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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Leviticus, Chapter 25

## ΛΕΥΙΤΙΚΟΝ ΚΕ'

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

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

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

### Theme

Leviticus 25 is the longest legal chapter of the book (55 verses) and the charter of Israel's sacred economy of land and persons, delivered ἐν τῷ ὅρει Σινᾶ (v.

### Translation & textual notes

The Greek text of Leviticus 25 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Leviticus 25 is the longest legal chapter of the book (55 verses) and the charter of Israel's sacred economy of land and persons, delivered ἐν τῷ ὅρει Σινᾶ (v. 1). It legislates two interlocking institutions of release. First, the sabbath of the land (σάββατα τῆς γῆς, vv. 1–7): after six years of sowing and pruning, the seventh year is ἀνάπαυσις — a complete rest in which neither field is sown nor vineyard pruned, and the land's spontaneous yield (τὰ αὐτόματα ἀναβαίνοντα) is common food for

owner, slave, hireling, sojourner, livestock, and wild beast alike. Second, and climactically, the Jubilee (vv. 8–13): after seven sabbaths of years (forty-nine years) the trumpet (σάλπιγξ) is sounded throughout the land on the Day of Atonement (τῇ ἡμέρᾳ τοῦ ἱλασμοῦ), and the fiftieth year is hallowed: καὶ ἀγιάσετε τὸ ἔτος τὸ πεντηκοστὸν ... καὶ διαβοήσετε ἄφεσιν ἐπὶ τῆς γῆς πᾶσιν τοῖς κατοικοῦσιν αὐτήν ('you shall proclaim liberty/release throughout the land to all its inhabitants', v. 10). This ἄφεσις — the LXX rendering of Hebrew רָחַץ ('release') and יוֹבֵל ('jubilee') — is the very word the church hears in Isa 61:1 and Luke 4:18–19, where Jesus reads κηρύξαι ... ἄφεσιν ('to proclaim release to the captives'). The chapter then regulates the redemption of land sold under poverty, reckoned by the price-of-remaining-harvests until the next ἄφεσις (vv. 14–28); houses in walled cities (which become permanent) versus village houses and Levite property (which revert, vv. 29–34); and the duty toward the impoverished brother — no interest (τόκος) and no profit (πλεονασμός) may be taken on a loan to him (vv. 35–38). The grounding theology is stated in v. 23: ἐμὴ γάρ ἐστιν ἡ γῆ, διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου ('for the land is mine; for you are sojourners and tenants before me'), a verse the NT applies to the Christian life (cf. 1 Pet 2:11; Heb 11:13). Finally the Hebrew debt-servant is to be treated not as a slave (δουλεία οἰκέτου) but as a hireling, and released at the Jubilee with his children — διότι οἰκέται μου εἰσιν οὗτοι οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου ('for they are my servants whom I brought out of Egypt', v. 42; cf. v. 55) — the exodus itself grounding the prohibition of permanent enslavement of God's redeemed.

A · 25:1–7

### The sabbath of the land: the seventh-year rest

YHWH speaks to Moses on Mount Sinai (v. 1). When Israel enters the land, the land itself is to keep a sabbath to the LORD (σάββατα τῷ κυρίῳ): six years of sowing the field and pruning the vineyard, but in the seventh year ἀνάπαυσις — total rest (vv. 2–4). The spontaneous growth is not to be reaped or vintaged as a harvest (vv. 5); rather the land's sabbath-yield is common food for the owner, his slaves, his hireling, the resident sojourner, his cattle, and the wild beasts (vv. 6–7).

B · 25:8–13

### The Jubilee proclaimed: the trumpet and the ἄφεσις

Seven sabbaths of years are counted — seven times seven, forty-nine years (v. 8). On the Day of Atonement of the seventh month the trumpet (σάλπιγξ) is sounded throughout the land (v. 9). The fiftieth year is hallowed, and ἄφεσις ('release/liberty') is proclaimed to all the land's inhabitants: each returns to his own possession and clan (vv. 10–13). The year is holy; no sowing, no harvesting — the people eat directly from the field. This is the headline crux: the ἄφεσις of Lev 25:10 is the release the church hears in Isa 61 and Luke 4:18–19.

C · 25:14–17

### Just dealing: pricing land by the harvests until the next release

In sale and purchase between neighbors no one is to wrong (θλιβέτω) another (v. 14). The price of land is set κατὰ ἀριθμὸν ἐτῶν — by the number of years/harvests remaining until the next σημερινά (Jubilee): more years, higher price; fewer years, lower price, since what is sold is in fact a number of harvests (vv. 15–16). The unit closes with the refrain against wronging the neighbor and the motivating fear of God: ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν (v. 17).

D · 25:18–22

### The promise of provision: the blessing of the sixth year

If Israel keeps the statutes they will dwell securely (πεποιθότες) and the land will yield abundance (vv. 18–19). To the anxious question 'what shall we eat in the seventh year if we do not sow?' (v. 20), YHWH promises to send his blessing (εὐλογία) in the sixth year so that it produces a three-year crop (v. 21); they will eat of the old store until the ninth year's harvest comes in (v. 22).

E · 25:23–28

### The land is mine: the redemption of land

The theological foundation: the land may not be sold εἰς βεβαίωσιν ('in perpetuity'), ἐμὴ γὰρ ἐστὶν ἡ γῆ — 'for the land is mine; for you are sojourners and tenants before me' (v. 23; cf. 1 Pet 2:11; Heb 11:13). Throughout the land of their holding Israel must grant redemption (λύτρω, v. 24). If a brother grows poor and sells, his nearest kinsman (ὁ ἀγχιστεύων) is to redeem the sale (v. 25); if there is no redeemer but the man prospers, he reckons the years and repays the surplus to return to his holding (vv. 26–27); failing that, the buyer holds it until the Jubilee, when it reverts (v. 28).

F · 25:29–34

### Houses in walled cities, villages, and Levite property

A house in a walled city may be redeemed within a full year; if not redeemed it becomes permanent to the buyer and does not revert at the Jubilee (vv. 29–30). But village houses without walls count as open country: they are redeemable always and revert at the Jubilee (v. 31). Levite property is a special case: the Levites may always redeem their city-houses (vv. 32–33), and the pasture-fields of their cities may never be sold, for they are their perpetual holding (v. 34).

G · 25:35–38

### The impoverished brother: no interest, no profit

If a brother grows poor, he is to be supported as a sojourner and tenant so that he may live alongside you (v. 35). No interest (τόκος) or increase may be taken from him; rather, fear God, that your brother may live with you (v. 36). Money is not to be lent at interest nor food given for profit (πλεονασμός, v. 37). The motive is the exodus: ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου — the God who redeemed Israel forbids the exploitation of the redeemed (v. 38).

H · 25:39–46

### The Hebrew debt-servant is not a slave

An impoverished brother sold to you must not be made to serve as a slave (δουλεία οἰκέτου); he is to be treated as a hireling or sojourner until the Jubilee, when he and his children go free to their ancestral holding (vv. 39–41), διότι οἰκέται μου εἰσιν οὗτοι οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου — 'for they are my servants whom I brought out of Egypt' (v. 42). He is not to be ruled harshly (κατατενεῖς) but in the fear of God (v. 43). Slaves may, however, be acquired from the surrounding nations and resident aliens as permanent property (vv. 44–46) — a sharp distinction between brother-Israelite and foreigner.

I · 25:47–55

### Redemption of the Israelite sold to a sojourner

If an Israelite, impoverished, sells himself to a resident alien, the right of redemption remains: a kinsman — brother, uncle, cousin, or near relative — may redeem him, or he may redeem himself if he prospers (vv. 47–49). The price is reckoned by the years remaining to the Jubilee, as the wages of a hireling (vv. 50–52); he is to be treated as a yearly hireling, not ruled harshly (v. 53). If not redeemed, he goes free at the Jubilee with his children (v. 54), ὅτι ἐμοὶ οἱ υἱοὶ Ἰσραὴλ οἰκέται — 'for to me the sons of Israel are servants ... whom I brought out of Egypt; I am the LORD your God' (v. 55), sealing the chapter on the exodus-grounded ownership of God over his people.

## 1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῷ ὄρει Σινᾶ λέγων

And the LORD spoke to Moses on Mount Sinai, saying,

New divine speech-act (main narrative; opening of the legal unit)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ... λέγων is the standard Leviticus speech-introduction; the locative ἐν τῷ ὄρει Σινᾶ is striking here (most Levitical laws are given 'from the tent of meeting'), anchoring the land-laws of ch. 25–26 to the Sinai theophany itself and lending them foundational covenantal weight.

καὶ

and

*narrative conjunction (Hebraizing καὶ-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 לָאָהַרְ (Piel); the aorist ἐλάλησεν heads the standard Levitical revelation-formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων, marking the inauguration of a new divine instruction.

κύριος

LORD

Nominative

*subject*

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech delivered at Sinai.

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

*accusative object of πρὸς (recipient of the speech)*

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (acc. Μωυσῆν); the mediator who receives the land-laws on the people's behalf.

ἐν

on

*preposition + dative (locative)*

→ spatial or relational framing

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

τῷ

the

Dative

*article*

→ noun-phrase marking

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

ὄρει

mountain

Dative

*dative of place (locative: 'on the mountain')*

→ sphere or reference

ὄρος: 'mountain'; renders הָרַ; the setting ἐν τῷ ὄρει Σινᾶ distinguishes these land-laws by grounding them in the Sinai revelation rather than the tent of meeting, underscoring their covenantal foundation.

Σινᾶ

Sinai

*indeclinable proper noun (in apposition to ὄρει)*

→ participant identification

Σινᾶ: transliteration of Hebrew סִנְיָ; indeclinable in the LXX; the mountain of the theophany and covenant-giving, here the locus of the land-sabbath and Jubilee legislation.

λέγων

saying

Pres Act Ptc Masc Nom Sg · λέγω

*circumstantial participle (introducing direct speech)*

→ present participle (Hebraizing complementary participle = לֵאמֹר)

λέγω (pres. ptc.): the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a fixed LXX device introducing the content of direct divine speech that follows.

## 2 λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἔρεῖς πρὸς αὐτούς ἐὰν εἰσέλθῃτε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ ἀναπαύσεται ἡ γῆ ἣν ἐγὼ δίδωμι ὑμῖν σάββατα τῷ κυρίῳ

Speak to the sons of Israel and you shall say to them: When you come into the land that I am giving you, then the land shall rest a sabbath to the LORD.

Commissioned proclamation (Moses to Israel); protasis-apodosis land-law

λάλησον ... καὶ ἔρεῖς

The double command λάλησον ... ἔρεῖς directs the law to the whole people. The conditional ἐὰν εἰσέλθῃτε frames the legislation as land-contingent: it takes effect only upon entry into the gift-land. The remarkable subject of ἀναπαύσεται is ἡ γῆ — the land itself keeps sabbath, personified as a covenant party that rests τῷ κυρίῳ.

### λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (begin the proclamation)

λαλέω: 'speak'; renders לַדַּבָּר (Piel); the aorist imperative frames the address to Israel as a single decisive commissioned act.

### τοῖς

the

Dative

article

→ noun-phrase marking

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

### υἱοῖς

sons

Dative

dative of addressee (indirect object of λάλησον)

→ sphere or reference

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ renders לְאֶרְצִי בְנֵי, the standard designation of the covenant people as the addressees of the law.

### Ἰσραὴλ

of Israel

indeclinable proper noun (genitive in sense, qualifying υἱοῖς)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the people collectively as recipients of the land-law.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω (εἶπον/ἐρῶ)

*main verb (future with imperatival force)*

→ imperatival future (legal directive: 'you shall say')

λέγω (fut. ἐρῶ): the future ἐρεῖς with directive force renders the Hebrew weqatal עָלְמָל ('and you shall say'), a standard LXX rendering binding the speaker to deliver the words that follow.

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

αὐτούς

them

Accusative

*accusative object of πρὸς (the sons of Israel)*

→ participant reference

αὐτός: third-person pronoun; resumes οἱ υἱοὶ Ἰσραὴλ as the addressees of the proclamation.

ἐὰν

when / if

*conditional conjunction (introducing protasis + subjunctive)*

→ discourse linkage or contrast

ἐάν: 'if / when(ever)'; with the subjunctive εἰσέλθῃτε it frames the law as contingent on Israel's future entry into the land — temporal-conditional ('when you come in').

εἰσέλθῃτε

you come in

Aor Act Subj 2 Pl · εἰσέρχομαι

*verb of conditional protasis*

→ aorist subjunctive (future contingency viewed as a single entry-event)

εἰσέρχομαι: 'enter / come into'; renders נָכַב; the entry into the gift-land is the trigger-condition activating the land-sabbath legislation.

εἰς

into

*preposition + accusative (direction of entry)*

→ spatial or relational framing

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

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object of εἰς (the land of promise)*

→ object specification

γῆ: 'land / earth'; renders γῆ; the gift-land is the subject-matter of the whole chapter and, in v. 23, declared to belong to YHWH alone.

ἣν

which

Accusative

*relative pronoun (object of δίδωμι, antecedent γῆν)*

→ participant reference

ὥς, ἥ, ὅ: relative pronoun; the feminine accusative ἣν agrees with γῆν and is the object of δίδωμι.

ἐγώ

I

Nominative

*subject (emphatic first-person pronoun: YHWH the giver)*

→ participant reference

ἐγώ: the emphatic pronoun stresses that the land is YHWH's personal gift, anticipating the ownership-claim of v. 23 (ἐμὴ γὰρ ἐστὶν ἡ γῆ).

δίδωμι

I am giving

Pres Act Indic 1 Sg · δίδωμι

*verb of relative clause (divine bestowal of the land)*

→ futuristic / progressive present (the gift in process of being granted)

δίδωμι: 'give'; renders נָתַן; the present tense presents the gift as already in train; the land is granted by YHWH, who therefore retains ultimate title to it (v. 23).

ὕμῃν

to you

Dative

*dative of recipient (indirect object of δίδωμι)*

→ participant reference or interest

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

καὶ

then / and

*apodosis-marker (Hebraizing waw introducing the main clause)*

→ discourse linkage or contrast

καὶ: here the apodotic καὶ introducing the apodosis of the conditional ('when you come in ... then the land shall rest'), a Hebraism rendering the waw of the apodosis.

ἀναπαύσεται

shall rest

Fut Mid Indic 3 Sg · ἀναπαύω

*main verb of apodosis (subject ἡ γῆ)*

→ predictive / legislative future (mandated rest of the land)

ἀναπαύω (mid. ἀναπαύομαι): 'rest / cease'; renders תָּנַח; the cognate noun ἀνάπαυσις (v. 4) names the seventh-year rest; here the land itself is the subject — the personified land keeps sabbath to the LORD.

ἡ

the

Nominative

*article*

→ noun-phrase marking

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

γῆ

land

Nominative

*subject of ἀναπαύσεται (the personified land)*

→ participant prominence

γῆ: 'land'; the land as grammatical subject of the sabbath-rest is theologically loaded — the soil itself observes the covenant rhythm owed to its true owner.

ἣν

which

Accusative

*relative pronoun (object of δίδωμι, antecedent γῆ; resumptive)*

→ participant reference

ὅς, ἥ, ὅ: the relative is repeated (a Hebraizing resumption) re-identifying the land as YHWH's gift.

ἐγώ

I

Nominative

*subject (emphatic, repeated)*

→ participant reference

ἐγώ: the emphatic repetition reinforces divine ownership underlying the obligation.

δίδωμι

I am giving

Pres Act Indic 1 Sg · δίδωμι

*verb of relative clause (repeated)*

→ futuristic / progressive present

δίδωμι: the repeated gift-clause underlines that the very land which must rest is held only as a divine grant.

ὕμῃν

to you

Dative

*dative of recipient*

→ participant reference or interest

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

σάββατα

a sabbath

Accusative

*accusative of inner content / cognate accusative ('rest a sabbath')*

→ object specification

σάββατον (pl. σάββατα): 'sabbath / rest'; renders תָּנַח; the neuter plural σάββατα frequently functions as a singular in the LXX; here an internal accusative specifying the kind of rest — a sabbath-rest belonging to the LORD.

τῷ

to the

Dative

*article*

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

*dative of advantage/possession ('a sabbath to/for the LORD')*

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the land's rest is owed specifically to YHWH — σάββατα τῷ κυρίῳ parallels the human sabbath of Exod 20:10 and marks the land as a participant in covenant worship.

### 3 ἕξ ἔτη σπερεῖς τὸν ἀγρόν σου καὶ ἕξ ἔτη τεμεῖς τὴν ἄμπελόν σου καὶ συνάξεις τὸν καρπὸν αὐτῆς

Six years you shall sow your field, and six years you shall prune your vineyard and gather in its fruit;

Statute body: the six working years (premise of the seventh-year rest)

ἕξ ἔτη σπερεῖς

The six-year work period (sowing field, pruning vineyard, gathering fruit) is stated as the positive premise against which the seventh-year cessation (v. 4) is defined. The triad σπερεῖς / τεμεῖς / συνάξεις covers the full agricultural cycle of arable and vine cultivation, echoing the six-day/seventh-day rhythm of Exod 20:9–10.

ἕξ

six

numeral (indeclinable, modifying ἔτη)

→ clausal contribution

ἕξ: 'six'; indeclinable; the six working years mirror the six working days of the weekly sabbath command (Exod 20:9), extending the sabbath principle to the land.

ἔτη

years

Accusative

accusative of extent of time ('for six years')

→ object specification

ἔτος (pl. ἔτη): 'year'; renders הַשָּׁנָה; accusative of temporal extent marking the duration of permitted cultivation.

σπερεῖς

you shall sow

Fut Act Indic 2 Sg · σπείρω

main verb (legislative future, 2nd person)

→ permissive/legislative future (allowed activity of the six years)

σπείρω: 'sow / scatter seed'; renders זָרָע; the future with second-person addressee functions as legislative permission; the same verb is negated in v. 4 (οὐ σπερεῖς) for the seventh year.

τὸν

the / your

Accusative

article

→ noun-phrase marking

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

ἀγρόν

field

Accusative

direct object of σπερεῖς

→ object specification

ἀγρός: 'field / arable land'; renders הָאָדָמָה; the cultivated field, paired with the vineyard to represent the two staples of grain and wine.

σου

your

Genitive

genitive of possession (modifying ἀγρόν)

→ relational specification

σύ: possessive genitive; the field is the addressee's own holding — yet held under YHWH's title (v. 23).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕξ

six

numeral (indeclinable, modifying ἔτη)

→ clausal contribution

ἕξ: 'six'; the repetition with the vineyard parallels the field-clause, covering both kinds of cultivation.

## ἔτη

years

Accusative

*accusative of extent of time*

→ object specification

ἔτος: 'year'; repeated for the vine-pruning clause.

## τεμεῖς

you shall prune

Fut Act Indic 2 Sg · τέμνω

*main verb (legislative future)*

→ permissive/legislative future (allowed vine-pruning)

τέμνω: 'cut / prune'; here in the technical sense of pruning the vine (rendering תִּצַּח); negated in v. 4 (οὐ τεμεῖς) for the seventh year — neither field-sowing nor vine-pruning is permitted in the land-sabbath.

## τήν

the / your

Accusative

*article*

→ noun-phrase marking

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

## ἄμπελόν

vineyard / vine

Accusative

*direct object of τεμεῖς*

→ object specification

ἄμπελος: 'vine / vineyard'; renders / דִּשָּׁן; paired with ἀγρός to denote the totality of cultivated produce.

## σου

your

Genitive

*genitive of possession*

→ relational specification

σύ: possessive genitive modifying ἄμπελον.

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## συνάξεις

you shall gather in

Fut Act Indic 2 Sg · συνάγω

*main verb (legislative future, completing the work-cycle)*

→ permissive/legislative future (allowed harvest-gathering)

συνάγω: 'gather together / bring in'; renders תִּבְרַח; the in-gathering of the crop completes the cultivation cycle; the same verb is used negatively of the seventh and Jubilee years (cf. μηδὲ συναγάγωμεν, v. 20).

## τὸν

the

Accusative

*article*

→ noun-phrase marking

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

## καρπὸν

fruit

Accusative

*direct object of συνάξεις*

→ object specification

καρπός: 'fruit / produce / crop'; renders יִרְבֵּי / תְּבִיבֹת; the yield gathered in during the six working years.

## αὐτῆς

its

Genitive

*genitive of source (referring to ἄμπελον / γῆ)*

→ relational specification

αὐτός: possessive genitive; 'its fruit' — the produce of the vine/land gathered in the working years.

#### 4 τῷ δὲ ἔτει τῷ ἐβδόμῳ σάββατα ἀνάπαυσις ἔσται τῇ γῇ σάββατα τῷ κυρίῳ τὸν ἀγρόν σου οὐ σπερεῖς καὶ τὴν ἄμπελόν σου οὐ τεμεῖς

but in the seventh year there shall be a sabbath, a rest for the land, a sabbath to the LORD: your field you shall not sow, and your vineyard you shall not prune.

**Adversative pivot: the seventh-year cessation (heart of statute A)**

τῷ δὲ ἔτει τῷ ἐβδόμῳ

δέ marks the decisive contrast with the six working years. The piling of terms σάββατα ἀνάπαυσις ... σάββατα τῷ κυρίῳ defines the seventh year emphatically as total rest belonging to YHWH. The two prohibitions (οὐ σπερεῖς / οὐ τεμεῖς) exactly negate the permissions of v. 3, enacting the land-sabbath.

τῷ

in the

Dative

article (with dative of time)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here adversative, marking the contrast between the six working years and the seventh year of rest.

ἔτει

year

Dative

dative of time when ('in the seventh year')

→ sphere or reference

ἔτος: 'year'; dative of time specifying when the sabbath-rest falls.

τῷ

the

Dative

article (with ἐβδόμῳ)

→ noun-phrase marking

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

ἐβδόμῳ

seventh

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

ἑβδομος: 'seventh'; renders עֶבְרִי; the seventh year as land-sabbath corresponds structurally to the seventh day of the weekly sabbath and the seventh-times-seventh count leading to the jubilee (v. 8).

σάββατα

a sabbath

Nominative

predicate nominative (with ἔσται)

→ participant prominence

σάββατον (pl. σάββατα): 'sabbath'; the neuter plural functions as a singular; the doubling σάββατα ἀνάπαυσις ('a sabbath, a rest') renders the emphatic Hebrew שַׁבָּת שַׁבָּת ('a sabbath of complete rest').

ἀνάπαυσις

rest

Nominative

predicate nominative in apposition to σάββατα

→ participant prominence

ἀνάπαυσις: 'rest / cessation'; cognate with ἀναπαύσεται (v. 2); the pairing σάββατα ἀνάπαυσις intensifies the idea of complete cessation — the land's solemn rest of v. 5 (ἐνιαυτὸς ἀναπαύσεως).

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predication of the seventh year)

→ legislative future (the year is constituted as rest)

εἰμί (fut. ἔσται): 'be'; the future-of-statute declares what the seventh year shall be — a sabbath-rest for the land.

τῇ

for the

Dative

*article (with dative of advantage)*

→ noun-phrase marking

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

γῇ

land

Dative

*dative of advantage ('rest for the land')*

→ sphere or reference

γῇ: 'land'; the beneficiary of the rest is the land itself, again personified as the party that keeps sabbath.

σάββατα

a sabbath

Nominative

*predicate nominative (repeated, with τῷ κυρίῳ)*

→ participant prominence

σάββατον: the repetition σάββατα τῷ κυρίῳ (as in v. 2) reasserts that the land's rest is rendered to YHWH as an act of covenant obedience.

τῷ

to the

Dative

*article*

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

*dative of advantage/possession ('a sabbath to the LORD')*

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the land-sabbath is owed to YHWH, the land's true owner.

τὸν

the / your

Accusative

*article (fronted object)*

→ noun-phrase marking

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

ἄγρόν

field

Accusative

*direct object of σπερεῖς (fronted for emphasis)*

→ object specification

ἄγρός: 'field'; fronted before its verb for emphatic contrast with v. 3 — this same field you may not now sow.

σου

your

Genitive

*genitive of possession*

→ relational specification

σύ: possessive genitive modifying ἄγρόν.

οὐ

not

*negative particle (prohibition with future indicative)*

→ discourse linkage or contrast

οὐ: the negative with the future indicative (οὐ σπερεῖς) forms an emphatic legal prohibition ('you shall not sow'), the standard LXX rendering of the Hebrew אַל + imperfect in apodictic law.

σπερεῖς

you shall sow

Fut Act Indic 2 Sg· σπείρω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

σπείρω: 'sow'; the negated future οὐ σπερεῖς prohibits the very act permitted in v. 3, enacting the land-sabbath.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὴν

the / your

Accusative

*article (fronted object)*

→ noun-phrase marking

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

## ἄμπελόν

vineyard

Accusative

*direct object of τεμείζ (fronted)*

→ object specification

ἄμπελος: 'vine / vineyard'; fronted for emphatic contrast with v. 3.

## σου

your

Genitive

*genitive of possession*

→ relational specification

σύ: possessive genitive modifying ἄμπελον.

## οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: the negative forming the second apodictic prohibition (οὐ τεμείζ).

