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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 20

ΛΕΥΙΤΙΚΟΝ Κ'

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 20 is the penal counterpart to the prohibitions of chapter 18 within the so-called Holiness Code (Lev 17–26): where ch. 18 catalogues the forbidden acts, ch.

Translation & textual notes

The Greek text of Leviticus 20 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 20 is the penal counterpart to the prohibitions of chapter 18 within the so-called Holiness Code (Lev 17–26): where ch. 18 catalogues the forbidden acts, ch. 20 attaches the sanctions. Several renderings are distinctive of the LXX. Most strikingly, the Hebrew מֹלֵךְ (Molech) is rendered not by a transliteration (as at 18:21, Μολοχ) but by the common noun ἄρχων ('ruler'); thus the LXX of 20:2–5 speaks of one who gives of his seed ἄρχοντι ('to a ruler'), reading the cult of Molech as

devotion offered to a (false) sovereign power. The death-sentence formulae are heavily Hebraistic: θανάτω θανατούσθω / θανατούσθωσαν ('let him/them be put to death by death', vv. 2, 9–13, 15–16, 27) calques the emphatic infinitive absolute תָּמוּת יָמוּת; the recurring ἔνοχοί εἰσιν ('they are liable / guilty', lit. 'their blood is upon them') renders בַּדָּמִיָּהֶם. The divine penalty ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ ('I will set my face against', vv. 3, 5, 6) renders אֶתְּפַן־אֶת־פָּנַי, and ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ ('I will destroy him from his people') renders the karet (cutting-off) formula. The holiness rationale punctuates the chapter at two hinges: vv. 7–8 (ἔσεσθε ἅγιοι ... ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς, 'be holy ... I am the LORD who sanctifies you') and the climactic vv. 22–26, where Israel's election is grounded in YHWH's act of separation — ἀφορίζω ('set apart') is used both of Israel from the nations (vv. 24, 26, διώρισα / ἀφορίσας) and of the clean from the unclean animals (vv. 25, ἀφοριεῖτε), binding the two senses of holiness (cultic and ethnic) into one vocabulary. The closing self-predication ἔσεσθέ μοι ἅγιοι ὅτι ἐγὼ ἅγιος κύριος ... ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί (v. 26) is the dogmatic crux of the chapter and a fountainhead for the NT 'holy nation / peculiar people' theology (1 Pet 2:9; Titus 2:14). The chapter frames its sexual-offense catalogue (vv. 10–21) with two oracles against necromancy (vv. 6, 27: ἐγγαστρίμυθοι, lit. 'belly-talkers' = mediums; ἐπαοιδοί = enchanter), and includes the death-penalty for cursing father or mother (v. 9, κακῶς εἶπη τὸν πατέρα), a text cited by Jesus at Matt 15:4 / Mark 7:10.

Discourse structure of the chapter

A · 20:1–5

The Molech cult: death by stoning and the divine face set against the giver of seed

YHWH commands Moses to declare the penalty for anyone of Israel or the resident aliens who gives of his seed ἄρχοντι ('to a ruler', the LXX's rendering of Molech): death by communal stoning (θανάτῳ θανατούσθω ... λιθοβολήσουσιν αὐτὸν ἐν λίθοις, v. 2). YHWH himself adds a second, personal sanction (vv. 3, 5): he will set his face against that man and against his kin and 'destroy him from his people' (the karet formula), because by giving his seed to the ruler he has defiled YHWH's sanctuary and profaned his holy name. v. 4 anticipates communal negligence — if the people deliberately overlook the offender — and v. 5 answers it: YHWH will act even where the community fails.

B · 20:6

Turning to mediums and enchanters: spiritual harlotry punished by cutting-off

The soul who 'follows after' mediums (ἐγγαστρίμυθοι) and enchanters (ἐπαοιδοί), to go whoring after them (ἐκπορνεῦσαι ὀπίσω αὐτῶν), falls under the same divine sanction as the Molech-worshipper: YHWH will set his face against that soul and destroy it from its people. Necromancy is construed as covenantal adultery, ἐκπορνεία.

C · 20:7–8

The holiness call: be holy, for I am the LORD who sanctifies you

The first holiness-hinge of the chapter: a positive imperative interrupting the penal catalogue. Israel is to consecrate itself and be holy (ἔσεσθε ἅγιοι), grounded in the self-predication ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν; and to keep and do YHWH's statutes, for ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς ('I am the LORD who sanctifies you') — holiness is both demand and divine gift (cf. 1 Pet 1:16).

D · 20:9

Cursing father or mother: death and the blood-guilt formula

Whoever speaks evil of (κακῶς εἶπη) his father or mother shall be put to death; he is ἔνοχος (liable, his blood upon him). The reduplicated ἄνθρωπος ἄνθρωπος ('any man whatever') opens the casuistic series; the verse is cited by Jesus against the corban evasion (Matt 15:4; Mark 7:10).

E · 20:10–21

The catalogue of capital and penalized sexual offenses

The penal core: adultery (v. 10), incest with a father's wife or daughter-in-law (vv. 11–12), same-sex intercourse as βδέλυγμα (v. 13), marrying a woman and her mother (v. 14, burning), bestiality (vv. 15–16), incest with a sister (v. 17), intercourse during menstruation (v. 18), and further degrees of incest (vv. 19–21). The capital cases carry θανάτῳ θανατούσθωσαν and ἔνοχοί εἰσιν; others carry ἐξολεθρευθήσονται ('they shall be utterly destroyed/cut off') or ἄτεκνοι ἀποθανοῦνται ('they shall die childless').

F · 20:22–26

The holiness rationale: separation from the nations and from the unclean

The second and climactic holiness-hinge. Israel must keep all YHWH's statutes and judgments so the land will not vomit them out (v. 22); they must not walk in the customs of the nations YHWH is driving out (v. 23). YHWH gives them a land flowing with milk and honey because he has separated them from the peoples (διώρισα, v. 24); they in turn must separate clean from unclean animals (ἀφοριεῖτε, v. 25). The whole is sealed by the election-formula of v. 26: ἔσεσθέ μοι ἅγιοι ... ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί.

Mediums and enchanters: death by stoning (inclusio with v. 6)

The chapter closes by returning to necromancy (forming an inclusio with v. 6): any man or woman who is a medium (ἐγγαστρίμυθος) or enchanter (ἐπαοιδός) shall be put to death by stoning with stones (λίθοις λιθοβολήσατε αὐτούς); they are ἔνοχοι — their blood upon them.

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying:

New divine speech-unit (main narrative; standard Levitical commissioning formula)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the recurrent LXX heading for divine speech in Leviticus (cf. 4:1; 6:1; 18:1; 19:1), rendering אֲנִי יְהוָה לֵאמֹר. It marks ch. 20 as a fresh oracle, the penal companion to the prohibitions of ch. 18.

καὶ
and

narrative conjunction (Hebraizing waw-consecutive parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders דָּבַר (Piel of דִּבֶּר); the aorist ἐλάλησεν introduces direct divine speech; the full formula recurs at the head of nearly every legal unit in Leviticus.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the unarticulated nominative marks this as unmediated YHWH-speech to Moses.

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).

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς; transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωσῆ, acc. Μωσῆν); accusative here as the directional object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (Hebraistic לֵּמַד marking direct discourse)

→ participle of attendant circumstance (speech-onset marker)

λέγω (pres. ptcp.): the participle λέγων renders the Hebrew infinitive לֵּמַד ('saying'), a formulaic quotation-marker introducing the words that follow; it agrees with κύριος.

2 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσεις ἐάν τις ἀπὸ τῶν υἱῶν Ἰσραὴλ ἢ ἀπὸ τῶν προσγεγεννημένων προσηλύτων ἐν Ἰσραὴλ ὃς ἂν δῶ τοῦ σπέρματος αὐτοῦ ἄρχοντι θανάτῳ θανατούσθω τὸ ἔθνος τὸ ἐπὶ τῆς γῆς λιθοβολήσουσιν αὐτὸν ἐν λίθοις

And to the sons of Israel you shall speak: If anyone from the sons of Israel, or from the proselytes that have become resident in Israel, who gives of his seed to a ruler, let him be put to death by death; the nation that is upon the land shall stone him with stones.

Divine command relayed to Israel (protasis-apodosis casuistic law) καὶ ... λαλήσεις

The verse states the first capital sanction: the Molech-giver. The casuistic ἐάν τις ... ὃς ἂν δῶ frames the offense; the apodosis is double — θανάτῳ θανατούσθω (the verdict, Hebraistic infinitive-absolute calque) and λιθοβολήσουσιν αὐτὸν ἐν λίθοις (the mode of execution, communal stoning). The LXX's ἄρχοντι ('to a ruler') renders לֵּמַד, reading the Molech-cult as homage to a usurping sovereign.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τοῖς
the

Dative

article

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative indirect object of λαλήσεις (the addressees)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ renders יְהוָה לְאִיִּשְׂרָאֵל, the standard designation of the covenant people; the dative marks them as the recipients of the relayed command.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable proper noun: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the people/nation descended from Jacob.

λαλήσεις
you shall speak

Fut Act Indic 2 Sg · λαλέω

main verb (future with imperatival force, addressed to Moses)

→ imperatival future (legislative command)

λαλέω: the second-person future λαλήσεις functions as a command ('you shall speak/say'), a common LXX rendering of the Hebrew imperfect used for legal injunction; Moses is to transmit the following law to Israel.

ἐάν
if

conditional conjunction (introducing casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive introduces the casuistic legal case ('if anyone ...'), rendering Hebrew אִם / אִישׁ אִשְׂרָאֵל.

τις
anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: indefinite pronoun 'anyone, someone'; the impersonal legal subject covering every potential offender.

ἀπὸ
from

preposition + genitive (partitive: 'from among')

→ spatial or relational framing

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

τῶν
the

Genitive

article

→ noun-phrase marking

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

υἱῶν
sons

Genitive

partitive genitive ('from among the sons of Israel')

→ relational specification

υἱός: here the native-born Israelites, contrasted with the resident proselytes that follow.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable)

→ participant identification

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

ἢ
or

disjunctive conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (partitive, parallel)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

προσγεγεννημένων

having become resident

Perf Mid/Pass Ptcp Gen Masc Pl · προσγίνομαι

attributive participle (modifying προσηλύτων)

→ perfect participle (settled, abiding status of having joined Israel)

προσγίνομαι: 'attach oneself to, come to be added'; the perfect participle denotes proselytes whose incorporation into Israel is an accomplished and standing fact; renders the sojourner (ῤα) who has settled among the people. The law binds resident aliens equally with the native-born.

προσηλύτων

proselytes

Genitive

partitive genitive (second class of offender: resident aliens)

→ relational specification

προσήλυτος: 'one who has come to (a place/people), proselyte, resident alien'; the standard LXX rendering of ῤα; a Greek coinage (πρός + ἔρχομαι) that becomes the technical term for a Gentile incorporated into Israel; here the Molech-law applies to the ῤα as well as the native.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

dative of place (indeclinable: 'in Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as dative of place (indeclinable: 'in Israel').

ὅς

who

Nominative

relative pronoun (resuming τις; subject of δῶ)

→ participant reference

ὅς: relative pronoun; ὅς ἄν + subjunctive ('whoever') resumes the indefinite τις and specifies the actionable offense, a Hebraistic doubling of the indefinite subject.

ἄν

ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: modal particle generalizing the relative ('whoever, in any case that').

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act, viewed as a single deed)

δίδωμι: 'give'; renders יתן; here the technical act of 'giving of one's seed' to Molech — i.e., dedicating/sacrificing offspring to the deity. The partitive genitive object (τοῦ σπέρματος, 'of his seed') is itself a Hebraism (יגזל).

τοῦ

the

Genitive

article (partitive)

→ noun-phrase marking

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

σπέρματος

seed / offspring

Genitive

partitive genitive object of δῶ ('gives of his seed')

→ relational specification

σπέρμα: 'seed, offspring, progeny'; renders γέν; here euphemistic for one's children, given/devoted to the ruler-deity; the partitive genitive ('of his seed') marks the giving of some of one's offspring.

αὐτοῦ

his

Genitive

genitive of possession (modifying σπέρματος)

→ relational specification

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

ἄρχοντι

to a ruler

Dative

dative indirect object of δῶ (recipient of the seed)

→ sphere or reference

ἄρχων: 'ruler, chief, sovereign'; here the LXX's rendering of מֶלֶךְ (Molech), the deity to whom child-sacrifice was offered. Whereas 18:21 transliterates מֹלֹךְ, ch. 20 reads the consonants of מֶלֶךְ as the noun מֶלֶךְ ('king/ruler') and renders ἄρχων, interpreting the cult as illicit homage to a rival sovereign power. The dative marks the recipient of the dedicated offspring.

θανάτω

by death

Dative

cognate dative (intensifying θανατούσθω; Hebraism)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτω with θανατούσθω calques the Hebrew emphatic infinitive absolute מוֹת יָמִית ('he shall surely be put to death'), expressing the certainty and gravity of the capital sentence; the recurrent death-formula of the chapter.

θανατούσθω

let him be put to death

Pres Pass Impv 3 Sg · θανατόω

main verb of apodosis (legal verdict)

→ imperatival present passive (standing judicial sentence)

θανατόω: 'put to death, execute'; renders the Hophal מוֹתֵי; the third-person passive imperative pronounces the legal verdict impersonally — the community is the implied agent, as the following clause makes explicit.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἔθνος

nation

Nominative

subject of λιθοβολήσουσιν (the community as executioner)

→ participant prominence

ἔθνος: 'nation, people'; renders ἔθνος (the people of the land); here the assembled community of Israel acting as the corporate executor of the death-sentence; the singular collective takes a plural verb (constructio ad sensum).

τὸ

the

Nominative

article (with attributive prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (locative: 'in/upon the land')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: 'in/upon the land').

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (the populace of the land)

→ relational specification

γῆ: 'earth, land'; τὸ ἔθνος τὸ ἐπὶ τῆς γῆς renders ἔθνος (the people of the land); the phrase designates the local community whose duty it is to carry out the execution.

λιθοβολήσουσιν

they shall stone

Fut Act Indic 3 Pl · λιθοβολέω

main verb (mode of execution; future of legal injunction)

→ imperative future (prescribed communal execution)

λιθοβολέω: 'pelt with stones, stone (to death)'; renders לִּהְיוֹת / מָוֶה; specifies the manner of the death-penalty — communal stoning, the standard mode for grave covenantal offenses (cf. v. 27; Deut 13:10); the plural underscores corporate responsibility.

αὐτὸν

him

Accusative

direct object of λιθοβολήσουσιν

→ participant reference

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

ἐν

with

preposition + dative (instrumental, Hebraistic ἐν)

→ spatial or relational framing

ἐν + dative: instrumental 'with', here Hebraistic (rendering עִם); ἐν λίθοις ('with stones') is a redundant cognate expression reinforcing the verb λιθοβολήσουσιν.

λίθοις

stones

Dative

dative of instrument ('with stones')

→ sphere or reference

λίθος: 'stone'; renders לִּיָּתֶן; the instrumental phrase ἐν λίθοις makes the cognate-figura etymologica with λιθοβολήσουσιν explicit and emphatic.

3 καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι ἵνα μιάνῃ τὰ ἁγία μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγιασμένων μοι

And I myself will set my face against that man, and I will destroy him from his people, because he has given of his seed to a ruler, so as to defile my holy things and to profane the name of the things consecrated to me.

Divine first-person sanction (escalation beyond the communal penalty of v.2) καὶ ἐγὼ ἐπιστήσω

Beyond the communal stoning of v.2, YHWH announces his own direct action: the idiom ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ ('I will set my face against') renders אֲנִי יָבִיטָא, and ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ ('I will destroy him from his people') renders the karet ('cutting-off') formula. The ὅτι-clause supplies the rationale and the ἵνα-clause the aggravating consequence: defilement of the sanctuary and profanation of the holy Name.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγὼ: the emphatic personal pronoun stresses YHWH's direct personal agency — even should the community fail (v.4), YHWH himself will act against the offender.

