→ relational specification

γῆ: 'land'; 'the men of the land' = the Canaanites.

οἱ

those

Nominative

article (with ὄντες, attributive participle)

→ noun-phrase marking

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

ὄντες

being / who were

Pres Act Ptc Nom Masc Pl · εἰμί

attributive participle (with πρότεροι: 'those who were before you')

→ present participle (durative: their being there before Israel)

εἰμί (pres. ptc.): 'being'; the participle οἱ ὄντες πρότεροι ὑμῶν ('those who were before you') identifies the prior occupants whose example warns Israel.

πρότεροι

before / former

Nominative

predicate adjective (with ὄντες: 'former, before you')

→ participant prominence

πρότερος: 'earlier / former / before'; renders the sense of 'who were before you' (לְפָנֶיךָ); the prior inhabitants whose fate (expulsion) Israel must not repeat.

ὑμῶν

you

Genitive

genitive of comparison (with πρότεροι: 'before you')

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; the genitive of comparison after πρότεροι.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμίανθη

was defiled

Aor Pass Indic 3 Sg · μιαίνω

main verb (the land's defilement, repeated from v.25)

→ constative aorist (the accomplished pollution of the land)

μιαίνω (aor. pass.): 'was defiled'; the verbatim repetition of v. 25a (ἐμίανθη ἡ γῆ) seals the causal logic: the abominations defiled the land.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of ἐμίανθη

→ participant prominence

γῆ: 'land'; the defiled land, repeating the personification of v. 25.

28 καὶ ἵνα μὴ προσοχθίσῃ ὑμῖν ἡ γῆ ἐν τῷ μιαίνειν ὑμᾶς αὐτήν ὃν τρόπον προσώχθισεν τοῖς ἔθνεσιν τοῖς πρὸ ὑμῶν

— that the land may not be vexed at you when you defile it, in the manner it was vexed at the nations before you.

Purpose/warning: lest the land vomit out Israel too καὶ ἵνα μὴ προσοχθίσῃ ... ἡ γῆ

The purpose-clause turns the precedent of v. 27 into a warning: keep the ordinances (v. 26) 'so that the land may not be vexed at you' (ἵνα μὴ προσοχθίσῃ) as it was at the nations. The articular infinitive ἐν τῷ μιαίνειν ('in/when you defile') gives the condition; the comparative ὃν τρόπον ('in the manner that') makes Israel's possible fate identical to the nations' — a threat made explicit as the land 'vomiting out' at 18:28 MT / 20:22 (ἐξεμέσῃ).

καὶ
and

coordinate conjunction (linking to the command of v.26)

→ discourse linkage or contrast

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

ἵνα

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the negative purpose clause (with μὴ + subjunctive) stating the aim of keeping the ordinances — that the land not reject Israel.

μὴ

not

negative particle (with subjunctive προσοχθίσῃ)

→ discourse linkage or contrast

μὴ: the negative of the purpose clause — 'that ... not.'

προσοχθίσῃ

may be vexed

Aor Act Subj 3 Sg · προσοχθίζω

verb of negative purpose clause (subjunctive)

→ ingressive aorist subjunctive (the land's potential onset of revulsion)

προσοχθίζω (aor. subj.): 'be vexed / loathe'; the same verb as v. 25, now applied prospectively to Israel — the land could come to loathe Israel as it loathed the nations; the threat behind the vomiting-image (ἐξεμέσῃ, 20:22).

ὕμῖν

at you

Dative

dative complement of προσοχθίστη (the object of revulsion)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'at you'; προσοχθίζω takes the dative of the thing/person loathed.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of προσοχθίστη

→ participant prominence

γῆ: 'land'; the land that could turn its revulsion against Israel.

ἐν

in / when

preposition + dative articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν + dat. articular infinitive: 'in / when / by'; ἐν τῷ + infinitive is a common LXX temporal construction rendering the Hebrew ב + infinitive construct ('when you defile').

τῷ

the

Dative

article (with the infinitive μαιίνειν)

→ noun-phrase marking

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

μαίνειν

defiling

Pres Act Inf · μαιίνω

articular infinitive (temporal: 'when you defile it')

→ present articular infinitive (the action contemporaneous with the warning)

μαίνω (pres. inf.): 'defile'; the articular infinitive with ὑμᾶς as its accusative subject = 'when you defile (it)'; the keyword μαιίνω again, now of Israel's potential act.

ὕμᾶς

you

Accusative

accusative subject of the articular infinitive μαιίνειν

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you,' the subject of the infinitive 'defiling.'