## τεμείζ

you shall prune

Fut Act Indic 2 Sg · τέμνω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

τέμνω: 'prune'; the negated future οὐ τεμείζ completes the pair of prohibitions defining the land-sabbath: neither sowing nor pruning.

## 5 καὶ τὰ αὐτόματα ἀναβαίνοντα τοῦ ἀγροῦ σου οὐκ ἐκθερίσεις καὶ τὴν σταφυλὴν τοῦ ἀγιάσματος σου οὐκ ἐκτρυγήσεις ἐνιαυτὸς ἀναπαύσεως ἔσται τῇ γῇ

And the spontaneous growth that springs up of your field you shall not reap, and the grapes of your consecrated vine you shall not vintage: it shall be a year of rest for the land.

**Statute body: prohibition of harvesting the self-sown growth**

καὶ τὰ αὐτόματα ἀναβαίνοντα

The two further prohibitions (οὐκ ἐκθερίσεις / οὐκ ἐκτρυγήσεις) forbid not all eating (cf. vv. 6–7) but the commercial harvest of the self-sown crop and the vintage of the untended vine. The summary ἐνιαυτὸς ἀναπαύσεως ('a year of rest') restates the institution by its name.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τὰ

the

Accusative

*article (with αὐτόματα)*

→ noun-phrase marking

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

## αὐτόματα

self-sprung things

Accusative

*substantivized adjective (direct object of ἐκθερίσεις)*

→ object specification

αὐτόματος: 'of itself / spontaneous'; renders Π'פד ('aftergrowth'); τὰ αὐτόματα ἀναβαίνοντα is the crop that springs up untended — it may be eaten (vv. 6–7) but not reaped as an owned harvest; the same phrase recurs at the Jubilee (v. 11).

## ἀναβαίνοντα

springing up

Pres Act Ptc Neut Acc Pl · ἀναβαίνω

*attributive participle (modifying τὰ αὐτόματα)*

→ present participle (ongoing, characteristic growth)

ἀναβαίνω: 'go up / spring up / grow'; the participle describes the self-seeded crop that 'comes up' of its own accord in the fallow year.

τοῦ

of the / your

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of source ('of your field')

→ relational specification

ἀγρός: 'field'; the source of the self-sown growth.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive modifying ἀγροῦ.

οὐκ

not

negative particle (prohibition with future)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): forms the apodictic prohibition οὐκ ἐκθερίσεις.

ἐκθερίσεις

you shall reap

Fut Act Indic 2 Sg · ἐκθερίζω

main verb (prohibited action)

→ prohibitive future (apodictic prohibition)

ἐκθερίζω: 'reap completely / harvest out'; renders עָרַץ; the compound ἐκ- stresses the full commercial reaping that is forbidden in the sabbath year.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with σταφυλὴν)

→ noun-phrase marking

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

σταφυλὴν

grapes / grape-cluster

Accusative

direct object of ἐκτρυγήσεις

→ object specification

σταφυλή: 'cluster of grapes'; renders בִּצְעַת; the produce of the untended vine that may not be vintaged as a harvest.

τοῦ

of the / your

Genitive

article (with ἀγιάσματος)

→ noun-phrase marking

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

ἀγιάσματος

consecrated thing / holy portion

Genitive

genitive of source/relationship ('of your consecrated vine')

→ relational specification

ἀγίασμα: 'consecrated/holy thing'; here the LXX reads the Hebrew נִזְרִית ('untended / unpruned vine', lit. 'nazirite vine') as 'your consecrated thing', treating the fallow-year vine as set apart to God; the rendering theologizes the untended vine as holy.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive modifying ἀγιάσματος.

οὐκ

not

negative particle (prohibition)

→ discourse linkage or contrast

οὐ (οὐκ): forms the prohibition οὐκ ἐκτρυγήσεις.

## ἐκτρυγήσεις

you shall vintage / gather as harvest

Fut Act Indic 2 Sg · ἐκτρυγάω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

ἐκτρυγάω: 'gather the vintage completely'; renders תְּבַצֵּר; like ἐκθερίζω, the compound denotes the full commercial vintage forbidden in the sabbath year, distinct from incidental eating.

## ἐνιαυτός

a year

Nominative

*predicate nominative (with ἔσται)*

→ participant prominence

ἐνιαυτός: 'year'; renders תַּשְׁנָה; ἐνιαυτός ἀναπαύσεως ('a year of rest') is the name of the institution, parallel to ἐνιαυτός ἀφέσεως ('a year of release') for the Jubilee (v. 10).

## ἀναπαύσεως

of rest

Genitive

*genitive of quality/description (defining ἐνιαυτός)*

→ relational specification

ἀνάπαυσις: 'rest'; the descriptive genitive names the seventh year by its essential character — a year wholly of rest for the land.

## ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; the future-of-statute defining the seventh year.

## τῇ

for the

Dative

*article (with γῆ)*

→ noun-phrase marking

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

## γῆ

land

Dative

*dative of advantage ('rest for the land')*

→ sphere or reference

γῆ: 'land'; again the beneficiary of the rest.

- 6 καὶ ἔσται τὰ σάββατα τῆς γῆς βρώματά σοι καὶ τῷ παιδί σου καὶ τῇ παιδίσκῃ σου καὶ τῷ μισθωτῷ σου καὶ τῷ παροίκῳ τῷ προσκειμένῳ πρὸς σέ

And the sabbath of the land shall be food for you, and for your male slave and for your female slave, and for your hireling and for the sojourner who is attached to you;

**Positive provision: the land-sabbath as common food**

καὶ ἔσται τὰ σάββατα τῆς γῆς βρώματά

The complement of the prohibitions: what may not be harvested commercially is nonetheless free food for all. The expanding list (owner, male slave, female slave, hireling, resident sojourner) levels social distinctions — the sabbath-yield belongs to none and so feeds everyone, foreshadowing the Jubilee's economic release.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἔσται  
shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; declares the destined use of the sabbath-yield as common food.

τὰ  
the

Nominative

*article (with σάββατα)*

→ noun-phrase marking

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

σάββατα  
sabbath

Nominative

*subject of ἔσται*

→ participant prominence

σάββατον (pl. σάββατα): here τὰ σάββατα τῆς γῆς ('the sabbath of the land') stands by metonymy for the produce of the sabbath year — the land's rest yields the common food.

τῆς  
of the

Genitive

*article (with γῆς)*

→ noun-phrase marking

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

γῆς  
land

Genitive

*genitive (defining: 'the sabbath of the land')*

→ relational specification

γῆ: 'land'; the sabbath belongs to the land, whose spontaneous yield is now shared.

βρώματά  
food

Nominative

*predicate nominative ('shall be food')*

→ participant prominence

βρώμα (pl. βρώματα): 'food / things to eat'; renders ἡ ζῆ; the sabbath-produce is provision, not property — free sustenance for the whole household and beyond.

σοι  
for you

Dative

*dative of advantage (first beneficiary: the owner)*

→ participant reference or interest

σύ: dative of advantage; the landholder heads the list but holds no privileged claim to the sabbath-yield.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῷ  
for the / your

Dative

*article (with παιδί)*

→ noun-phrase marking

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

παιδί  
male slave / servant

Dative

*dative of advantage (beneficiary)*

→ sphere or reference

παῖς: 'child / servant / slave'; renders תַּבְּ; here the household male slave, included on equal footing with the owner as a recipient of the sabbath-food.

σου  
your

Genitive

*genitive of possession*

→ relational specification

σύ: possessive genitive.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῇ

for the / your

Dative

article (with παιδίσκη)

→ noun-phrase marking

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

παιδίσκη

female slave / maidservant

Dative

dative of advantage (beneficiary)

→ sphere or reference

παιδίσκη: 'maidservant / female slave'; renders הַשִּׁפְחָה / הַמָּדָה; the female slave is named alongside the male, ensuring both share the sabbath-yield.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῷ

for the / your

Dative

article (with μισθωτῷ)

→ noun-phrase marking

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

μισθωτῷ

hireling / hired worker

Dative

dative of advantage (beneficiary)

→ sphere or reference

μισθωτός: 'hired man / wage-laborer'; renders הַשִּׂכָּרִי; the same term defines the status the Hebrew debt-servant is to be given (vv. 40, 50, 53) — a hireling, not a slave.

σου

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῷ

for the

Dative

article (with παροίκῳ)

→ noun-phrase marking

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

παροίκῳ

sojourner / resident alien

Dative

dative of advantage (beneficiary)

→ sphere or reference

παροίκος: 'sojourner / resident alien'; renders הַתּוֹשָׁבִי; the resident foreigner shares the sabbath-yield — and in v. 23 Israel itself is called פָּרוּכִים before YHWH; cf. 1 Pet 2:11.

τῷ

the

Dative

article (with participle προσκειμένῳ)

→ noun-phrase marking

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

## προσκειμένῳ

attached / dwelling near

Pres Mid/Pass Ptc Masc Dat Sg · πρόσκειμαι

attributive participle (modifying παροίκῳ)

→ present participle (ongoing state of attachment)

πρόσκειμαι: 'be attached to / lie near / dwell beside'; describes the sojourner who has joined himself to the household; renders the Hebrew sense of the  $\text{בְּשִׁילָת}$  residing 'with you'.

## πρὸς

to

preposition + accusative (with προσκειμένῳ)

→ spatial or relational framing

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

## σέ

you

Accusative

accusative object of πρὸς ('attached to you')

→ participant reference

σύ: accusative; completes the phrase 'the sojourner who is attached to you'.

## 7 καὶ τοῖς κτήνεσίν σου καὶ τοῖς θηρίοις τοῖς ἐν τῇ γῇ σου ἔσται πᾶν τὸ γένημα αὐτοῦ εἰς βρῶσιν

and for your cattle and for the wild beasts that are in your land all its produce shall be for food.

**Provision extended: even livestock and wild beasts share the yield** καὶ τοῖς κτήνεσίν σου

The provision now reaches beyond the human household to domestic cattle and even wild animals — the widest possible circle of beneficiaries. πᾶν τὸ γένημα αὐτοῦ εἰς βρῶσιν seals the principle: the entire self-sown yield is given over as common food, none of it claimed as harvest.

## καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

## τοῖς

for the / your

Dative

article (with κτήνεσίν)

→ noun-phrase marking

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

## κτήνεσίν

cattle / livestock

Dative

dative of advantage (beneficiary)

→ sphere or reference

κτῆνος (pl. κτήνη): 'beast / domestic animal / cattle'; renders  $\text{הַמִּדְבָּר}$ ; the domestic livestock share the sabbath-yield.

## σου

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοῖς  
for the

Dative

*article (with θηρίοις)*

→ noun-phrase marking

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

θηρίοις  
wild beasts

Dative

*dative of advantage (beneficiary)*

→ sphere or reference

θηρίον: 'wild animal / beast'; renders חַיָּוָה; the inclusion of wild beasts extends the sabbath-provision to the whole created order within the land.

τοῖς  
that

Dative

*article (attributive, = 'the ones')*

→ noun-phrase marking

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

ἐν  
in

*preposition + dative (locative)*

→ spatial or relational framing

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

τῇ  
the / your

Dative

*article (with γῇ)*

→ noun-phrase marking

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

γῇ  
land

Dative

*dative of place (locative: 'in your land')*

→ sphere or reference

γῇ: 'land'; the wild beasts of the land are included in the provision.

σου  
your

Genitive

*genitive of possession*

→ relational specification

σύ: possessive genitive.

ἔσται  
shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; declares the destined use of the whole yield.

πάν  
all

Nominative

*attributive adjective (modifying γένημα)*

→ participant prominence

πᾶς: 'all / every'; πᾶν τὸ γένημα — the entirety of the sabbath-produce, with no portion reserved as private harvest.

τὸ  
the

Nominative

*article (with γένημα)*

→ noun-phrase marking

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

γένημα  
produce / yield

Nominative

*subject of ἔσται*

→ participant prominence

γένημα: 'produce / fruit of the ground'; renders תְּבואַת הָאֲדָמָה; the agricultural yield of the land (distinct from γέννημα, 'offspring'); the whole of it is given for food.

αὐτοῦ

its

Genitive

genitive of source (referring to the land/field)

→ relational specification

αὐτός: possessive genitive; 'its produce' — the land's own spontaneous yield.

εἰς

for

preposition + accusative (purpose/destination)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose/destination).

βρώσιν

food / eating

Accusative

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

→ object specification

βρώσις: 'eating / food'; renders ἡλόα; εἰς βρώσιν ('for food') marks the purpose of the whole sabbath-yield — sustenance freely shared, not commerce.

## 8 καὶ ἐξαριθμήσεις σεαυτῷ ἑπτὰ ἀναπαύσεις ἐτῶν ἑπτὰ ἔτη ἑπτάκις καὶ ἔσονται σοι ἑπτὰ ἑβδομάδες ἐτῶν ἑννέα καὶ τεσσαράκοντα ἔτη

And you shall count for yourself seven rests of years, seven years seven times, and the seven weeks of years shall be for you forty-nine years.

New unit (B): counting toward the Jubilee

καὶ ἐξαριθμήσεις σεαυτῷ

The Jubilee section opens with a precise reckoning: seven sabbatical cycles ( $7 \times 7$ ) yield forty-nine years, after which the fiftieth is hallowed (v. 10). The arithmetic (ἑπτάκις ... ἑννέα καὶ τεσσαράκοντα) builds the institution on the same sevenfold rhythm as the land-sabbath, now squared.

καὶ

and

narrative conjunction (new unit)

→ discourse linkage or contrast

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

ἐξαριθμήσεις

you shall count out

Fut Act Indic 2 Sg · ἐξαριθμέω

main verb (legislative future)

→ legislative future (directive to reckon the cycles)

ἐξαριθμέω: 'count out / number fully'; renders ἡλόα; the compound ἐξ- stresses the complete enumeration of the seven cycles up to the Jubilee.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive pronoun 'yourself'; the dative σεαυτῷ ('for yourself') makes the addressee personally responsible for the reckoning.

ἑπτὰ

seven

numeral (indeclinable, modifying ἀναπαύσεις)

→ measure or count

ἑπτὰ: 'seven'; indeclinable; the sacred number structuring both the land-sabbath and the Jubilee count.

## ἀναπαύσεις

rests

Accusative

*direct object of ἐξαριθμῆσεις*

→ object specification

ἀνάπαυσις (pl. ἀναπαύσεις): 'rest'; here 'seven rests of years' = seven sabbatical-year cycles, each culminating in a land-sabbath.

## ἔτων

of years

Genitive

*genitive (defining: 'rests of years')*

→ relational specification

ἔτος (gen. pl. ἔτων): 'year'; the genitive specifies that the 'rests' are measured in years, i.e. sabbatical cycles.

## ἑπτὰ

seven

*numeral (modifying ἔτη)*

→ measure or count

ἑπτὰ: 'seven'; restating the cycle-length in apposition.

## ἔτη

years

Accusative

*accusative in apposition ('seven years')*

→ object specification

ἔτος: 'year'; 'seven years seven times' spells out the multiplication  $7 \times 7$ .

## ἑπτάκις

seven times

*numeral adverb (multiplicative)*

→ clausal contribution

ἑπτάκις: 'seven times'; the multiplicative adverb completing 'seven years seven times' = forty-nine years.

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

*main verb (result of the reckoning)*

→ predictive future (the sum that results)

εἰμί (fut. ἔσονται): 'be'; the plural agrees with αἱ ἑπτὰ ἑβδομάδες, stating the total reached.

## σοι

for you

Dative

*dative of advantage*

→ participant reference or interest

σύ: dative; the result accrues 'to you', the reckoner.

## ἑπτὰ

seven

*numeral (modifying ἑβδομάδες)*

→ measure or count

ἑπτὰ: 'seven'; the seven 'weeks of years'.

## ἑβδομάδες

weeks

Nominative

*subject of ἔσονται*

→ participant prominence

ἑβδομάς: 'seven / week / hebdomad'; renders שבועות; 'weeks of years' = sabbatical cycles; the same term underlies the seventy weeks of Dan 9:24–27.

## ἔτων

of years

Genitive

*genitive (defining: 'weeks of years')*

→ relational specification

ἔτος (gen. pl.): 'year'; defines the 'weeks' as units of seven years rather than seven days.

## ἐννέα

nine

*numeral (with τεσσαράκοντα: 'forty-nine')*

→ measure or count

ἐννέα: 'nine'; combined with τεσσαράκοντα to give the sum forty-nine.

καὶ  
and

*coordinate conjunction (in compound numeral)*

→ discourse linkage or contrast

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

τεσσαράκοντα  
forty

*numeral (indeclinable)*

→ measure or count

τεσσαράκοντα: 'forty'; ἐννέα καὶ τεσσαράκοντα = forty-nine, the sum of seven sabbatical cycles, after which the fiftieth (Jubilee) year follows.

ἔτη  
years

*Nominative*

*predicate nominative (in apposition: 'forty-nine years')*

→ participant prominence

ἔτος: 'year'; the total expressed — forty-nine years complete the count to the Jubilee.

## 9 καὶ διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός τῇ ἡμέρᾳ τοῦ ἱλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν

And you shall make proclamation with the sound of a trumpet in all your land in the seventh month, on the tenth of the month; on the day of atonement you shall make proclamation with a trumpet in all your land.

**Statute body: the Jubilee trumpet on the Day of Atonement**

καὶ διαγγελεῖτε σάλπιγγος φωνῇ

The Jubilee is inaugurated not at New Year but on the Day of Atonement (τῇ ἡμέρᾳ τοῦ ἱλασμοῦ), tying liberty to expiation: release follows reconciliation with God. The double διαγγελεῖτε frames the verse and stresses the universal scope (ἐν πάσῃ τῇ γῇ) of the trumpet-blast — the σάλπιγξ that the NT hears eschatologically (1 Cor 15:52; 1 Thess 4:16).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

διαγγελεῖτε

you shall proclaim / sound abroad

Fut Act Indic 2 Pl · διαγγέλλω

*main verb (legislative future)*

→ legislative future (mandated proclamation)

διαγγέλλω: 'announce throughout / proclaim widely'; renders the Hiphil of עָבַר ('cause to pass through/sound'); the compound δια- stresses that the trumpet-sound is to carry through the whole land.

σάλπιγγος

of a trumpet

Genitive

*genitive of source/quality (with φωνῆ: 'the sound of a trumpet')*

→ relational specification

σάλπιγξ: 'trumpet'; renders שׁוֹפָר ('ram's-horn'); the Jubilee trumpet whose blast proclaims release; the same word names the eschatological trumpet of resurrection and the Lord's coming (1 Cor 15:52; 1 Thess 4:16; Matt 24:31).

φωνῇ

with the sound

Dative

*dative of means/instrument ('with the sound')*

→ sphere or reference

φωνή: 'sound / voice'; σάλπιγγος φωνῇ ('with the sound of a trumpet') is the instrumental means of the proclamation.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

πάσῃ

all

Dative

*attributive adjective (modifying γῆ)*

→ sphere or reference

πᾶς: 'all / whole'; ἐν πάσῃ τῇ γῇ — the trumpet sounds throughout the entire land, marking the universal scope of the release.

τῇ

the / your

Dative

*article (with γῆ)*

→ noun-phrase marking

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

γῇ

land

Dative

*dative of place (locative)*

→ sphere or reference

γῆ: 'land'; the whole land hears the Jubilee trumpet.

ὑμῶν

your

Genitive

*genitive of possession*

→ relational specification

σύ (pl.): possessive genitive 'your'.

τῷ

in the

Dative

*article (with μηνί)*

→ noun-phrase marking

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

μηνὶ

month

Dative

*dative of time when ('in the seventh month')*

→ sphere or reference

μήν: 'month'; renders שׁוֹמֵר; the seventh month (Tishri) is the month of the Day of Atonement and Tabernacles.

τῷ

the

Dative

*article (with ἐβδόμῳ)*

→ noun-phrase marking

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

## ἐβδόμῳ

seventh

Dative

*attributive ordinal (modifying μηνι)*

→ sphere or reference

ἑβδομος: 'seventh'; the seventh month, in which atonement and Jubilee coincide.

## τῇ

on the

Dative

*article (with δεκάτῃ)*

→ noun-phrase marking

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

## δεκάτῃ

tenth

Dative

*dative of time when (ordinal: 'on the tenth')*

→ sphere or reference

δέκατος: 'tenth'; the tenth of the seventh month is the Day of Atonement (Lev 16:29; 23:27).

## τοῦ

of the

Genitive

*article (with μηνός)*

→ noun-phrase marking

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

## μηνός

month

Genitive

*partitive genitive ('the tenth of the month')*

→ relational specification

μήν (gen. μηνός): 'month'; the partitive genitive specifies the day within the month.

## τῇ

on the

Dative

*article (with ἡμέρᾳ)*

→ noun-phrase marking

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

## ἡμέρᾳ

day

Dative

*dative of time when (in apposition: 'on the day')*

→ sphere or reference

ἡμέρα: 'day'; τῇ ἡμέρᾳ τοῦ ἱλασμοῦ specifies the Day of Atonement as the precise occasion of the Jubilee proclamation.

## τοῦ

of the

Genitive

*article (with ἱλασμοῦ)*

→ noun-phrase marking

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

## ἱλασμοῦ

atonement / propitiation

Genitive

*genitive (defining: 'the day of atonement')*

→ relational specification

ἱλασμός: 'propitiation / atonement / expiation'; renders יָצַדִּיק; the Jubilee release is grounded in the great atonement — the same noun the NT applies to Christ (1 John 2:2; 4:10), so that gospel liberty likewise flows from expiation.

## διαγγελεῖτε

you shall proclaim

Fut Act Indic 2 Pl · διαγγέλλω

*main verb (repeated, framing the verse)*

→ legislative future (emphatic repetition)

διαγγέλλω: the repetition of the verb at the verse's end (with σάλπιγγι) reinforces the solemn, total proclamation of the Jubilee throughout the land.

## σάλπιγγι

with a trumpet

Dative

*dative of means/instrument*

→ sphere or reference

σάλπιγξ: 'trumpet'; here the dative of means — the proclamation is made by the trumpet-blast itself.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

πάση

all

Dative

attributive adjective (modifying γῆ)

→ sphere or reference

πᾶς: 'all'; the repeated ἐν πάσῃ τῇ γῇ underlines the all-encompassing reach of the trumpet.

τῇ

the / your

Dative

article (with γῆ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: 'land'; the whole land is summoned to the release.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

σύ (pl.): possessive genitive 'your'.

10 καὶ ἀγιάσετε τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸν καὶ διαβοήσετε ἄφεσιν ἐπὶ τῆς γῆς πᾶσιν τοῖς κατοικοῦσιν αὐτήν ἐνιαυτὸς ἀφέσεως σημασία αὕτη ἔσται ὑμῖν καὶ ἀπελεύσεται εἰς ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ καὶ ἕκαστος εἰς τὴν πατρίδα αὐτοῦ ἀπελεύσεσθε

And you shall hallow the fiftieth year, and you shall proclaim release upon the land to all who inhabit it: it shall be for you a year of release, a signal; and each one shall go away to his possession, and each shall return to his ancestral home.

Headline statute: the proclamation of liberty (the ἄφεσις) καὶ ἀγιάσετε τὸ ἔτος τὸ πεντηκοστὸν

The theological centre of the chapter and of the whole Jubilee institution. The fiftieth year is hallowed (ἀγιάσετε) and ἄφεσις ('release / liberty') is proclaimed (διαβοήσετε) to all the land's inhabitants. This ἄφεσις — the LXX word for Hebrew יוֹבֵל / דְּרוֹר — is the very term Isaiah 61:1 and Jesus in Luke 4:18–19 take up: κηρύξαι ... ἄφεσιν ('to proclaim release to the captives'). The two clauses of return (each to his κτῆσις, each to his πατρίς) define the concrete content of liberty: restoration of inheritance and of family.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀγιάσετε

you shall hallow / consecrate

Fut Act Indic 2 Pl · ἀγιάζω

*main verb (legislative future)*

→ legislative future (act of consecration)

ἀγιάζω: 'make holy / consecrate / set apart'; renders ὡς; the fiftieth year is set apart to God — liberty is a sacred, not merely economic, act; the same verb describes hallowing the sabbath (Exod 20:11).

τὸ

the

Accusative

*article (with ἔτος)*

→ noun-phrase marking

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

ἔτος

year

Accusative

*direct object of ἀγιάσετε*

→ object specification

ἔτος: 'year'; the fiftieth year, the Jubilee, the object of consecration.

τὸ

the

Accusative

*article (with πεντηκοστὸν)*

→ noun-phrase marking

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

πεντηκοστὸν

fiftieth

Accusative

*attributive ordinal (modifying ἔτος)*

→ object specification

πεντηκοστός: 'fiftieth'; the Jubilee year following the forty-nine; the cognate noun πεντηκοστή names Pentecost (Acts 2:1), the fiftieth day, itself a feast of release and Spirit-outpouring.

ἐνιαυτὸν

a year

Accusative

*accusative in apposition to ἔτος*

→ object specification

ἐνιαυτός: 'year'; in apposition, emphasizing that the fiftieth is itself a full year of release.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## διαβοήσετε

you shall proclaim aloud

Fut Act Indic 2 Pl · διαβοάω

*main verb (legislative future; the central proclamation)*

→ legislative future (the proclamation of liberty)

διαβοάω: 'cry out / proclaim throughout'; renders דָּרַר נָקְרָה ('proclaim liberty'); the compound δια- carries the cry across the whole land — the public, audible declaration of release that gives the Jubilee its name.