ἐπιστήσω

I will set

Fut Act Indic 1 Sg · ἐφίστημι

main verb (divine first-person sanction)

→ predictive future (certain divine judicial act)

ἐφίστημι: 'set/place upon, set against'; the idiom ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ renders אָנֹכִי יִנָּחֵם ('to set the face against'), a formula of hostile divine attention/judgment (cf. vv.5, 6; Lev 17:10; Ezek 14:8).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἐπιστήσω

→ object specification

πρόσωπον: 'face, presence'; renders אָנֹכִי; 'to set the face against' someone is an anthropomorphism for resolved hostile judgment — the opposite of the priestly blessing 'the LORD make his face shine upon you' (Num 6:25).

μου

my

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile direction).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of ἐπί (the offender)

→ object specification

ἄνθρωπος: 'man, person'; renders / שׂוֹחֵט; with the demonstrative ἐκεῖνον it singles out the particular Molech-giver of v.2.

ἐκεῖνον

that

Accusative

demonstrative adjective (modifying ἄνθρωπον)

→ object specification

ἐκεῖνος: 'that (one)'; the demonstrative points back to the offender of v.2, marking him as the specific object of divine judgment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb (the karet sanction)

→ predictive future (divine cutting-off)

ἀπόλλυμι: 'destroy utterly, cause to perish'; ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ renders the karet formula עַמִּי מִיִּשְׂרָאֵל ('I will cut him off from among his people') — the divine penalty of excision from the covenant community, whether by death or by being cut off from one's posterity.

αὐτὸν

him

Accusative

direct object of ἀπολῶ

→ participant reference

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

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of separation ('from his people')

→ relational specification

λαός: 'people'; renders עַמִּי; the covenant community from which the offender is cut off — the karet penalty severs him from Israel's corporate life and inheritance.

αὐτοῦ

his

Genitive

genitive of possession (modifying λαοῦ)

→ relational specification

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

ὅτι

because

causal conjunction (introducing rationale)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the judgment — the giving of seed to the ruler-deity.

τοῦ

the

Genitive

article (partitive)

→ noun-phrase marking

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

σπέρματος

seed

Genitive

partitive genitive object of ἔδωκεν (fronted for emphasis)

→ relational specification

σπέρμα: 'seed, offspring'; the partitive genitive, fronted before its verb, emphasizes the offense — it was of his own offspring that he gave.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

verb of causal clause

→ constative aorist (the committed offense)

δίδωμι: here the aorist indicative states the offense as an accomplished fact grounding the verdict; same verb as the subjunctive δῶ of v.2.

ἄρχοντι

to a ruler

Dative

dative indirect object of ἔδωκεν

→ sphere or reference

ἄρχων: again the LXX rendering of מֶלֶךְ (Molech); see v.2.

ἵνα

so as to / so that

conjunction (introducing result/consequence clause)

→ discourse linkage or contrast

ἵνα: 'so that'; here introducing the (aggravating) consequence of the act — the defilement of the sanctuary; the nuance is resultative more than purposive (the offender does not intend defilement, but it follows).

μιάνη

he may defile

Aor Act Subj 3 Sg · μιαίνω

verb of ἵνα-clause

→ aorist subjunctive (consequence: cultic defilement)

μιαίνω: 'defile, pollute, render ritually unclean'; renders נָחֵשׁ; the Molech-cult defiles τὰ ἅγια ('my holy things' / the sanctuary), a grave cultic consequence in the Holiness Code's logic of pollution.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἅγια

holy things

Accusative

direct object of μιάνη (substantivized adjective)

→ object specification

ἅγιος (neut. pl. substantive): 'holy things / sanctuary'; renders שְׁתֵּדָד ('my sanctuary') or מִשְׁתֵּדָד; the Molech-offering pollutes the sphere of YHWH's holiness; the root ἅγ- anchors the chapter's holiness-vocabulary (cf. vv.7–8, 26).

μου

my

Genitive

genitive of possession (modifying ἅγια)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ἅγια).

καὶ

and

coordinate conjunction (linking second subjunctive)

→ discourse linkage or contrast

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

βεβηλώση

he may profane

Aor Act Subj 3 Sg · βεβηλόω

second verb of ἵνα-clause

→ aorist subjunctive (consequence: profanation of the Name)

βεβηλόω: 'profane, desecrate, treat as common'; renders בָּלָה; the antonym of ἁγιάζω ('sanctify'); profaning τὸ ὄνομα (the holy Name) by the Molech-cult is the supreme covenantal affront (cf. 18:21; 22:32).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of βεβηλώση

→ object specification

ὄνομα: 'name'; renders שֵׁם; the divine Name represents YHWH's revealed person and reputation; its profanation is the gravest dishonor — the concern echoes in the third commandment and in the NT petition ἁγιασθήτω τὸ ὄνομά σου (Matt 6:9).

τῶν

of the

Genitive

article (with substantivized participle)

→ noun-phrase marking

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

ἡγιασμένων

things consecrated

Perf Mid/Pass Ptcp Gen Neut Pl · ἁγιάζω

substantivized perfect participle (genitive: of the consecrated things)

→ perfect passive participle (abiding consecrated state)

ἁγιάζω: 'consecrate, make holy, set apart'; the perfect passive participle τὰ ἡγιασμένα denotes things that have been and remain consecrated to YHWH — 'the name of the things hallowed to me'; the perfect stresses the settled, sacred status that the offender profanes. The ἁγιάζω root ties to ὁ ἁγιάζων ὑμᾶς (v.8).

μοι

to me

Dative

dative of advantage/reference (consecrated 'to me')

→ participant reference or interest

the dative μοι marks YHWH as the one to whom the holy things are consecrated; the consecration is relational — set apart for YHWH's exclusive possession.

4 ἐὰν δὲ ὑπερόψει ὑπερίδωσιν οἱ αὐτόχθονες τῆς γῆς τοῖς ὀφθαλμοῖς αὐτῶν ἀπὸ τοῦ ἀνθρώπου ἐκείνου ἐν τῷ δοῦναι αὐτὸν τοῦ σπέρματος αὐτοῦ ἄρχοντι τοῦ μὴ ἀποκτεῖναι αὐτόν

But if the native-born of the land should deliberately overlook with their eyes that man, when he gives of his seed to a ruler, so as not to put him to death—

Contrastive conditional (community failure to execute the sentence) ἐὰν δὲ ... ὑπερίδωσιν

δέ marks the contrastive case: what if the community shirks its duty? The cognate-dative ὑπερόψει ὑπερίδωσιν ('overlooking should overlook', another infinitive-absolute calque) describes deliberate connivance — the natives shut their eyes to the offender so as not to execute him. The articular-infinitive τοῦ μὴ ἀποκτεῖναι expresses the negligent result; v.5 supplies the apodosis: YHWH will act himself.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the contrastive conditional case of communal negligence.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here mildly adversative, contrasting the diligent execution of v.2 with the possibility of communal laxity.

ὑπερόψει

by overlooking

Dative

cognate dative (intensifying ὑπερίδωσιν; Hebraism)

→ sphere or reference

ὑπέροψις: 'an overlooking, disregard'; the cognate dative ὑπερόψει with ὑπερίδωσιν calques the Hebrew infinitive absolute (וּמִלְגַּלְגַּל, 'if they utterly hide [their eyes]'), expressing deliberate, willful disregard.

ὑπερίδωσιν

they overlook

Aor Act Subj 3 Pl · ὑπεροράω

verb of protasis

→ aorist subjunctive (hypothetical act of connivance)

ὑπεροράω: 'overlook, disregard, take no notice of'; renders מִלְגַּל (Hiphil, 'hide the eyes from'); the natives' culpable refusal to enforce the death-sentence; with the following τοῖς ὀφθαλμοῖς ('with their eyes') it images them looking away from the crime.

οἱ

the

Nominative

article

→ noun-phrase marking

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

αὐτόχθονες

native-born

Nominative

subject of ὑπερίδωσιν

→ participant prominence

αὐτόχθων: 'native, indigenous (of the land)'; renders נִזְנִיחַ ('native-born Israelite'); the LXX term (lit. 'sprung from the land itself') for the full members of Israel, contrasted with the προσήλυτος; here charged with enforcing the law.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('native of the land')

→ relational specification

γῆ: 'land'; the homeland of Israel, of which the αὐτόχθονες are the indigenous inhabitants.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument/respect ('with their eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; renders יָיָ; the phrase 'overlook with their eyes' (ὀφθαλμοῖς) is a vivid Hebraism for averting one's gaze from a crime one is bound to punish.

αὐτῶν

their

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ὀφθαλμοῖς).

ἀπὸ

from

preposition + genitive (separation: looking away from)

→ spatial or relational framing

ἀπὸ: here 'away from'; the natives overlook 'from' the offender — i.e., turn their attention away from him.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive object of ἀπό (the offender)

→ relational specification

ἄνθρωπος: the Molech-giver of v.2, here the object the community culpably ignores.

ἐκείνου

that

Genitive

demonstrative adjective (modifying ἀνθρώπου)

→ relational specification

ἐκεῖνος: 'that'; resumes the specific offender.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('when, while'), a common LXX rendering of the Hebrew אֲנִי + infinitive construct; here 'when he gives!'

τῷ

the

Dative

article (with infinitive δοῦναι)

→ noun-phrase marking

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

δοῦναι

to give / his giving

Aor Act Inf · δίδωμι

articular infinitive (temporal: 'when he gives')

→ aorist infinitive (the act of giving, viewed as a whole)

δίδωμι: the articular infinitive ἐν τῷ δοῦναι ('in the giving / when he gives') marks the time of the offense; its subject is expressed by the accusative αὐτόν.

αὐτόν

he / him

Accusative

accusative subject of the infinitive δοῦναι

→ participant reference

the accusative αὐτόν is the subject of the articular infinitive (acc.-with-inf.), i.e., 'when he gives.'

τοῦ

the

Genitive

article (partitive)

→ noun-phrase marking

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

σπέρματος

seed

Genitive

partitive genitive object of δοῦναι

→ relational specification

σπέρμα: 'seed, offspring'; see v.2.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἄρχοντι

to a ruler

Dative

dative indirect object of δοῦναι

→ sphere or reference

ἄρχων: the LXX rendering of מֶלֶךְ (Molech); see v.2.

τοῦ

the

Genitive

article (with infinitive of result/purpose)

→ noun-phrase marking

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

μή

not

negative particle (with infinitive)

→ discourse linkage or contrast

μή: the negative used with the (non-indicative) infinitive.

ἀποκτεῖναι

to put to death

Aor Act Inf · ἀποκτείνω

articular infinitive of result (τοῦ μή ἀποκτεῖναι: 'so as not to kill')

→ aorist infinitive (the omitted execution)

ἀποκτείνω: 'kill, put to death'; the articular infinitive τοῦ μή ἀποκτεῖναι ('so as not to put to death') expresses the negligent result of the community's connivance — they overlook the man with the effect that he is not executed; renders Hebrew לֹא יָבִילָהּ.

αὐτόν

him

Accusative

direct object of ἀποκτεῖναι

→ participant reference

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

5 καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ τὴν συγγένειαν αὐτοῦ καὶ ἀπολῶ αὐτὸν καὶ πάντας τοὺς ὁμονοοῦντας αὐτῷ ὥστε ἐκπορνεύειν αὐτὸν εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν

then I will set my face against that man and against his kindred, and I will destroy him and all who are of one mind with him, so as to commit fornication with the rulers, from among their people.

Apodosis to v.4: divine action despite communal negligence (extending to accomplices) καὶ ἐπιστήσω

The apodosis answers the negligence of v.4: where the community fails, YHWH himself acts, and the sanction widens — not only the offender but his συγγένεια ('kindred') and all οἱ ὁμονοοῦντες ('those of one mind with him', i.e., sympathizers/accomplices) fall under the cutting-off. The infinitive ἐκπορνεύειν construes the Molech-cult as covenantal harlotry (ἐκπορνεύειν εἰς τοὺς ἄρχοντας, 'to go whoring after the rulers').

καὶ

and / then

coordinate conjunction (apodosis-marker)

→ discourse linkage or contrast

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

ἐπιστήσω

I will set

Fut Act Indic 1 Sg · ἐφίστημι

main verb (divine sanction, repeating v.3)

→ predictive future (certain divine judicial act)

ἐφίστημι: the face-setting idiom repeated from v.3 (ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ); here extended to the offender's kindred and accomplices.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἐπιστήσω

→ object specification

πρόσωπον: see v.3; the anthropomorphism of hostile divine attention.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile direction).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of ἐπὶ

→ object specification

ἄνθρωπος: the offender of v.2.

ἐκεῖνον

that

Accusative

demonstrative adjective

→ object specification

ἐκεῖνος; 'that one'

καὶ

and

coordinate conjunction (extending the object)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

συγγένειαν

kindred

Accusative

accusative object of ἐπί (second member: his family)

→ object specification

συγγένεια: 'kinship, family, relatives'; renders *ἡτξψη* ('clan, family'); the judgment extends to the offender's family — corporate solidarity in guilt, here because they would shield or share his apostasy.

αὐτοῦ

his

Genitive

genitive of possession (modifying συγγένειαν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb (the karet sanction, repeating v.3)

→ predictive future (divine cutting-off)

ἀπόλλυμι: the cutting-off formula of v.3, here with a compound object — the offender and his sympathizers.

αὐτὸν

him

Accusative

direct object of ἀπολῶ

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

accusative (modifying the substantivized participle)

→ object specification

πᾶς: 'all'; emphasizes that no accomplice escapes the sanction.

τοὺς

the

Accusative

article (with substantivized participle)

→ noun-phrase marking

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

ὁμονοῦντας

those agreeing / of one mind

Pres Act Ptcp Acc Masc Pl · ὁμονοέω

substantivized participle (object of ἀπολῶ: the accomplices)

→ present participle (ongoing concurrence with the offender)

ὁμονοέω: 'be of one mind, agree, consent'; the present participle οἱ ὁμονοῦντες αὐτῷ ('those who side with / consent to him') designates the offender's sympathizers; renders the sense of those who 'go astray after him'; the dative αὐτῷ marks the one with whom they concur.

αὐτῷ

with him

Dative

dative complement of ὁμονοῦντας

→ participant reference or interest

the dative of association governed by ὁμονοέω ('of one mind with him').

ὥστε

so as to

conjunction (result, + infinitive)

→ discourse linkage or contrast

ὥστε: 'so as to, so that'; with the infinitive ἐκπορνεύειν expresses the result/character of the concurrence — joining in the spiritual harlotry.

ἐκπορνεύειν

to commit fornication

Pres Act Inf · ἐκπορνεύω

infinitive of result (with ὥστε)

→ present infinitive (ongoing covenantal harlotry)

ἐκπορνεύω: 'go whoring, commit fornication (utterly)'; renders תַּזְרֵ; the intensive compound (ἐκ-) is the LXX's standard metaphor for idolatry as covenantal adultery against YHWH; here applied to the Molech-cult and (in v.6) to necromancy.

αὐτὸν

him / he

Accusative

accusative subject of the infinitive ἐκπορνεύειν

→ participant reference

the accusative subject of the infinitive (acc.-with-inf.).

εἰς after / unto <i>preposition + accusative (object of the 'whoring')</i> → spatial or relational framing εἰς: here 'after, unto' (the object of illicit devotion); ἐκπορνεύειν εἰς ('to go whoring after') renders יְרִיחַ הָזֶה.	τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρχοντας rulers Accusative <i>accusative object of εἰς (the Molech-deities)</i> → object specification ἄρχων (acc. pl.): 'rulers'; again the LXX rendering of Molech (see v.2), here plural — the false 'rulers' (idol-deities) after whom the apostates whore.	ἐκ from <i>preposition + genitive (separation: the karet)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: the karet).
τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαοῦ people Genitive <i>genitive of separation ('from their people')</i> → relational specification λαός: 'people'; the covenant community from which the offender and his accomplices are cut off; cf. v.3.	αὐτῶν their Genitive <i>genitive of possession (modifying λαοῦ)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying λαοῦ).	