αὐτήν

it

Accusative

accusative object of μαιίνειν (the land)

→ participant reference

αὐτός (acc. fem.): 'it,' the land, the object of Israel's potential defilement.

ὃν

which

Accusative

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

→ participant reference

ὃς: relative pronoun in the adverbial accusative idiom ὃν τρόπον ('in which manner / just as'), rendering רַשָּׁאִי; introduces the comparison with the nations.

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner / way'; the fixed idiom ὃν τρόπον = 'just as / in the same way as'; Israel's fate would mirror the nations' exactly.

προσώχθισεν

it was vexed

Aor Act Indic 3 Sg · προσοχθίζω

main verb of comparative clause (the land's revulsion at the nations)

→ constative aorist (the land's past revulsion at the nations)

προσοχθίζω (aor.): 'was vexed at'; the third occurrence of the verb (vv. 25, 28a, 28b), binding the nations' fate and Israel's possible fate into one warning.

τοῖς

at the

Dative

article (with ἔθνεσιν)

→ noun-phrase marking

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

ἔθνεσιν

nations

Dative

dative complement of προσώχθισεν (the object of revulsion)

→ sphere or reference

ἔθνος (dat. pl. ἔθνεσιν): 'nations'; renders עַמִּים; the Canaanite peoples at whom the land was vexed and whom it expelled.

τοῖς

the ones

Dative

article (with πρό ὑμῶν, attributive phrase)

→ noun-phrase marking

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

πρό

before

preposition + genitive (temporal: 'before you')

→ spatial or relational framing

πρό + gen.: 'before'; 'the nations who were before you' (τοῖς πρό ὑμῶν), the prior occupants.

ὑμῶν

you

Genitive

genitive object of πρό ('before you')

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; the nations preceded Israel in the land.

29 ὅτι πᾶς ὃς ἂν ποιήσῃ ἀπὸ πάντων τῶν βδελυγμάτων τούτων ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ποιοῦσαι ἐκ τοῦ λαοῦ αὐτῶν

For everyone who does any of all these abominations — the souls that do them shall be utterly destroyed from the midst of their people.

Sanction: the 'cutting off' penalty (karet)

ὅτι πᾶς ὃς ἂν ποιήσῃ

The penalty clause: whoever does any of these abominations — αἱ ψυχαὶ αἱ ποιοῦσαι ('the souls that do them') — will be 'utterly destroyed' (ἐξολεθρευθήσονται) from among their people. The verb renders the Hebrew karet formula (יִתְקַצֵּן, 'they shall be cut off'), the gravest covenant sanction, signifying excommunication and/or divine destruction. The plural 'souls' generalizes from the singular 'everyone who'.

ὅτι

for / because

causal conjunction (introducing the sanction)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the penalty that grounds the warning of v. 28.

πᾶς

everyone

Nominative

substantival adjective (antecedent of the relative: 'everyone who')

→ participant prominence

πᾶς: 'everyone / all'; πᾶς ὃς ἂν ('everyone who') is a Hebraism (כָּל־לְכָל) introducing a generalizing conditional-relative clause.

ὃς

who

Nominative

relative pronoun (subject of ποιήσῃ)

→ participant reference

ὃς: relative pronoun; with ἂν + subjunctive forms a generalizing/indefinite relative clause ('whoever').

ἂν

ever

modal particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἂν: modal particle marking the indefinite/generalizing force of the relative clause with the subjunctive — 'whoever (at all)'.

ποιήση

does

Aor Act Subj 3 Sg · ποιέω

verb of indefinite relative clause (subjunctive)

→ aorist subjunctive (the hypothetical act, viewed as a whole)

ποιέω (aor. subj.): 'do'; the subjunctive with ὅς ᾧν expresses the hypothetical 'whoever does' any of the abominations.

ἀπὸ

any of

preposition + genitive (partitive Hebraism)

→ spatial or relational framing

ἀπὸ + gen.: partitive 'any of'; ποιήση ἀπὸ ... = 'does any of' (cf. v. 26).

πάντων

all

Genitive

attributive adjective (with βδελυγμάτων)

→ relational specification

πᾶς: 'all.'

τῶν

the

Genitive

article (with βδελυγμάτων)

→ noun-phrase marking

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

βδελυγμάτων

abominations

Genitive

partitive genitive (object of ἀπό)

→ relational specification

βδέλυγμα: 'abomination'; renders בְּדִלּוֹת; the third plural occurrence in the frame (vv. 26, 27, 29).