## ἄφεσιν

release / liberty

Accusative

*direct object of διαβοήσετε (the content proclaimed)*

→ object specification

ἄφεσις: 'release / remission / liberty'; here renders לְרִצְוֹן ('liberty'), and below (ἐνιαυτὸς ἀφέσεως) יוֹבֵל ('jubilee'); this is the headline term: the same ἄφεσις Jesus proclaims in Luke 4:18–19 (citing Isa 61:1, κηρύξαι αἰχμαλώτοις ἄφεσιν), and the word for the forgiveness of sins (ἄφεσις ἁμαρτιῶν, Luke 24:47; Acts 2:38) — the Jubilee release becomes the gospel paradigm of redemption.

## ἐπὶ

upon

*preposition + genitive (extent over: 'throughout the land')*

→ spatial or relational framing

ἐπί + gen.: 'upon / throughout'; ἄφεσιν ἐπὶ τῆς γῆς — liberty proclaimed over the whole land.

## τῆς

the

Genitive

*article (with γῆς)*

→ noun-phrase marking

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

## γῆς

land

Genitive

*genitive object of ἐπὶ*

→ relational specification

γῆ: 'land'; the whole land is the sphere of the proclaimed release.

## πᾶσιν

to all

Dative

*dative of advantage (modifying κατοικοῦσιν)*

→ sphere or reference

πᾶς: 'all'; the release reaches every inhabitant without exception.

## τοῖς

the ones

Dative

*article (substantivizing the participle)*

→ noun-phrase marking

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

## κατοικοῦσιν

who dwell / inhabit

Pres Act Ptc Masc Dat Pl · κατοικέω

*substantival participle (dative: 'to those inhabiting')*

→ present participle (the resident population)

κατοικέω: 'dwell / inhabit / settle'; renders בָּשָׁׁׁ; πᾶσιν τοῖς κατοικοῦσιν αὐτήν ('to all who inhabit it') marks the comprehensive reach of the liberty — every dweller in the land.

## αὐτήν

it

Accusative

*accusative object of κατοικοῦσιν (the land)*

→ participant reference

αὐτός: pronoun referring to ἡ γῆ ('the land').

## ἐνιαυτός

a year

Nominative

*predicate nominative (with ἔσται)*

→ participant prominence

ἐνιαυτός: 'year'; ἐνιαυτός ἀφέσεως ('a year of release') is the formal name of the Jubilee, parallel to ἐνιαυτός ἀναπαύσεως for the seventh year (v. 5).

## ἀφέσεως

of release

Genitive

*genitive of quality (defining ἐνιαυτός)*

→ relational specification

ἄφεις: 'release'; here rendering לַבִּי ('jubilee'); the descriptive genitive names the year by its essential character — release.

## σημασία

a signal / sign-proclamation

Nominative

*predicate nominative in apposition (with αὕτη)*

→ participant prominence

σημασία: 'signal / signalling / trumpet-blast'; renders לַבִּי understood as the blast that signals; the LXX uses σημασία as a near-technical term for the Jubilee throughout the chapter (vv. 11, 12, 13, 15), tying the year to the trumpet-signal of v. 9.

## αὕτη

this

Nominative

*demonstrative pronoun (subject of ἔσται)*

→ participant reference

οὗτος (fem. αὕτη): 'this'; demonstrative identifying 'this' fiftieth year as the year of release.

## ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; declares the constituted character of the fiftieth year.

## ὕμῖν

for you

Dative

*dative of advantage*

→ participant reference or interest

σύ (pl.): dative; the release is granted 'to you', Israel.

## καὶ

and

*coordinate conjunction (introducing the effect of release)*

→ discourse linkage or contrast

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

## ἀπελεύσεται

shall go away / return

Fut Mid Indic 3 Sg · ἀπέρχομαι

*main verb (effect of the release: return to property)*

→ predictive future (the consequence of liberty)

ἀπέρχομαι: 'go away / depart / return'; renders בָּשׁ; the concrete effect of ἄφεις — each Israelite returns to the ancestral holding he had lost through debt.

## εἷς

one

Nominative

*subject (with ἕκαστος, distributive: 'each one')*

→ measure or count

εἷς: 'one'; εἷς ἕκαστος ('each single one') is an emphatic distributive — no individual is left out of the restoration.

## ἕκαστος

each

Nominative

*subject (distributive, with εἷς)*

→ participant prominence

ἕκαστος: 'each / every one'; the distributive emphasizes the individual, universal scope of the Jubilee return.

## εἰς

to

*preposition + accusative (goal of return)*

→ spatial or relational framing

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

τὴν

the / his

Accusative

article (with κτῆσιν)

→ noun-phrase marking

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

κτῆσιν

possession / property

Accusative

accusative object of εἰς (goal: 'to his possession')

→ object specification

κτῆσις: 'possession / property holding'; renders קְטִיץ; the ancestral land-holding to which each returns at the Jubilee — the inalienable family inheritance.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕκαστος

each

Nominative

subject (distributive, parallel clause)

→ participant prominence

ἕκαστος: 'each one'; restated for the parallel return to family.

εἰς

to

preposition + accusative (goal of return)

→ spatial or relational framing

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

τὴν

the / his

Accusative

article (with πατρίδα)

→ noun-phrase marking

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

πατρίδα

ancestral home / clan

Accusative

accusative object of εἰς (goal: 'to his family/homeland')

→ object specification

πατρίς: 'fatherland / native place / family'; renders קְהָלָה ('clan / family'); the second dimension of the release — restoration not only of land but of one's kin-group and ancestral belonging.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

ἀπελεύσεσθε

you shall return

Fut Mid Indic 2 Pl · ἀπέρχομαι

main verb (summary, shifting to 2nd plural)

→ predictive/legislative future (the people's return)

ἀπέρχομαι: 'go away / return'; the shift from third singular (ἀπελεύσεται) to second plural (ἀπελεύσεσθε) gathers the whole people into the act of return, closing the headline statute on a direct address to Israel.

11 ἀφέσεως σημασία αὕτη τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸς ἔσται ὑμῖν οὐ σπερεῖτε οὐδὲ ἀμήσετε τὰ αὐτόματα ἀναβαίνοντα αὐτῆς καὶ οὐ τρυγήσετε τὰ ἡγιασμένα αὐτῆς

A signal of release is this: the fiftieth year shall be a year for you; you shall not sow, nor shall you reap its spontaneous growth, and you shall not gather the vintage of its consecrated produce.

Restatement: the Jubilee is also a fallow year ἀφέσεως σημασία αὕτη

The Jubilee, like the seventh year, suspends agriculture: no sowing, no reaping of the self-sown growth, no vintage. The prohibitions echo vv. 4–5 verbatim in vocabulary (αὐτόματα ἀναβαίνοντα), now in the second plural — extending the land-rest to the whole community in the year of liberty.

ἀφέσεως

of release

Genitive

genitive of quality (with σημασία)

→ relational specification

ἀφεςις: 'release'; ἀφέσεως σημασία ('a signal of release') restates the Jubilee's name from v. 10.

σημασία

a signal

Nominative

predicate nominative (with implied ἐστίν)

→ participant prominence

σημασία: 'signal / trumpet-blast'; the technical LXX term for the Jubilee year (cf. v. 10).

αὕτη

this

Nominative

demonstrative pronoun (subject)

→ participant reference

οὗτος (fem. αὕτη): 'this'; identifying the fiftieth year.

τὸ

the

Nominative

article (with ἔτος)

→ noun-phrase marking

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

ἔτος

year

Nominative

subject (in apposition: 'the fiftieth year')

→ participant prominence

ἔτος: 'year'; the fiftieth year, again named as the Jubilee.

τὸ

the

Nominative

article (with πεντηκοστὸν)

→ noun-phrase marking

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

πεντηκοστὸν

fiftieth

Nominative

attributive ordinal (modifying ἔτος)

→ participant prominence

πεντηκοστός: 'fiftieth'; the Jubilee year.

ἐνιαυτὸς

a year

Nominative

predicate nominative (with ἔσται)

→ participant prominence

ἐνιαυτός: 'year'; restating the fiftieth as a full year.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; the future-of-statute.

ὕμῖν

for you

Dative

*dative of advantage*

→ participant reference or interest

σύ (pl.): dative; the Jubilee is given to Israel.

οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ σπερεῖτε.

σπερεῖτε

you shall sow

Fut Act Indic 2 Pl · σπείρω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

σπείρω: 'sow'; the prohibition οὐ σπερεῖτε extends the land-sabbath's first prohibition (v. 4) to the Jubilee.

οὐδὲ

nor

*negative coordinating conjunction*

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; coordinating the second prohibition.

ἀμήσετε

you shall reap

Fut Act Indic 2 Pl · ἀμάω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

ἀμάω: 'reap / mow'; renders רָצַץ; prohibits harvesting the self-sown crop in the Jubilee, as ἐκθερίζω did in v. 5.

τὰ

the

Accusative

*article (with αὐτόματα)*

→ noun-phrase marking

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

αὐτόματα

self-sprung things

Accusative

*substantivized adjective (object of ἀμήσετε)*

→ object specification

αὐτόματος: 'spontaneous'; τὰ αὐτόματα ἀναβαίνοντα repeats the phrase of v. 5 — the self-seeded growth that may not be harvested in the Jubilee.

ἀναβαίνοντα

springing up

Pres Act Ptc Neut Acc Pl · ἀναβαίνω

*attributive participle (modifying τὰ αὐτόματα)*

→ present participle (characteristic growth)

ἀναβαίνω: 'spring up / grow'; the self-sown crop coming up of itself, as in v. 5.

αὐτῆς

its

Genitive

*genitive of source (referring to the land)*

→ relational specification

αὐτός: possessive genitive; 'its (the land's) self-sown growth'.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ τρυγήσετε.

## τρυγήσετε

you shall vintage / gather

Fut Act Indic 2 Pl · τρυγάω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

τρυγάω: 'gather the vintage'; renders רצב; prohibits the grape-harvest in the Jubilee, parallel to ἐκτρυγάω in v. 5.

## τὰ

the

Accusative

*article (with ἡγιασμένα)*

→ noun-phrase marking

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

## ἡγιασμένα

consecrated things

Perf Mid/Pass Ptc Neut Acc Pl · ἀγιάζω

*substantival perfect participle (object of τρυγήσετε)*

→ perfect participle (settled state: 'things that have been consecrated')

ἀγιάζω (perf. pass. ptc.): 'having been consecrated'; the untended produce of the Jubilee vine, treated as holy/set-apart (cf. τοῦ ἀγιάσματος σου, v. 5); the perfect marks the abiding consecrated state of the year's growth.

## αὐτῆς

its

Genitive

*genitive of source (referring to the land/vine)*

→ relational specification

αὐτῆς: possessive genitive; 'its consecrated produce'.

## 12 ὅτι ἀφέσεως σημασία ἐστὶν ἅγιον ἔσται ὑμῖν ἀπὸ τῶν πεδίων φάγεσθε τὰ γενήματα αὐτῆς

For it is a signal of release; it shall be holy to you; you shall eat its produce from the fields.

**Causal ground + provision: the year is holy; eat from the field** ὅτι ἀφέσεως σημασία ἐστὶν

ὅτι gives the reason for the prohibitions of v. 11: the year's holiness. As in the seventh year, eating is permitted though harvesting is not — the people eat directly ἀπὸ τῶν πεδίων ('from the open fields'), receiving the land's yield as a gift rather than taking it as a crop.

## ὅτι

for / because

*causal conjunction*

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the preceding prohibitions — the year's sacred character.

## ἀφέσεως

of release

Genitive

*genitive of quality (with σημασία)*

→ relational specification

ἄφεσις: 'release'; restating the Jubilee's name as ground for its holiness.

## σημασία

a signal

Nominative

*predicate nominative (with ἐστὶν)*

→ participant prominence

σημασία: 'signal'; the technical term for the Jubilee.

## ἐστὶν

it is

Pres Act Indic 3 Sg · εἰμί

*main verb (predication in causal clause)*

→ stative present (the year's abiding character)

εἰμί (pres. ἐστὶν): 'be'; states the present, abiding nature of the year as a signal of release.

## ἅγιον

holy

Nominative

*predicate adjective (with ἔσται)*

→ participant prominence

ἅγιος: 'holy / set apart'; renders ὡἵ᠆; the Jubilee is holy to Israel — the release is a sacred institution, its produce sanctified.

## ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; declares the year's holy status for Israel.

## ὕμῃν

to you

Dative

*dative of advantage/reference*

→ participant reference or interest

σύ (pl.): dative; the holiness obtains 'for you', Israel.

## ἀπὸ

from

*preposition + genitive (source)*

→ spatial or relational framing

ἀπό: 'from'; the produce is eaten directly from the fields, not from stored harvest.

## τῶν

the

Genitive

*article (with πεδίων)*

→ noun-phrase marking

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

## πεδίων

fields / open plains

Genitive

*genitive object of ἀπό (source of food)*

→ relational specification

πεδίων: 'plain / open field'; renders ἡἵ᠆; the people eat the spontaneous yield straight from the open country — a gift received, not a harvest reaped.

## φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω (φάγομαι)

*main verb (permitted action)*

→ permissive future (eating is allowed)

ἐσθίω (fut. φάγομαι): 'eat'; the permitted counterpart to the harvesting prohibitions — direct consumption of the land's yield is allowed.

## τὰ

the

Accusative

*article (with γενήματα)*

→ noun-phrase marking

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

## γενήματα

produce / yield

Accusative

*direct object of φάγεσθε*

→ object specification

γένημα (pl. γενήματα): 'produce / fruit of the ground'; the spontaneous yield eaten in the Jubilee.

## αὐτῆς

its

Genitive

*genitive of source (referring to the land)*

→ relational specification

αὐτός: possessive genitive; 'its (the land's) produce'.

# 13 ἐν τῷ ἔτει τῆς ἀφέσεως σημασία αὐτῆς ἐπανελεύσεται ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ

In the year of release, in its signal, each shall return to his possession.

Summary statute: the return of property (transition to the land-redemption laws)

ἐν τῷ ἔτει τῆς ἀφέσεως

The verse restates the core Jubilee effect — each returns to his ancestral holding (κτῆσις) — and serves as the legal premise for the redemption rules that follow (vv. 14–28): because every holding reverts at the next ἀφεςις, all sales are in effect leases priced by the harvests until then.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

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

ἔτει

year

Dative

dative of time when ('in the year')

→ sphere or reference

ἔτος: 'year'; ἐν τῷ ἔτει τῆς ἀφέσεως ('in the year of release') names the Jubilee as the time of restoration.

τῆς

of the

Genitive

article (with ἀφέσεως)

→ noun-phrase marking

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

ἀφέσεως

of release

Genitive

genitive of quality (defining ἔτει)

→ relational specification

ἀφεςις: 'release'; the year named by its defining act — the Jubilee release.

σημασία

in the signal

Dative

dative in apposition / of time ('in its signal')

→ sphere or reference

σημασία: 'signal'; the trumpet-signal year; σημασία αὐτῆς ('in its signal') re-identifies the Jubilee by the trumpet-blast of v. 9.

αὐτῆς

its

Genitive

genitive of possession (referring to the year)

→ relational specification

αὐτός: possessive genitive; 'its (the year's) signal'.

ἐπανελεύσεται

shall return

Fut Mid Indic 3 Sg · ἐπανέρχομαι

main verb (the Jubilee return)

→ predictive/legislative future (mandated return)

ἐπανέρχομαι: 'return / come back again'; the double compound ἐπ-ανα- stresses the going back up to one's own holding; renders וָשׁוּב; the technical verb of Jubilee restoration.

## ἕκαστος

each

Nominative

*subject (distributive)*

→ participant prominence

ἕκαστος: 'each one'; the distributive subject  
— every individual returns to his property.

## εἰς

to

*preposition + accusative (goal)*

→ spatial or relational framing

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

## τὴν

the / his

Accusative

*article (with κτήσιν)*

→ noun-phrase marking

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

## κτῆσιν

possession

Accusative

*accusative object of εἰς (goal of return)*

→ object specification

κτῆσις: 'possession / holding'; renders  
קְנִיָּה; the ancestral land-holding to which  
each returns.

## αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive.

## 14 ἐὰν δὲ ἀποδῷ πρᾶσιν τῷ πλησίον σου ἐὰν καὶ κτήσῃ παρὰ τοῦ πλησίον σου μὴ θλιβέτω ἄνθρωπος τὸν πλησίον

But if you sell a sale to your neighbor, or if you buy from your neighbor, let no one oppress his neighbor.

Case law: just dealing in sale and purchase

ἐὰν δὲ ἀποδῷ πρᾶσιν

The land-redemption legislation opens with the governing principle: in any transaction (whether selling or buying) μὴ θλιβέτω ἄνθρωπος τὸν πλησίον — 'let no one wrong his neighbor.' Because Jubilee will undo every sale, fair pricing (vv. 15–16) is a matter of covenant justice, framed by the love-of-neighbor ethic (πλησίον, repeated ×3).

ἐάν

if

*conditional conjunction (protasis + subjunctive)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the case-law condition governing sales.

δὲ

but / and

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the transition to the redemption-law section.

ἀποδῶ

you sell / give over

Aor Act Subj 2 Sg · ἀποδίδωμι

*verb of conditional protasis*

→ aorist subjunctive (hypothetical single transaction)

ἀποδίδωμι: 'give back / sell / render'; renders רָכַרְ ('sell'); ἀποδῶ πρᾶσιν ('sell a sale') is a cognate construction (Hebraism rendering the infinitive-absolute idiom) emphasizing the act of selling.

πρᾶσιν

a sale

Accusative

*cognate accusative (with ἀποδῶ: 'sell a sale')*

→ object specification

πρᾶσις: 'sale / selling'; renders רִמְכָּ; the cognate accusative πρᾶσιν reinforces the verb — a Hebraistic intensification ('make a sale').

τῷ

to the / your

Dative

*article (with πλησίον)*

→ noun-phrase marking

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

πλησίον

neighbor

Dative

*dative of recipient (the buyer)*

→ sphere or reference

πλησίον: 'neighbor'; substantivized adverb (rendering נָרִי); the transaction-partner; the love-of-neighbor command (Lev 19:18) governs all such dealing.

σου

your

Genitive

*genitive of relationship*

→ relational specification

σύ: possessive genitive; 'your neighbor'.

ἐάν

if

*conditional conjunction (second protasis)*

→ discourse linkage or contrast

ἐάν: 'if'; introducing the alternative case (buying).

καὶ

also

*adverbial / coordinating ('or if also')*

→ discourse linkage or contrast

καί: 'also / even'; ἐάν καί — 'or if you also' — extending the rule to the buyer's side.

κτήση

you buy / acquire

Aor Mid Subj 2 Sg · κτάομαι

*verb of conditional protasis (buying)*

→ aorist subjunctive (hypothetical acquisition)

κτάομαι: 'acquire / buy / get for oneself'; renders רָכַרְ; covers the purchaser's side of the transaction, balancing ἀποδῶ.

παρὰ

from

*preposition + genitive (source)*

→ spatial or relational framing

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

τοῦ

the / your

Genitive

*article (with πλησίον)*

→ noun-phrase marking

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

## πλησίον

neighbor

Genitive

*genitive of source ('from your neighbor')*

→ relational specification

πλησίον: 'neighbor'; the seller in the buying-case.

## σου

your

Genitive

*genitive of relationship*

→ relational specification

σύ: possessive genitive.

## μὴ

not

*negative particle (prohibition with imperative)*

→ discourse linkage or contrast

μὴ: the negative with the third-person imperative θλιβέτω forms the prohibition 'let no one oppress'.

## θλιβέτω

let him oppress / wrong

Pres Act Impv 3 Sg · θλίβω

*main verb (apodosis: prohibition)*

→ prohibitive present imperative (ongoing prohibition of wrongdoing)

θλίβω: 'press / afflict / oppress'; renders תָּרַשׁ ('wrong / mistreat'); the present imperative prohibits any ongoing practice of taking advantage in trade; the same refrain recurs at v. 17.

## ἄνθρωπος

anyone / a man

Nominative

*subject of θλιβέτω*

→ participant prominence

ἄνθρωπος: 'man / person'; here generic 'anyone' — no person is to wrong his neighbor in trade.

## τὸν

the / his

Accusative

*article (with πλησίον)*

→ noun-phrase marking

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

## πλησίον

neighbor

Accusative

*direct object of θλιβέτω*

→ object specification

πλησίον: 'neighbor'; the protected party; the threefold πλησίον frames the whole transaction within the neighbor-love ethic.

## 15 κατὰ ἀριθμὸν ἐτῶν μετὰ τὴν σημασίαν κτήσῃ παρὰ τοῦ πλησίον κατὰ ἀριθμὸν ἐνιαυτῶν γεννημάτων ἀποδώσεται σοι

According to the number of years after the signal you shall buy from your neighbor; according to the number of years of crops he shall sell to you.

Case law: pricing by the harvests remaining until the next Jubilee κατὰ ἀριθμὸν ἐτῶν

The pricing principle: land is valued κατὰ ἀριθμὸν ἐτῶν ... κατὰ ἀριθμὸν ἐνιαυτῶν γεννημάτων — by the number of crop-years remaining before the next σημασία (Jubilee). Since the buyer is really purchasing a fixed number of harvests, the price must be proportionate; this is the just-dealing of v. 14 made concrete.

κατὰ

according to

*preposition + accusative (standard/measure)*

→ spatial or relational framing

κατὰ + acc.: 'according to'; introduces the measure of valuation — the count of years.

ἀριθμὸν

number

Accusative

*accusative object of κατὰ*

→ object specification

ἀριθμός: 'number / reckoning'; renders רפךמ; the price is set by counting the harvest-years left until Jubilee.

ἐτῶν

of years

Genitive

*genitive (defining ἀριθμὸν: 'number of years')*

→ relational specification

ἔτος (gen. pl.): 'year'; the years remaining until the next release determine the value.

μετὰ

after

*preposition + accusative (temporal)*

→ spatial or relational framing

μετὰ + acc.: 'after'; μετὰ τὴν σημασίαν — the years counted from after the last Jubilee-signal.

τὴν

the

Accusative

*article (with σημασίαν)*

→ noun-phrase marking

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

σημασίαν

signal (Jubilee)

Accusative

*accusative object of μετὰ*

→ object specification

σημασία: 'signal'; the Jubilee year as reference-point for counting the harvest-years.

κτήση

you shall buy

Fut Mid Indic 2 Sg · κτάομαι

*main verb (directive)*

→ legislative future (directive to buy on this basis)

κτάομαι: 'acquire / buy'; the buyer pays in proportion to the harvest-years to be enjoyed.

παρὰ

from

*preposition + genitive (source)*

→ spatial or relational framing

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

τοῦ

the / your

Genitive

*article (with πλῆσιον)*

→ noun-phrase marking

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

πλῆσιον

neighbor

Genitive

*genitive of source*

→ relational specification

πλῆσιον: 'neighbor'; the seller.

κατὰ

according to

*preposition + accusative (standard/measure, repeated)*

→ spatial or relational framing

κατὰ + acc.: the repeated κατὰ ἀριθμὸν stresses strict proportionality.

ἀριθμὸν

number

Accusative

*accusative object of κατὰ*

→ object specification

ἀριθμός: 'number'; the count of crop-years governing the seller's price.

## ἐνιαυτῶν

of years

Genitive

*genitive (defining ἀριθμὸν)*

→ relational specification

ἐνιαυτός (gen. pl.): 'year'; synonymous with ἔτος here; the years of harvest counted in the valuation.

## γενημάτων

of crops / produce

Genitive

*genitive (qualifying ἐνιαυτῶν: 'years of crops')*

→ relational specification

γένημα (gen. pl.): 'produce / crop'; ἐνιαυτῶν γενημάτων ('years of crops') makes explicit that what is being priced is a number of harvests, not the land itself — the land is YHWH's (v. 23).

## ἀποδώσεται

he shall sell

Fut Mid Indic 3 Sg · ἀποδίδωμι

*main verb (the seller's act)*

→ legislative future (directive to sell on this basis)

ἀποδίδωμι (mid.): 'sell / render'; the seller sets his price 'to you' in proportion to the harvest-years remaining.

## σοι

to you

Dative

*dative of recipient (the buyer)*

→ participant reference or interest

σύ: dative; the buyer to whom the sale is made.

# 16 καθότι ἂν πλεῖον τῶν ἐτῶν πληθύνῃ τὴν ἔγκτησιν αὐτοῦ καὶ καθότι ἂν ἔλαττον τῶν ἐτῶν ἐλαττονώσῃ τὴν κτῆσιν αὐτοῦ ὅτι ἀριθμὸν γενημάτων αὐτοῦ οὕτως ἀποδώσεται σοι

In proportion as the years are more, he shall increase its purchase-price, and in proportion as the years are fewer, he shall lessen its price; for it is the number of its crops that he sells to you.