6 καὶ ψυχὴ ἣ ἐὰν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαϊδοῖς ὥστε ἐκπορνεῦσαι ὀπίσω αὐτῶν ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν ἐκείνην καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς

And the soul that follows after mediums or enchanters, so as to go whoring after them—I will set my face against that soul and will destroy it from its people.

Parallel sanction: necromancy as harlotry (same penalty as the Molech-cult)

καὶ ψυχὴ ἣ ἐὰν

The oracle against necromancy parallels the Molech-law verbatim in its sanction (ἐπιστήσω τὸ πρόσωπόν μου ... ἀπολῶ ... ἐκ τοῦ λαοῦ), binding the two apostasies together. ἐγγαστρίμυθοι ('belly-talkers' = mediums consulting the dead) and ἐπαϊδοί ('enchanters') render גִּזְלֵי and יְגִדְּוּ; ἐκπορνεῦσαι ὀπίσω αὐτῶν ('to go whoring after them') again casts the practice as covenantal adultery (cf. v.5). The verse forms an inclusio with v.27.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ψυχή

soul / person

Nominative

nominative (casus pendens / fronted subject resumed by ἐκείνην)

→ participant prominence

ψυχή: 'soul, living being, person'; renders שָׁרָף; in legal contexts simply 'a person/anyone'; here fronted as a hanging nominative ('the soul that ...'), later resumed by τὴν ψυχὴν ἐκείνην as the object of the sanction.

ἣ

which / who

Nominative

relative pronoun (subject of ἐπακολουθήση)

→ participant reference

ὅς (fem.): relative pronoun agreeing with ψυχή; ἣ ἐάν ('whoever') generalizes the case.

ἐάν

ever

modal particle with subjunctive (indefinite relative)

→ discourse linkage or contrast

ἐάν (= ἄν here): with the subjunctive in an indefinite relative clause ('whichever soul').

ἐπακολουθήση

follows after

Aor Act Subj 3 Sg · ἐπακολουθέω

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act)

ἐπακολουθέω: 'follow after, go after, attend upon'; renders אַחֲרָיָהּ ('turn to') / אַחֲרָיָהּ; the dative object marks devoted resort to the mediums; consulting the dead is treated as turning away from YHWH to other powers.

ἐγγαστριμύθους

mediums / ventriloquists

Dative

dative object of ἐπακολουθήση

→ sphere or reference

ἐγγαστρίμυθος: lit. 'belly-talker' (ἐν + γαστήρ + μῦθος); the LXX's term for a necromancer/medium who speaks from the belly with the voice of the consulted dead; renders בֹּרֵא ('ghost, familiar spirit, medium'); the same word names the witch of Endor (1 Kgdms 28:7). The dative is governed by ἐπακολουθέω.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπαιδοῖς

enchanters

Dative

dative object of ἐπακολουθήση (parallel to ἐγγαστριμύθους)

→ sphere or reference

ἐπαιδός (= ἐπωδός): 'enchanter, one who chants spells'; renders אֲרַמְלֵי ('familiar spirit, soothsayer') or אֲרַמְלֵי; one who practices incantation/divination; paired with ἐγγαστρίμυθος as the standard LXX dyad for forbidden necromancy (cf. v.27; Deut 18:11).

ὥστε

so as to

conjunction (result, + infinitive)

→ discourse linkage or contrast

ὥστε: with the infinitive expresses the result/intent of following after the mediums.

ἐκπορνεῦσαι

to go whoring

Aor Act Inf · ἐκπορνεύω

infinitive of result (with ὥστε)

→ aorist infinitive (the act of covenantal harlotry)

ἐκπορνεύω: see v.5; here the necromantic resort is branded as 'going whoring after them' (ὀπίσω αὐτῶν), the metaphor of spiritual adultery against YHWH.

ὀπίσω

after

improper preposition + genitive ('after them')

→ spatial or relational framing

ὀπίσω: 'behind, after'; ἐκπορνεῦσαι ὀπίσω renders יִרְקֹא הִרְיֹא ('go whoring after'), a fixed idiom for idolatrous apostasy.

αὐτῶν

them

Genitive

genitive object of ὀπίσω

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω.

ἐπιστήσω

I will set

Fut Act Indic 1 Sg · ἐφίστημι

main verb of apodosis (divine sanction)

→ predictive future (certain divine judicial act)

ἐφίστημι: the face-setting idiom again (cf. vv.3, 5).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἐπιστήσω

→ object specification

πρόσωπον: see v.3.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile direction).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

soul

Accusative

accusative object of ἐπὶ (resuming the casus pendens ψυχῇ)

→ object specification

ψυχῇ: here the offending person, resumed from the fronted nominative; the sanction falls on 'that soul.'

ἐκείνην

that

Accusative

demonstrative adjective (modifying ψυχὴν)

→ object specification

ἐκεῖνος: 'that'; specifies the offending soul.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπολῶ I will destroy Fut Act Indic 1 Sg · ἀπόλλυμι <i>main verb (the karet sanction)</i> → predictive future (divine cutting-off) ἀπόλλυμι: the cutting-off formula, cf. vv.3, 5.	αὐτήν it / her Accusative <i>direct object of ἀπολῶ (the soul)</i> → participant reference the feminine pronoun agrees with ψυχή ('soul').	ἐκ from <i>preposition + genitive (separation)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation).
τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαοῦ people Genitive <i>genitive of separation ('from its people')</i> → relational specification λαός: see v.3; the karet penalty.	αὐτῆς its / her Genitive <i>genitive of possession (agreeing with ψυχῇ)</i> → relational specification αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (agreeing with ψυχῇ).	

7 καὶ ἔσεσθε ἅγιοι ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν

And you shall be holy, because I, the LORD your God, am holy.

Holiness imperative (positive hinge interrupting the penal catalogue) καὶ ἔσεσθε ἅγιοι

The first holiness-hinge: a positive command grounded in the imitatio Dei principle. ἔσεσθε ἅγιοι (future with imperatival force, 'you shall be / be holy') is grounded by the ὅτι-clause ἅγιος ἐγὼ ('because I am holy'); this is the refrain of the Holiness Code (cf. 11:44–45; 19:2) and the text quoted at 1 Pet 1:16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσεσθε

you shall be

Fut Mid Indic 2 Pl · εἰμί

main verb (future with imperatival/legislative force)

→ imperatival future (covenantal demand)

εἰμί (fut. ἔσομαι): 'be'; the future ἔσεσθε ἅγιοι ('you shall be holy') renders the Hebrew imperfect/imperative אֲהִיְיָהּ אֱלֹהֵיכֶם — both prediction and command: Israel's holiness is the goal and obligation of the covenant.

ἅγιοι

holy

Nominative

predicate adjective (with ἔσεσθε)

→ participant prominence

ἅγιος: 'holy, set apart, consecrated'; renders שֶׁדָּחַ; the central concept of the Holiness Code — Israel is to be holy because separated unto YHWH; the predicate adjective defines the goal of covenant life.

ὅτι

because

causal conjunction (grounding the imperative)

→ discourse linkage or contrast

ὅτι: 'because'; the ground of the demand — Israel's holiness derives from and images YHWH's own holiness (imitatio Dei).

ἅγιος

holy

Nominative

predicate adjective (with implied εἰμί)

→ participant prominence

ἅγιος: here predicated of YHWH himself — divine holiness is the archetype and source of Israel's required holiness.

ἐγώ

I

Nominative

subject (emphatic, with implied copula)

→ participant reference

ἐγώ: the emphatic divine self-reference; the verbless clause ἅγιος ἐγώ ('holy [am] I') is a self-predication formula.

κύριος

LORD

Nominative

subject in apposition to ἐγώ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the self-identification 'I the LORD your God' (ἐγώ κύριος ὁ θεὸς ὑμῶν) is the recurrent authority-formula of the Holiness Code.

ὁ

the

Nominative

article (with θεός in apposition)

→ noun-phrase marking

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

θεός

God

Nominative

noun in apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; renders אֱלֹהֵיכֶם; ὁ θεὸς ὑμῶν ('your God') expresses the covenant bond grounding the claim on Israel's holiness.

ὑμῶν

your

Genitive

genitive of relationship (modifying θεός)

→ relational specification

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

8 καὶ φυλάξεσθε τὰ προστάγματα μου καὶ ποιήσετε αὐτὰ ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς

And you shall keep my ordinances and do them. I am the LORD who sanctifies you.

Holiness imperative continued: keeping the statutes and the sanctification-formula

καὶ φυλάξεσθε

The complement to v.7: holiness is realized in obedience (φυλάξεσθε ... ποιήσετε, 'keep and do'). The clinching self-predication ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς ('I am the LORD who sanctifies you') makes holiness not merely Israel's achievement but YHWH's own ongoing act — the ἀγιάζω participle answers the βεβηλώση / ἡγιασμένων language of v.3 and anticipates v.26.

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 (imperative future)

→ imperative future (covenantal command)

φυλάσσω: 'guard, keep, observe'; renders רָמַץ; the middle φυλάξεσθε ('you shall keep [for yourselves]') is the standard verb for observing divine commandments; pairs with ποιήσετε ('and do') in the keep-and-do formula (cf. v.22).

τὰ
the

Accusative

article

→ 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, decree, statute'; renders צִוְיָה / חֻקִּים; the binding cultic-ethical statutes of the covenant; recurs at v.22 (with κρίματα, 'judgments').

μου
my

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε
you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (imperative future, paired with φυλάξεσθε)

→ imperative future (covenantal command)

ποιέω: 'do, make, perform'; renders עָשָׂה; the keep-and-do pairing (הַשְׁמַרְתִּי וְעָשִׂיתָ) insists that observance must issue in performance, not mere assent.

αὐτά
them

Accusative

direct object of ποιήσετε (the ordinances)

→ participant reference

αὐτός (neut. pl.): refers back to τὰ προστάγματα.

ἐγώ

I

Nominative

subject (emphatic, verbless self-predication)

→ participant reference

ἐγώ: the emphatic divine self-reference in the formula ἐγώ κύριος ὁ ἀγιάζων ὑμᾶς.

κύριος

LORD

Nominative

subject in apposition to ἐγώ

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה.

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἀγιάζων

who sanctifies

Pres Act Ptcp Nom Masc Sg · ἀγιάζω

substantivized participle in apposition ('the one sanctifying you')

→ present participle (ongoing, characteristic divine action)

ἀγιάζω: 'sanctify, make holy, consecrate'; renders שׁוּדָּן (Piel); the present participle ὁ ἀγιάζων ('the one who sanctifies') expresses YHWH's continual, characterizing act — Israel's holiness (v.7) is grounded in God's own sanctifying work; the theological crux of the Holiness Code (cf. 21:8; 22:32; and v.26 ὁ ἀφορίσας).

ὑμᾶς

you

Accusative

direct object of ἀγιάζων

→ participant reference

the second-person plural object: Israel as the recipients of YHWH's sanctifying action.

9 ἄνθρωπος ἄνθρωπος ὃς ἂν κακῶς εἴπῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ θανάτῳ θανατούσθω
πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ κακῶς εἶπεν ἔνοχος ἔσται

Any man whatever who speaks evil of his father or his mother, let him be put to death by death; he has spoken evil of his father or his mother—he shall be liable.

Capital case: cursing parents (opens the casuistic penal series) ἄνθρωπος ἄνθρωπος ὃς ἂν

The reduplicated ἄνθρωπος ἄνθρωπος ('any man whatsoever') is a Hebraism (שׁוֹרֵשׁ שׁוֹרֵשׁ) opening the casuistic series. To 'speak evil of' (κακῶς εἴπῃ, rendering כָּלַךְ 'curse, revile') one's parents is a capital offense; the apodosis adds the verdict-formula θανάτῳ θανατούσθω and the blood-guilt declaration ἔνοχος ἔσται ('he shall be liable / his blood upon him'). Cited by Jesus at Matt 15:4 / Mark 7:10.

ἄνθρωπος

man

Nominative

nominative (first member of distributive reduplication)

→ participant prominence

ἄνθρωπος: 'man, person'; the doubling ἄνθρωπος ἄνθρωπος renders the Hebrew distributive שׁוֹרֵשׁ שׁוֹרֵשׁ ('any man whatever, each and every man'), introducing the general casuistic subject.

ἄνθρωπος

man

Nominative

nominative (reduplication for distributive force)

→ participant prominence

the second ἄνθρωπος completes the Hebraistic distributive ('whosoever').

ὃς

who

Nominative

relative pronoun (subject of εἴπῃ)

→ participant reference

ὃς: relative pronoun; ὃς ἂν + subjunctive specifies the actionable offense.

ἂν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: generalizing modal particle.

κακῶς

evilly

adverb (with εἶπη: 'speak evil of')

→ clausal contribution

κακῶς: 'badly, evilly'; the idiom κακῶς εἰπεῖν τινα ('to speak evil of, revile') renders לָקַח ('curse, treat with contempt'); the LXX construes cursing parents as verbal contempt of grave covenantal weight.

εἶπη

speaks

Aor Act Subj 3 Sg · λέγω

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act of cursing)

λέγω (aor. subj. εἶπη): here with κακῶς, 'speak evil of, curse'; renders לָקַח; the offense of dishonoring/reviling a parent, a violation of the fifth commandment escalated to a capital matter.

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

direct object of εἶπη

→ object specification

πατήρ: 'father'; renders אָב; the object of the forbidden cursing; parental honor is foundational to the covenant order (cf. Exod 20:12; 21:17).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object of εἶπη (parallel to πατέρα)

→ object specification

μήτηρ: 'mother'; renders אִמָּה; the equal naming of father and mother as protected reflects the parity of parental honor in Israelite law.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

θανάτῳ

by death

Dative

cognate dative (Hebraism, intensifying θανατούσθω)

→ sphere or reference

θάνατος: the cognate dative calquing the infinitive absolute מוֹת יוֹמָת; see v.2.

θανατούσθω

let him be put to death

Pres Pass Impv 3 Sg · θανατώ

main verb of apodosis (legal verdict)

→ imperative present passive (standing judicial sentence)

θανάτω: 'put to death'; the third-person passive imperative pronounces the capital verdict; see v.2.

πατέρα

father

Accusative

direct object of εἶπεν (recapitulating the offense)

→ object specification

πατήρ: the restated object in the motive-clause that grounds the verdict ('he has spoken evil of his father ...').

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

μητέρα

mother

Accusative

direct object of εἶπεν (parallel)

→ object specification

μήτηρ: see above.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κακῶς

evilly

adverb (with εἶπεν, recapitulating the offense)

→ clausal contribution

κακῶς: see above; the restatement 'he has spoken evil' grounds the death-verdict in the offender's own act.

εἶπεν

he has spoken

Aor Act Indic 3 Sg · λέγω

verb of motive-clause (grounding the verdict)

→ constative aorist (the committed offense as established fact)

λέγω (aor. indic.): the indicative κακῶς εἶπεν ('he has spoken evil') states the offense as accomplished, grounding the blood-guilt that follows.

ἔνοχος

liable / guilty

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἔνοχος: 'liable to, guilty of, subject to (a penalty)'; here rendering the Hebrew blood-guilt formula בן ימיני ('his blood is upon him') — i.e., the offender bears responsibility for his own death; the term recurs throughout the chapter (ἔνοχοί εἰσιν, vv.11–13, 16, 27).

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

copula (with predicate ἔνοχος)

→ predictive future (declared legal status)

εἰμί (fut.): the copula declaring the offender's standing legal status — liable to death, his blood on his own head.