τούτων

these

Genitive

demonstrative (with βδελυγμάτων)

→ relational specification

οὗτος: 'these'; the catalogued acts.

ἐξολεθρευθήσονται

shall be utterly destroyed

Fut Pass Indic 3 Pl · ἐξολεθρεύω

main verb (the karet sanction)

→ predictive future (the certain covenant penalty)

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders the Niphal of תִּכָּצַח, 'shall be cut off'; the LXX intensifies 'cut off' to 'utterly destroyed,' the gravest covenant sanction — removal from the covenant community, whether by death or excommunication.

αἱ

the

Nominative

article (with ψυχαί)

→ noun-phrase marking

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

ψυχαί

souls

Nominative

subject of ἐξολεθρευθήσονται

→ participant prominence

ψυχή: 'soul / life / person'; renders נַפְשָׁם; here 'souls' = persons, the individuals who commit the abominations; the karet formula targets the offending נַפְשָׁם.

αἱ

the ones

Nominative

article (with ποιοῦσαι, attributive participle)

→ noun-phrase marking

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

ποιοῦσαι

doing / who do

Pres Act Ptc Nom Fem Pl · ποιέω

attributive participle (with ψυχαί: 'the souls that do')

→ present participle (those characteristically doing these acts)

ποιέω (pres. ptc.): 'doing'; the participle αἱ ποιοῦσαι ('the ones doing them') specifies which souls are cut off — those who commit the abominations.

ἐκ

from / out of

preposition + genitive (separation: 'from the midst of')

→ spatial or relational framing

ἐκ + gen.: 'out of / from'; the karet formula's 'from the midst of their people' (מִקִּרְבָּם) marks excision from the covenant community.

τοῦ

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 object of ἐκ (the covenant community)

→ relational specification

λαός: 'people'; renders עַם ; the covenant community of Israel from which the offender is cut off.

αὐτῶν

their

Genitive

genitive of possession ('their people')

→ relational specification

αὐτός (gen. pl.): 'their,' i.e. the offenders' own people.

30 καὶ φυλάξετε τὰ προστάγματά μου ὅπως μὴ ποιήσητε ἀπὸ πάντων τῶν νομίμων τῶν ἐβδελυγμένων ἃ γέγονεν πρὸ τοῦ ὑμᾶς καὶ οὐ μianθήσεσθε ἐν αὐτοῖς ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν

And you shall keep my ordinances, so that you may do none of the abominable customs that were practiced before you, and you shall not be defiled in them; for I am the LORD your God.

Closing exhortation and seal (inclusio with vv.4–5)

καὶ φυλάξετε τὰ προστάγματά μου

The chapter closes by recapitulating its keynote: φυλάξετε τὰ προστάγματά μου ('keep my ordinances'), with the purpose ὅπως μὴ ποιήσητε ('so that you do not practice') the 'abominable customs' (τῶν νομίμων τῶν ἐβδελυγμένων) of the prior inhabitants, and the assurance οὐ μianθήσεσθε ('you shall not be defiled'). The whole is sealed by the full self-presentation formula ἐγὼ κύριος ὁ θεὸς ὑμῶν, forming an inclusio with vv. 2, 4, 5 and grounding the entire Holiness ethic in YHWH's identity.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξετε
you shall keep

Fut Act Indic 2 Pl · φυλάσσω

main verb (closing command)

→ volitive future (imperative force)

φυλάσσω (act.): 'keep / guard / observe'; renders גִּבֹּר ; the keynote verb returns a final time (cf. vv. 4, 5, 26), here in the active voice, forming the closing inclusio of the chapter; the object is 'my charge/ordinances' (Hebrew יְהִי־גִבֹּרִי).

τὰ
the

Accusative

article (with προστάγματα)

→ noun-phrase marking

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

προστάγματα
ordinances

Accusative

direct object of φυλάξετε

→ object specification

πρόσταγμα: 'ordinance / statute'; renders תְּהִי־נִצְוָה / $\text{הִנֵּחַ$; the recurring keyword sealing the frame.

μου
my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my.'

ὅπως
so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; introduces the negative purpose clause (with μή + subjunctive), parallel in function to the יְנִא of v. 28.

μή
not

negative particle (with subjunctive ποιήσετε)

→ discourse linkage or contrast

μή: the negative of the purpose clause.

ποιήσετε
you may do

Aor Act Subj 2 Pl · ποιέω

verb of negative purpose clause (subjunctive)

→ aorist subjunctive (the act to be avoided, viewed as a whole)

ποιέω (aor. subj.): 'do / practice'; with the partitive ἀπό = 'do none of' the abominable customs.