**Case law: proportionality made explicit (more years → higher price)** καθότι ἂν πλεῖον τῶν ἐτῶν

The proportionality rule spelled out symmetrically: more remaining years → higher price (πληθύνῃ); fewer years → lower price (ἐλαττονώσῃ). The ground (ὅτι) restates v. 15: what is sold is ἀριθμὸν γενημάτων — a number of harvests. The land, being YHWH's and reverting at Jubilee, is never absolutely sold.

## καθότι

in proportion as

*correlative conjunction (proportional)*

→ discourse linkage or contrast

καθότι: 'according as / in proportion as'; introduces the proportional clauses governing the price.

## ἂν

(modal particle)

*modal particle (with subjunctive, generalizing)*

→ discourse linkage or contrast

ἂν: the modal particle with the subjunctive πληθύνῃ generalizes the rule to any such case.

## πλεῖον

more

*comparative adverb/adjective ('more of the years')*

→ clausal contribution

πλείων (neut. πλεῖον): 'more / greater'; the more harvest-years remain, the higher the price.

## τῶν

of the

Genitive

*article (with ἐτῶν)*

→ noun-phrase marking

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

## ἔτων

years

Genitive

*partitive/comparative genitive ('more of the years')*

→ relational specification

ἔτος (gen. pl.): 'year'; the remaining years whose number sets the value.

## πληθύνη

he shall increase

Aor Act Subj 3 Sg · πληθύνω

*verb of proportional clause*

→ aorist subjunctive (generalized rule)

πληθύνω: 'multiply / increase'; renders ἡβῆ (Hiphil); the seller raises the price in proportion to the years.

## τὴν

the / its

Accusative

*article (with ἔγκτησιν)*

→ noun-phrase marking

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

## ἔγκτησιν

purchase-price / acquired holding

Accusative

*direct object of πληθύνη*

→ object specification

ἔγκτησις: 'acquired property / purchase-value'; the price/value of the holding, which rises with the number of years.

## αὐτοῦ

its

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive (of the property).

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## καθότι

in proportion as

*correlative conjunction (proportional, second clause)*

→ discourse linkage or contrast

καθότι: 'in proportion as'; the converse clause.

## ἄν

(modal particle)

*modal particle (with subjunctive)*

→ discourse linkage or contrast

ἄν: with subjunctive ἐλαττωνώσῃ, generalizing.

## ἕλαττον

less / fewer

*comparative adverb/adjective ('fewer of the years')*

→ clausal contribution

ἐλάττων (neut. ἕλαττον): 'less / fewer'; fewer remaining years → lower price.

## τῶν

of the

Genitive

*article (with ἔτων)*

→ noun-phrase marking

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

## ἔτων

years

Genitive

*comparative genitive*

→ relational specification

ἔτος (gen. pl.): 'year'; the diminishing number of years.

## ἐλαττωνώσῃ

he shall lessen

Aor Act Subj 3 Sg · ἐλαττωνώω

*verb of proportional clause*

→ aorist subjunctive (generalized rule)

ἐλαττωνώω: 'make less / diminish'; renders ὑγῆ (Hiphil); the seller lowers the price as the remaining harvest-years decrease.

τὴν

the / its

Accusative

article (with κτῆσιν)

→ noun-phrase marking

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

κτῆσιν

price / holding

Accusative

direct object of ἐλαττονώση

→ object specification

κτῆσις: 'possession / acquisition-value'; here the price of the holding, lowered with fewer years.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the proportional pricing.

ἀριθμὸν

number

Accusative

accusative (object of ἀποδύσεται: what is really sold)

→ object specification

ἀριθμός: 'number'; ἀριθμὸν γεννημάτων — what is sold is precisely 'a number of crops', not the land.

γεννημάτων

of crops

Genitive

genitive (defining ἀριθμὸν)

→ relational specification

γένημα (gen. pl.): 'produce / crop'; the harvests are the true object of sale.

αὐτοῦ

its

Genitive

genitive of source (of the land)

→ relational specification

αὐτός: possessive genitive; 'its (the land's) crops'.

οὕτως

so / thus

adverb of manner (resumptive)

→ adverbial qualification

οὕτως: 'thus / in this way'; sums up: on this basis the sale is transacted.

ἀποδύσεται

he shall sell

Fut Mid Indic 3 Sg · ἀποδίδωμι

main verb (the manner of sale)

→ legislative future

ἀποδίδωμι (mid.): 'sell'; the seller transacts on the harvest-count basis.

σοι

to you

Dative

dative of recipient

→ participant reference or interest

σύ: dative; the buyer.

## 17 μὴ θλιβέτω ἄνθρωπος τὸν πλησίον καὶ φοβηθήσῃ κύριον τὸν θεόν σου ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν

Let no one oppress his neighbor; and you shall fear the LORD your God: I am the LORD your God.

**Refrain + motive clause: fear God; the self-identification formula**

μὴ θλιβέτω ἄνθρωπος τὸν πλησίον

The neighbor-protection refrain of v. 14 returns, now grounded in the fear of God and sealed by the covenant self-identification ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν. Economic justice is theological: to defraud the neighbor is to disregard YHWH, who claims Israel as his own.

μὴ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

μὴ: with θλιβέτω forms the prohibition 'let no one oppress'.

θλιβέτω

let him oppress

Pres Act Impv 3 Sg · θλίβω

*main verb (prohibition refrain)*

→ prohibitive present imperative

θλίβω: 'oppress / wrong'; the refrain of v. 14 repeated, binding all dealing to neighbor-justice.

ἄνθρωπος

anyone

Nominative

*subject*

→ participant prominence

ἄνθρωπος: 'person / anyone'; generic subject.

τὸν

the / his

Accusative

*article (with πλησίον)*

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

*direct object of θλιβέτω*

→ object specification

πλησίον: 'neighbor'; the protected party (Lev 19:18).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

φοβηθήσῃ

you shall fear

Aor Pass(dep) Subj/Fut 2 Sg · φοβέομαι

*main verb (motive clause: fear of God)*

→ legislative future (the demanded reverence)

φοβέομαι: 'fear / revere'; renders  $\text{נָּרָא}$ ; φοβηθήσῃ κύριον — the fear of YHWH is the inner motive that secures justice toward the neighbor; recurs at vv. 36, 43.

κύριον

LORD

Accusative

*direct object of φοβηθήσῃ*

→ object specification

κύριος: rendering of the Tetragrammaton  $\text{יהוה}$ ; the object of Israel's reverent fear.

τὸν

the / your

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; κύριον τὸν θεόν σου ('the LORD your God') joins the divine name and title in the covenant formula.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ: possessive genitive; 'your God'.

ἐγώ

I

Nominative

subject (emphatic, self-identification formula)

→ participant reference

ἐγώ: the emphatic pronoun heading the covenant self-identification ἐγώ εἰμι κύριος ὁ θεός ὑμῶν, the seal of authority on the command.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula in self-identification)

→ stative present (abiding covenant relation)

εἰμί (pres. εἰμι): 'be'; the formula ἐγώ εἰμι κύριος renders יהוה יי אֱנִי, the recurring Levitical seal of divine authority (cf. Lev 18:5; 19:2).

κύριος

LORD

Nominative

predicate nominative

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the self-identifying divine name.

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

predicate nominative in apposition

→ participant prominence

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

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

σύ (pl.): possessive genitive; 'your (pl.) God'.

## 18 καὶ ποιήσετε πάντα τὰ δικαιώματά μου καὶ πάσας τὰς κρίσεις μου καὶ φυλάξασθε καὶ ποιήσετε αὐτὰ καὶ κατοικήσετε ἐπὶ τῆς γῆς πεποιθότες

And you shall do all my statutes and all my judgments; and you shall keep them and do them, and you shall dwell on the land in security.

New unit (D): promise of secure dwelling for obedience

καὶ ποιήσετε πάντα τὰ δικαιώματά μου

The provision-promise (vv. 18–22) is framed by obedience: keeping YHWH's statutes and judgments brings secure dwelling (κατοικήσετε ... πεποιθότες). The perfect participle πεποιθότες ('having come to trust / in confidence') captures the settled security that flows from covenant fidelity.

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 (legislative future)*

→ legislative future (command to obey)

ποιέω: 'do / perform'; renders ἡψυ; doing the statutes is the condition of the promised blessing.

πάντα

all

Accusative

*attributive adjective (modifying δικαιώματά)*

→ object specification

πᾶς: 'all'; the obedience demanded is comprehensive.

τὰ

the / my

Accusative

*article (with δικαιώματά)*

→ noun-phrase marking

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

δικαιώματά

statutes / ordinances

Accusative

*direct object of ποιήσετε*

→ object specification

δικαίωμα (pl. δικαιώματα): 'statute / righteous ordinance'; renders ἡψυ; the divine decrees to be performed; cf. Rom 2:26; 8:4 for the NT use of δικαίωμα.

μου

my

Genitive

*genitive of possession*

→ relational specification

ἐγώ: possessive genitive; 'my statutes' — YHWH's own decrees.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πάσας

all

Accusative

*attributive adjective (modifying κρίσεις)*

→ object specification

πᾶς (fem. pl. πάσας): 'all'; comprehensive.

τὰς

the / my

Accusative

article (with κρίσεις)

→ noun-phrase marking

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

κρίσεις

judgments / ordinances

Accusative

direct object of ποιήσετε

→ object specification

κρίσις (pl. κρίσεις): 'judgment / legal decision'; renders  $\text{דְּבָרִים}$ ; the case-by-case ordinances paired with the δικαιώματα as the two standard categories of Torah law.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: possessive genitive; 'my judgments'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξασθε

keep / observe

Aor Mid Impv 2 Pl · φυλάσσω

main verb (imperative)

→ ingressive aorist imperative (take care to keep)

φυλάσσω (mid.): 'guard / keep / observe'; renders  $\text{רָמַץ}$ ; the pairing φυλάξασθε καὶ ποιήσετε ('keep and do') is the standard Levitical idiom for full obedience.

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 (repeated, with αὐτὰ)

→ legislative future

ποιέω: 'do'; the repetition 'keep and do them' stresses that observance must issue in performance.

αὐτὰ

them

Accusative

direct object of ποιήσετε (the statutes/judgments)

→ participant reference

αὐτός: pronoun resuming the statutes and judgments.

καὶ

and

coordinate conjunction (introducing the promise)

→ discourse linkage or contrast

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

κατοικήσετε

you shall dwell

Fut Act Indic 2 Pl · κατοικέω

main verb (the promised blessing)

→ predictive future (promise consequent on obedience)

κατοικέω: 'dwell / settle'; renders  $\text{יָשַׁב}$ ; secure dwelling in the land is the reward of fidelity; the same verb described the land's inhabitants in v. 10.

ἐπὶ

on / upon

preposition + genitive (location)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

*genitive object of ἐπὶ (location of dwelling)*

→ relational specification

γῆ: 'land'; the gift-land in which secure dwelling is promised.

πεποιθότες

in security / trusting

Perf Act Ptc Masc Nom Pl · πείθω (πέποιθα)

*circumstantial participle (manner: 'in confidence')*

→ perfect participle (settled state of confident security)

πείθω (perf. πέποιθα, 'trust'): 'having come to trust / being confident'; renders נִשְׁבַּח ('in safety'); the perfect denotes a settled state of secure confidence — Israel dwells without fear because it trusts YHWH's provision.

## 19 καὶ δώσει ἡ γῆ τὰ ἐκφόρια αὐτῆς καὶ φάγεσθε εἰς πλησμονὴν καὶ κατοικήσετε πεποιθότες ἐπ' αὐτῆς

And the land shall give its yield, and you shall eat to fullness, and you shall dwell on it in security.

**Promise: abundant yield and secure dwelling**

καὶ δώσει ἡ γῆ τὰ ἐκφόρια αὐτῆς

The land's giving (δώσει ἡ γῆ) is the counterpart to YHWH's giving of the land (v. 2): obedient Israel receives fullness (εἰς πλησμονήν) and the repeated κατοικήσετε πεποιθότες seals the promise of secure dwelling — the answer to the anxiety voiced in v. 20.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

*main verb (the land's yield)*

→ predictive future (promised fruitfulness)

δίδωμι: 'give'; renders נָתַן; the land 'gives' its yield as YHWH's gift mediated through the obedient covenant order.

ἡ

the

Nominative

*article (with γῆ)*

→ noun-phrase marking

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

γῆ

land

Nominative

*subject of δώσει*

→ participant prominence

γῆ: 'land'; the land as giver of produce to the faithful.

τὰ

the / its

Accusative

article (with ἐκφόρια)

→ noun-phrase marking

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

ἐκφόρια

yield / produce

Accusative

direct object of δώσει

→ object specification

ἐκφόριον (pl. ἐκφόρια): 'produce / what the land bears forth'; renders לַבּוֹשׁ; the abundant crop yielded to the obedient.

αὐτῆς

its

Genitive

genitive of source (of the land)

→ relational specification

αὐτός: possessive genitive; 'its (the land's) yield'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω (φάγομαι)

main verb (consequence: eating)

→ predictive future (promised satisfaction)

ἐσθίω (fut. φάγομαι): 'eat'; the people eat to satisfaction from the abundant yield.

εἰς

to

preposition + accusative (result/measure)

→ spatial or relational framing

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

πλησμονήν

fullness / satiety

Accusative

accusative object of εἰς ('to satiety')

→ object specification

πλησμονή: 'fullness / satisfaction'; renders גִּבּוֹר; εἰς πλησμονήν ('to the full') marks the abundance of the blessing — no scarcity for the faithful.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσετε

you shall dwell

Fut Act Indic 2 Pl · κατοικέω

main verb (repeated promise of dwelling)

→ predictive future

κατοικέω: 'dwell'; the repeated promise of secure dwelling, echoing v. 18.

πεποιθότες

in security

Perf Act Ptc Masc Nom Pl · πείθω (πέποιθα)

circumstantial participle (manner)

→ perfect participle (settled state of confidence)

πείθω (perf. πέποιθα): 'being confident / secure'; the repeated πεποιθότες seals the promise of fearless dwelling.

ἐπὶ

on

preposition + genitive (location, elided)

→ spatial or relational framing

ἐπὶ (ἐπ): 'on / upon'; elided before the vowel of αὐτῆς.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (the land)

→ relational specification

αὐτός: pronoun referring to ἡ γῆ; 'on it (the land)'.

## 20 ἔαν δὲ λέγητε τί φαγόμεθα ἐν τῷ ἔτει τῷ ἐβδόμῳ τούτῳ ἔαν μὴ σπείρωμεν μηδὲ συναγάγωμεν τὰ γενήματα ἡμῶν

But if you say, 'What shall we eat in this seventh year, if we do not sow nor gather in our crops?'—

**Anticipated objection: the anxiety of the fallow year**

ἔαν δὲ λέγητε τί φαγόμεθα

The law anticipates the people's anxious question: with no sowing or gathering in the seventh (and fiftieth) year, how shall we eat? The voiced objection (τί φαγόμεθα) sets up the promise of v. 21 — the deliberative-subjunctive question of trust answered by the blessing of the sixth year.

ἔαν

if

*conditional conjunction (protasis + subjunctive)*

→ discourse linkage or contrast

ἔαν: 'if'; introduces the anticipated objection.

δὲ

but

*adversative particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the turn to the hypothetical worry.

λέγητε

you say

Pres Act Subj 2 Pl · λέγω

*verb of conditional protasis*

→ present subjunctive (hypothetical ongoing speech/worry)

λέγω: 'say'; the present subjunctive frames the worry as a habitual or anticipated saying.

τί

what

Accusative

*interrogative pronoun (object of φαγόμεθα)*

→ participant reference

τίς: interrogative 'what?'; the object of anxious inquiry.

φαγόμεθα

shall we eat

Fut Mid Indic 1 Pl · ἐσθίω (φάγομαι)

*main verb of the quoted question (deliberative sense)*

→ deliberative future (anxious self-questioning)

ἐσθίω (fut. φάγομαι): 'eat'; τί φαγόμεθα ('what shall we eat?') is the voiced fear that the fallow year will bring famine — answered by the promise of v. 21.

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

τῷ

the

Dative

*article (with ἔτει)*

→ noun-phrase marking

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

ἔτει

year

Dative

*dative of time when*

→ sphere or reference

ἔτος: 'year'; the seventh (sabbath) year of the anxiety.

τῷ

the

Dative

article (with ἐβδόμῳ)

→ noun-phrase marking

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

ἐβδόμῳ

seventh

Dative

attributive ordinal (modifying ἔτει)

→ sphere or reference

ἐβδομος: 'seventh'; the sabbath year in which no crop is sown.

τούτῳ

this

Dative

demonstrative pronoun (modifying ἔτει)

→ participant reference or interest

οὗτος: 'this'; vividly points to 'this seventh year' of the worry.

ἐάν

if

conditional conjunction (embedded protasis)

→ discourse linkage or contrast

ἐάν: 'if'; the embedded condition within the worry.

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: negates the subjunctive σπείρωμεν.

σπείρωμεν

we sow

Aor Act Subj 1 Pl · σπείρω

verb of embedded protasis

→ aorist subjunctive (hypothetical)

σπείρω: 'sow'; the abstention from sowing that prompts the worry.

μηδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

μηδέ: 'nor'; coordinating the second negated verb.

συναγάγωμεν

we gather in

Aor Act Subj 1 Pl · συνάγω

verb of embedded protasis

→ aorist subjunctive (hypothetical)

συνάγω: 'gather in'; the abstention from harvesting; the same verb of in-gathering as v. 3.

τὰ

the / our

Accusative

article (with γενήματα)

→ noun-phrase marking

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

γενήματα

crops / produce

Accusative

direct object of συναγάγωμεν

→ object specification

γένημα (pl. γενήματα): 'produce / crop'; the harvest that will not be gathered in the fallow year.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἐγώ (pl. ἡμῶν): possessive genitive; 'our crops'.

## 21 καὶ ἀποστελῶ τὴν εὐλογίαν μου ὑμῖν ἐν τῷ ἔτει τῷ ἕκτῳ καὶ ποιήσει τὰ γενήματα αὐτῆς εἰς τὰ τρία ἔτη

then I will send my blessing to you in the sixth year, and it shall produce its crops for the three years.

**Promise: the threefold blessing of the sixth year**

καὶ ἀποστελῶ τὴν εὐλογίαν μου

YHWH's answer to the anxiety of v. 20: he will send (ἀποστελῶ) his blessing in the sixth year so that one harvest suffices for three years (sixth, seventh fallow, and into the eighth). The promise grounds the land-sabbath in trust in divine provision — obedience does not produce scarcity but the LORD's superabundance.

καὶ

then / and

*apodosis-marker (answering the protasis of v. 20)*

→ discourse linkage or contrast

καί: apodotic καί introducing YHWH's response to the worry of v. 20.

ἀποστελῶ

I will send

Fut Act Indic 1 Sg · ἀποστέλλω

*main verb (divine first-person promise)*

→ predictive future (assured divine act of blessing)

ἀποστέλλω: 'send / send forth'; renders תִּצַּל ('command') here in the sense of commissioning the blessing; YHWH personally dispatches the εὐλογία that makes the sixth-year crop triple.

τὴν

the / my

Accusative

*article (with εὐλογίαν)*

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

*direct object of ἀποστελῶ*

→ object specification

εὐλογία: 'blessing'; renders בֵּרַכָּה; the divine blessing that multiplies the harvest — the concrete provision underwriting the land-sabbath.

μου

my

Genitive

*genitive of possession*

→ relational specification

ἐγώ: possessive genitive; 'my blessing' — YHWH's own.

ὑμῖν

to you

Dative

*dative of recipient*

→ participant reference or interest

σύ (pl.): dative; the blessing is granted to Israel.

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

τῷ

the

Dative

*article (with ἔτει)*

→ noun-phrase marking

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

ἔτει

year

Dative

*dative of time when*

→ sphere or reference

ἔτος: 'year'; the sixth year, in which the triple blessing falls.

τῷ

the

Dative

*article (with ἔκτω)*

→ noun-phrase marking

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

ἔκτω

sixth

Dative

*attributive ordinal (modifying ἔτει)*

→ sphere or reference

ἔκτος: 'sixth'; the year before the sabbath, blessed to yield a triple crop.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ποιήσει

it shall produce

Fut Act Indic 3 Sg · ποιέω

*main verb (the land's yield, subject ἡ γῆ implied)*

→ predictive future (the result of the blessing)

ποιέω: 'make / produce'; here of the land 'producing' its crops — a Hebraism (הפיק, 'make/bear fruit'); the blessed land yields enough for three years.

τὰ

the / its

Accusative

*article (with γενήματα)*

→ noun-phrase marking

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

γενήματα

crops / produce

Accusative

*direct object of ποιήσει*

→ object specification

γένημα (pl. γενήματα): 'produce / crop'; the harvest multiplied to a three-year supply.

αὐτῆς

its

Genitive

*genitive of source (of the land)*

→ relational specification

αὐτός: possessive genitive; 'its (the land's) crops'.

εἰς

for

*preposition + accusative (extent/purpose: 'for')*

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (extent/purpose: 'for').

τὰ

the

Accusative

*article (with τρία ἔτη)*

→ noun-phrase marking

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

τρία

three

Accusative

*numeral adjective (modifying ἔτη)*

→ measure or count

τρεῖς (neut. τρία): 'three'; the sixth-year crop suffices for three years — sixth, seventh, and eighth until the new harvest.

ἔτη

years

Accusative

*accusative of extent of time ('for the three years')*

→ object specification

ἔτος (pl. ἔτη): 'year'; the three-year span covered by the single blessed harvest.

## 22 καὶ σπερεῖτε τὸ ἔτος τὸ ὄγδοον καὶ φάγεσθε ἀπὸ τῶν γενημάτων παλαιά ἕως τοῦ ἔτους τοῦ ἐνάτου ἕως ἂν ἔλθῃ τὸ γένημα αὐτῆς φάγεσθε παλαιὰ παλαιῶν

And you shall sow in the eighth year, and you shall eat of the produce, old store, until the ninth year;  
until its produce comes you shall eat old store of the old.

**Promise completed: eating the old store until the new harvest**

καὶ σπερεῖτε τὸ ἔτος τὸ ὄγδοον

Sowing resumes in the eighth year, but the people continue eating the stored old grain (παλαιά) of the sixth-year blessing until the ninth-year harvest comes in. The emphatic παλαιὰ παλαιῶν ('old of the old', a Hebraizing superlative) marks the surplus that abundantly outlasts the fallow year — provision so great that old stores remain even into the second year.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

σπερεῖτε

you shall sow

Fut Act Indic 2 Pl · σπείρω

*main verb (resumption of sowing)*

→ predictive/legislative future

σπείρω: 'sow'; cultivation resumes in the eighth year after the fallow seventh.

τὸ

the

Accusative

*article (with ἔτος)*

→ noun-phrase marking

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

ἔτος

year

Accusative

*accusative of time (extent/when: 'in the eighth year')*

→ object specification

ἔτος: 'year'; the eighth year, when sowing resumes.

τὸ

the

Accusative

*article (with ὄγδοον)*

→ noun-phrase marking

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

ὄγδοον

eighth

Accusative

*attributive ordinal (modifying ἔτος)*

→ object specification

ὄγδοος: 'eighth'; the year after the sabbath, in which planting resumes though the old store still feeds them.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω (φάγομαι)

*main verb (continued eating of old store)*

→ predictive future

ἐσθίω (fut. φάγομαι): 'eat'; the people continue to eat the stored sixth-year crop.

ἀπὸ

of / from

*preposition + genitive (partitive source)*

→ spatial or relational framing

ἀπό: 'from'; partitive — eating 'of' the stored produce.

τῶν

the

Genitive

*article (with γενημάτων)*

→ noun-phrase marking

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

γενημάτων

produce

Genitive

*genitive object of ἀπό (partitive)*

→ relational specification

γένημα (gen. pl.): 'produce / crop'; the stored harvest of the blessed sixth year.

παλαιά

old store

Accusative

*substantivized adjective (in apposition: 'old things')*

→ object specification

παλαιός: 'old'; τὰ παλαιά ('old store') is the grain of previous years still being eaten — testimony to the surplus of the blessing.

ἕως

until

*preposition/conjunction + genitive (temporal limit)*

→ spatial or relational framing

ἕως: 'until'; marks the limit — eating old store until the ninth year.

τοῦ

the

Genitive

*article (with ἔτους)*

→ noun-phrase marking

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

ἔτους

year

Genitive

*genitive of time (with ἕως: 'until the year')*

→ relational specification

ἔτος (gen. ἔτους): 'year'; the ninth year, when the new harvest arrives.

τοῦ

the

Genitive

*article (with ἐνάτου)*

→ noun-phrase marking

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

ἐνάτου

ninth

Genitive

*attributive ordinal (modifying ἔτους)*

→ relational specification

ἐνάτος: 'ninth'; the year whose harvest finally replaces the old store.

ἕως

until

*temporal conjunction (with ἄν + subjunctive)*

→ discourse linkage or contrast

ἕως: 'until'; ἕως ἄν ἔλθῃ — 'until (the harvest) comes', the indefinite temporal limit.

ἄν

(modal particle)

*modal particle (with subjunctive)*

→ discourse linkage or contrast

ἄν: with subjunctive ἔλθῃ in the indefinite temporal clause.

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

*verb of temporal clause*

→ aorist subjunctive (indefinite future event)

ἔρχομαι: 'come'; the arrival of the new harvest ends the reliance on the old store.