10 ἄνθρωπος ὃς ἂν μοιχεύσῃται γυναῖκα ἀνδρὸς ἢ ὃς ἂν μοιχεύσῃται γυναῖκα τοῦ πλησίον θανάτῳ θανατούσθωσαν ὁ μοιχέων καὶ ἡ μοιχευομένη

A man who commits adultery with a man's wife, or who commits adultery with the wife of his neighbor, let them be put to death by death—the adulterer and the adulteress.

Capital case: adultery (opens the sexual-offense catalogue) ἄνθρωπος ὃς ἂν μοιχεύσῃται

The first sexual offense: adultery with another man's wife. The plural verdict θανάτῳ θανατούσθωσαν names both parties — ὁ μοιχέων (the adulterer) and ἡ μοιχευομένη (the adulteress, passive participle) — as equally liable. μοιχεύω renders חָזַן ; the doubled relative clause restates the case for emphasis (a man's wife / a neighbor's wife).

ἄνθρωπος

man

Nominative

nominative (casus pendens / general subject)

→ participant prominence

ἄνθρωπος: the general casuistic subject ('a man who ...').

ὃς

who

Nominative

relative pronoun (subject of μοιχεύσῃται)

→ participant reference

ὃς: relative; ὃς ἂν + subjunctive frames the case.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν: generalizing particle.

μοιχεύσῃται

commits adultery

Aor Mid Subj 3 Sg · μοιχεύω

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act)

μοιχεύω: 'commit adultery'; renders חָזַן ; the middle voice here is essentially equivalent to the active; adultery violates both the marriage and the seventh commandment (Exod 20:14) and is a capital offense for both parties.

γυναῖκα

wife / woman

Accusative

direct object of μοιχεύσῃται

→ object specification

γυνή: 'woman, wife'; renders יְשָׁרָא ; here 'a (married) man's wife'.

ἀνδρὸς

of a man / husband

Genitive

genitive of possession ('a man's wife')

→ relational specification

ἀνὴρ: 'man, husband'; renders יָשָׁר ; γυναῖκα ἀνδρός ('a man's wife') specifies a married woman — the adultery is against the husband's marriage.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ὃς

who

Nominative

relative pronoun (subject of second μοιχεύσῃται)

→ participant reference

ὃς: the repeated relative restates the case with the synonymous 'neighbor's wife'.

ἄν

ever

modal particle

→ discourse linkage or contrast

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

μοιχεύσεται

commits adultery

Aor Mid Subj 3 Sg · μοιχεύω

verb of second relative clause (restating the offense)

→ aorist subjunctive (the actionable act)

μοιχεύω: the repetition (with γυναῖκα τοῦ πλησίον) emphasizes that the offense is defined by the woman's married status, whoever the husband.

γυναῖκα

wife

Accusative

direct object of second μοιχεύσεται

→ object specification

γυνή: see above.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of possession (substantivized adverb: 'of the neighbor')

→ relational specification

πλησίον: originally an adverb 'near'; used as a substantive 'neighbor'; renders πλησίον; γυναῖκα τοῦ πλησίον ('the neighbor's wife') restates 'a man's wife' (cf. Exod 20:17).

θανάτῳ

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: see v.2; the infinitive-absolute calque.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατόω

main verb of apodosis (plural verdict: both parties)

→ imperative present passive (standing judicial sentence)

θανατόω: the plural θανατούσθωσαν ('let them be put to death') makes both adulterer and adulteress equally subject to the capital penalty — a notable parity in Israelite law.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

μοιχεύων

the adulterer

Pres Act Ptcp Nom Masc Sg · μοιχεύω

substantivized participle (subject: the guilty man)

→ present participle (the one committing the act)

μοιχεύω (act. ptcp.): ὁ μοιχεύων ('the adulterer'), the active partner; substantivized to name the male offender in apposition to the plural verb.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

μοιχευομένη

the adulteress

Pres Mid/Pass Ptcp Nom Fem Sg · μοιχεύω

substantivized participle (subject: the guilty woman)

→ present participle (the female partner in the act)

μοιχεύω (mid./pass. ptcp.): ἡ μοιχευομένη ('the adulteress, the woman being committed-adultery-with'); the feminine middle/passive names the female offender, equally liable; the active/passive participle pairing precisely allocates guilt to both.

11 ἔάν τις κοιμηθῇ μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ ἀπεκάλυψεν θανάτῳ θανατούσθωσαν ἀμφότεροι ἔνοχοί εἰσιν

If anyone lies with his father's wife, he has uncovered his father's nakedness; let them both be put to death by death—they are liable.

Capital case: incest with father's wife

ἔάν τις κοιμηθῇ

Incest with the father's wife. κοιμηθῇ μετὰ ('lie with') is the standard euphemism; ἀσχημοσύνην ... ἀπεκάλυψεν ('he has uncovered the nakedness/shame') renders תגלה ערובתו, the technical idiom of the incest laws (Lev 18). The verdict is plural (θανατούσθωσαν ἀμφότεροι, 'let them both be put to death'); the blood-guilt formula ἔνοχοί εἰσιν ('they are liable') recurs through the catalogue.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: introduces the casuistic case.

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone'; the impersonal legal subject.

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάω

verb of protasis (the offense)

→ aorist (passive-deponent) subjunctive (the actionable act)

κοιμάω (pass. 'lie down, sleep'): κοιμηθῇ μετὰ ('lie with') is the standard LXX euphemism for sexual intercourse, rendering תִּנָּח/נָח בְּכַשׁ; the passive form functions as a deponent middle.

μετὰ

with

preposition + genitive (accompaniment, euphemistic)

→ spatial or relational framing

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

γυναικὸς

wife

Genitive

genitive object of μετὰ

→ relational specification

γυνή: 'wife'; γυναικὸς τοῦ πατρός ('father's wife') — the stepmother; intercourse with her is incest dishonoring the father (cf. Lev 18:8; 1 Cor 5:1).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('his father's wife')

→ relational specification

πατήρ: 'father'; the woman belongs to the offender's father; the offense is construed as violating the father's honor.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀσχημοσύνην

nakedness / shame

Accusative

direct object of ἀπεκάλυψεν

→ object specification

ἀσχημοσύνη: 'shame, indecency, nakedness'; renders נֶחֱפֶז; the technical term of the incest code; the idiom ἀσχημοσύνην ἀποκαλύπτω ('uncover the nakedness/shame') = have sexual relations with; recurs throughout vv.11, 17–21.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship ('the father's nakedness')

→ relational specification

πατήρ: the offense is defined as uncovering 'the father's nakedness' — i.e., violating what belongs exclusively to the father.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀπεκάλυψεν

he has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

main verb of motive-clause (defining the offense)

→ constative aorist (the committed offense)

ἀποκαλύπτω: 'uncover, reveal, lay bare'; renders חָלַל; with ἀσχημοσύνην the fixed idiom for illicit intercourse; the aorist states the accomplished violation grounding the verdict.

θανάτῳ

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: see v.2.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατώ

main verb of apodosis (plural verdict)

→ imperatival present passive (standing judicial sentence)

θανατώ: the plural names both parties; see v.10.

ἀμφότεροι

both

Nominative

subject (in apposition to the plural verb)

→ participant prominence

ἀμφότεροι: 'both (of them)'; renders אֲשֶׁר־שָׁנְאוּ; specifies that both offenders share the capital penalty; recurs at vv.12, 13, 18, 27.

ἔνοχοί

liable / guilty

Nominative

predicate adjective (with εἰσιν)

→ participant prominence

ἔνοχος: 'liable, guilty, subject to penalty'; ἔνοχοί εἰσιν renders the blood-guilt formula אָמַרְתָּ אֲשֶׁר הָיָה דָּמָם עָלֵיהֶם ('their blood is upon them') — the offenders bear responsibility for their own deaths; see v.9.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (with predicate ἔνοχοι)

→ gnomic/declarative present (legal status)

εἰμί: the copula declaring the offenders' standing legal liability.

12 καὶ ἐάν τις κοιμηθῇ μετὰ νύμφης αὐτοῦ θανάτῳ θανατούσθωσαν ἀμφότεροι ἡσεβήκασιν γάρ ἔνοχοί εἰσιν

And if anyone lies with his daughter-in-law, let them both be put to death by death; for they have acted impiously—they are liable.

Capital case: incest with daughter-in-law

καὶ ἐάν τις κοιμηθῇ

Incest with the daughter-in-law (νύμφη). The verdict-formula and blood-guilt clause repeat; uniquely, the causal ἡσεβήκασιν γάρ ('for they have acted impiously', perfect of ἀσεβέω) labels the act ἀσέβεια — a confusion/perversion of the natural order (Hebrew לְבָבָה, 'perversion').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐάν
if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: introduces the case.

τις

anyone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: 'anyone.'

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάω

verb of protasis (the offense)

→ aorist (deponent) subjunctive (the actionable act)

κοιμάω: 'lie with'; see v.11.

μετὰ
with

preposition + genitive (euphemistic)

→ spatial or relational framing

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

νύμφης

daughter-in-law

Genitive

genitive object of μετά

→ relational specification

νύμφη: 'bride, daughter-in-law'; renders הָזָנָה; here the son's wife; intercourse with her is incest (cf. Lev 18:15).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

θανάτῳ

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: see v.2.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατόω

main verb of apodosis (plural verdict)

→ imperatival present passive (standing judicial sentence)

θανατόω: see v.10.

ἀμφότεροι

both

Nominative

subject (apposition to plural verb)

→ participant prominence

ἀμφότεροι: 'both'; see v.11.

ἡσεβήκασιν

they have acted impiously

Perf Act Indic 3 Pl · ἄσεβέω

verb of causal clause (grounding the verdict)

→ perfect (resultative: the abiding guilt of an impious act)

ἄσεβέω: 'act impiously, commit sacrilege'; here renders the Hebrew זָבַח ('perversion, confusion of the created order'); the perfect ἡσεβήκασιν stresses the abiding state of guilt resulting from the act — an offense against the divinely-ordered family structure.

γάρ

for

causal particle (post-positive, grounding the verdict)

→ discourse linkage or contrast

γάρ: 'for'; introduces the reason for the death-sentence — the act is ἀσέβεια.

ἔνοχοί

liable

Nominative

predicate adjective (with εἶσιν)

→ participant prominence

ἔνοχος: the blood-guilt formula; see vv.9, 11.

εἶσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (with predicate ἔνοχοι)

→ declarative present (legal status)

εἰμί: see v.11.

13 καὶ ὃς ἂν κοιμηθῇ μετὰ ἄρσενος κοίτην γυναικός βδέλυγμα ἐποίησαν ἀμφότεροι θανατούσθωσαν ἔνοχοί εἶσιν

And whoever lies with a male as in the bed of a woman, both have committed an abomination; let them be put to death—they are liable.

Capital case: same-sex intercourse (labelled βδέλυγμα) καὶ ὃς ἂν κοιμηθῇ

Same-sex male intercourse. κοίτην γυναικός ('the bed/intercourse of a woman') is an accusative of manner/respect (a Hebraism, *הַמִּשְׁכָּב הַנְּשִׂאִי*) defining the act. It is labelled βδέλυγμα ('an abomination'), the strongest LXX term of cultic revulsion (cf. 18:22); both parties are subject to the death-penalty and bear blood-guilt (ἔνοχοί εἶσιν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὃς

whoever

Nominative

relative pronoun (subject of κοιμηθῇ)

→ participant reference

ὃς: ὃς ἂν + subjunctive ('whoever') frames the case.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν: generalizing particle.

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάω

verb of indefinite relative clause (the offense)

→ aorist (deponent) subjunctive (the actionable act)

κοιμάω: 'lie with'; see v.11.

μετά

with

preposition + genitive (euphemistic)

→ spatial or relational framing

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

ἄρσενος

a male

Genitive

genitive object of μετά

→ relational specification

ἄρσεν: 'male'; renders רָכָז; κοιμηθῇ μετὰ ἄρσενος ('lie with a male') defines the same-sex act; the term recurs in the NT discussion (ἀρσενοκοῖται, 1 Cor 6:9, a compound coined from this verse's κοίτην + ἄρσενος).

κοίτην

bed / intercourse

Accusative

accusative of respect/manner ('as in the bed of a woman')

→ object specification

κοίτη: 'bed, marriage-bed, sexual intercourse'; the accusative κοίτην γυναικός renders the Hebrew הַשְׁכָּבִיּוֹת ('the lyings of a woman'), an adverbial accusative defining the manner of the act; the phrase ἄρσενος ... κοίτην underlies the LXX-derived term ἀρσενοκοίτης.

γυναικός

of a woman

Genitive

genitive of relationship (modifying κοίτην)

→ relational specification

γυνή: 'woman'; the comparison is to heterosexual intercourse ('as one lies with a woman').

βδέλυγμα

abomination

Accusative

direct object of ἐποίησαν

→ object specification

βδέλυγμα: 'abomination, detestable thing'; renders תּוֹעֵבָה; the strongest term of cultic/ethical revulsion in the LXX, marking the act as detestable to YHWH (cf. 18:22; Deut 7:25).

ἐποίησαν

they have done / committed

Aor Act Indic 3 Pl · ποιέω

verb of motive-clause (defining the offense)

→ constative aorist (the committed offense)

ποιέω: 'do, commit'; βδέλυγμα ἐποίησαν ('they have committed an abomination') grounds the verdict; the plural already implicates both parties.

ἀμφότεροι

both

Nominative

subject (apposition)

→ participant prominence

ἀμφότεροι: 'both'; see v.11.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατώω

main verb of apodosis (plural verdict; note: no θανάτω here)

→ imperatival present passive (standing judicial sentence)

θανατώω: here without the cognate dative θανάτω (unlike vv.10–12); the bare plural imperative still pronounces the capital sentence on both.

ἔνοχοι

liable

Nominative

predicate adjective (with εἰσιν)

→ participant prominence

ἔνοχος: the blood-guilt formula; see vv.9, 11.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ declarative present (legal status)

εἰμί: see v.11.

14 ὃς ἐὰν λάβῃ γυναῖκα καὶ τὴν μητέρα αὐτῆς ἀνόμημά ἐστιν ἐν πυρὶ κατακάουσουσιν αὐτὸν καὶ αὐτάς καὶ οὐκ ἔσται ἀνομία ἐν ὑμῖν

Whoever takes a woman and her mother, it is a lawless deed; with fire shall they burn him and them, and there shall be no lawlessness among you.

Capital case: marrying a woman and her mother (death by burning)

ὃς ἐὰν λάβῃ

Taking a woman and her mother is ἀνόμημα ('a lawless act'); the penalty is uniquely death by fire (ἐν πυρὶ κατακάουσουσιν, the only burning-penalty in the chapter, cf. 21:9). The purpose-clause καὶ οὐκ ἔσται ἀνομία ἐν ὑμῖν ('that there be no lawlessness among you') grounds the severity in the purgation of the community — a recurring rationale for capital law (Deut 13:5; 17:7).

ὃς

whoever

Nominative

relative pronoun (subject of λάβῃ)

→ participant reference

ὃς; ὃς ἐὰν ('whoever') frames the case.

ἐὰν

ever

modal particle with subjunctive (indefinite relative)

→ discourse linkage or contrast

ἐὰν (= ἅν here): generalizing the relative.

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act)

λαμβάνω: 'take, take in marriage'; renders ἡρῶ ('take [a wife]'); λαβεῖν γυναῖκα is the idiom for marrying; here taking both a woman and her mother.

γυναῖκα

a woman / wife

Accusative

direct object of λάβῃ

→ object specification

γυνή: 'woman, wife'; the first of the two women taken.

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

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object of λάβῃ (second woman)

→ object specification

μήτηρ: 'mother'; taking 'a woman and her mother' is the incestuous offense (cf. Lev 18:17).