ἀπὸ
any of

preposition + genitive (partitive Hebraism)

→ spatial or relational framing

ἀπό + gen.: partitive 'any of'; with the negative, 'do none of.'

πάντων
all

Genitive

attributive adjective (with νομίμων)

→ relational specification

πᾶς: 'all.'

τῶν
the

Genitive

article (with νομίμων)

→ noun-phrase marking

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

νομίμων
customs / statutes

Genitive

partitive genitive (object of ἀπό)

→ relational specification

νόμιμον: 'custom / statute'; renders הִנֵּחַ ; here the nations' customs (cf. v. 3, τοῖς νομίμοις αὐτῶν), now qualified as 'abominable' — the same word that names YHWH's statutes (v. 26) names also the corrupt customs to be shunned.

τῶν

the

Genitive

article (with ἐβδελυγμένων, attributive participle)

→ noun-phrase marking

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

ἐβδελυγμένων

abominable / detested

Perf Pass Ptc Gen Neut Pl · βδελύσσω

attributive participle (with νομίμων: 'the abominable customs')

→ perfect participle (the settled, detestable character of the customs)

βδελύσσω (perf. pass. ptc.): 'make/regard as abominable, detest'; the cognate verb of βδέλυγμα; the perfect passive participle τῶν ἐβδελυγμένων ('the things made abominable / held in abomination') characterizes the nations' customs as objects of settled revulsion.

ἃ

which

Nominative

relative pronoun (subject of γέγονεν)

→ participant reference

ὅς, ἥ, ὅ: neuter plural ἃ, agreeing with νομίμων; introduces the relative clause describing the prior practice of these customs.

γέγονεν

have been done / came to be

Perf Act Indic 3 Sg · γίνομαι

verb of relative clause (the customs practiced before)

→ perfect (resultant state: customs that had come to be practiced)

γίνομαι (perf.): 'become / come to pass / be done'; the perfect γέγονεν ('have come to be / been practiced') with the neuter plural subject takes a singular verb (regular Greek); the customs that had been established in the land before Israel.

πρὸ

before

preposition + genitive articular infinitive (temporal: 'before')

→ spatial or relational framing

πρό + gen.: 'before'; πρὸ τοῦ + accusative-and-infinitive (here elliptical: πρὸ τοῦ ὑμᾶς, sc. εἶναι/ἐλθεῖν) = 'before you (were/came)' — a temporal construction calquing the Hebrew עַד-בִּיָּבוֹא.

τοῦ

the

Genitive

article (with the elliptical infinitive in πρὸ τοῦ ... construction)

→ noun-phrase marking

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

ὑμᾶς

you

Accusative

accusative subject of the elliptical infinitive ('before you [were]')

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the accusative subject of the (understood) infinitive in the πρὸ τοῦ construction — 'before you (existed/entered)'; i.e. the customs predated Israel's arrival.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μιανθήσεσθε)

→ discourse linkage or contrast

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

μιανθήσεσθε

you shall be defiled

Fut Pass Indic 2 Pl · μιάνω

main verb (assured result: 'you shall not be defiled')

→ predictive future (the assured outcome of obedience)

μιάνω (fut. pass.): 'be defiled'; the final occurrence of the keyword (vv. 24, 25, 27, 28, 30); keeping the ordinances secures Israel from the defilement that destroyed the nations — the positive counterpart of the warning.

ἐν

in / by

preposition + dative (instrumental/sphere)

→ spatial or relational framing

ἐν + dat.: 'in / by'; 'defiled in/by them' — the customs as the means of defilement.

αὐτοῖς

them

Dative

dative object of ἐν (the abominable customs)

→ participant reference or interest

αὐτός (dat. pl.): 'them,' the abominable customs.

ὅτι

for / because

causal conjunction (introducing the closing formula)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the whole exhortation in the self-presentation formula that follows.

ἐγώ

I

Nominative

subject of nominal clause (self-presentation formula)

→ participant reference

ἐγώ: heads the closing refrain ἐγώ κύριος ὁ θεὸς ὑμῶν, forming an inclusio with vv. 2, 4, 5 and sealing the chapter's ethic in YHWH's identity.

κύριος

LORD

Nominative

predicate nominative ('I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition ('the LORD your God')

→ participant prominence

θεός: renders ׀ה'ֵי; the covenant formula closes the chapter.

ὑμῶν

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your God'; the final word of the chapter binds the whole Holiness ethic to the covenant relationship.

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.