τὸ

the / its

Nominative

article (with γένημα)

→ noun-phrase marking

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

γένημα

produce

Nominative

subject of ἔλθῃ

→ participant prominence

γένημα: 'produce / crop'; the new harvest of the ninth year.

αὐτῆς

its

Genitive

genitive of source (of the land)

→ relational specification

αὐτός: possessive genitive; 'its (the land's) produce'.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω (φάγομαι)

main verb (repeated)

→ predictive future

ἐσθίω (fut. φάγομαι): 'eat'; the repeated verb stresses the continued sufficiency of the old store.

παλαιὰ

old store

Accusative

substantivized adjective (object: 'old things')

→ object specification

παλαιός: 'old'; the emphatic phrase παλαιὰ παλαιῶν follows.

παλαιῶν

of the old

Genitive

partitive/superlative genitive (Hebraizing: 'old of the old')

→ relational specification

παλαιός (gen. pl.): 'old'; παλαιὰ παλαιῶν ('old of old') is a Hebraizing superlative idiom for the very oldest stores — the blessing is so great that grain remains from years past.

## 23 καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν ἐμὴ γάρ ἐστιν ἡ γῆ διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου

And the land shall not be sold in perpetuity, for the land is mine; for you are proselytes and sojourners before me.

**Theological foundation (E): the LORD's ownership of the land**

καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν

The theological heart of the redemption-laws and a major crux. The land cannot be permanently alienated because it is not Israel's to keep absolutely: ἐμὴ γάρ ἐστιν ἡ γῆ ('for the land is mine'). Israel holds it only as προσήλυτοι καὶ πάροικοι ('resident aliens and sojourners') before YHWH — the very status the NT applies to Christians on earth (1 Pet 2:11; Heb 11:13; cf. Ps 39:12).

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 (with γῆ)*

→ noun-phrase marking

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

γῆ  
land

Nominative

*subject of παθήσεται*

→ participant prominence

γῆ: 'land'; the subject of the prohibition — the land may not be sold away permanently.

οὐ  
not

*negative particle (prohibition with future)*

→ discourse linkage or contrast

οὐ: forms the legal prohibition οὐ παθήσεται.

πραθήσεται  
shall be sold

Fut Pass Indic 3 Sg · πιπράσκω

*main verb (passive prohibition)*

→ prohibitive future (apodictic prohibition)

πιπράσκω (fut. pass. παθήσεται): 'be sold'; renders נָמַךְ; the passive 'shall not be sold' forbids permanent alienation of the land; cf. its use of the believer 'sold under sin' at Rom 7:14.

εἰς  
in / for

*preposition + accusative (purpose/result)*

→ spatial or relational framing

εἰς + acc.: here 'into / for' permanency.

βεβαίωσιν  
perpetuity / confirmation

Accusative

*accusative object of εἰς ('in perpetuity')*

→ object specification

βεβαίωσιν: 'confirmation / making-secure / permanence'; renders נְתַנְּמָה ('in perpetuity / irrevocably'); εἰς βεβαίωσιν ('for permanent confirmation') is exactly what the land-sale may not effect — all sales are temporary, reversed at Jubilee.

ἐμή  
mine

Nominative

*predicate possessive adjective (with ἐστιν)*

→ participant prominence

ἐμός: 'my / mine'; the emphatic, fronted ἐμή ('mine is the land') is the theological ground of the whole chapter — YHWH's absolute ownership; renders עֲרֵבָה לִי אֶמְנָה.

γάρ  
for

*causal conjunction (post-positive)*

→ discourse linkage or contrast

γάρ: 'for'; introduces the reason for the prohibition — divine ownership.

ἐστιν  
is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula of the ownership-claim)*

→ stative present (abiding divine ownership)

εἰμί (pres. ἐστιν): 'be'; the present tense asserts YHWH's permanent, present title to the land.

ἡ  
the

Nominative

*article (with γῆ)*

→ noun-phrase marking

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

γῆ  
land

Nominative

*subject of ἐστιν*

→ participant prominence

γῆ: 'land'; 'the land is mine' — the foundational ownership-claim.

διότι

for / because

causal conjunction

→ discourse linkage or contrast

διότι: 'because / for the reason that'; introduces the further ground — Israel's status as sojourners.

προσήλυτοι

proselytes / resident aliens

Nominative

predicate nominative (with *έστε*)

→ participant prominence

προσήλυτος: 'incomer / resident alien / proselyte'; renders *גֵּר*; strikingly, Israel is called *גֵּר*/προσήλυτος in its own land — tenants, not freeholders; the NT takes up this self-understanding for the believer (1 Pet 2:11, παροίκους καὶ παρεπιδήμους; Heb 11:13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάροικοι

sojourners / tenants

Nominative

predicate nominative (with *έστε*)

→ participant prominence

πάροικος: 'sojourner / resident foreigner / tenant'; renders *בְּשִׁיטָה*; paired with *προσήλυτοι* to define Israel's tenancy under YHWH; the pair grounds the NT 'pilgrim' theology (1 Pet 2:11; Eph 2:19, where believers are no longer *πάροικοι* but fellow-citizens).

ὕμεῖς

you

Nominative

subject (emphatic, 2nd person plural)

→ participant reference

σύ (pl. ὕμεῖς): the emphatic pronoun stresses 'you yourselves are but tenants' — Israel's holding is derivative and provisional.

έστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present (Israel's abiding status before God)

εἰμί (pres. έστε): 'be'; asserts the present, abiding status of Israel as sojourners before YHWH.

έναντίον

before / in the presence of

preposition + genitive (relational: 'before me')

→ spatial or relational framing

έναντίον: 'before / in the presence of'; renders *יְתַנֵּן* ('with me'); Israel are sojourners 'before/with' YHWH — guests on his land, dwelling in his presence.

μου

me

Genitive

genitive object of *έναντίον*

→ relational specification

ἐγώ: genitive; 'before me' — the divine landlord before whom Israel are tenants.

## 24 καὶ κατὰ πᾶσαν γῆν κατασχέσεως ὑμῶν λύτρα δώσετε τῆς γῆς

And throughout all the land of your possession you shall grant redemption of the land.

Statute: the right of redemption everywhere applies

καὶ κατὰ πᾶσαν γῆν κατασχέσεως ὑμῶν

The corollary of divine ownership: because the land is YHWH's and only held in tenancy, a right of redemption (λύτρα) must everywhere attach to it. No sale is final; the land can always be bought back — the principle worked out in detail in vv. 25–34. The noun λύτρα anticipates the NT vocabulary of redemption (λύτρον, Mark 10:45).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

throughout

preposition + accusative (distributive: 'throughout all')

→ spatial or relational framing

κατά + acc.: 'throughout / over the whole of'; the redemption-right applies everywhere.

πᾶσαν

all

Accusative

attributive adjective (modifying γῆν)

→ object specification

πᾶς (fem. πᾶσαν): 'all / the whole'; no part of the holding is exempt from the redemption-right.

γῆν

land

Accusative

accusative object of κατά

→ object specification

γῆ: 'land'; the territory of Israel's holding.

κατασχέςεως

of possession / holding

Genitive

genitive (defining γῆν: 'land of your possession')

→ relational specification

κατάσχεσις: 'possession / holding'; renders ἡ γῆ; the land Israel holds as its (tenant) possession; the key term for the inalienable inheritance throughout the chapter.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

σύ (pl.): possessive genitive; 'your possession'.

λύτρα

redemption / ransom-price

Accusative

direct object of δώσετε

→ object specification

λύτρον (pl. λύτρα): 'ransom / means of redemption'; renders ἡ λύτρα; λύτρα δώσετε ('you shall grant redemption') establishes the buy-back right; the same root yields ἀπολύτρωσις ('redemption') and λύτρον (the ransom of Mark 10:45) in NT soteriology.

δώσετε

you shall grant / give

Fut Act Indic 2 Pl · δίδωμι

main verb (legislative future)

→ legislative future (mandated provision of redemption)

δίδωμι: 'give / grant'; λύτρα δώσετε — Israel must always allow the means of redemption on sold land.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (defining λύτρα: 'redemption of the land')

→ relational specification

γῆ: 'land'; the object of redemption — the land itself is always redeemable.

## 25 ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ καὶ ἀποδῶται ἀπὸ τῆς κατασχέσεως αὐτοῦ καὶ ἔλθῃ ὁ ἀγχιστεύων ἐγγίζων ἔγγιστα αὐτοῦ καὶ λυτρώσεται τὴν πρᾶσιν τοῦ ἀδελφοῦ αὐτοῦ

But if your brother who is with you grows poor and sells some of his possession, then his kinsman who is next of kin to him shall come and redeem the sale of his brother.

Case law: the kinsman-redeemer of sold land

ἐὰν δὲ πένηται ὁ ἀδελφός σου

The first redemption case: the nearest kinsman (ὁ ἀγχιστεύων) is to buy back land a poor brother has sold. The piled participles ἐγγίζων ἔγγιστα ('drawing near, nearest') stress the duty of the closest relative — the *gō'el*/redeemer figure that culminates theologically in Christ the kinsman-redeemer of his impoverished people.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the poverty-case.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the new case.

πένηται

grows poor

Pres Mid Subj 3 Sg · πένομαι

verb of conditional protasis

→ present subjunctive (hypothetical state of becoming poor)

πένομαι: 'be poor / be in want'; renders *גָּמַל* ('grow poor'); the recurring trigger of the social-welfare laws (vv. 25, 35, 39, 47).

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of πένηται

→ participant prominence

ἀδελφός: 'brother'; renders *אָח*; the fellow-Israelite as 'brother' — kinship language that grounds the obligation of mercy.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ: possessive genitive; 'your brother'.

ὁ

the (who is)

Nominative

article (attributive phrase: 'the one with you')

→ noun-phrase marking

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

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

μετά + gen.: 'with'; ὁ μετὰ σοῦ ('who is with you') marks the brother as one dwelling alongside you, within the community of obligation.

σοῦ

you

Genitive

*genitive object of μετά*

→ relational specification

οὐ: genitive; 'with you'.

καὶ

and

*coordinate conjunction (continuing protasis)*

→ discourse linkage or contrast

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

ἀποδῶται

sells

Aor Mid Subj 3 Sg · ἀποδίδωμι

*verb of conditional protasis*

→ aorist subjunctive (hypothetical sale)

ἀποδίδωμι (mid.): 'sell'; the poor brother sells off part of his holding under economic pressure.

ἀπὸ

of / from

*preposition + genitive (partitive: 'some of')*

→ spatial or relational framing

ἀπό: 'from'; partitive — he sells part of his possession.

τῆς

the / his

Genitive

*article (with κατασκέσεως)*

→ noun-phrase marking

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

κατασκέσεως

possession

Genitive

*genitive object of ἀπό (partitive)*

→ relational specification

κατάσχεσις: 'possession / holding'; the ancestral land partly sold off.

αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive.

καί

and / then

*apodosis-marker (introducing the redeemer's action)*

→ discourse linkage or contrast

καί: apodotic καί introducing the consequence — the kinsman's coming to redeem.

ἔλθῃ

shall come

Aor Act Subj 3 Sg · ἔρχομαι

*main verb of apodosis*

→ aorist subjunctive (the redeemer's intervention)

ἔρχομαι: 'come'; the kinsman comes forward to exercise the redemption-right.

ὁ

the

Nominative

*article (substantivizing ἀγχιστεύων)*

→ noun-phrase marking

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

ἀγχιστεύων

kinsman-redeemer

Pres Act Ptc Masc Nom Sg · ἀγχιστεύω

*substantival participle (subject: 'the one acting as next-of-kin')*

→ present participle (the one functioning as redeemer)

ἀγχιστεύω: 'act as next of kin / play the redeemer!'; renders ὁ ἀγχιστεύων is the gō'ēl, the kinsman-redeemer (cf. Boaz in Ruth 4); a key OT type of Christ the redeemer of his people's lost inheritance.

ἐγγίζων

near / drawing near

Pres Act Ptc Masc Nom Sg · ἐγγίζω

*attributive participle (modifying ὁ ἀγχιστεύων)*

→ present participle (closeness of kinship)

ἐγγίζω: 'draw near / be near'; describes the closeness of the kin-relation; ἐγγίζων ἐγγιστά ('near, nearest') is a Hebraizing intensification stressing the closest relative.

ἔγγιστα

nearest

*superlative adverb (intensifying ἐγγίζων)*

→ clausal contribution

ἔγγιστα: 'nearest / closest'; superlative adverb; the redemption-duty falls on the very nearest kinsman.

αὐτοῦ

to him

Genitive

*genitive of relationship ('nearest to him')*

→ relational specification

αὐτός: genitive; 'nearest to him (the poor brother)'.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

λυτρώσεται

shall redeem

Fut Mid Indic 3 Sg · λυτρώω

*main verb (the act of redemption)*

→ predictive/legislative future (the redeemer buys back)

λυτρώω (mid. λυτρώομαι): 'redeem / ransom / buy back'; renders לָקָח; the kinsman 'redeems' the sold land; the same verb describes YHWH's redemption of Israel from Egypt (Exod 6:6) and Christ's redemption of his people (Titus 2:14; 1 Pet 1:18).

τὴν

the

Accusative

*article (with πράσιν)*

→ noun-phrase marking

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

πράσιν

sale / sold property

Accusative

*direct object of λυτρώσεται*

→ object specification

πράσις: 'sale / thing sold'; here the sold land that the kinsman redeems.

τοῦ

of the / his

Genitive

*article (with ἀδελφοῦ)*

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

*genitive of relationship (whose sale is redeemed)*

→ relational specification

ἀδελφός: 'brother'; the impoverished kinsman whose land is bought back.

αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός: possessive genitive; 'his brother'.

## 26 ἐὰν δὲ μὴ ᾗ τινι ὁ ἀγχιστεύων καὶ εὐπορηθῇ τῇ χειρὶ καὶ εὐρεθῇ αὐτῷ τὸ ἱκανὸν λύτρα αὐτοῦ

But if someone has no kinsman-redeemer, and he prospers by his hand and finds enough for his redemption,

**Case law: self-redemption when no kinsman is available** ἐὰν δὲ μὴ ᾗ τινι ὁ ἀγχιστεύων

The second case: where no kinsman-redeemer exists, the seller himself, if he prospers (εὐπορηθῇ τῇ χειρὶ, 'becomes able by his hand'), may find the means (τὸ ἱκανόν) to redeem his own land. The idiom εὐπορέω τῇ χειρὶ recurs through the chapter (vv. 28, 49) for economic recovery.

ἐὰν

if

*conditional conjunction (protasis)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the no-redeemer case.

δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the alternative case.

μὴ

not

*negative particle (with subjunctive)*

→ discourse linkage or contrast

μή: negates the subjunctive ᾗ.

ᾗ

there be / he have

Pres Act Subj 3 Sg · εἰμί

*verb of conditional protasis  
(existence/possession)*

→ present subjunctive (hypothetical absence  
of a redeemer)

εἰμί (pres. subj. ᾗ): 'be'; with dative τινι =  
'someone has no...' (dative of possession);  
the case where no kinsman exists.

τινι

to someone

Dative

*dative of possession ('someone has')*

→ sphere or reference

τις: indefinite pronoun 'someone'; dative of  
possession — 'if to someone there is no  
redeemer'.

ὁ

the

Nominative

*article (substantivizing ἀγχιστεύων)*

→ noun-phrase marking

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

ἀγχιστεύων

kinsman-redeemer

Pres Act Ptc Masc Nom Sg · ἀγχιστεύω

*substantival participle (subject of ᾗ)*

→ present participle (the redeemer-figure)

ἀγχιστεύω: 'act as next-of-kin / redeemer';  
here the absent gō'el whom the poor man  
lacks.

καὶ

and

*coordinate conjunction (continuing protasis)*

→ discourse linkage or contrast

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

## εὐπορηθῇ

he prospers / has means

Aor Pass Subj 3 Sg · εὐπορέω

*verb of conditional protasis*

→ aorist subjunctive (hypothetical gaining of means)

εὐπορέω: 'have plenty / prosper / find means'; εὐπορηθῇ τῇ χειρὶ ('becomes able by his hand') is the idiom for economic recovery (cf. vv. 28, 49); renders the Hiphil of לַשֵּׁן ('his hand reaches').

## τῇ

by the / his

Dative

*article (with χειρὶ)*

→ noun-phrase marking

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

## χειρὶ

hand

Dative

*dative of means/respect ('by his hand / in respect of means')*

→ sphere or reference

χείρ: 'hand'; renders τῇ; here in the idiomatic sense of one's means or ability — 'his hand reaches enough'; cf. v. 28 (ἡ χεὶρ αὐτοῦ).

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## εὑρεθῇ

is found / he finds

Aor Pass Subj 3 Sg · εὐρίσκω

*verb of conditional protasis (passive: 'there is found to him')*

→ aorist subjunctive (hypothetical finding of means)

εὐρίσκω (pass.): 'be found'; εὑρεθῇ αὐτῷ τὸ ἱκανόν ('there is found to him the sufficient amount') — he comes to possess enough to redeem.

## αὐτῷ

to him

Dative

*dative of possession/advantage*

→ participant reference or interest

αὐτός: dative; 'to/for him' the sufficient sum is found.

## τὸ

the

Nominative

*article (with ἱκανόν)*

→ noun-phrase marking

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

## ἱκανόν

enough / the sufficient amount

Nominative

*substantivized adjective (subject of εὑρεθῇ)*

→ participant prominence

ἱκανός: 'sufficient / enough'; τὸ ἱκανόν ('the sufficient amount') is the sum needed to redeem the land; renders יָדָא ('enough').

## λύτρα

for redemption

Genitive

*genitive of purpose / apposition ('enough of/for his redemption')*

→ relational specification

λύτρον (here λύτρα): 'ransom / redemption-price'; λύτρα αὐτοῦ ('his redemption') specifies the purpose of the sufficient sum — the buy-back of his land.

## αὐτοῦ

his

Genitive

*genitive of possession (of the redemption)*

→ relational specification

αὐτός: possessive genitive; 'his redemption'.

27 καὶ συλλογιεῖται τὰ ἔτη τῆς πράσεως αὐτοῦ καὶ ἀποδώσει ὃ ὑπέρχει τῷ ἀνθρώπῳ ᾧ ἀπέδοτο ἑαυτὸν αὐτῷ καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ

then he shall reckon the years of its sale and repay the surplus to the man to whom he sold it, and shall return to his possession.

Case law: the self-redemption reckoning καὶ συλλογιεῖται τὰ ἔτη τῆς πράσεως

The mechanism of self-redemption: the seller reckons (συλλογιεῖται) the years since the sale, repays the buyer the value of the years still remaining until Jubilee (ὃ ὑπέρχει, 'the surplus'), and returns to his holding. The buyer is not cheated — he is repaid for the unused harvest-years he forgoes.

καὶ

and / then

*apodosis-marker*

→ discourse linkage or contrast

καί: apodotic καί introducing the redemption-reckoning.

συλλογιεῖται

he shall reckon / calculate

Fut Mid Indic 3 Sg · συλλογίζομαι

*main verb (the reckoning)*

→ legislative future (directive to calculate)

συλλογίζομαι: 'reckon up / calculate'; renders ἰσθῆ; the seller computes the years to determine the redemption-price; the verb recurs at vv. 50, 52 for the servant's redemption.

τὰ

the

Accusative

*article (with ἔτη)*

→ noun-phrase marking

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

ἔτη

years

Accusative

*direct object of συλλογιεῖται*

→ object specification

ἔτος (pl. ἔτη): 'year'; the years elapsed since the sale, basis of the calculation.

τῆς

of the / its

Genitive

*article (with πράσεως)*

→ noun-phrase marking

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

πράσεως

sale

Genitive

*genitive (defining ἔτη: 'years of its sale')*

→ relational specification

πρᾶσις: 'sale'; the years counted from the time of the sale.

αὐτοῦ

its

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'its (the land's) sale'.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἀποδώσει

he shall repay

Fut Act Indic 3 Sg · ἀποδίδωμι

*main verb (the repayment)*

→ legislative future (directive to repay the surplus)

ἀποδίδωμι: 'pay back / restore'; the seller repays the buyer for the remaining harvest-years.

## ὃ

what

Accusative

*relative pronoun (object of ἀποδώσει: 'that which')*

→ participant reference

ὃς: relative pronoun; ὃ ὑπέρχει ('what exceeds') = the surplus value of the years left.

## ὑπέρχει

exceeds / is over

Pres Act Indic 3 Sg · ὑπέρχω

*verb of relative clause*

→ stative present (the amount that stands as surplus)

ὑπέρχω: 'exceed / be superior / be in excess'; here 'the amount in excess' — the value of the remaining years that the seller must refund.

## τῷ

to the

Dative

*article (with ἀνθρώπῳ)*

→ noun-phrase marking

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

## ἀνθρώπῳ

man

Dative

*dative of recipient (the buyer)*

→ sphere or reference

ἄνθρωπος: 'man / person'; the buyer to whom the surplus is repaid.

## ᾧ

to whom

Dative

*relative pronoun (indirect object in relative clause)*

→ participant reference or interest

ὧς: relative pronoun (dat.); 'to whom he sold'.

## ἀπέδοτο

he sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

*verb of relative clause*

→ constative aorist (the past sale)

ἀποδίδωμι (mid.): 'sell'; the original sale to that man.

## ἐαυτὸν

it / himself

Accusative

*reflexive pronoun (object; here the property/holding)*

→ participant reference

ἐαυτοῦ: reflexive pronoun; in the LXX construction the seller 'sold himself/his own' — i.e. his holding — to the buyer (the resumptive αὐτῷ follows, a Hebraizing redundancy).

## αὐτῷ

to him

Dative

*resumptive dative (Hebraizing pleonasm with ᾧ)*

→ participant reference or interest

αὐτός: dative; the resumptive pronoun 'to him', redundantly resuming the relative ᾧ — a Hebraism (the resumptive pronoun after a relative).

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἀπελεύσεται

he shall return

Fut Mid Indic 3 Sg · ἀπέρχομαι

*main verb (the return to property)*

→ predictive future (consequence of redemption)

ἀπέρχομαι: 'go away / return'; the redeemed man returns to his recovered holding.

## εἰς

to

*preposition + accusative (goal)*

→ spatial or relational framing

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

τὴν

the / his

Accusative

article (with κατάσχεσιν)

→ noun-phrase marking

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

κατάσχεσιν

possession

Accusative

accusative object of εἰς (goal of return)

→ object specification

κατάσχεσις: 'possession / holding'; the ancestral land regained through self-redemption.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

28 ἐὰν δὲ μὴ εὐπορηθῇ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν ὥστε ἀποδοῦναι αὐτῷ καὶ ἔσται ἡ πρᾶσις τῷ κτησαμένῳ αὐτὰ ἕως τοῦ ἕκτου ἔτους τῆς ἀφέσεως καὶ ἐξελεύσεται τῇ ἀφέσει καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ

But if his hand does not prosper enough so as to repay him, then the sale shall belong to the one who bought it until the sixth year of release, and it shall go out in the release, and he shall return to his possession.

Case law: default to Jubilee reversion ἐὰν δὲ μὴ εὐπορηθῇ ἡ χεὶρ αὐτοῦ

The fallback: if the seller cannot raise the redemption-price, the buyer keeps the land only until the Jubilee, at which point it 'goes out' (ἐξελεύσεται) in the release and reverts to the original family. Even an unredeemed sale is ultimately undone by the ἄφεσις — the Jubilee is the final guarantor of the family inheritance.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the default case.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the contrary case.

μὴ

not

negative particle

→ discourse linkage or contrast

μή: negates εὐπορηθῇ.

εὐπορηθῇ

prosper

Aor Pass Subj 3 Sg · εὐπορέω

verb of conditional protasis

→ aorist subjunctive (hypothetical failure to gain means)

εὐπορέω: 'have means / prosper'; here the hand does not reach enough — the seller cannot afford redemption.

ἡ

the / his

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of εὐπορηθῇ ('his hand'; idiom for means)

→ participant prominence

χεῖρ: 'hand'; ἡ χεῖρ αὐτοῦ ('his hand') idiomatically denotes his means/resources, as at v. 26.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

τὸ

the

Accusative

article (with ἱκανόν)

→ noun-phrase marking

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

ἱκανόν

enough

Accusative

substantivized adjective (accusative of respect: 'as to the sufficient amount')

→ object specification

ἱκανός: 'sufficient'; τὸ ἱκανόν — the sum that proves beyond his reach.

ὥστε

so as

conjunction + infinitive (result/purpose)

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; with the infinitive ἀποδοῦναι introduces the intended result.

ἀποδοῦναι

to repay

Aor Act Inf · ἀποδίδωμι

infinitive of result (with ὥστε)

→ aorist infinitive (the unattainable repayment)

ἀποδίδωμι: 'pay back'; the repayment to the buyer that the seller cannot manage.

αὐτῷ

to him

Dative

dative of recipient (the buyer)

→ participant reference or interest

αὐτός: dative; the buyer who would be repaid.

καὶ

and / then

*apodosis-marker*

→ discourse linkage or contrast

καί: apodotic καί introducing the consequence.