αὐτῆς

her

Genitive

genitive of relationship (modifying μητέρα)

→ relational specification

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

ἀνόμημά

a lawless deed

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

ἀνόμημα: 'lawless act, transgression'; renders ἡμί (wickedness, depravity); a strong label classing the act among grave covenantal crimes; cognate with ἀνομία at the verse's end.

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate ἀνόμημα)

→ declarative present (characterization of the act)

εἰμί: the copula classifying the offense.

ἐν

with

preposition + dative (instrumental, Hebraistic)

→ spatial or relational framing

ἐν + dative: instrumental 'with (fire)',
Hebraistic (אֶל).

πυρὶ

fire

Dative

dative of instrument ('with fire')

→ sphere or reference

πῦρ: 'fire'; renders שָׁרָף; death by burning is the uniquely severe penalty for this offense (cf. 21:9; Gen 38:24); ἐν πυρί reinforces κατακαύσουσιν.

κατακαύσουσιν

they shall burn up

Fut Act Indic 3 Pl · κατακαίω

main verb (mode of execution; imperativial future)

→ imperativial future (prescribed execution by burning)

κατακαίω: 'burn up, consume with fire'; the intensive κατα- ('completely'); renders שָׂרָף (שָׂרָף); the community is the implied plural subject; the burning purges the lawlessness from Israel.

αὐτόν

him

Accusative

direct object of κατακαύσουσιν (the man)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτάς

them

Accusative

direct object of κατακαύσουσιν (the two women)

→ participant reference

αὐτάς (fem. pl.): refers to the woman and her mother — all three (the man and both women) are burned.

καὶ

and

coordinate conjunction (introducing purpose/result)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (result clause: purgation of lawlessness)

→ predictive future (intended result of the penalty)

εἰμί (fut.): οὐκ ἔσται ἀνομία ἐν ὑμῖν ('there shall be no lawlessness among you') expresses the purgative purpose of the death-penalty — the community is cleansed of the crime; cf. the recurring 'so you shall purge the evil from your midst' (Deut 13:5).

ἀνομία

lawlessness

Nominative

subject of ἔσται

→ participant prominence

ἀνομία: 'lawlessness, iniquity'; renders תּוֹעֵבָה /; cognate with ἀνόμια earlier in the verse — the penalty removes the very 'lawlessness' the act introduced.

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

ὑμῖν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

the second-person plural shifts to direct address of the community — the purgation concerns 'you,' Israel as a whole.

15 καὶ ὃς ἂν δῶ κοιτάσιαν αὐτοῦ ἐν τετράποδι θανάτῳ θανατούσθω καὶ τὸ τετράπουν ἀποκτενεῖτε

And whoever gives his lying-with to a four-footed beast, let him be put to death by death; and the four-footed beast you shall kill.

Capital case: bestiality (male offender)

καὶ ὃς ἂν δῶ

Bestiality by a man. δῶ κοιτάσιαν αὐτοῦ ἐν τετράποδι ('give his lying-with to/among a four-footed beast') is the euphemism. Both man and beast are condemned: the man by the death-formula θανάτῳ θανατούσθω, the animal by ἀποκτενεῖτε ('you shall kill it') — the beast shares the destruction though not the guilt (cf. v.16; Exod 22:19).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὅς
whoever

Nominative

relative pronoun (subject of δῶ)

→ participant reference

ὅς: ὅς ἄν + subjunctive ('whoever').

ἄν
ever

modal particle

→ discourse linkage or contrast

ἄν: generalizing particle.

δῶ
gives

Aor Act Subj 3 Sg · δίδωμι

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act)

δίδωμι: 'give'; δῶ κοιτασίαν ('give his copulation') is a euphemistic idiom for bestial intercourse, rendering יִתְּבֹשֶׁת׀ יְהִי.

κοιτασίαν

lying-with / copulation

Accusative

direct object of δῶ

→ object specification

κοιτασία: 'lying-with, copulation, emission'; a rare LXX noun (from κοίτη) rendering יְבֹשֶׁת׀; the euphemistic object of δῶ defining the bestial act.

αὐτοῦ

his

Genitive

genitive of possession (modifying κοιτασίαν)

→ relational specification

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

ἐν

with / to

preposition + dative (Hebraistic, with the beast)

→ spatial or relational framing

ἐν + dative: here 'with/to (a beast)',
Hebraistic (אִתְּ).

τετράποδι

a four-footed beast

Dative

dative object of ἐν (the animal)

→ sphere or reference

τετράπους: 'four-footed (animal), quadruped'; renders תְּבֵימָה; the partner in the bestial act; the term recurs (τὸ τετράπουν) as the object of the animal's destruction.

θανάτω

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: see v.2.

θανατούσθω

let him be put to death

Pres Pass Impv 3 Sg · θανατόω

main verb of apodosis (singular verdict: the man)

→ imperatival present passive (standing judicial sentence)

θανατόω: the singular (the man alone bears the death-formula; the animal is dealt with separately).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

τετράπουν

four-footed beast

Accusative

direct object of ἀποκτενεῖτε (fronted for emphasis)

→ object specification

τετράπους (neut. acc. τετράπουν): the animal, here the object of destruction; though the beast bears no moral guilt, it shares in the obliteration of the abomination.

ἀποκτενεῖτε

you shall kill

Fut Act Indic 2 Pl · ἀποκτείνω

main verb (imperative future, addressed to the community)

→ imperative future (prescribed destruction of the animal)

ἀποκτείνω: 'kill, put to death'; renders לָךְ; the second-person plural addresses the community ('you shall kill the beast'); the animal is destroyed to remove every trace of the abomination.

16 καὶ γυνή ἥτις προσελεύσεται πρὸς πᾶν κτῆνος βιβασθῆναι αὐτὴν ὑπ' αὐτοῦ ἀποκτενεῖτε τὴν γυναῖκα καὶ τὸ κτῆνος θανάτῳ θανατούσθωσαν ἔνοχοί εἰσιν

And a woman who approaches any animal to be mounted by it—you shall kill the woman and the animal; let them be put to death by death—they are liable.

Capital case: bestiality (female offender)

καὶ γυνή ἥτις

The female counterpart to v.15. The woman who 'approaches' (προσελεύσεται) an animal to be mounted by it (βιβασθῆναι, passive of βιβάζω) shares the man's fate; both woman and beast are killed (ἀποκτενεῖτε), and the death-formula and blood-guilt clause apply (θανάτῳ θανατούσθωσαν ... ἔνοχοί εἰσιν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γυνή

woman

Nominative

nominative (*casus pendens* / general subject)

→ participant prominence

γυνή: 'woman'; the general female subject of the case, resumed as τὴν γυναῖκα (object of ἀποκτενεῖτε).

ἥτις

who / whoever

Nominative

relative pronoun (subject of προσελεύσεται)

→ participant reference

ὅστις: indefinite relative 'whoever'; agrees with γυνή; frames the generalized case.

προσελεύσεται

approaches

Fut Mid Indic 3 Sg · προσέρχομαι

verb of relative clause (the offense; future of generalized case)

→ gnomic/predictive future (the hypothetical act)

προσέρχομαι: 'approach, come to'; renders בָּרַךְ; here euphemistic for sexual approach to the animal; the future in a generalized relative clause has the force of 'if/whenever she approaches.'

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

πᾶν

any

Accusative

adjective (modifying κτήνος)

→ object specification

πᾶς: 'any, every'; πᾶν κτήνος ('any animal') generalizes the prohibition to any beast.

κτήνος

animal / beast

Accusative

accusative object of πρὸς

→ object specification

κτήνος: 'beast, domestic animal'; renders הַחֵבֶרֶת; the partner in the bestial act (synonym of τετράπους in v.15).

βιβασθῆναι

to be mounted

Aor Pass Inf · βιβάζω

infinitive of purpose (with implied subject αὐτήν)

→ aorist passive infinitive (purpose: to be mounted)

βιβάζω: 'cause to mount, make go up'; the passive βιβασθῆναι ('to be mounted/covered') is a breeding term applied here to the bestial act; the infinitive of purpose explains why she approaches; renders גָּבַר.

αὐτήν

her / she

Accusative

accusative subject of the infinitive βιβασθῆναι

→ participant reference

the accusative subject of the infinitive ('that she be mounted').

ὕπ

by

preposition + genitive (agent of passive infinitive)

→ spatial or relational framing

ὕπό + genitive: marks the agent ('by it').

αὐτοῦ

it

Genitive

genitive of agent (the animal)

→ relational specification

αὐτός: refers to the κτήνος; the agent of βιβασθῆναι.

ἀποκτενεῖτε

you shall kill

Fut Act Indic 2 Pl · ἀποκτείνω

main verb (imperative future, to the community)

→ imperative future (prescribed execution)

ἀποκτείνω: 'kill'; the community kills both woman and animal; cf. v.15.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

direct object of ἀποκτενεῖτε

→ object specification

γυνή: the offending woman, resumed from the casus pendens.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

κτῆνος

animal

Accusative

direct object of ἀποκτενεῖτε (the beast)

→ object specification

κτῆνος: the animal, killed along with the woman.

θανάτῳ

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: see v.2.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατώω

main verb of apodosis (plural verdict)

→ imperatival present passive (standing judicial sentence)

θανατώω: the plural covers both woman and beast; see v.10.

ἔνοχοί

liable

Nominative

predicate adjective (with εἰσιν)

→ participant prominence

ἔνοχος: the blood-guilt formula; see v.9.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ declarative present (legal status)

εἰμί: see v.11.

17 ὃς ἐὰν λάβῃ τὴν ἀδελφὴν αὐτοῦ ἐκ πατρὸς αὐτοῦ ἢ ἐκ μητρὸς αὐτοῦ καὶ ἴδῃ τὴν ἀσχημοσύνην αὐτῆς καὶ αὕτη ἴδῃ τὴν ἀσχημοσύνην αὐτοῦ ὄνειδος ἐστὶν ἐξολεθρευθήσονται ἐνώπιον υἱῶν γένους αὐτῶν ἀσχημοσύνην ἀδελφῆς αὐτοῦ ἀπεκάλυψεν ἁμαρτίαν κομιοῦνται

Whoever takes his sister, by his father or by his mother, and sees her nakedness and she sees his nakedness, it is a disgrace; they shall be utterly destroyed before the sons of their kindred; he has uncovered his sister's nakedness, they shall bear their sin.

Case: incest with a sister (penalty: cutting-off, not stoning) ὃς ἐὰν λάβῃ τὴν ἀδελφὴν

Incest with a sister (whether by father or mother). The penalty shifts from θανάτῳ θανατούσθω to ἐξολεθρευθήσονται ('they shall be utterly destroyed/cut off') — the karet-type penalty executed publicly (ἐνώπιον υἱῶν γένους αὐτῶν). The act is ὄνειδος ('a disgrace'); ἁμαρτίαν κομιοῦνται ('they shall bear/receive their sin') is the sin-bearing formula (יִשָּׁר נִשְׁבָּר).

ὃς

whoever

Nominative

relative pronoun (subject of λάβῃ)

→ participant reference

ὅς: ὃς ἐάν ('whoever').

ἐὰν

ever

modal particle with subjunctive (indefinite relative)

→ discourse linkage or contrast

ἐάν (= ἄν).

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of indefinite relative clause (the offense)

→ aorist subjunctive (the actionable act)

λαμβάνω: 'take (in marriage/sexually)'; see v.14; here taking one's sister.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀδελφὴν

sister

Accusative

direct object of λάβῃ

→ object specification

ἀδελφή: 'sister'; renders תִּיָּבָה; whether full or half-sister (by father or mother), intercourse is forbidden (cf. Lev 18:9).

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἐκ

by / from

preposition + genitive (source/parentage)

→ spatial or relational framing

ἐκ: here 'from, by (a parent)'; ἐκ πατρός / ἐκ μητρός denotes sibling-relation through father or mother (half- or full sister).

πατρός

father

Genitive

genitive of source (sister by the father)

→ relational specification

πατήρ: a sister 'by the father' = paternal half-sister.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐκ

by / from

preposition + genitive (parentage, parallel)

→ spatial or relational framing

ἐκ: meaning 'by'; here it marks the relation signaled by preposition + genitive (parentage, parallel).

μητρός

mother

Genitive

genitive of source (sister by the mother)

→ relational specification

μήτηρ: a sister 'by the mother' = maternal half-sister.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἶδῃ

sees

Aor Act Subj 3 Sg · ὁράω

verb of relative clause (the offense, euphemistic)

→ aorist subjunctive (the actionable act)

ὁράω (aor. subj. ἶδῃ): 'see'; ἰδεῖν τὴν ἀσχημοσύνην ('see the nakedness') is a euphemism for sexual relations, rendering ἡλγὺς ἡδύς; a variant of the ἀποκαλύπτω idiom.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἶδῃ

→ object specification

ἀσχημοσύνη: 'nakedness, shame'; see v.11.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

αὕτη

she

Nominative

subject of second ἶδῃ (the sister)

→ participant reference

οὗτος (fem. αὕτη): 'she, this one'; the demonstrative as emphatic subject — the sister is a culpable participant, hence the plural penalty.

ἴδῃ

sees

Aor Act Subj 3 Sg · ὁράω

verb of relative clause (mutual offense)

→ aorist subjunctive (the actionable act)

ὁράω: the mutual seeing makes both parties culpable, grounding the plural ἐξολεθρευθήσονται.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of second ἴδῃ

→ object specification

ἀσχημοσύνη: see v.11.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὄνειδος

a disgrace / reproach

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

ὄνειδος: 'reproach, disgrace, shame'; renders דָּרְךְ here in its rarer pejorative sense ('shameful thing') or הַפְּרָתָה ; classes the incest as a public disgrace.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate ὄνειδος)

→ declarative present (characterization of the act)

εἰμί: the copula characterizing the offense.

ἐξολεθρευθήσονται

they shall be utterly destroyed

Fut Pass Indic 3 Pl · ἐξολεθρεύω

main verb of apodosis (the cutting-off penalty)

→ predictive future passive (divine/communal extirpation)

ἐξολεθρεύω: 'destroy utterly, extirpate, cut off'; renders the karet verb הִכָּרַת (Niphal of כָּרַת) / הִכָּרַתָּה ; the strongest LXX verb for excision from the community; the passive leaves the agent open (God or the assembly); recurs at v.18.

ἐνώπιον

before / in the sight of

improper preposition + genitive (public setting)

→ spatial or relational framing

ἐνώπιον: 'before, in the presence of'; renders עֵינַי ('before the eyes of'); the destruction is public, a deterrent witnessed by the community.

υἱῶν

sons

Genitive

genitive object of ἐνώπιον

→ relational specification

υἱός: 'son'; υἱῶν γένους αὐτῶν ('the sons of their kindred/people') = the members of their community who witness the penalty.

γένους

kindred / race

Genitive

genitive of relationship (modifying υἱῶν)

→ relational specification

γένος: 'race, kindred, people, family'; renders בָּנֵי ; the wider kin-community before whom the offenders are publicly cut off.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀπεκάλυψεν (motive-clause)

→ object specification

ἀσχημοσύνη: the restated offense grounding the penalty; see v.11.

ἀδελφῆς

of a sister

Genitive

genitive of relationship (modifying ἀσχημοσύνην)

→ relational specification

ἀδελφῆς: 'sister'; 'his sister's nakedness.'

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀπεκάλυψεν

he has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of motive-clause (grounding the penalty)

→ constative aorist (the committed offense)

ἀποκαλύπτω: 'uncover'; with ἀσχημοσύνην the fixed incest idiom; see v.11.

ἁμαρτίαν

sin

Accusative

direct object of κομιοῦνται

→ object specification

ἁμαρτία: 'sin, guilt'; renders ἰνϣ ('iniquity, guilt'); the object of the sin-bearing formula — they will carry the consequences of their guilt.

κομιοῦνται

they shall bear / receive

Fut Mid Indic 3 Pl · κομίζω

main verb (sin-bearing formula)

→ predictive future middle (they will receive the due of their guilt)

κομίζω (mid. 'carry off, receive, bear'):
ἁμαρτίαν κομιοῦνται renders the formula ἰνϣ Ἰϣῖ ('bear one's iniquity') — the offenders will carry/receive the penalty due their sin; the middle stresses receiving for themselves what is owed.

18 καὶ ἀνὴρ ὃς ἂν κοιμηθῇ μετὰ γυναικὸς ἀποκαθημένης καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς τὴν πηγὴν αὐτῆς ἀπεκάλυψεν καὶ αὕτη ἀπεκάλυψεν τὴν ῥύσιν τοῦ αἵματος αὐτῆς ἐξολεθρευθήσονται ἀμφότεροι ἐκ τοῦ γένους αὐτῶν

And a man who lies with a woman who is menstruating and uncovers her nakedness—he has uncovered her fountain, and she has uncovered the flow of her blood; they shall both be utterly destroyed from their kindred.

Case: intercourse during menstruation (penalty: cutting-off)

καὶ ἀνὴρ ὃς ἂν κοιμηθῇ

Intercourse with a menstruating woman (γυνὴ ἀποκαθημένη, 'a woman set apart/secluded'). The doubled idiom — he uncovers 'her fountain' (τὴν πηγὴν), she uncovers 'the flow of her blood' (τὴν ῥύσιν τοῦ αἵματος) — makes both culpable. The penalty is again the cutting-off (ἐξολεθρευθήσονται ἀμφότεροι ἐκ τοῦ γένους αὐτῶν), not death by execution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὴρ

a man

Nominative

nominative (general subject, with relative)

→ participant prominence

ἀνὴρ: 'man, husband'; renders ὁ; the general male subject of the case.

ὃς

who

Nominative

relative pronoun (subject of κοιμηθῇ)

→ participant reference

ὃς: ὃς ἂν + subjunctive.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν.

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάω

verb of relative clause (the offense)

→ aorist (deponent) subjunctive (the actionable act)

κοιμάω: 'lie with'; see v.11.

μετὰ

with

preposition + genitive (euphemistic)

→ spatial or relational framing

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

γυναικὸς

a woman

Genitive

genitive object of μετὰ

→ relational specification

γυνή: 'woman'; here a menstruant.

ἀποκαθημένης

menstruating / set apart

Pres Mid/Pass Ptcp Gen Fem Sg · ἀποκάθημαι

attributive participle (modifying γυναικὸς)

→ present participle (the state of menstrual seclusion)

ἀποκάθημαι: 'sit apart, be in seclusion'; the participle γυνή ἀποκαθημένη ('a woman in separation') is the LXX euphemism for a menstruating woman (ritually 'set apart'), rendering קִיָּה / קִיָּה; cf. Lev 15:19–24; 18:19.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποκαλύψει

uncovers

Aor Act Subj 3 Sg · ἀποκαλύπτω

verb of relative clause (the offense, paired with κοιμηθῇ)

→ aorist subjunctive (the actionable act)

ἀποκαλύπτω: 'uncover'; with ἀσχημοσύνην the incest/illicit-intercourse idiom; see v.11.

τήν

the

Accusative

article

→ noun-phrase marking

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀποκαλύψει

→ object specification

ἀσχημοσύνη: see v.11.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

τήν

the

Accusative

article

→ noun-phrase marking

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

πηγὴν

fountain / source

Accusative

direct object of ἀπεκάλυψεν (epexegetic restatement)

→ object specification

πηγή: 'spring, fountain, source'; renders קִיָּה ('source, fountain'), a euphemism for the source of menstrual blood; 'he has uncovered her fountain' restates the offense graphically.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

ἀπεκάλυψεν

he has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of motive-clause (the man's act)

→ constative aorist (the committed offense)

ἀποκαλύπτω: the aorist indicative states the man's accomplished violation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὕτη

she

Nominative

subject of ἀπεκάλυψεν (the woman)

→ participant reference

οὗτος (fem. αὕτη): 'she'; the emphatic subject marks the woman as co-culpable.

ἀπεκάλυψεν

has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of motive-clause (the woman's act)

→ constative aorist (the committed offense)

ἀποκαλύπτω: the woman likewise 'uncovers the flow of her blood' — her culpability grounds the plural penalty.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ῥύσιν

flow / issue

Accusative

direct object of ἀπεκάλυψεν

→ object specification

ῥύσιν: 'flow, issue, flux'; renders רִיחָק / בִּיחָק; 'the flow of her blood' = the menstrual issue; the same noun describes the woman with the issue of blood at Mark 5:25 (ῥύσει αἵματος).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive of relationship (modifying ῥύσιν)

→ relational specification

αἷμα: 'blood'; renders דָּם; the menstrual blood whose flow is the focus of the impurity-law.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

ἐξολεθρευθήσονται

they shall be utterly destroyed

Fut Pass Indic 3 Pl · ἐξολεθρεύω

main verb of apodosis (cutting-off penalty)

→ predictive future passive (extirpation from the community)

ἐξολεθρεύω: the karet penalty; see v.17.

ἀμφότεροι

both

Nominative

subject (apposition)

→ participant prominence

ἀμφότεροι: 'both'; see v.11.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γένους

kindred

Genitive

genitive of separation ('from their kindred')

→ relational specification

γένος: 'kindred, people'; the community from which they are cut off; see v.17.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

19 καὶ ἀσχημοσύνην ἀδελφῆς πατρός σου καὶ ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις τὴν γὰρ οἰκειότητα ἀπεκάλυψεν ἁμαρτίαν ἀποίσονται

And the nakedness of your father's sister and of your mother's sister you shall not uncover; for he has laid bare his own kin—they shall bear away their sin.

Apodictic prohibition: incest with aunt (direct second-person address)

καὶ ἀσχημοσύνην ... οὐκ ἀποκαλύψεις

A shift to apodictic second-person prohibition (οὐκ ἀποκαλύψεις, 'you shall not uncover') against intercourse with a paternal or maternal aunt. The motive-clause names the offense as uncovering one's οἰκειότης ('close kinship, blood-relation'); the sin-bearing formula returns (ἁμαρτίαν ἀποίσονται, with ἀποφέρω 'carry away').

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 (fronted)

→ object specification

ἀσχημοσύνη: see v.11; fronted before its verb for emphasis.

ἀδελφῆς

of the sister

Genitive

genitive of relationship (modifying ἀσχημοσύνην)

→ relational specification

ἀδελφή: 'sister'; ἀδελφῆς πατρός = 'father's sister' (paternal aunt).

πατρός

of your father

Genitive

genitive of relationship (modifying ἀδελφῆς)

→ relational specification

πατήρ: the father whose sister is the forbidden aunt.

σου

your

Genitive

genitive of possession (2nd person sg., direct address)

→ relational specification

σύ (gen. σου): 'your'; the second-person address marks the apodictic prohibition addressed directly to the individual Israelite.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀδελφῆς

of the sister

Genitive

genitive of relationship (parallel: maternal aunt)

→ relational specification

ἀδελφή: ἀδελφῆς μητρός = 'mother's sister' (maternal aunt).

μητρός

of your mother

Genitive

genitive of relationship (modifying ἀδελφῆς)

→ relational specification

μήτηρ: the mother whose sister is the forbidden aunt.

σου

your

Genitive

genitive of possession (2nd person sg.)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd person sg.).

οὐκ

not

negative particle (with future of prohibition)

→ discourse linkage or contrast

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

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

main verb (apodictic prohibition: οὐκ + future)

→ prohibitive future (apodictic command)

ἀποκαλύπτω: 'uncover'; οὐκ ἀποκαλύψεις ('you shall not uncover') is the apodictic prohibition-form (rendering כֹּל + imperfect), as in the Decalogue; here forbidding intercourse with an aunt (cf. Lev 18:12–13).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γὰρ

for

causal particle (post-positive, grounding the prohibition)

→ discourse linkage or contrast

γὰρ: 'for'; introduces the rationale — such an act lays bare one's own blood-kin.

οἰκειότητα

close kinship / blood-relation

Accusative

direct object of ἀπεκάλυψεν

→ object specification

οἰκειότης: 'kinship, family-relationship, intimacy of blood'; renders ἴκλ (flesh, blood-relation); the term construes the aunt as one's near kin, so that the act 'lays bare' the family bond itself; cf. 18:6 (οἰκεῖα σαρκός).

ἀπεκάλυψεν

he has laid bare / uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of causal clause (the offense, 3rd person)

→ constative aorist (the committed offense)

ἀποκαλύπτω: the shift to third-person aorist ('he has uncovered') generalizes from the second-person prohibition to the offender's deed; renders the violated blood-kinship.

ἁμαρτίαν

sin

Accusative

direct object of ἀποίσονται

→ object specification

ἁμαρτία: 'sin, guilt'; renders ἵλ; the object of the sin-bearing formula; see v.17.

ἀποίσονται

they shall bear away

Fut Mid Indic 3 Pl · ἀποφέρω

main verb (sin-bearing formula)

→ predictive future middle (they will carry off the guilt's due)

ἀποφέρω (mid. 'carry away for oneself'):
ἁμαρτίαν ἀποίσονται renders יִלְכֹּץ נַפְשׁוֹ
(*'bear iniquity'*); a synonym of κοιμούνται
(v.17); the offenders will carry the penalty
of their guilt; the plural implicates both
parties.

20 ὅς ἂν κοιμηθῇ μετὰ τῆς συγγενοῦς αὐτοῦ ἀσχημοσύνην τῆς συγγενείας αὐτοῦ ἀπεκάλυψεν ἄτεκνοι ἀποθανοῦνται

Whoever lies with his kinswoman has uncovered the nakedness of his kindred; they shall die childless.

Case: incest with a kinswoman (penalty: childlessness)

ὅς ἂν κοιμηθῇ μετὰ τῆς συγγενοῦς

Intercourse with a near kinswoman (συγγενής, the uncle's wife in the Hebrew, Lev 18:14). The distinctive penalty is ἄτεκνοι ἀποθανοῦνται (*'they shall die childless'*) — not execution but a curse of barrenness cutting off the offender's line, a fitting reversal for an offense against family order; repeated in v.21.

ὅς

whoever

Nominative

relative pronoun (subject of κοιμηθῇ)

→ participant reference

ὅς: ὅς ἂν + subjunctive.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν.

κοιμηθῇ

lies

Aor Pass Subj 3 Sg · κοιμάω

verb of relative clause (the offense)

→ aorist (deponent) subjunctive (the actionable act)

κοιμάω: 'lie with'; see v.11.

μετὰ

with

preposition + genitive (euphemistic)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

συγγενοῦς

kinswoman

Genitive

genitive object of μετά

→ relational specification

συγγενής: 'kinsman/kinswoman, relative'; here the female near-relative (in MT the uncle's wife, Lev 18:14); intercourse with her dishonors the kinship-bond.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀπεκάλυψεν

→ object specification

ἀσχημοσύνη: see v.11.

τῆς

the

Genitive

article

→ noun-phrase marking

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

συγγενείας

kindred

Genitive

genitive of relationship (modifying ἀσχημοσύνην)

→ relational specification

συγγένεια: 'kinship, family'; 'the nakedness of his kindred' — the act violates the blood-relation itself (cf. συγγένεια at v.5).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀπεκάλυψεν

he has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of motive-clause (the offense)

→ constative aorist (the committed offense)

ἀποκαλύπτω: see v.11.

ἄτεκνοι

childless

Nominative

predicate adjective (with ἀποθanoῦνται)

→ participant prominence

ἄτεκνος: 'childless, without offspring'; renders עֲרִירִי; the penalty of dying without progeny — a curse cutting off the offender's name and line; the proleptic adjective ('childless they shall die').

ἀποθanoῦνται

they shall die

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (the penalty)

→ predictive future (the divinely-imposed fate)

ἀποθνήσκω: 'die'; ἄτεκνοι ἀποθanoῦνται ('they shall die childless') is a penalty of divine providence rather than judicial execution — the line is extinguished; repeated at v.21.

21 ὃς ἂν λάβῃ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ ἀκαθαρσία ἐστὶν ἀσχημοσύνην τοῦ ἀδελφοῦ αὐτοῦ ἀπεκάλυψεν ἄτεκνοι ἀποθανοῦνται

Whoever takes his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

Case: incest with brother's wife (penalty: childlessness)

ὃς ἂν λάβῃ τὴν γυναῖκα τοῦ ἀδελφοῦ

Taking the brother's wife — labelled ἀκαθαρσία ('uncleanness') — uncovers the brother's nakedness; the penalty is again ἄτεκνοι ἀποθανοῦνται ('they shall die childless'). This prohibition stands in tension with the levirate duty (Deut 25:5) and forms the legal background of John the Baptist's rebuke of Herod (Mark 6:18).

ὃς

whoever

Nominative

relative pronoun (subject of λάβῃ)

→ participant reference

ὃς; ὃς ἂν + subjunctive.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν.

λάβῃ

takes

Aor Act Subj 3 Sg · λαμβάνω

verb of relative clause (the offense)

→ aorist subjunctive (the actionable act)

λαμβάνω: 'take (in marriage)'; see v.14.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of λάβῃ

→ object specification

γυνή: 'wife'; the brother's wife (sister-in-law).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

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

→ relational specification

ἀδελφός: 'brother'; renders ΠῚ; the offense violates the brother's marriage (cf. Lev 18:16).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἄκαθαρσία

uncleanness

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

ἄκαθαρσία: 'uncleanness, impurity'; renders ἡθ (‘impurity’) / ἡθλ; classes the act as ritually defiling; the term recurs in v.25 (τῶν ἀκαθάρτων) and the climactic ἐν ἀκαθαρσίᾳ.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate ἀκαθαρσία)

→ declarative present (characterization of the act)

εἰμί: the copula classifying the offense as uncleanness.

ἀσχημοσύνην

nakedness

Accusative

direct object of ἀπεκάλυψεν

→ object specification

ἀσχημοσύνη: see v.11.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship (modifying ἀσχημοσύνην)

→ relational specification

ἀδελφός: 'the brother's nakedness' — the marriage belongs to the brother, so the act exposes him.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀπεκάλυψεν

he has uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of motive-clause (the offense)

→ constative aorist (the committed offense)

ἀποκαλύπτω: see v.11.

ἄτεκνοι

childless

Nominative

predicate adjective (with ἀποθανοῦνται)

→ participant prominence

ἄτεκνος: 'childless'; the penalty of dying without offspring; see v.20.

ἀποθανοῦνται

they shall die

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb (the penalty)

→ predictive future (the divinely-imposed fate)

ἀποθνήσκω: 'die'; ἄτεκνοι ἀποθανοῦνται; see v.20.

22 καὶ φυλάξασθε πάντα τὰ προστάγματά μου καὶ τὰ κρίματά μου καὶ ποιήσετε αὐτά καὶ οὐ μὴ προσοχθίση ὑμῖν ἡ γῆ εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ κατοικεῖν ἐπ' αὐτῆς

And you shall keep all my ordinances and my judgments and do them, and the land into which I am bringing you to dwell upon it shall by no means be disgusted with you.

Holiness rationale begins: obedience and the land's response καὶ φυλάξασθε

The second and climactic holiness-hinge opens. The keep-and-do formula returns (φυλάξασθε ... ποιήσετε, cf. v.8), now expanded to 'all my ordinances and my judgments' (προστάγματα ... κρίματα). The emphatic οὐ μὴ προσοχθίση ('it shall by no means loathe you') warns that the land itself will 'vomit out' (cf. 18:25, 28) inhabitants who defile it — the land is a moral agent in the Holiness Code.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξασθε

keep

Aor Mid Impv 2 Pl · φυλάσσω

main verb (aorist imperative)

→ ingressive aorist imperative (decisive covenantal command)

φυλάσσω: 'guard, keep, observe'; the aorist middle imperative φυλάξασθε ('keep!') here, contrasted with the future φυλάξεσθε of v.8, presents the keeping as a decisive obligation; renders רחשׁ.