ἔσται

shall be / belong

Fut Mid Indic 3 Sg · εἰμί

*main verb (possession of the sale)*

→ legislative future (the land stays with the buyer until Jubilee)

εἰμί (fut. ἔσται): 'be'; with the dative τῷ κτησαμένῳ = 'shall belong to the buyer'.

ἡ

the

Nominative

*article (with πρᾶσις)*

→ noun-phrase marking

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

πρᾶσις

sale / sold property

Nominative

*subject of ἔσται*

→ participant prominence

πρᾶσις: 'sale / thing sold'; the sold land that remains with the buyer until the Jubilee.

τῷ

to the

Dative

*article (substantivizing κτησαμένῳ)*

→ noun-phrase marking

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

κτησαμένῳ

to the one who bought

Aor Mid Ptc Masc Dat Sg · κτάομαι

*substantival participle (dative of possession: 'the buyer')*

→ aorist participle (the completed act of purchase)

κτάομαι (aor. mid. ptc.): 'having acquired / bought'; ὁ κτησάμενος is 'the purchaser', who holds the land until it reverts at Jubilee.

αὐτὰ

it / them

Accusative

*direct object of κτησαμένῳ (the property)*

→ participant reference

αὐτός: pronoun (neut. pl., the holding); 'the things he bought'.

ἕως

until

*preposition/conjunction + genitive (temporal limit)*

→ spatial or relational framing

ἕως: 'until'; the limit of the buyer's tenure.

τοῦ

the

Genitive

*article (with ἔτους)*

→ noun-phrase marking

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

ἕκτου

sixth

Genitive

*attributive ordinal (modifying ἔτους)*

→ relational specification

ἕκτος: 'sixth'; the LXX here reads 'the sixth year of release', differing from MT's 'year of jubilee'; ἕως τοῦ ἕκτου ἔτους τῆς ἀφέσεως marks the term of the buyer's holding up to the release-year.

ἔτους

year

Genitive

*genitive of time (with ἕως)*

→ relational specification

ἔτος (gen. ἔτους): 'year'; the year of release at which the land reverts.

τῆς

of the

Genitive

*article (with ἀφέσεως)*

→ noun-phrase marking

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

## ἀφέσεως

of release (Jubilee)

Genitive

*genitive (defining ἔτους; 'year of release')*

→ relational specification

ἄφεσις: 'release'; the Jubilee, which terminates the buyer's tenure and restores the land.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἐξελεύσεται

it shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (the reversion)*

→ predictive/legislative future (release of the property)

ἐξέρχομαι: 'go out / be released'; the technical Jubilee term — the land (and later the servant, v. 41) 'goes out' free at the release.

## τῇ

in the

Dative

*article (with ἀφέσει)*

→ noun-phrase marking

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

## ἀφέσει

release (Jubilee)

Dative

*dative of time when ('in the release')*

→ sphere or reference

ἄφεσις: 'release'; τῇ ἀφέσει ('at the Jubilee') is when the reversion takes effect.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἀπελεύσεται

he shall return

Fut Mid Indic 3 Sg · ἀπέρχομαι

*main verb (return to property)*

→ predictive future

ἀπέρχομαι: 'return'; the original owner returns to his recovered holding at the Jubilee.

## εἰς

to

*preposition + accusative (goal)*

→ spatial or relational framing

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

## τὴν

the / his

Accusative

*article (with κατάσχεσιν)*

→ noun-phrase marking

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

## κατάσχεσιν

possession

Accusative

*accusative object of εἰς (goal of return)*

→ object specification

κατάσχεσις: 'possession / holding'; the ancestral land restored at the Jubilee.

## αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive.

29 ἐὰν δέ τις ἀποδῶται οἰκίαν οἰκητὴν ἐν πόλει τετειχισμένη καὶ ἔσται ἡ λύτρωσις αὐτῆς ἕως πληρωθῇ ἐνιαυτὸς ἡμερῶν ἔσται ἡ λύτρωσις αὐτῆς

But if someone sells a dwelling-house in a walled city, then its redemption shall last until a full year of days is completed; its redemption-right shall last a year.

New unit (F): redemption of walled-city houses

ἐὰν δέ τις ἀποδῶται οἰκίαν οἰκητὴν

A distinct rule for urban property: a house in a walled city may be redeemed only within one full year of sale. Unlike farmland, which is tied to the Jubilee, the walled-city house is treated more like ordinary property — its redemption-window is a single year (ἐνιαυτὸς ἡμερῶν, 'a year of days').

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the urban-house case.

δέ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the new case.

τις

someone

Nominative

indefinite pronoun (subject)

→ participant reference

τις: indefinite 'someone / anyone'; the hypothetical seller.

ἀποδῶται

sells

Aor Mid Subj 3 Sg · ἀποδίδωμι

verb of conditional protasis

→ aorist subjunctive (hypothetical sale)

ἀποδίδωμι (mid.): 'sell'; the sale of an urban dwelling.

οἰκίαν

house

Accusative

direct object of ἀποδῶται

→ object specification

οἰκία: 'house / dwelling'; renders תִּבְיָה; the urban property in view, distinguished from agricultural land.

οἰκητὴν

dwelling / inhabited

Accusative

attributive adjective (modifying οἰκίαν)

→ object specification

οἰκητός: 'habitable / dwelt-in'; οἰκίαν οἰκητὴν ('a dwelling-house') specifies a residence in a walled town; renders תִּבְיָה בְּשִׁמּוֹ.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (locative)

→ sphere or reference

πόλις: 'city / town'; renders יָעִי; the walled city whose houses follow this special rule.

## τετειχισμένη

walled / fortified

Perf Mid/Pass Ptc Fem Dat Sg · τειχίζω

*attributive participle (modifying πόλει)*

→ perfect participle (settled state: 'having been walled')

τειχίζω (perf. pass. ptc.): 'fortify with a wall'; renders תְּיָחַד ('wall'); the perfect marks the abiding fortified state — a walled city as opposed to an open village (v. 31).

## καὶ

and / then

*apodosis-marker*

→ discourse linkage or contrast

καί: apodotic καὶ introducing the redemption-rule.

## ἔσται

shall be / last

Fut Mid Indic 3 Sg · εἰμί

*main verb (the redemption-window)*

→ legislative future (the right endures for a set time)

εἰμί (fut. ἔσται): 'be'; the redemption-right 'shall be' available for the stated period.

## ἡ

the / its

Nominative

*article (with λύτρωσις)*

→ noun-phrase marking

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

## λύτρωσις

redemption-right

Nominative

*subject of ἔσται*

→ participant prominence

λύτρωσις: 'redemption / ransoming'; renders לְיָדָא; the right to buy back the house; the same noun describes the messianic redemption (Luke 1:68; 2:38; Heb 9:12).

## αὐτῆς

its

Genitive

*genitive of possession (of the house)*

→ relational specification

αὐτός: possessive genitive; 'its (the house's) redemption'.

## ἕως

until

*temporal conjunction (with subjunctive)*

→ discourse linkage or contrast

ἕως: 'until'; the redemption-window lasts until a full year is complete.

## πληρωθῇ

is completed

Aor Pass Subj 3 Sg · πληρόω

*verb of temporal clause*

→ aorist subjunctive (completion of the year)

πληρόω: 'fill / complete / fulfill'; renders מִלֵּא; the redemption-window closes when a full year is fulfilled.

## ἐνιαυτὸς

a year

Nominative

*subject of πληρωθῇ*

→ participant prominence

ἐνιαυτός: 'year'; ἐνιαυτὸς ἡμερῶν ('a year of days') is a Hebraism (יָמֵי תַנְשֵׁי) for a full calendar year.

## ἡμερῶν

of days

Genitive

*genitive (defining ἐνιαυτός: 'a full year')*

→ relational specification

ἡμέρα (gen. pl.): 'day'; ἐνιαυτὸς ἡμερῶν = 'a year of days', i.e. a complete twelve-month year.

## ἔσται

shall last

Fut Mid Indic 3 Sg · εἰμί

*main verb (repeated, restating the window)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; the repetition emphasizes the fixed one-year redemption-period.

## ἡ

the / its

Nominative

*article (with λύτρωσις)*

→ noun-phrase marking

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

## λύτρωσις

redemption-right

Nominative

*subject (repeated)*

→ participant prominence

λύτρωσις; 'redemption'; restated to underline the one-year limit on the right.

## αὐτῆς

its

Genitive

*genitive of possession*

→ relational specification

αὐτός; possessive genitive; 'its redemption'.

30 ἔὰν δὲ μὴ λυτρωθῇ ἕως ἂν πληρωθῇ αὐτῆς ἑνιαυτὸς ὅλος κυρωθήσεται ἡ οἰκία ἢ οὗσα ἐν πόλει τῇ ἐχούσῃ τεῖχος βεβαίως τῷ κτησαμένῳ αὐτὴν εἰς τὰς γενεὰς αὐτοῦ καὶ οὐκ ἐξελεύσεται ἐν τῇ ἀφέσει

But if it is not redeemed until a whole year of it is completed, the house that is in a city having a wall shall be confirmed permanently to the one who bought it, throughout his generations, and it shall not go out in the release.

Case law: permanent transfer of the unredeemed walled-city house

ἔὰν δὲ μὴ λυτρωθῇ

The exception to the Jubilee principle: an unredeemed walled-city house passes permanently (βεβαίως, the adverbial form of βεβαίωσις, v. 23) to the buyer 'throughout his generations' and does not revert at the Jubilee (οὐκ ἐξελεύσεται ἐν τῇ ἀφέσει). Urban real estate is thus distinguished from the ancestral farmland that is YHWH's inalienable gift.

## ἔὰν

if

*conditional conjunction (protasis)*

→ discourse linkage or contrast

ἔάν: 'if'; introduces the non-redemption case.

## δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the contrary case.

## μὴ

not

*negative particle*

→ discourse linkage or contrast

μή: negates λυτρωθῇ.

## λυτρωθῇ

it is redeemed

Aor Pass Subj 3 Sg · λυτρόω

*verb of conditional protasis*

→ aorist subjunctive (hypothetical non-redemption)

λυτρόω (pass.): 'be redeemed'; the house is not bought back within the year.

ἕως

until

*temporal conjunction (with ἄν + subjunctive)*

→ discourse linkage or contrast

ἕως: 'until'; the limit of the redemption-window.

ἄν

(modal particle)

*modal particle (with subjunctive)*

→ discourse linkage or contrast

ἄν: with subjunctive πληρωθῇ in the indefinite temporal clause.

πληρωθῇ

is completed

Aor Pass Subj 3 Sg · πληρόω

*verb of temporal clause*

→ aorist subjunctive (completion of the year)

πληρόω: 'complete / fulfill'; the full year of the redemption-window elapses.

αὐτῆς

of it

Genitive

*genitive (with ἐνιαυτός: 'a year of it')*

→ relational specification

αὐτός: genitive; 'a whole year of it (the house's redemption-period)'.

ἐνιαυτός

year

Nominative

*subject of πληρωθῇ*

→ participant prominence

ἐνιαυτός: 'year'; ἐνιαυτός ὅλος ('a whole year') = the complete redemption-window.

ὅλος

whole

Nominative

*attributive adjective (modifying ἐνιαυτός)*

→ participant prominence

ὅλος: 'whole / entire'; emphasizes the full year that must elapse without redemption.

κυρωθήσεται

shall be confirmed / made permanent

Fut Pass Indic 3 Sg · κυρώω

*main verb (the permanent transfer)*

→ legislative future (legal confirmation of ownership)

κυρώω: 'confirm / ratify / make valid'; renders  $\square\eta\pi$  (Qal/Hiphil, 'be established'); the house is legally and permanently 'confirmed' to the buyer — a technical term of property law.

ἡ

the

Nominative

*article (with οἰκία)*

→ noun-phrase marking

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

οἰκία

house

Nominative

*subject of κυρωθήσεται*

→ participant prominence

οἰκία: 'house'; the urban dwelling now permanently transferred.

ἡ

the (which is)

Nominative

*article (substantivizing the participle οὖσα)*

→ noun-phrase marking

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

οὖσα

being / that is

Pres Act Ptc Fem Nom Sg · εἰμί

*attributive participle (modifying οἰκία)*

→ present participle (location of the house)

εἰμί (pres. ptc. οὖσα): 'being'; ἡ οὖσα ἐν πόλει ('the one that is in a city') specifies the house's location as the basis of the rule.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## πόλει

city

Dative

*dative of place (locative)*

→ sphere or reference

πόλις: 'city'; the walled city.

## τῇ

the (which has)

Dative

*article (substantivizing ἐχούση)*

→ noun-phrase marking

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

## ἐχούση

having

Pres Act Ptc Fem Dat Sg · ἔχω

*attributive participle (modifying πόλει)*

→ present participle (the city's having a wall)

ἔχω (pres. ptc.): 'have'; τῇ ἐχούση τεῖχος ('which has a wall') defines the walled city — the decisive criterion distinguishing it from the open village of v. 31.

## τεῖχος

wall

Accusative

*direct object of ἐχούση*

→ object specification

τεῖχος: 'wall / city-wall'; renders ἡλιον; the presence of a wall makes the house's transfer permanent.

## βεβαίως

permanently / securely

*adverb of manner (with κυρωθήσεται)*

→ clausal contribution

βεβαίως: 'firmly / permanently'; adverb cognate with βεβαίωσις (v. 23) — the very permanence forbidden for farmland is here permitted for the walled-city house.

## τῷ

to the

Dative

*article (substantivizing κτησαμένῳ)*

→ noun-phrase marking

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

## κτησαμένῳ

to the one who bought

Aor Mid Ptc Masc Dat Sg · κτάομαι

*substantival participle (dative of advantage: the buyer)*

→ aorist participle (completed purchase)

κτάομαι (aor. mid. ptc.): 'having bought'; the buyer to whom the house is permanently confirmed.

## αὐτήν

it

Accusative

*direct object of κτησαμένῳ (the house)*

→ participant reference

αὐτός: pronoun; 'it (the house)'.

## εἰς

throughout / for

*preposition + accusative (extent of time)*

→ spatial or relational framing

εἰς + acc.: 'for / throughout'; εἰς τὰς γενεὰς αὐτοῦ — for all his generations.

## τὰς

the / his

Accusative

*article (with γενεὰς)*

→ noun-phrase marking

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

## γενεὰς

generations

Accusative

*accusative of extent of time*

→ object specification

γενεά (pl. γενεάς): 'generation'; renders ἡλιον; the permanence extends to the buyer's descendants in perpetuity.

## αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'his generations'.

|                                                                                                                                                                                                        |                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>καὶ</p> <p>and</p> <p><i>coordinate conjunction</i></p> <p>→ discourse linkage or contrast</p> <p>καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p> | <p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p> <p>→ discourse linkage or contrast</p> <p>οὐ (οὐκ): negates ἐξελεύσεται.</p>                                                                                | <p>ἐξελεύσεται</p> <p>it shall go out</p> <p>Fut Mid Indic 3 Sg · ἐξέρχομαι</p> <p><i>main verb (negated: no jubilee reversion)</i></p> <p>→ predictive future (the exception to release)</p> <p>ἐξέρχομαι: 'go out / be released'; the negated future — unlike farmland, this house does not 'go out' (revert) at the Jubilee.</p> | <p>ἐν</p> <p>in</p> <p><i>preposition + dative (temporal)</i></p> <p>→ spatial or relational framing</p> <p>ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).</p> |
| <p>τῇ</p> <p>the</p> <p>Dative</p> <p><i>article (with ἀφέσει)</i></p> <p>→ noun-phrase marking</p> <p>τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.</p>        | <p>ἀφέσει</p> <p>release (Jubilee)</p> <p>Dative</p> <p><i>dative of time when</i></p> <p>→ sphere or reference</p> <p>ἀφ᾽εσσις: 'release'; the Jubilee, at which this house, exceptionally, does not revert.</p> |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                           |

31 αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν αἷς οὐκ ἔστιν ἐν αὐταῖς τεῖχος κύκλω πρὸς τὸν ἀγρὸν τῆς γῆς λογισθήτωσαν  
λυτρωταὶ διὰ παντὸς ἔσονται καὶ ἐν τῇ ἀφέσει ἐξελεύσονται

But the houses in villages which have no wall around them shall be reckoned together with the open country of the land: they shall be always redeemable, and in the release they shall go out.

Case law: village houses count as farmland αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν

The converse rule: unwalled village houses are legally classed with the open farmland (πρὸς τὸν ἀγρὸν τῆς γῆς λογισθήτωσαν) — they are always redeemable (λυτρωταὶ διὰ παντός) and revert at the Jubilee. The wall is the decisive legal criterion separating permanent urban property from Jubilee-bound rural property.

αἱ

the

Nominative

article (with οἰκίαι)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: marks the contrasting rule for village houses.

οἰκίαι

houses

Nominative

subject (of λογισθήτωσαν / ἔσονται)

→ participant prominence

οἰκία: 'house'; the village dwellings now in view.

αἱ

the (which are)

Nominative

article (attributive phrase: 'the ones in villages')

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἐπαύλεσιν

villages / hamlets

Dative

dative of place (locative)

→ sphere or reference

ἐπαυλις (dat. pl. ἐπαύλεσιν): 'farmstead / village / hamlet'; renders ἄσκη ('settlement / unwallled village'); the open settlements without walls.

αἷς

which

Dative

relative pronoun (dative; Hebraizing with resumptive ἐν αὐταῖς)

→ participant reference or interest

ὅς: relative pronoun (dat.); 'to which' there is no wall — followed by the resumptive ἐν αὐταῖς (Hebraism).

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ (οὐκ): negates ἔστιν.

ἔστιν

there is

Pres Act Indic 3 Sg· εἰμί

verb of relative clause (existence)

→ stative present (the absence of a wall)

εἰμί (pres. ἔστιν): 'be / there is'; the villages have no wall.

ἐν

in / around

preposition + dative (resumptive: 'in them')

→ spatial or relational framing

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

αὐταῖς

them

Dative

resumptive dative (Hebraizing pleonasm with αἷς)

→ sphere or reference

αὐτός: dative; the resumptive 'in them', redundantly resuming αἷς — a Hebraism.

τεῖχος

wall

Nominative

subject of ἔστιν

→ participant prominence

τεῖχος: 'wall'; the wall that these villages lack.

## κύκλω

round about

Dative

*adverbial dative (of place: 'around')*

→ sphere or reference

κύκλος (dat. κύκλω): 'in a circle / round about'; used adverbially — 'a wall round about'; renders כִּי־בָּ.

## πρός

with / as

*preposition + accusative  
(association/classification)*

→ spatial or relational framing

πρός + acc.: here 'in relation to / as belonging with'; the village house is reckoned together with the farmland.

## τὸν

the

Accusative

*article (with ἄγρὸν)*

→ noun-phrase marking

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

## ἄγρὸν

open country / field

Accusative

*accusative object of πρὸς (classification)*

→ object specification

ἄγρός: 'field / open country'; the village house is legally classed with the farmland — hence subject to the Jubilee.

## τῆς

of the

Genitive

*article (with γῆς)*

→ noun-phrase marking

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

## γῆς

land

Genitive

*genitive (defining ἄγρὸν: 'open country of the land')*

→ relational specification

γῆ: 'land'; the agricultural land with which the village house is grouped.

## λογισθήτωσαν

let them be reckoned

Aor Pass Impv 3 Pl · λογίζομαι

*main verb (legal reckoning)*

→ aorist passive imperative (mandated classification)

λογίζομαι (pass.): 'reckon / count / regard as'; renders כִּשְׁבּוּ; the village houses are legally 'reckoned' as farmland; the same verb is central to Paul's reckoning of righteousness (Rom 4).

## λυτρωταὶ

redeemable

Nominative

*predicate adjective (with ἔσονται)*

→ participant prominence

λυτρωτός: 'redeemable / capable of being ransomed'; λυτρωταὶ διὰ παντός ('always redeemable') — unlike the walled-city house, these may be bought back at any time.

## διὰ

through

*preposition + genitive (idiomatic: 'always')*

→ spatial or relational framing

διὰ + gen.: in the idiom διὰ παντός ('through all [time] / always / continually').

## παντός

all (time)

Genitive

*genitive object of διὰ (idiom: 'always')*

→ relational specification

πᾶς: 'all'; διὰ παντός = 'perpetually / always' — the redemption-right never lapses.

## ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσονται): 'be'; declares the perpetual redeemability of village houses.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

τῇ

the

Dative

*article (with ἀφέσει)*

→ noun-phrase marking

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

ἀφέσει

release (Jubilee)

Dative

*dative of time when*

→ sphere or reference

ἀφ᾽ εἰς: 'release'; at the Jubilee these houses revert.

ἐξελεύσονται

they shall go out

Fut Mid Indic 3 Pl · ἐξέρχομαι

*main verb (Jubilee reversion)*

→ predictive/legislative future (release of the property)

ἐξέρχομαι: 'go out / be released'; the village houses 'go out' (revert) at the Jubilee, like farmland.

## 32 καὶ αἱ πόλεις τῶν Λευιτῶν οἰκίαι τῶν πόλεων αὐτῶν κατασχέσεως λυτρωταὶ διὰ παντός ἔσονται τοῖς Λευítais

And as for the cities of the Levites, the houses of the cities of their possession shall be always redeemable by the Levites.

**Case law: special status of Levite city-property**

καὶ αἱ πόλεις τῶν Λευιτῶν

A special exemption for the Levites, who have no farmland inheritance but only their cities: their city-houses are perpetually redeemable (λυτρωταὶ διὰ παντός), never falling under the walled-city permanence rule of v. 30. Their urban property functions as their κατάρχεις in lieu of agricultural land (cf. Num 35:1–8).

καὶ

and

*coordinate conjunction (introducing the Levite exception)*

→ discourse linkage or contrast

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

αἱ

the

Nominative

*article (with πόλεις)*

→ noun-phrase marking

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

πόλεις

cities

Nominative

*nominative (casus pendens: 'as for the cities')*

→ participant prominence

πόλις (pl. πόλεις): 'city'; the Levitical cities, the nominative standing as a topic-fronting (casus pendens).

τῶν

of the

Genitive

*article (with Λευιτῶν)*

→ noun-phrase marking

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

## Λευιτῶν

Levites

Genitive

*genitive of possession (whose cities)*

→ relational specification

Λευίτης (gen. pl. Λευιτῶν): 'Levite'; the priestly tribe; their cities are their substitute for a land-inheritance (Num 35).

## οἰκίαι

houses

Nominative

*subject of ἔσονται (resuming the topic)*

→ participant prominence

οἰκία: 'house'; the Levite dwellings that remain perpetually redeemable.

## τῶν

of the

Genitive

*article (with πόλεων)*

→ noun-phrase marking

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

## πόλεων

cities

Genitive

*genitive (defining οἰκίαι: 'houses of the cities')*

→ relational specification

πόλις (gen. pl. πόλεων): 'city'; the Levite cities.

## αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'their cities'.

## κατασχέςεως

of possession

Genitive

*genitive (defining: 'cities of their possession')*

→ relational specification

κατάσχεσις: 'possession / holding'; the Levite cities constitute their κατάσχεσις in place of farmland.

## λυτρωταὶ

redeemable

Nominative

*predicate adjective (with ἔσονται)*

→ participant prominence

λυτρωτός: 'redeemable'; the Levite houses are always redeemable, never permanently alienated.

## διὰ

through

*preposition + genitive (idiom: 'always')*

→ spatial or relational framing

διὰ + gen.: in διὰ παντός ('always / perpetually').

## παντός

all (time)

Genitive

*genitive object of διὰ (idiom)*

→ relational specification

πᾶς: 'all'; διὰ παντός = 'perpetually'.

## ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

*main verb (predication)*

→ legislative future

εἰμί (fut. ἔσονται): 'be'; declares the perpetual redeemability of Levite houses.

## τοῖς

by the / for the

Dative

*article (with Λευίταις)*

→ noun-phrase marking

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

## Λευίταις

Levites

Dative

*dative of advantage/agent ('redeemable by/for the Levites')*

→ sphere or reference

Λευίτης (dat. pl. Λευίταις): 'Levite'; the right of perpetual redemption belongs to the Levites over their own city-property.

33 καὶ ὃς ἂν λυτρώσμενος παρὰ τῶν Λευιτῶν καὶ ἐξελεύσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως κατασχέσεως αὐτῶν ἐν τῇ ἀφέσει ὅτι οἰκίαι τῶν πόλεων τῶν Λευιτῶν κατάσχεσις αὐτῶν ἐν μέσῳ υἱῶν Ἰσραὴλ

And whoever redeems from the Levites—then the sale of their houses of the city of their possession shall go out in the release; for the houses of the cities of the Levites are their possession in the midst of the sons of Israel.

Case law: even a purchased Levite house reverts at Jubilee

καὶ ὃς ἂν λυτρώσμενος παρὰ τῶν Λευιτῶν

The Levite exemption is reinforced: even when a Levite house is bought, the sale 'goes out' at the Jubilee, because the Levite cities are their inalienable possession (κατάσχεσις) in the midst of Israel — their only inheritance, which can never be permanently lost.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ὃς

whoever

*Nominative*

*relative pronoun (subject; generalizing with ἂν)*

→ participant reference

ὃς: relative pronoun; ὃς ἂν ('whoever') generalizes the case of one redeeming/buying from the Levites.