πάντα

all

Accusative

adjective (modifying προστάγματα)

→ object specification

πᾶς: 'all'; the comprehensive scope — every ordinance and judgment.

τὰ

the

Accusative

article

→ noun-phrase marking

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

προστάγματά

ordinances

Accusative

direct object of φυλάξασθε

→ object specification

πρόσταγμα: 'ordinance, statute'; renders חק; see v.8; paired here with κρίματα.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

κρίματά

judgments

Accusative

direct object of φυλάξαθε (paired with προστάγματα)

→ object specification

κρίμα: 'judgment, ordinance, legal decision'; renders $\nu\eta\psi\eta$; the case-laws/judicial precepts, paired with the πρόσταγμα-statutes to express the whole body of covenant law.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (imperative future, completing keep-and-do)

→ imperative future (covenantal command)

ποιέω: 'do'; the keep-and-do pairing; see v.8.

αὐτά

them

Accusative

direct object of ποιήσετε

→ participant reference

αὐτός (neut. pl.): the ordinances and judgments.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μή, emphatic denial)

→ discourse linkage or contrast

οὐ μή: the doubled negative with the aorist subjunctive expresses emphatic denial ('by no means').

μή

not

negative particle (with οὐ, emphatic)

→ discourse linkage or contrast

μή: see οὐ above; the οὐ μή construction.

προσοχθίσῃ

be disgusted / loathe

Aor Act Subj 3 Sg · προσοχθίζω

main verb (result clause, with οὐ μή)

→ emphatic aorist subjunctive (strong denial of the land's loathing)

προσοχθίζω: 'be vexed/disgusted with, loathe'; renders $\nu\eta\psi$ ('vomit') / $\gamma\eta\psi$; in 18:25, 28 the land 'vomits out' (ἐξεμέσῃ) its defilers; here the milder προσοχθίζω ('loathe') warns the same — if Israel keeps the law, the land will not be disgusted with them and expel them; cf. Heb 3:10 (προσώχθισα) of God loathing the wilderness generation.

ὕμῖν

with you / at you

Dative

dative complement of προσοχθίσῃ ('be disgusted at you')

→ participant reference or interest

the dative marks the object of the land's loathing ('disgusted with you').

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῇ

land

Nominative

subject of προσοχθίσῃ

→ participant prominence

γῇ: 'land'; renders $\gamma\eta$; the promised land personified as morally responsive — it 'loathes' and expels defilers; the holiness of the land is bound to the holiness of its people.

εἰς

into

preposition + accusative (direction, with relative)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent γῆ)

→ participant reference

ἣς: relative pronoun, 'into which.'

ἐγώ

I

Nominative

subject (emphatic) of εἰσάγω

→ participant reference

ἐγώ: the emphatic divine subject — YHWH is the one who brings Israel into the land; the gift of land is grounded in his action.

εἰσάγω

I am bringing in

Pres Act Indic 1 Sg · εἰσάγω

verb of relative clause (the divine leading)

→ futuristic/progressive present (the imminent settlement)

εἰσάγω: 'bring in, lead into'; renders נִבְרָךְ; the present tense presents the conquest/settlement as in progress or imminent — YHWH himself leads Israel into Canaan.

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, Hebraistic)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative (εἰς ἣν ... ἐκεῖ) is a Hebraism rendering the resumptive וְשָׁם ('whither ... there').

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

infinitive of purpose (with εἰσάγω: 'bring you to dwell')

→ present infinitive (purpose: settled dwelling)

κατοικέω: 'dwell, settle, inhabit'; renders בָּשָׁר; the purpose of the in-bringing is permanent settlement in the land.

ἐπ'

upon

preposition + genitive (location)

→ spatial or relational framing

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

αὐτῆς

it

Genitive

genitive object of ἐπί (the land)

→ relational specification

αὐτός: refers to ἡ γῆ ('the land').

23 καὶ οὐχὶ πορεύεσθε τοῖς νομίμοις τῶν ἐθνῶν οὐς ἐξαποστέλλω ἀφ' ὑμῶν ὅτι ταῦτα πάντα ἐποίησαν καὶ ἐβδελυξάμην αὐτούς

And you shall not walk in the customs of the nations whom I am driving out from before you; for they did all these things, and I abhorred them.

Prohibition: do not imitate the expelled nations καὶ οὐχὶ πορεύεσθε

The prohibition against assimilation: Israel must not 'walk in the customs' (πορεύεσθε τοῖς νομίμοις) of the Canaanite nations YHWH is dispossessing. The causal ὅτι-clause grounds the expulsion: 'they did all these things' (the offenses of vv.10–21), and YHWH 'abhorred them' (ἐβδελυξάμην, cognate with βδέλυγμα, v.13) — the nations' moral defilement is the reason for their displacement.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχὶ

not

emphatic negative particle (with prohibitive present)

→ discourse linkage or contrast

οὐχί: emphatic form of οὐ ('not at all'); negates the present imperatival πορεύεσθε.

πορεύεσθε

walk / you shall walk

Pres Mid Impv 2 Pl · πορεύομαι

main verb (prohibition: do not walk)

→ prohibitive present imperative (cease/refrain from walking)

πορεύομαι: 'go, walk, conduct oneself'; πορεύεσθαι τοῖς νομίμοις ('walk in the customs') renders תִּקַּח לָךְ אִשָּׁה, the metaphor for adopting a manner of life; the present prohibition forbids ongoing imitation of pagan ways. (The form may also be read as indicative with prohibitive force.)

τοῖς

the

Dative

article

→ noun-phrase marking

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

νομίμοις

customs / statutes

Dative

dative complement of πορεύεσθε ('walk in/by the customs')

→ sphere or reference

νόμιμον: 'custom, ordinance, lawful usage'; renders תּוֹרָה; here the (corrupt) practices of the nations; the dative of manner/rule by which one walks.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of possession (the nations' customs)

→ relational specification

ἔθνος: 'nation, Gentile'; renders יָג; the Canaanite peoples whose practices Israel must shun; τὰ ἔθνη becomes the standard term for the Gentiles, set over against the holy people (cf. v.24, 26).

οὓς

whom

Accusative

relative pronoun (object of ἐξαποστέλλω; antecedent ἐθνῶν)

→ participant reference

ὓς: relative pronoun (masc. acc. pl., by sense agreement with the peoples), 'whom.'

ἐξαποστέλλω

I drive out / send away

Pres Act Indic 1 Sg · ἐξαποστέλλω

verb of relative clause (the dispossession)

→ futuristic/progressive present (the imminent expulsion)

ἐξαποστέλλω: 'send away, expel, drive out'; renders שְׁלַח / שְׁלַח; the intensive compound; YHWH himself dispossesses the nations to give Israel the land; the present tense renders the expulsion as in progress.

ἀφ'

from

preposition + genitive (separation: 'from before you')

→ spatial or relational framing

ἀπό: 'from!'; ἀφ' ὑμῶν ('from before you') renders מִלְפָּנֶיךָ.

ὑμῶν

you

Genitive

genitive object of ἀπό

→ relational specification

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

ὅτι

because

causal conjunction (grounding the expulsion)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason for the nations' dispossession — their defiling practices.

ταῦτα

these things

Accusative

direct object of ἐποίησαν (the offenses)

→ object specification

οὗτο: 'these (things)'; refers back to the offenses catalogued in vv.10–21 — the nations practiced them all.

πάντα

all

Accusative

adjective (modifying ταῦτα)

→ object specification

πᾶς: 'all'; emphasizing the comprehensiveness of the nations' guilt.

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

verb of causal clause

→ constative aorist (the nations' established practice)

ποιέω: 'do'; the aorist states the nations' habitual practice of the abominations as accomplished fact, grounding YHWH's revulsion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβδελυξάμην

I abhorred

Aor Mid Indic 1 Sg · βδελύσσομαι

main verb (divine revulsion)

→ constative aorist (YHWH's settled abhorrence)

βδελύσσομαι: 'abhor, loathe, detest'; cognate with βδέλυγμα (v.13); renders γῆρ ('feel disgust'); YHWH's abhorrence of the nations because of their abominations is the moral ground of the conquest — Israel must not provoke the same revulsion.

αὐτούς

them

Accusative

direct object of ἐβδελυξάμην (the nations)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐβδελυξάμην (the nations).

24 καὶ εἶπα ὑμῖν ὑμεῖς κληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐγὼ δώσω ὑμῖν αὐτὴν ἐν κτήσει γῆν ῥέουσαν γάλα καὶ μέλι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὃς διώρισα ὑμᾶς ἀπὸ πάντων τῶν ἔθνων

And I said to you, You shall inherit their land, and I will give it to you as a possession, a land flowing with milk and honey. I am the LORD your God, who has separated you from all the nations.

Promise of the land grounded in election (διώρισα)

καὶ εἶπα ὑμῖν

YHWH recalls the land-promise: Israel will inherit (κληρονομήσατε) the land given ἐν κτήσει ('as a possession'), the classic γῆν ῥέουσαν γάλα καὶ μέλι ('flowing with milk and honey'). The self-predication ἐγὼ κύριος ὁ θεὸς ὑμῶν is qualified by the election-clause ὃς διώρισα ὑμᾶς ἀπὸ πάντων τῶν ἔθνων ('who separated you from all the nations') — the διορίζω/ἀφορίζω vocabulary of election that climaxes in v.26.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπα
I said

Aor Act Indic 1 Sg · λέγω

main verb (recalling the prior promise)

→ constative aorist (the established divine word)

λέγω (aor. εἶπα, Hellenistic first-aorist form): 'I said'; YHWH recalls his prior land-promise to the patriarchs/Israel; the first-aorist εἶπα (for classical εἶπον) is characteristic of Koine and the LXX.

ὕμῃν
to you

Dative

dative indirect object of εἶπα

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of εἶπα.

ὕμεῖς
you

Nominative

subject (emphatic 2nd person plural)

→ participant reference

σύ (pl. ὑμεῖς): the emphatic 'you (yourselves)' stresses that Israel — in contrast to the dispossessed nations — are the heirs of the land.

κληρονομήσατε
inherit / you shall inherit

Aor Act Impv 2 Pl · κληρονομέω

main verb (aorist imperative, content of the promise)

→ ingressive aorist imperative (take possession!)

κληρονομέω: 'inherit, take possession of'; renders שָׁרָה; the imperative κληρονομήσατε ('inherit/take possession of') conveys both gift and mandate — Israel is to take the land YHWH grants; the inheritance-language frames the land as covenant patrimony (cf. κληρονομία, the NT inheritance motif).

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
land

Accusative

direct object of κληρονομήσατε

→ object specification

γῆ: 'land'; the land of the nations now given to Israel.

αὐτῶν
their

Genitive

genitive of possession (the nations')

→ relational specification

αὐτόν: refers to the ἔθνη of v.23 — the dispossessed nations whose land passes to Israel.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγὼ
I

Nominative

subject (emphatic) of δώσω

→ participant reference

ἐγὼ: the emphatic divine giver — the land is YHWH's gift, not Israel's achievement.

δώσω
I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise)

→ predictive future (the certain divine gift)

δίδωμι: 'give'; renders יתן; the land is YHWH's gift ἐν κτήσει ('for a possession'); the promise echoes Gen 12:7; 17:8; Exod 6:8.

ὕμῖν
to you

Dative

dative indirect object of δώσω

→ participant reference or interest

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

αὐτήν
it

Accusative

direct object of δώσω (the land)

→ participant reference

αὐτός: the land.

ἐν
as / for

preposition + dative (Hebraistic 'as a possession')

→ spatial or relational framing

ἐν + dative: here Hebraistic, 'as/for (a possession)', rendering לְ of product/result.

κτήσει
a possession

Dative

dative (predicative: 'as a possession')

→ sphere or reference

κτήσις: 'possession, acquisition'; renders הַשְׂכָּנָה / הַיְשָׁבָה; ἐν κτήσει ('for a possession') marks the land as Israel's permanent, inalienable holding.

γῆν
a land

Accusative

accusative in apposition to αὐτήν

→ object specification

γῆ: 'land'; in apposition, qualified by the classic description that follows.

ρέουσιν
flowing

Pres Act Ptcp Acc Fem Sg · ῥέω

attributive participle (modifying γῆν)

→ present participle (the land's abiding fertility)

ῥέω: 'flow'; γῆν ῥέουσιν γάλα καὶ μέλι renders שָׂרַיִל בְּחֵבֶל חָלָב וּבְחֵבֶל חֲמִצָּה ('a land flowing with milk and honey'), the stock description of Canaan's fertility (Exod 3:8; Num 13:27); the accusatives γάλα and μέλι are accusatives of content/respect.

γάλα
milk

Accusative

accusative of content (with ῥέουσιν)

→ object specification

γάλα: 'milk'; renders חָלָב; with μέλι the proverbial image of agricultural and pastoral abundance.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι
honey

Accusative

accusative of content (with ῥέουσιν)

→ object specification

μέλι: 'honey'; renders חֲמִצָּה; completes the 'milk and honey' merism for the land's bounty.

ἐγώ

I

Nominative

subject (emphatic, verbless self-predication)

→ participant reference

ἐγώ: the divine self-reference in the formula ἐγώ κύριος ὁ θεὸς ὑμῶν.

κύριος

LORD

Nominative

subject in apposition to ἐγώ

→ 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

noun in apposition ('the LORD your God')

→ participant prominence

θεός: 'God'; ὁ θεὸς ὑμῶν grounds the gift in the covenant relationship.

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

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

ὃς

who

Nominative

relative pronoun (subject of διώρισα; antecedent κύριος)

→ participant reference

ὃς: relative pronoun introducing the election-clause that defines YHWH as the one who separated Israel.

διώρισα

I separated

Aor Act Indic 1 Sg · διορίζω

verb of relative clause (the act of election)

→ constative aorist (the accomplished election)

διορίζω: 'separate, set apart by a boundary, distinguish'; renders לִּיבְדֵּל ('separate, divide'); a near-synonym of ἀφορίζω (vv.25, 26); the divine 'separating' of Israel from the nations is the act of election — Israel's holiness is constituted by being set apart unto YHWH (cf. 1 Pet 2:9; Titus 2:14).

ὑμᾶς

you

Accusative

direct object of διώρισα

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

πάντων

all

Genitive

adjective (modifying ἔθνων)

→ relational specification

πᾶς: 'all'; the separation is from all the nations without exception — Israel's distinctness is total.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἔθνων

nations

Genitive

genitive of separation ('from all the nations')

→ relational specification

ἔθνος: 'nation'; the Gentiles from whom Israel is separated by election; the antithesis 'Israel / the nations' is the structural axis of vv.23–26.

25 καὶ ἀφοριεῖτε αὐτοὺς ἀνὰ μέσον τῶν κτηνῶν τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν πετεινῶν τῶν καθαρῶν καὶ τῶν ἀκαθάρτων καὶ οὐ βδελύξετε τὰς ψυχὰς ὑμῶν ἐν τοῖς κτήνεσιν καὶ ἐν τοῖς πετεινοῖς καὶ ἐν πᾶσιν τοῖς ἔρπετοῖς τῆς γῆς ἃ ἐγὼ ἀφώρισα ὑμῖν ἐν ἀκαθαρσίᾳ

And you shall make a distinction between the clean cattle and the unclean, and between the clean birds and the unclean; and you shall not make your souls abominable by the cattle or by the birds or by any of the creeping things of the land, which I have set apart for you in uncleanness.

Holiness applied to diet: separating clean from unclean (mirror of v.24)

καὶ ἀφοριεῖτε

Israel's election-by-separation (διώρισα, v.24) is now mirrored in its dietary discipline: just as YHWH separated Israel from the nations, Israel must separate (ἀφοριεῖτε) clean from unclean animals. The same root ἀφορίζω binds the two senses. The ἀνὰ μέσον ... ἀνὰ μέσον construction ('between ... and between') is a Hebraism (וּבֵין ... בֵּין). βδελύσσομαι ('make abominable') recalls v.23: Israel must not become loathsome through unclean food.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφοριεῖτε

you shall make a distinction /
separate

Fut Act Indic 2 Pl · ἀφορίζω

main verb (imperative future)

→ imperative future (covenantal command to distinguish)

ἀφορίζω: 'separate, set apart, distinguish'; renders לִיבְדֹל; the same verb describes both Israel's election (v.26, ὁ ἀφορίσας) and the dietary separation here — Israel's separateness must be enacted in its discernment between clean and unclean (cf. 11:47); the future has legislative force.

αὐτοὺς

them

Accusative

direct object of ἀφοριεῖτε (the animals to be distinguished)

→ participant reference

αὐτός: the animals; Israel is to set them apart by category (clean/unclean).

ἀνὰ

between (up through)

preposition (with μέσον, distributive: 'between')

→ spatial or relational framing

ἀνά: in the phrase ἀνὰ μέσον ('in the midst of, between'); ἀνὰ μέσον ... καὶ ἀνὰ μέσον renders וּבֵין ... בֵּין ('between ... and between'), the Hebraism for distinguishing two categories.

μέσον

midst

Accusative

accusative (in the prepositional phrase ἀνὰ μέσον)

→ spatial or relational framing

μέσος: 'middle, midst'; ἀνὰ μέσον = 'between'; the distinguishing-line drawn between clean and unclean.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle / animals

Genitive

genitive (with ἀνὰ μέσον: 'between the cattle')

→ relational specification

κτηῖνος: 'beast, domestic animal'; renders קְדָמִיּוֹת; the four-footed beasts, divided into clean and unclean (cf. Lev 11:1–8).

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

καθαρῶν

clean

Genitive

attributive adjective (modifying κτηνῶν)

→ relational specification

καθαρός: 'clean, pure'; renders טָהוֹר; the ritually permitted animals; the clean/unclean distinction enacts Israel's holiness in everyday life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (with μέσον)

→ spatial or relational framing

ἀνά: see above.

μέσον

midst

Accusative

accusative (in ἀνὰ μέσον)

→ object specification

μέσος: see above.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle

Genitive

genitive (with ἀνὰ μέσον)

→ relational specification

κτηῖνος: see above.

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

ἀκαθάρτων

unclean

Genitive

attributive adjective (modifying κτηνῶν)

→ relational specification

ἀκάθαρτος: 'unclean, impure'; renders נִמְשָׁךְ; the ritually forbidden animals; the antonym of καθαρός; the same root as ἀκαθαρσία (vv.21, 25b).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (with μέσον)

→ spatial or relational framing

ἀνά: see above.

μέσον

midst

Accusative

accusative (in ἀνά μέσον)

→ object specification

μέσος: see above.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ΠΕΤΕΙΝΩΝ

birds

Genitive

genitive (with ἀνά μέσον: 'between the birds')

→ relational specification

πετειόν: 'bird, winged creature'; renders 713; the flying creatures, likewise divided clean/unclean (Lev 11:13–19).

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

καθαρῶν

clean

Genitive

attributive adjective (modifying πετεινῶν)

→ relational specification

καθαρός: see above.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

ἀκαθάρτων

unclean

Genitive

attributive adjective (modifying πετεινῶν, elliptical)

→ relational specification

ἀκάθαρτος: see above; the unclean birds.

καὶ

and

coordinate conjunction (introducing prohibition)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with future of prohibition)

→ discourse linkage or contrast

οὐ: the negative with the prohibitive future βδελύξετε.

βδελύξετε

you shall make abominable

Fut Act Indic 2 Pl · βδελύσσω

main verb (prohibition: οὐ + future)

→ prohibitive future (apodictic command)

βδελύσσω (act.): 'make abominable, render detestable'; cognate with βδέλυγμα (v.13) and ἐβδελυξάμην (v.23); οὐ βδελύξετε τὰς ψυχὰς ὑμῶν ('you shall not make your souls/selves abominable') renders ὤψω; eating unclean creatures defiles the person, making him loathsome — the dietary law guards the holiness of the worshipper.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ψυχὰς

souls / selves

Accusative

direct object of βδελύξετε

→ object specification

ψυχή: 'soul, self, life'; renders ψῆ; here reflexive ('yourselves'); the whole person is rendered abominable by contact with the unclean.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

ἐν

by

preposition + dative (instrumental/means, Hebraistic)

→ spatial or relational framing

ἐν + dative: instrumental 'by/with' (the unclean creatures), Hebraistic (אֶל).

τοῖς

the

Dative

article

→ noun-phrase marking

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

κτήνεσιν

cattle

Dative

dative of means (with ἐν)

→ sphere or reference

κτῆνος; see above; the means of defilement.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

πετεινοῖς

birds

Dative

dative of means (with ἐν)

→ sphere or reference

πετεινόν: see above.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

πᾶσιν

all

Dative

adjective (modifying ἔρπετοῖς)

→ sphere or reference

πᾶς: 'all'; every creeping thing is comprehended.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἔρπετοῖς

creeping things

Dative

dative of means (with ἐν)

→ sphere or reference

ἔρπετόν: 'creeping thing, reptile, swarming creature'; renders גָּרְשׁ / שָׂרָף; the swarming creatures, generally unclean (Lev 11:29–43).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land / earth

Genitive

genitive of relationship (modifying ἔρπετοῖς)

→ relational specification

γῆ: 'land, earth'; the creeping things of the ground.

ἃ

which

Accusative

relative pronoun (object of ἀφώρισα; antecedent the creatures)

→ participant reference

ὅς (neut. pl. ἃ): relative pronoun, 'which (things).'

ἐγώ

I

Nominative

subject (emphatic) of ἀφώρισα

→ participant reference

ἐγώ: the emphatic divine subject — it is YHWH who has designated these creatures unclean.

ἀφώρισα

I have set apart

Aor Act Indic 1 Sg · ἀφορίζω

verb of relative clause (divine designation)

→ constative aorist (the accomplished designation)

ἀφορίζω: 'set apart, mark off'; the same verb as ἀφοριεῖτε (the command) and ὁ ἀφορίσας (v.26, of Israel); here YHWH 'has set apart' the unclean creatures as off-limits — the dietary boundary mirrors and undergirds Israel's set-apart status; renders הִבְדִּיל.

ὕμῖν

for you

Dative

dative of advantage/reference ('for you')

→ participant reference or interest

the dative marks Israel as those for whom the distinction is set — the boundary is given for their sanctification.

ἐν

in / as

preposition + dative (categorization: 'as unclean')

→ spatial or relational framing

ἐν + dative: here categorizing, 'in (the category of) uncleanness.'

ἀκαθαρσία

uncleanness

Dative

dative (categorical: 'in uncleanness')

→ sphere or reference

ἀκαθαρσία: 'uncleanness, impurity'; renders נִקְמָט; the creatures are set apart 'in/as uncleanness' — designated impure by divine decree; the word inclusio-links to v.21 (ἀκαθαρσία) and the ἀκάθαρτος of v.25a.

26 καὶ ἔσεσθέ μοι ἅγιοι ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί

And you shall be holy to me, because I, the LORD your God, am holy—the one who has separated you from all the nations to be mine.

Climactic election-formula: holiness grounded in divine separation καὶ ἔσεσθέ μοι ἅγιοι

The dogmatic crux of the chapter. The holiness-refrain of v.7 returns, now intensified with μοι ('to me') and crowned by the election-clause ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί ('who separated you from all the nations to be mine'). Holiness is defined as belonging exclusively to YHWH by his sovereign act of separation — the fountainhead of the NT 'holy nation / people for his own possession' theology (1 Pet 2:9; Titus 2:14; cf. Exod 19:5–6).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσεσθέ
you shall be

Fut Mid Indic 2 Pl · εἰμί

main verb (future with imperatival/declarative force)

→ imperatival/declarative future (covenant identity)

εἰμί (fut.): ἔσεσθέ μοι ἅγιοι ('you shall be holy to me') is both promise and command; the addition of μοι ('to/for me') over against v.7 stresses that Israel's holiness is a belonging-to-YHWH; cf. Exod 19:6 (ἔθνος ἅγιον).

μοι
to me

Dative

dative of advantage/possession ('holy to me')

→ participant reference or interest

the dative μοι expresses the relational core of holiness — Israel is holy precisely as belonging to YHWH; renders the 'ל' ('to/for me') of the election-formula.

ἅγιοι
holy

Nominative

predicate adjective (with ἔσεσθε)

→ participant prominence

ἅγιος: 'holy, set apart'; see v.7; here qualified by μοι and grounded in YHWH's separating act.

ὅτι

because

causal conjunction (grounding the demand)

→ discourse linkage or contrast

ὅτι: 'because'; the ground of Israel's holiness in YHWH's own holiness; cf. v.7.

ἐγώ

I

Nominative

subject (emphatic, verbless self-predication)

→ participant reference

ἐγώ: the emphatic divine self-reference; ἐγὼ ἅγιος ('I am holy').

ἅγιος

holy

Nominative

predicate adjective (of YHWH, with implied copula)

→ participant prominence

ἅγιος: predicated of YHWH — the archetype of holiness from which Israel's derives.

κύριος

LORD

Nominative

subject in apposition to ἐγώ

→ 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

noun in apposition ('the LORD your God')

→ participant prominence

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

ὕμῶν

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἀφορίσας

who has separated

Aor Act Ptcp Nom Masc Sg · ἀφορίζω

substantivized participle in apposition ('the one who separated you')

→ aorist participle (the accomplished act of election)

ἀφορίζω: 'separate, set apart'; ὁ ἀφορίσας ὑμᾶς ('the one who has separated you') is the election-title of YHWH — parallel to ὁ ἀγιάζων ὑμᾶς (v.8); the aorist participle marks the decisive, completed act of setting Israel apart from the nations; the same root used of the dietary separation (v.25), binding ethnic election and cultic holiness; foundational for 1 Pet 2:9 (γένος ἐκλεκτόν ... ἔθνος ἁγίων).

ὕμᾱς

you

Accusative

direct object of ἀφορίσας

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

πάντων

all

Genitive

adjective (modifying ἐθνῶν)

→ relational specification

πᾶς: 'all'; the separation is from all nations, total and exclusive.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of separation ('from all the nations')

→ relational specification

ἔθνος: 'nation'; the Gentiles from whom Israel is set apart; cf. v.24.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of purpose (with ἀφορίσας: 'separated you to be mine')

→ present infinitive (purpose of election: belonging)

εἶμι (inf.): the purpose-infinitive εἶναι ἐμοί ('to be mine') states the goal of the separation — Israel is set apart in order to belong wholly to YHWH; the predicate-dative ἐμοί completes it; renders לִי יִיחָד.

ἐμοί

mine / to me

Dative

predicate dative of possession (with εἶναι: 'to be mine')

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'to/for me, mine'; the emphatic dative of possession — Israel exists to be YHWH's own peculiar possession (cf. λαὸς περιούσιος, Exod 19:5; Titus 2:14).

27 καὶ ἀνὴρ ἢ γυνή ὃς ἂν γένηται αὐτῶν ἐγγαστρίμυθος ἢ ἐπαοιδός θανάτῳ θανατούσθωσαν ἀμφότεροι λίθοις λιθοβολήσατε αὐτούς ἔνοχοί εἰσιν

And a man or a woman, whoever among them is a medium or an enchanter, let them be put to death by death; with stones you shall stone them—they are liable.

Closing capital case: mediums and enchanters (inclusio with v.6) καὶ ἀνὴρ ἢ γυνή

The chapter closes by returning to necromancy, forming an inclusio with v.6 (ἐγγαστρίμυθοι / ἐπαοιδοί). Whereas v.6 announced the divine cutting-off, v.27 prescribes the communal death-penalty by stoning (θανάτῳ θανατούσθωσαν ... λίθοις λιθοβολήσατε αὐτούς), echoing the Molech-penalty of v.2 (ἐν λίθοις) and sealing the chapter with the blood-guilt formula ἔνοχοί εἰσιν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὴρ

a man

Nominative

nominative (general subject)

→ participant prominence

ἀνὴρ: 'man'; renders $\psi\alpha\lambda\acute{\iota}\varsigma$; both sexes are named — the necromancy-law binds men and women alike.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

γυνή

a woman

Nominative

nominative (general subject, parallel to ἀνὴρ)

→ participant prominence

γυνή: 'woman'; renders $\gamma\upsilon\gamma\eta$; the witch of Endor (1 Kgdms 28) exemplifies the female medium.

ὃς

whoever

Nominative

relative pronoun (subject of γένηται)

→ participant reference

ὃς: ὃς ἂν + subjunctive ('whoever'); masculine by default though covering both ἀνὴρ and γυνή.

ἂν

ever

modal particle

→ discourse linkage or contrast

ἂν.

γένηται

becomes / is

Aor Mid Subj 3 Sg · γίνομαι

verb of relative clause (the offense)

→ aorist (deponent) subjunctive (the actionable state)

γίνομαι: 'become, be'; ὃς ἂν γένηται ... ἐγγαστρίμυθος ('whoever becomes/is a medium') describes assuming the role of a necromancer; the offense is the practice itself, not merely consulting (cf. v.6).

αὐτῶν

among them

Genitive

partitive genitive (any of them')

→ relational specification

αὐτός: partitive 'of/among them' (of the man or woman, i.e., 'whoever among them').

ἐγγαστρίμυθος

a medium

Nominative

predicate nominative (with γένηται)

→ participant prominence

ἐγγαστρίμυθος: 'belly-talker, medium'; renders $\epsilon\gamma\gamma\alpha\sigma\tau\rho\acute{\iota}\mu\upsilon\theta\omicron\varsigma$; see v.6; here the practitioner himself, not merely the one who consults.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπαοιδός

an enchanter

Nominative

predicate nominative (parallel to ἐγγαστρίμυθος)

→ participant prominence

ἐπαοιδός: 'enchanter, spell-chanter'; renders $\epsilon\pi\alpha\omicron\iota\delta\omicron\varsigma$; see v.6; the standard LXX dyad for forbidden necromancy.

θανάτω

by death

Dative

cognate dative (Hebraism)

→ sphere or reference

θάνατος: the infinitive-absolute calque; see v.2.

θανατούσθωσαν

let them be put to death

Pres Pass Impv 3 Pl · θανατώω

main verb of apodosis (plural verdict)

→ imperativ present passive (standing judicial sentence)

θανατώω: see v.10; the plural covers the man or woman so condemned.

ἀμφοτέροι

both

Nominative

subject (apposition: man and woman)

→ participant prominence

ἀμφοτέροι: 'both'; here 'both' (the man and the woman of the protasis) are equally liable; see v.11.

λίθοις

with stones

Dative

dative of instrument (with λιθοβολήσατε)

→ sphere or reference

λίθος: 'stone'; renders $\lambda\acute{\iota}\theta\omicron\varsigma$; the instrumental dative making explicit the mode of execution; echoes $\epsilon\acute{\nu}$ λίθοις (v.2).

λιθοβολήσατε

stone

Aor Act Impv 2 Pl · λιθοβολέω

main verb (aorist imperative: mode of execution)

→ ingressive aorist imperative (communal execution command)

λιθοβολέω: 'stone (to death)'; renders $\lambda\acute{\iota}\theta\omicron\beta\omicron\lambda\acute{\epsilon}\omega$; the second-person plural imperative commands the community to stone the offenders; the figura etymologica with λίθοις ('with stones stone them') intensifies, as in v.2.

αὐτούς

them

Accusative

direct object of λιθοβολήσατε

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of λιθοβολήσατε.

ἔνοχοί

liable

Nominative

predicate adjective (with εἰσιν)

→ participant prominence

ἔνοχος: the blood-guilt formula sealing the chapter; see v.9.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ declarative present (legal status)

εἰμί: the closing copula declaring the offenders' liability — 'their blood is upon them.'

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.