ἂν

(modal particle)

*modal particle (generalizing relative)*

→ discourse linkage or contrast

ἂν: with the relative clause, generalizing ('whoever').

λυτρώσμενος

having redeemed / buying

*Aor Mid Ptc Masc Nom Sg · λυτρόω*

*circumstantial participle (the one who redeems/buys)*

→ aorist participle (the act of redeeming/purchasing)

λυτρόω (aor. mid. ptc.): 'having redeemed / bought back'; whoever acquires a Levite house by purchase still cannot hold it past the Jubilee.

παρά

from

*preposition + genitive (source)*

→ spatial or relational framing

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

τῶν

the

Genitive

*article (with Λευιτῶν)*

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

*genitive of source ('from the Levites')*

→ relational specification

Λευίτης (gen. pl.): 'Levite'; the sellers of the city-houses.

καὶ

then / and

*apodosis-marker*

→ discourse linkage or contrast

καί: apodotic καί introducing the consequence.

ἐξελεύσεται

shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (Jubilee reversion)*

→ predictive/legislative future

ἐξέρχομαι: 'go out / be released'; the sale of the Levite house reverts at the Jubilee.

ἡ

the

Nominative

*article (with διάπρασις)*

→ noun-phrase marking

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

διάπρασις

sale

Nominative

*subject of ἐξελεύσεται*

→ participant prominence

διάπρασις: 'sale / selling-off'; the compound (δια- + πρᾶσις) for the transaction of a Levite house, which is undone at the Jubilee.

αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'their (the Levites') sale'.

οἰκιῶν

of houses

Genitive

*genitive (defining διάπρασις: 'sale of houses')*

→ relational specification

οἰκία (gen. pl.): 'house'; the Levite houses sold.

πόλεως

of the city

Genitive

*genitive (defining οἰκιῶν: 'houses of the city')*

→ relational specification

πόλις (gen. πόλεως): 'city'; the Levite city.

κατασκέσεως

of possession

Genitive

*genitive (defining: 'of their possession')*

→ relational specification

κατάσχεσις: 'possession'; the city as the Levites' holding.

αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive.

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

τῇ

the

Dative

*article (with ἀφέσει)*

→ noun-phrase marking

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

ἀφέσει

release (Jubilee)

Dative

*dative of time when*

→ sphere or reference

ἀφεις: 'release'; the Jubilee at which even the Levite-house sale reverts.

ὅτι

for / because

*causal conjunction*

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason — the Levite houses are their permanent possession.

οἰκίαι

houses

Nominative

*subject of the causal clause*

→ participant prominence

οἰκία: 'house'; the Levite houses as their inalienable holding.

τῶν

of the

Genitive

*article (with πόλεων)*

→ noun-phrase marking

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

πόλεων

cities

Genitive

*genitive (defining οἰκίαι)*

→ relational specification

πόλις (gen. pl.): 'city'; the Levite cities.

τῶν

of the

Genitive

*article (with Λευιτῶν)*

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

*genitive of possession*

→ relational specification

Λευίτης (gen. pl.): 'Levite'; whose cities these are.

κατάσχεσις

possession

Nominative

*predicate nominative ('are their possession')*

→ participant prominence

κατάσχεσις: 'possession / holding'; the Levite houses are their κατάσχεσις — their inheritance in place of farmland.

αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

μέσῳ

the midst

Dative

*dative of place (idiom: 'in the midst of')*

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ ('in the midst of') renders ַיִּתְּבֵּן; the Levites hold their cities among the other tribes.

υἱῶν

of sons

Genitive

*genitive (with μέσῳ: 'in the midst of the sons')*

→ relational specification

υἱός (gen. pl.): 'son'; οἱ υἱοὶ Ἰσραὴλ, the people among whom the Levites dwell.

Ἰσραὴλ

of Israel

*indeclinable proper noun (qualifying υἱῶν)*

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people in whose midst the Levites live.

## 34 καὶ οἱ ἄγροὶ οἱ ἀφωρισμένοι ταῖς πόλεσιν αὐτῶν οὐ πραθήσονται ὅτι κατάσχεσις αἰωνία τοῦτο αὐτῶν ἔστιν

And the fields set apart for their cities shall not be sold, for this is their everlasting possession.

**Case law: the inalienable Levite pasture-lands** καὶ οἱ ἄγροὶ οἱ ἀφωρισμένοι

The pasture-fields attached to the Levite cities may never be sold at all — they are κατάσχεσις αἰωνία ('an everlasting possession'). The strongest form of inalienability in the chapter, fitting the tribe that has no other inheritance but lives by what is given to it (cf. the priestly portion as the LORD himself, Num 18:20).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

οἱ

the

Nominative

*article (with ἄγροὶ)*

→ noun-phrase marking

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

ἄγροὶ

fields

Nominative

*subject of πραθήσονται*

→ participant prominence

ἄγρός: 'field'; the pasture-lands around the Levite cities (cf. Num 35:2–5).

οἱ

the (set apart)

Nominative

*article (substantivizing ἀφωρισμένοι)*

→ noun-phrase marking

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

## ἀφωρισμένοι

set apart / allotted

Perf Mid/Pass Ptc Masc Nom Pl · ἀφορίζω

*attributive participle (modifying ἀγροί)*

→ perfect participle (settled state: 'having been set apart')

ἀφορίζω (perf. pass. ptc.): 'mark off / set apart / allot'; renders **שָׂדֶה** ('open land / pasture'); the perfect marks the fields as permanently designated for the Levite cities; cf. Paul 'set apart' for the gospel (Rom 1:1; Gal 1:15).

## ταῖς

for the / their

Dative

*article (with πόλεις)*

→ noun-phrase marking

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

## πόλεις

cities

Dative

*dative of advantage ('set apart for their cities')*

→ sphere or reference

πόλις (dat. pl. πόλεις): 'city'; the Levite cities to which the pasture-fields belong.

## αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'their cities'.

## οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the absolute prohibition οὐ πραθήσονται.

## πραθήσονται

shall be sold

Fut Pass Indic 3 Pl · πιπράσκω

*main verb (passive prohibition)*

→ prohibitive future (absolute prohibition of sale)

πιπράσκω (fut. pass.): 'be sold'; the Levite pasture-fields may never be sold at all — the strongest inalienability rule of the chapter.

## ὅτι

for / because

*causal conjunction*

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the absolute prohibition.

## κατάσχεσις

possession

Nominative

*predicate nominative (with ἔστιν)*

→ participant prominence

κατάσχεσις: 'possession'; the Levite fields are their permanent holding.

## αἰωνία

everlasting

Nominative

*attributive adjective (modifying κατάσχεσις)*

→ participant prominence

αἰώνιος: 'eternal / everlasting'; renders **עוֹלָם**; **κατάσχεσις αἰωνία** ('an everlasting possession') — the same phrase used of the land-promise to Abraham (Gen 17:8); the Levite fields are inalienable forever.

## τοῦτο

this

Nominative

*demonstrative pronoun (subject of ἔστιν)*

→ participant reference

οὗτος (neut. τοῦτο): 'this'; refers to the pasture-fields as the Levites' everlasting holding.

## αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'their possession'.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula in causal clause)*

→ stative present (the abiding fact of possession)

εἰμί (pres. ἔστιν): 'be'; asserts the everlasting fact of the Levites' holding.

35 ἐὰν δὲ πένηται ὁ ἀδελφός σου καὶ ἀδυνατήσῃ ταῖς χερσὶν παρὰ σοὶ ἀντιλήμψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ

But if your brother grows poor and is unable with his hands alongside you, you shall support him as a proselyte and sojourner, and your brother shall live with you.

New unit (G): support of the impoverished brother ἐὰν δὲ πένηται ὁ ἀδελφός σου

The third poverty-case (after vv. 25, and before v. 39) turns to the destitute brother who cannot support himself. The command ἀντιλήμψῃ αὐτοῦ ('you shall take hold of / support him') treats him as one would a resident alien — to be sustained so that he may live (ζήσεται) within the community rather than be exploited.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the poverty-case.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the new case.

πένηται

grows poor

Pres Mid Subj 3 Sg · πένομαι

verb of conditional protasis

→ present subjunctive (hypothetical impoverishment)

πένομαι: 'be poor / in want'; the recurring trigger of the welfare laws.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of πένηται

→ participant prominence

ἀδελφός: 'brother'; the impoverished fellow-Israelite.

σου

your

Genitive

genitive of relationship

→ relational specification

σύ: possessive genitive; 'your brother'.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἀδυνατήσῃ

is unable / fails

Aor Act Subj 3 Sg · ἀδυνατέω

verb of conditional protasis

→ aorist subjunctive (hypothetical incapacity)

ἀδυνατέω: 'be unable / powerless'; renders νομ ('totter / waver'); the brother's hands fail him — he cannot sustain himself by his own labor.

## ταῖς

with the / his

Dative

article (with *χερσίν*)

→ noun-phrase marking

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

## χερσίν

hands

Dative

dative of means/respect ('with his hands')

→ sphere or reference

χεῖρ (dat. pl. *χερσίν*): 'hand'; here means/ability — he is unable 'with his hands' to provide.

## παρά

alongside / with

preposition + dative (association)

→ spatial or relational framing

παρά + dat.: 'beside / with'; παρά σοί — the brother dwelling alongside you.

## σοί

you

Dative

dative object of *παρά*

→ participant reference or interest

σύ: dative; 'with you'.

## ἀντιλήμψῃ

you shall support / take hold of

Fut Mid Indic 2 Sg · ἀντιλαμβάνω

main verb (the command to help)

→ legislative future (mandated support)

ἀντιλαμβάνω (mid. ἀντιλαμβάνομαι, + gen.): 'take hold of / help / support'; renders *רָחַץ* (Hiphil, 'strengthen / uphold'); the command to sustain the failing brother; cf. ἀντιλαμβάνεσθαι τῶν ἀσθενούντων (Acts 20:35).

## αὐτοῦ

him

Genitive

genitive object of ἀντιλήμψῃ

→ relational specification

αὐτός: genitive; the object of the supporting verb (ἀντιλαμβάνομαι takes the genitive).

## ὥς

as

comparative particle ('as / like')

→ discourse linkage or contrast

ὥς: 'as / like'; the brother is to be treated as one would a resident alien.

## προσηλύτου

a proselyte / resident alien

Genitive

genitive of comparison (with ὥς)

→ relational specification

προσήλυτος: 'resident alien / proselyte'; renders *גֵּר*; the impoverished brother is to be supported as the law commands for the protected sojourner.

## καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

## παροίκου

a sojourner

Genitive

genitive of comparison (with ὥς, coordinate)

→ relational specification

παροίκος: 'sojourner / tenant'; renders *גֵּר*; paired with *προσήλυτος* (as in v. 23) — the brother is to receive the protective care owed to the resident foreigner.

## καὶ

and

coordinate conjunction (introducing purpose/result)

→ discourse linkage or contrast

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

## ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (the intended outcome)

→ predictive future (result of the support: survival)

ζάω: 'live'; renders *חַי*; the goal of the support — that the brother survive and flourish in the community; the refrain *ζήσεται ὁ ἀδελφός σου* recurs in v. 36.

|                                                                                                                                                                                                        |                                                                                                                                                                                              |                                                                                                                                                                     |                                                                                                                                                                                                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>ὁ</b><br/>the</p> <p>Nominative</p> <p><i>article (with ἀδελφός)</i></p> <p>→ noun-phrase marking</p> <p>ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p><b>ἀδελφός</b><br/>brother</p> <p>Nominative</p> <p><i>subject of ζήσεται</i></p> <p>→ participant prominence</p> <p>ἀδελφός: 'brother'; the one who is to live by the support given.</p> | <p><b>σου</b><br/>your</p> <p>Genitive</p> <p><i>genitive of relationship</i></p> <p>→ relational specification</p> <p>σύ: possessive genitive; 'your brother'.</p> | <p><b>μετά</b><br/>with</p> <p><i>preposition + genitive (association)</i></p> <p>→ spatial or relational framing</p> <p>μετά + gen.: 'with'; the brother lives 'with you', in the community.</p> |
| <p><b>σοῦ</b><br/>you</p> <p>Genitive</p> <p><i>genitive object of μετά</i></p> <p>→ relational specification</p> <p>σύ: genitive; 'with you'.</p>                                                     |                                                                                                                                                                                              |                                                                                                                                                                     |                                                                                                                                                                                                   |

## 36 οὐ λήμψη παρ' αὐτοῦ τόκον οὐδὲ ἐπὶ πλήθει καὶ φοβηθήσῃ τὸν θεόν σου ἐγὼ κύριος καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ

You shall not take interest from him nor anything for increase; and you shall fear your God—I am the LORD—and your brother shall live with you.

**Statute: no interest on a loan to the poor brother** οὐ λήμψη παρ' αὐτοῦ τόκον

The core prohibition of usury: no interest (τόκος) or increase may be exacted from a needy brother. The motive is again the fear of God, sealed by ἐγὼ κύριος, and the goal restated: that your brother may live with you. Compassion, not profit, governs lending within the covenant family.

οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ λήμψη.

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition of usury)

λαμβάνω (fut. λήμψομαι): 'take / receive'; renders תִּשָּׁל; οὐ λήμψη τόκον ('you shall not take interest') is the central anti-usury statute (cf. Exod 22:25; Deut 23:19; Ps 15:5; Ezek 18:8).

παρ

from

*preposition + genitive (source, elided)*

→ spatial or relational framing

παρά (παρ): 'from'; elided before the vowel of αὐτοῦ.

αὐτοῦ

him

*Genitive*

*genitive of source ('from him')*

→ relational specification

αὐτός: genitive; the poor brother from whom no interest is to be taken.

τόκον

interest / usury

*Accusative*

*direct object of λήμψη*

→ object specification

τόκος: 'interest / usury' (lit. 'offspring' of money); renders תִּשָּׁל ('bite / interest'); the gain forbidden on a loan to a needy brother; cf. the ironic τόκος of the parable (Matt 25:27; Luke 19:23).

οὐδὲ

nor

*negative coordinating conjunction*

→ discourse linkage or contrast

οὐδέ: 'nor'; extending the prohibition to all increase.

ἐπὶ

for

*preposition + dative (purpose/ground)*

→ spatial or relational framing

ἐπὶ + dat.: 'for / on the basis of'; ἐπὶ πλήθει — 'for increase', i.e. lending so as to gain more.

πλήθει

increase / abundance

*Dative*

*dative object of ἐπὶ (purpose: 'for increase')*

→ sphere or reference

πλήθος: 'multitude / increase'; renders תִּרְבִּית / תִּרְבִּית ('increase / usury on goods'); the second form of forbidden gain — surcharge on food or goods lent.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

φοβηθήση

you shall fear

Aor Pass(dep) Subj/Fut 2 Sg · φοβέομαι

*main verb (motive clause)*

→ legislative future (the demanded reverence)

φοβέομαι: 'fear / revere'; the fear of God as the inner restraint against exploiting the poor (as in v. 17, 43).

τὸν

the / your

*Accusative*

*article (with θεόν)*

→ noun-phrase marking

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

θεόν

God

*Accusative*

*direct object of φοβηθήση*

→ object specification

θεός: 'God'; the object of reverent fear that secures mercy.

σου

your

Genitive

*genitive of relationship*

→ relational specification

σύ: possessive genitive; 'your God'.

ἐγὼ

I

Nominative

*subject (self-identification formula, copula implied)*

→ participant reference

ἐγὼ: the emphatic pronoun of the formula ἐγὼ κύριος ('I am the LORD'), sealing the command with divine authority.

κύριος

LORD

Nominative

*predicate nominative (self-identification)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; ἐγὼ κύριος ('I am the LORD') is the abbreviated covenant seal (cf. v. 17).

καὶ

and

*coordinate conjunction (introducing result)*

→ discourse linkage or contrast

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

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

*main verb (intended outcome)*

→ predictive future (result of mercy; survival)

ζάω: 'live'; the refrain ζήσεται ὁ ἀδελφός σου ('your brother shall live') restated — the goal of all the welfare laws is the brother's life.

ὁ

the

Nominative

*article (with ἀδελφός)*

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

*subject of ζήσεται*

→ participant prominence

ἀδελφός: 'brother'; the one preserved by the prohibition of usury.

σου

your

Genitive

*genitive of relationship*

→ relational specification

σύ: possessive genitive; 'your brother'.

μετά

with

*preposition + genitive (association)*

→ spatial or relational framing

μετά + gen.: 'with'; the brother lives 'with you'.

σοῦ

you

Genitive

*genitive object of μετά*

→ relational specification

σύ: genitive; 'with you'.

### 37 τὸ ἀργύριόν σου οὐ δώσεις αὐτῷ ἐπὶ τόκῳ καὶ ἐπὶ πλεονασμόν οὐ δώσεις αὐτῷ τὰ βρώματά σου

You shall not give him your silver at interest, and you shall not give him your food for profit.

**Statute restated: neither money at interest nor food for profit**

τὸ ἀργύριόν σου οὐ δώσεις αὐτῷ ἐπὶ τόκῳ

The usury prohibition spelled out in its two spheres: money (ἀργύριον) may not be lent at interest (ἐπὶ τόκῳ), and food (βρώματα) may not be given for profit (ἐπὶ πλεονασμόν). The fronted objects and doubled οὐ δώσεις give the law its emphatic, comprehensive form — no gain of any kind at the expense of the needy brother.

**τὸ**

the / your

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

**ἀργύριόν**

silver / money

Accusative

direct object of δώσεις (fronted for emphasis)

→ object specification

ἀργύριον: 'silver / money'; renders הַכֶּסֶף; loaned money on which no interest may be charged.

**σου**

your

Genitive

genitive of possession

→ relational specification

σύ: possessive genitive; 'your silver'.

**οὐ**

not

negative particle (prohibition)

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ δώσεις.

**δώσεις**

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (prohibited action)

→ prohibitive future (apodictic prohibition)

δίδωμι: 'give / lend'; οὐ δώσεις ... ἐπὶ τόκῳ — you shall not lend at interest.

**αὐτῷ**

to him

Dative

dative of recipient (the poor brother)

→ participant reference or interest

αὐτός: dative; the needy brother.

**ἐπὶ**

at / for

preposition + dative (terms of the loan)

→ spatial or relational framing

ἐπὶ + dat.: 'on terms of'; ἐπὶ τόκῳ — 'at interest'.

**τόκῳ**

interest

Dative

dative object of ἐπὶ (terms: 'at interest')

→ sphere or reference

τόκος: 'interest / usury'; the gain forbidden on a money-loan.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐπὶ

for

*preposition + accusative (purpose: 'for profit')*

→ spatial or relational framing

ἐπί + acc.: 'for / with a view to'; ἐπὶ πλεονασμόν — 'for profit/increase'.

πλεονασμόν

profit / increase

Accusative

*accusative object of ἐπί (purpose)*

→ object specification

πλεονασμός: 'increase / surplus / profit'; renders תִּיבִּיחַ; the gain forbidden on a loan of food; cognate with πλεονεξία ('greed'), the vice the prohibition guards against.

οὐ

not

*negative particle (prohibition, repeated)*

→ discourse linkage or contrast

οὐ: forms the second prohibition οὐ δώσεις.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

*main verb (prohibited action, repeated)*

→ prohibitive future (apodictic prohibition)

δίδωμι: 'give'; the repeated οὐ δώσεις extends the prohibition from money to food.

αὐτῷ

to him

Dative

*dative of recipient*

→ participant reference or interest

αὐτός: dative; the poor brother.

τὰ

the / your

Accusative

*article (with βρώματά)*

→ noun-phrase marking

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

βρώματά

food

Accusative

*direct object of δώσεις*

→ object specification

βρῶμα (pl. βρώματα): 'food'; renders לֶחֶם; the food lent, on which no surcharge may be exacted.

σου

your

Genitive

*genitive of possession*

→ relational specification

οὐ: possessive genitive; 'your food'.

## 38 ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου δοῦναι ὑμῖν τὴν γῆν Χανααν ὥστε εἶναι ὑμῶν θεός

I am the LORD your God who brought you out of the land of Egypt, to give you the land of Canaan, so as to be your God.

**Motive clause: the exodus grounds the welfare law**

ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς

The self-identification expanded into a redemptive-historical ground: the God who forbids usury is the God who brought Israel out of Egypt to give them Canaan and to be their God. The exodus-and-gift formula roots the social ethics of the chapter in YHWH's own redeeming generosity — Israel must deal with the poor as God dealt with Israel.

ἐγὼ

I

Nominative

*subject (self-identification formula)*

→ participant reference

ἐγώ: the emphatic pronoun of the formula  
ἐγὼ κύριος ὁ θεὸς ὑμῶν.

κύριος

LORD

Nominative

*predicate nominative*

→ participant prominence

κύριος: rendering of the Tetragrammaton  
יהוה; the self-identifying divine name.

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

*predicate nominative in apposition*

→ participant prominence

θεός: 'God'; 'the LORD your God', the  
covenant title.

ὑμῶν

your

Genitive

*genitive of relationship*

→ relational specification

σύ (pl.): possessive genitive; 'your (pl.) God'.

ὁ

the (who)

Nominative

*article (substantivizing ἐξαγαγὼν)*

→ noun-phrase marking

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

ἐξαγαγὼν

who brought out

Aor Act Ptc Masc Nom Sg · ἐξάγω

*substantival participle (in apposition to κύριος:  
'the one who brought out')*

→ aorist participle (the past redemptive act  
of the exodus)

ἐξάγω (aor. ptc.): 'lead out / bring out';  
renders יָצַא; ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς  
Αἰγύπτου is the standard exodus-formula  
identifying YHWH by his redeeming act —  
the theological ground of all Israel's  
obligations.

ὑμᾶς

you

Accusative

*direct object of ἐξαγαγὼν*

→ participant reference

σύ (pl. ὑμᾶς): 'you'; the redeemed people.

ἐκ

out of

*preposition + genitive (source)*

→ spatial or relational framing

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

γῆς

land

Genitive

*genitive object of ἐκ ('out of the land')*

→ relational specification

γῆ: 'land'; the land of bondage from which Israel was redeemed.

Αἰγύπτου

of Egypt

Genitive

*genitive (defining γῆς: 'land of Egypt')*

→ relational specification

Αἴγυπτος: 'Egypt'; the house of slavery, the exodus from which grounds the social law.

δοῦναι

to give

Aor Act Inf · δίδωμι

*infinitive of purpose (with ἐξαγαγών)*

→ aorist infinitive (the purpose of the exodus)

δίδωμι (aor. inf.): 'give'; the purpose of the deliverance — to give Israel the land of Canaan; the gift-land that is YHWH's and held in tenancy (v. 23).

ὑμῖν

to you

Dative

*dative of recipient*

→ participant reference or interest

σύ (pl.): dative; the recipients of the land-gift.

τὴν

the

Accusative

*article (with γῆν)*

→ noun-phrase marking

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

γῆν

land

Accusative

*direct object of δοῦναι*

→ object specification

γῆ: 'land'; the promised land of Canaan.

Χανααν

of Canaan

*indeclinable proper noun (qualifying γῆν)*

→ participant identification

Χανααν: transliteration of כְּנָעַן; indeclinable; the land promised to the patriarchs and given to Israel.

ὥστε

so as

*conjunction + infinitive (result/purpose)*

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; with the infinitive εἶναι expresses the goal of the whole redemptive act.

εἶναι

to be

Pres Act Inf · εἰμί

*infinitive of result (with ὥστε)*

→ present infinitive (the abiding covenant goal)

εἰμί (pres. inf.): 'be'; ὥστε εἶναι ὑμῶν θεός — the ultimate purpose: that YHWH might be Israel's God, the covenant formula (cf. Exod 6:7; Lev 26:12).

ὑμῶν

your

Genitive

*genitive of relationship (predicate: 'your God')*

→ relational specification

σύ (pl.): possessive genitive; 'your God'.

θεός

God

Nominative

*predicate nominative (with εἶναι: 'to be God')*

→ participant prominence

θεός: 'God'; the covenant goal — YHWH as Israel's God; the nominative as predicate of the infinitive εἶναι (Hebraizing construction).

### 39 ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφός σου παρὰ σοὶ καὶ πραθῇ σοι οὐ δουλεύσει σοι δουλείαν οἰκέτου

But if your brother is brought low alongside you and is sold to you, he shall not serve you with the servitude of a slave.

**New unit (H): the Hebrew debt-servant is not a slave**

ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφός σου

The climactic social law: an Israelite who, in poverty, sells himself into service must not be treated as a chattel slave (δουλείαν οἰκέτου). The cognate accusative δουλεύσει ... δουλείαν underlines the prohibited kind of service — the brother is a debtor-worker, never a slave, because he belongs to YHWH (v. 42).

ἐὰν

if

*conditional conjunction (protasis)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the debt-servitude case.

δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the new case.

ταπεινωθῇ

is brought low / impoverished

Aor Pass Subj 3 Sg · ταπεινῶω

*verb of conditional protasis*

→ aorist subjunctive (hypothetical impoverishment)

ταπεινῶω: 'humble / bring low'; renders  $\text{לַיִת}$  here in the sense of being reduced to poverty; the passive 'is brought low' depicts the brother forced by destitution into servitude.

ὁ

the

Nominative

*article (with ἀδελφός)*

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

*subject of ταπεινωθῇ*

→ participant prominence

ἀδελφός: 'brother'; the impoverished Israelite who sells himself into service.

σου

your

Genitive

*genitive of relationship*

→ relational specification

σύ: possessive genitive; 'your brother'.

παρὰ

alongside / with

*preposition + dative (association)*

→ spatial or relational framing

παρά + dat.: 'beside / with'; παρὰ σοί — the brother dwelling with you.

σοὶ

you

Dative

*dative object of παρά*

→ participant reference or interest

σύ: dative; 'with you'.

καὶ  
and

*coordinate conjunction (continuing protasis)*

→ discourse linkage or contrast

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

πραθῇ  
is sold

Aor Pass Subj 3 Sg · πιπράσκω

*verb of conditional protasis*

→ aorist subjunctive (hypothetical sale into service)

πιπράσκω (pass.): 'be sold'; the brother sells himself (is sold) into debt-service.

σοι  
to you

Dative

*dative of recipient (the buyer)*

→ participant reference or interest

σύ: dative; the one to whom he is sold.

οὐ  
not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ δουλεύσει.

δουλεύσει  
he shall serve

Fut Act Indic 3 Sg · δουλεύω

*main verb (prohibited manner of service)*

→ prohibitive future (apodictic prohibition of slave-service)

δουλεύω: 'serve / be a slave'; renders טָבַע; the cognate construction δουλεύσει ... δουλείαν ('serve a servitude') is a Hebraism; the brother may work, but not with slave-status.

σοι  
you

Dative

*dative of recipient (whom he serves)*

→ participant reference or interest

σύ: dative; the master whom he serves as a hireling, not a slave.

δουλείαν  
servitude / slavery

Accusative

*cognate accusative (with δουλεύσει)*

→ object specification

δουλεία: 'slavery / bondage'; the cognate accusative δουλείαν οἰκέτου ('the servitude of a slave') names exactly the status forbidden; cf. Paul's πνεῦμα δουλείας (Rom 8:15) and the δουλεία of Gal 4:24.

οἰκέτου  
of a slave / household-servant

Genitive

*genitive (defining δουλείαν: 'a slave's servitude')*

→ relational specification

οἰκέτης: 'household slave / domestic servant'; renders טָבַע; the chattel-slave status the Israelite brother must never be reduced to — contrast the hireling-status of v. 40.

## 40 ὥς μισθωτὸς ἢ πάροικος ἔσται σοι ἕως τοῦ ἔτους τῆς ἀφέσεως ἐργᾶται παρὰ σοί

As a hireling or a sojourner he shall be to you; until the year of release he shall work alongside you.

**Statute: the brother's status as a hireling, not a slave** ὥς μισθωτὸς ἢ πάροικος ἔσται σοι

The positive definition of the brother's status: he is to be a hireling (μισθωτός) or sojourner (πάροικος), not a slave — working until the Jubilee, when he is freed (v. 41). His service is a temporary, wage-like arrangement, bounded by the ἄφεσις that guarantees his liberty.

ὥς

as

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; defines the brother's permitted status.

μισθωτὸς

a hireling

Nominative

predicate nominative (with ἔσται)

→ participant prominence

μισθωτός: 'hired worker'; renders מִשְׁכִּיר; the wage-laborer status the brother is to have — free, paid, temporary; cf. the μισθωτός of John 10:12–13.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offering the alternative status.

πάροικος

a sojourner

Nominative

predicate nominative (alternative)

→ participant prominence

πάροικος: 'sojourner / resident alien'; renders בְּשֵׂרִית; the protected free-resident status, contrasted with the οἰκέτης (slave) of v. 39.

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predication of status)

→ legislative future (the mandated status)

εἰμί (fut. ἔσται): 'be'; declares the brother's status as hireling/sojourner.

σοι

to you

Dative

dative of relationship ('to/for you')

→ participant reference or interest

σύ: dative; 'he shall be to you' a hireling, not a slave.

ἕως

until

preposition/conjunction + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until'; the term of service runs only to the Jubilee.

τοῦ

the

Genitive

article (with ἔτους)

→ noun-phrase marking

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

ἔτους

year

Genitive

genitive of time (with ἕως)

→ relational specification

ἔτος (gen. ἔτους): 'year'; the year of release that ends his service.

τῆς

of the

Genitive

article (with ἀφέσεως)

→ noun-phrase marking

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

ἀφέσεως

of release (Jubilee)

Genitive

genitive (defining ἔτους: 'year of release')

→ relational specification

ἄφεσις: 'release'; the Jubilee that liberates the debt-servant.

ἐργᾶται

he shall work

Pres/Fut Mid Indic 3 Sg · ἐργάζομαι

main verb (the brother's labor)

→ legislative future (the permitted service)

ἐργάζομαι: 'work / labor'; renders לָבַד; the brother labors as a free worker 'with you' until the Jubilee — honorable employment, not bondage.

παρά  
alongside

*preposition + dative (association)*

→ spatial or relational framing

παρά + dat.: 'beside / with'; he works  
'alongside you', as a fellow rather than a  
chattel.

σοί  
you

Dative

*dative object of παρά*

→ participant reference or interest

σύ: dative; 'with you'.

## 41 καὶ ἐξελεύσεται τῇ ἀφέσει καὶ τὰ τέκνα αὐτοῦ μετ' αὐτοῦ καὶ ἀπελεύσεται εἰς τὴν γενεὰν αὐτοῦ εἰς τὴν κατάσχεσιν τὴν πατρικὴν ἀποδραμεῖται

And he shall go out in the release, he and his children with him, and shall return to his family; to his  
ancestral possession he shall hasten back.

**Statute: release of the debt-servant at the Jubilee**

καὶ ἐξελεύσεται τῇ ἀφέσει

The debt-servant 'goes out' free at the Jubilee with his children — the same ἐξέρχομαι used of land-  
reversion (vv. 28, 31). His liberty is total: he returns to family (γενεά) and ancestral holding (κατάσχεσις  
πατρική). The vivid ἀποδραμεῖται ('he shall run back') paints the joyful homeward rush of the freed  
man.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐξελεύσεται

he shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (the servant's release)*

→ predictive/legislative future (manumission  
at the Jubilee)

ἐξέρχομαι: 'go out / be released'; the  
technical Jubilee term applied now to the  
person — the debt-servant goes free, as  
land 'goes out' (vv. 28, 31).

τῇ

in the

Dative

*article (with ἀφέσει)*

→ noun-phrase marking

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

ἀφέσει

release (Jubilee)

Dative

*dative of time when*

→ sphere or reference

ἄφεσις: 'release'; the Jubilee that liberates  
the servant — the same ἄφεσις of v. 10 and  
Luke 4:18.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὰ

the / his

Nominative

*article (with τέκνα)*

→ noun-phrase marking

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

τέκνα

children

Nominative

*subject (joining in the release: 'and his children')*

→ participant prominence

τέκνον (pl. τέκνα): 'child'; renders ܕܢܝܢ; the servant's children are freed with him — his whole household restored to liberty.

αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'his children'.

μετ'

with

*preposition + genitive (association, elided)*

→ spatial or relational framing

μετά (μετ): 'with'; elided before the vowel of αὐτοῦ.

αὐτοῦ

him

Genitive

*genitive object of μετ' ('with him')*

→ relational specification

αὐτός: genitive; 'with him' — the children go out alongside the father.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀπελεύσεται

he shall return

Fut Mid Indic 3 Sg · ἀπέρχομαι

*main verb (return to family)*

→ predictive future (the homeward return)

ἀπέρχομαι: 'go away / return'; the freed man returns to his clan.

εἰς

to

*preposition + accusative (goal)*

→ spatial or relational framing

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

τὴν

the / his

Accusative

*article (with γενεάν)*

→ noun-phrase marking

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

γενεάν

family / clan

Accusative

*accusative object of εἰς (goal of return)*

→ object specification

γενεά: 'generation / family / clan'; renders ܩܢܝܢ; the kin-group to which the freed servant is restored.

αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'his family'.

εἰς

to

*preposition + accusative (goal, repeated)*

→ spatial or relational framing

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

τὴν

the / his

Accusative

*article (with κατάσχεσιν)*

→ noun-phrase marking

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

κατάσχεσιν

possession

Accusative

*accusative object of εἰς (goal of return)*

→ object specification

κατάσχεσις: 'possession / holding'; the ancestral land regained at the Jubilee.

τὴν

the

Accusative

*article (with πατρικὴν)*

→ noun-phrase marking

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

πατρικὴν

ancestral / paternal

Accusative

*attributive adjective (modifying κατάσχεσιν)*

→ object specification

πατρικός: 'paternal / ancestral'; renders יְהוָה; the holding of his fathers — the inheritance restored to him.

ἀποδραμεῖται

he shall hasten back / run back

Fut Mid Indic 3 Sg · ἀποτρέχω

*main verb (vivid return)*

→ predictive future (the eager homeward rush)

ἀποτρέχω (fut. ἀποδραμοῦμαι): 'run off / hasten back'; renders בָּשָׁא here with a vivid nuance of running — the freed man eagerly hurries home to his ancestral possession.

## 42 διότι οἰκέται μού εἰσιν οὗτοι οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου οὐ πραθήσεται ἐν πράσει οἰκέτου

For these are my servants, whom I brought out of the land of Egypt: he shall not be sold in the sale of a slave.

**Theological ground (crux): Israel belongs to YHWH by the exodus**

διότι οἰκέται μού εἰσιν οὗτοι

The decisive ground for the whole servant-law and a major crux: οἰκέται μού εἰσιν ('they are MY servants') — Israelites cannot become anyone else's slaves because they are already YHWH's, redeemed from Egypt. The exodus establishes God's prior, exclusive ownership; therefore οὐ πραθήσεται ἐν πράσει οἰκέτου ('he shall not be sold as a slave is sold'). Cf. 1 Cor 7:23, 'you were bought with a price; do not become slaves of men.'

διότι

for / because

causal conjunction

→ discourse linkage or contrast

διότι: 'because / for the reason that'; introduces the theological ground for the prohibition of enslaving an Israelite.

οἰκέται

servants

Nominative

predicate nominative (with εἶναι)

→ participant prominence

οἰκέτης (pl. οἰκέται): 'household servant / slave'; renders **עֲבָדָיו**; the emphatic claim — Israelites are YHWH's own servants/slaves, hence not to be enslaved by men; the same word ironically denotes the chattel-status forbidden in v. 39.

μού

my

Genitive

genitive of possession (emphatic, fronted)

→ relational specification

ἐγώ: possessive genitive; the fronted μου ('MY servants') is the heart of the verse — exclusive divine ownership of Israel.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present (the abiding fact of belonging to YHWH)

εἰμί (pres. εἰσιν): 'be'; asserts the present, abiding ownership — they belong to YHWH now and always.

οὗτοι

these

Nominative

demonstrative pronoun (subject: 'these ones')

→ participant reference

οὗτος (pl. οὗτοι): 'these'; the Israelites, YHWH's redeemed servants.

οὓς

whom

Accusative

relative pronoun (object of ἐξήγαγον)

→ participant reference

ὃς (pl. οὓς): relative pronoun; 'whom I brought out' — relating Israel to the exodus.

ἐξήγαγον

I brought out

Aor Act Indic 1 Sg · ἐξάγω

verb of relative clause (the exodus)

→ constative aorist (the decisive past redemption)

ἐξάγω: 'lead out / bring out'; renders **וַיֹּצִיאֵהוּ**; the first-person exodus-claim — YHWH himself redeemed Israel, grounding his exclusive ownership.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; the land of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive (defining γῆς)

→ relational specification

Αἴγυπτος: 'Egypt'; the place of slavery from which YHWH redeemed his servants.

οὐ

not

negative particle (prohibition)

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ πραθήσεται.

πραθήσεται

he shall be sold

Fut Pass Indic 3 Sg · πιπράσκω

main verb (passive prohibition)

→ prohibitive future (apodictic prohibition)

πιπράσκω (fut. pass.): 'be sold'; the cognate construction οὐ πραθήσεται ἐν πράσει ('shall not be sold in a sale') is a Hebraism; the Israelite may not be sold as a chattel-slave is sold.

ἐν

in / as

*preposition + dative (manner: cognate construction)*

→ spatial or relational framing

ἐν + dat.: here in the cognate-dative construction 'in/by a sale' (Hebraism).

πράσει

sale

Dative

*cognate dative (with *πραθήσεται*)*

→ sphere or reference

πῶσις: 'sale'; the cognate dative *πράσει* intensifies — 'sold in the manner of a slave-sale'.

οἰκέτου

of a slave

Genitive

*genitive (defining *πράσει*: 'a slave's sale')*

→ relational specification

οικέτης: 'household slave'; the chattel-sale forbidden for an Israelite — he is YHWH's servant, not a man's slave.

## 43 οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ καὶ φοβηθήσῃ κύριον τὸν θεόν σου

You shall not strain him in toil, and you shall fear the LORD your God.

**Statute: no harsh rule over the brother-servant**

οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ

The treatment-clause: the master may not drive the brother-servant harshly (*κατατενεῖς*, 'strain / wear down with toil') — the very word for Egyptian oppression (cf. Exod 1:13–14 LXX). Restraint is grounded again in the fear of God: to oppress the redeemed is to forget the Redeemer.

οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ κατατενεῖς.

κατατενεῖς

you shall strain / drive harshly

Fut Act Indic 2 Sg · κατατείνω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition of harsh rule)

κατατείνω: 'stretch / strain / oppress with hard labor'; renders כָּפַרְךָ הַיָּד ('rule with rigor'); the verb of harsh oppression — exactly what Egypt did to Israel (Exod 1:13); recurs at vv. 46, 53.

αὐτὸν

him

Accusative

*direct object of κατατενεῖς*

→ participant reference

αὐτός: accusative; the brother-servant who must not be oppressed.

ἐν

in / with

*preposition + dative (instrument/manner)*

→ spatial or relational framing

ἐν + dat.: 'with / in'; ἐν τῷ μόχθῳ — 'with hard toil'.

|                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>τῷ</b><br/>the</p> <p>Dative</p> <p>article (with μόχθῳ)</p> <p>→ noun-phrase marking</p> <p>τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.</p>      | <p><b>μόχθῳ</b><br/>toil / hard labor</p> <p>Dative</p> <p>dative of means/manner ('with toil')</p> <p>→ sphere or reference</p> <p>μόχθος: 'hard labor / toil / hardship'; renders רִּגַּז ('rigor / harshness'); the oppressive labor forbidden — the brother is a worker, not a slave to be ground down.</p> | <p><b>καὶ</b><br/>and</p> <p>coordinate conjunction</p> <p>→ discourse linkage or contrast</p> <p>καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p> | <p><b>φοβηθήσῃ</b><br/>you shall fear</p> <p>Aor Pass(dep) Subj/Fut 2 Sg · φοβέομαι</p> <p>main verb (motive clause)</p> <p>→ legislative future (the demanded reverence)</p> <p>φοβέομαι: 'fear / revere'; the fear of God as restraint against oppression — the refrain of vv. 17, 36.</p> |
| <p><b>κύριον</b><br/>LORD</p> <p>Accusative</p> <p>direct object of φοβηθήσῃ</p> <p>→ object specification</p> <p>κύριος: rendering of the Tetragrammaton יהוה; the object of reverent fear.</p> | <p><b>τὸν</b><br/>the / your</p> <p>Accusative</p> <p>article (with θεόν)</p> <p>→ noun-phrase marking</p> <p>τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                                                                                                         | <p><b>θεόν</b><br/>God</p> <p>Accusative</p> <p>accusative in apposition to κύριον</p> <p>→ object specification</p> <p>θεός: 'God'; 'the LORD your God', the covenant formula.</p>                 | <p><b>σου</b><br/>your</p> <p>Genitive</p> <p>genitive of relationship</p> <p>→ relational specification</p> <p>σύ: possessive genitive; 'your God'.</p>                                                                                                                                     |

## 44 καὶ παῖς καὶ παιδίσκη ὅσοι ἂν γένωνταί σοι ἀπὸ τῶν ἐθνῶν ὅσοι κύκλῳ σου εἰσιν ἀπ' αὐτῶν κτήσεσθε δοῦλον καὶ δούλην

And as for male and female servant—as many as may become yours—from the nations that are around you, from them you shall acquire male and female slave.

**Statute: slaves may be acquired from the surrounding nations** καὶ παῖς καὶ παιδίσκη

The sharp counterpoint to the brother-law: permanent chattel slaves (δοῦλος, δούλη) may be acquired — but only from the surrounding nations (ἀπὸ τῶν ἐθνῶν), not from fellow-Israelites. The distinction is not racial superiority but covenant status: Israel is YHWH's own redeemed people and so cannot be enslaved, whereas the law here tolerates (without commending) the acquisition of foreign slaves as the ancient world universally practiced.

καὶ

and

*coordinate conjunction (introducing the contrasting rule)*

→ discourse linkage or contrast

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

παῖς

male servant / slave

Nominative

*nominative (casus pendens: 'as for a male servant')*

→ participant prominence

παῖς: 'boy / servant / slave'; here the male slave that may be acquired from the nations; the nominative is a topic-fronting resumed by δοῦλον below.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

παιδίσκη

female servant / slave

Nominative

*nominative (casus pendens, parallel to παῖς)*

→ participant prominence

παιδίσκη: 'maidservant / female slave'; the female slave acquirable from the nations, resumed by δούλην.

ὅσοι

as many as

Nominative

*relative pronoun (correlative: 'as many as')*

→ participant reference

ὅσος (pl. ὅσοι): 'as many as / whoever'; introducing the relative clause defining the permissible source.

ἄν

(modal particle)

*modal particle (with subjunctive, generalizing)*

→ discourse linkage or contrast

ἄν: with subjunctive γένωνται, generalizing the relative.

γίνωνται

may become

Aor Mid Subj 3 Pl · γίνομαι

*verb of relative clause*

→ aorist subjunctive (generalized possibility)

γίνομαι: 'become / come to be'; 'as many as may become yours' — the slaves who may come into one's possession.

σοι

yours / to you

Dative

*dative of possession/advantage*

→ participant reference or interest

σύ: dative; 'become yours'.

ἀπὸ

from

*preposition + genitive (source)*

→ spatial or relational framing

ἀπό: 'from'; the permitted source — the surrounding nations.

τῶν

the

Genitive

*article (with ἐθνῶν)*

→ noun-phrase marking

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

ἐθνῶν

nations / Gentiles

Genitive

*genitive object of ἀπό (source)*

→ relational specification

ἔθνος (gen. pl. ἐθνῶν): 'nation / Gentile'; renders  $\text{עַמִּים}$ ; the foreign nations from whom slaves may be acquired — contrasted with the brother-Israelite who may not be enslaved.

ὅσοι

as many as / who

Nominative

*relative pronoun (second relative clause)*

→ participant reference

ὅσος (pl. ὅσοι): 'as many as'; defining the nations 'who are around you'.

## κύκλω

round about

Dative

*adverbial dative (of place: 'around')*

→ sphere or reference

κύκλος (dat. κύκλω): 'round about'; used adverbially — the surrounding nations; renders כִּי־בָּ.

## σού

you

Genitive

*genitive (with κύκλω: 'around you')*

→ relational specification

σύ: genitive; 'around you'.

## εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*verb of relative clause (existence/location)*

→ stative present (the surrounding nations)

εἰμί (pres. εἰσιν): 'be'; 'who are around you' — the neighboring peoples.

## ἀπ'

from

*preposition + genitive (source, resumptive, elided)*

→ spatial or relational framing

ἀπό (ἀπ'): 'from'; resumptive 'from them', elided before αὐτῶν.

## αὐτῶν

them

Genitive

*genitive object of ἀπ' (source)*

→ relational specification

αὐτός: genitive; 'from them' — the surrounding nations.

## κτήσεσθε

you shall acquire

Fut Mid Indic 2 Pl · κτάομαι

*main verb (the permitted acquisition)*

→ permissive future (allowed acquisition of foreign slaves)

κτάομαι: 'acquire / get / buy'; renders קָנָה; the permitted acquisition of slaves from the nations.

## δοῦλον

male slave

Accusative

*direct object of κτήσεσθε*

→ object specification

δοῦλος: 'slave / bondservant'; renders עֶבֶד; the permanent male slave acquirable from foreigners — the status forbidden for an Israelite brother (v. 39).

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## δούλην

female slave

Accusative

*direct object of κτήσεσθε (coordinate)*

→ object specification

δούλη: 'female slave'; renders אִמָּה; the permanent female slave acquirable from the nations.

# 45 καὶ ἀπὸ τῶν υἱῶν τῶν παροίκων τῶν ὄντων ἐν ὑμῖν ἀπὸ τούτων κτήσεσθε καὶ ἀπὸ τῶν συγγενῶν αὐτῶν ὅσοι ἂν γένωνται ἐν τῇ γῇ ὑμῶν ἔστωσαν ὑμῖν εἰς κατάσχεσιν

And also from the sons of the sojourners who are among you, from these you shall acquire, and from their kindred who are among you, as many as may be born in your land—let them be a possession for you.

**Statute: slaves also from resident-alien families**

καὶ ἀπὸ τῶν υἱῶν τῶν παροίκων

The permitted source of slaves is extended to the children of resident aliens and their kindred born in the land — these too may become a κατάσχεσις ('possession'). The very word for the inalienable family holding is here used of foreign slaves, sharpening the contrast: the land and the Israelite are YHWH's and revert, but foreign slaves are inheritable property.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀπὸ

from

*preposition + genitive (source)*

→ spatial or relational framing

ἀπό: 'from'; an additional permitted source.

τῶν

the

*Genitive*

*article (with υἱῶν)*

→ noun-phrase marking

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

υἱῶν

sons / children

*Genitive*

*genitive object of ἀπό (source)*

→ relational specification

υἱός (gen. pl.): 'son / child'; the children of the resident aliens.

τῶν

of the

*Genitive*

*article (with παροίκων)*

→ noun-phrase marking

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

παροίκων

sojourners

*Genitive*

*genitive (defining υἱῶν: 'sons of the sojourners')*

→ relational specification

παροίκος (gen. pl.): 'sojourner / resident alien'; the resident foreigners whose children may be acquired as slaves.

τῶν

the (who are)

*Genitive*

*article (substantivizing ὄντων)*

→ noun-phrase marking

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

ὄντων

being / who are

*Pres Act Ptc Masc Gen Pl · εἰμί*

*attributive participle (modifying παροίκων)*

→ present participle (the resident aliens among you)

εἰμί (pres. ptc. ὄντων): 'being'; τῶν ὄντων ἐν ὑμῖν ('who are among you') specifies the resident aliens dwelling in Israel.

ἐν

among

*preposition + dative (locative)*

→ spatial or relational framing

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

ὕμῖν

you

Dative

*dative object of ἐν ('among you')*

→ participant reference or interest

σύ (pl.): dative; 'among you'.

ἀπὸ

from

*preposition + genitive (resumptive source)*

→ spatial or relational framing

ἀπό: 'from'; resumptive 'from these'.

τούτων

these

Genitive

*demonstrative pronoun (genitive object of ἀπό)*

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; the children of resident aliens just named.

κτήσεσθε

you shall acquire

Fut Mid Indic 2 Pl · κτάομαι

*main verb (permitted acquisition)*

→ permissive future

κτάομαι: 'acquire / buy'; the permitted acquisition extended to the children of sojourners.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀπὸ

from

*preposition + genitive (source)*

→ spatial or relational framing

ἀπό: 'from'; a further source — their kindred.

τῶν

the

Genitive

*article (with συγγενῶν)*

→ noun-phrase marking

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

συγγενῶν

kindred / relatives

Genitive

*genitive object of ἀπό (source)*

→ relational specification

συγγενής (gen. pl. συγγενῶν): 'kinsman / relative'; the extended families of the resident aliens born in the land.

αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'their kindred'.

ὅσοι

as many as

Nominative

*relative pronoun (correlative)*

→ participant reference

ὅσος (pl. ὅσοι): 'as many as'; defining those born in the land.

ἄν

(modal particle)

*modal particle (with subjunctive)*

→ discourse linkage or contrast

ἄν: with subjunctive γένωνται, generalizing.

## γένονται

may be born

Aor Mid Subj 3 Pl · γίνομαι

*verb of relative clause*

→ aorist subjunctive (generalized possibility)

γίνομαι: 'become / be born'; 'as many as are born in your land' — the locally-born offspring of resident aliens.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## τῇ

the / your

Dative

*article (with γῇ)*

→ noun-phrase marking

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

## γῇ

land

Dative

*dative of place (locative)*

→ sphere or reference

γῇ: 'land'; the land of Israel where they are born.

## ὕμῶν

your

Genitive

*genitive of possession*

→ relational specification

σύ (pl.): possessive genitive; 'your land'.

## ἔστωσαν

let them be

Pres Act Impv 3 Pl · εἰμί

*main verb (imperative: the grant of possession)*

→ present imperative (legal grant)

εἰμί (pres. impv. ἔστωσαν): 'let them be'; the foreign slaves are granted as a possession.

## ὕμῖν

for you

Dative

*dative of advantage*

→ participant reference or interest

σύ (pl.): dative; 'for you' as possession.

## εἰς

for / as

*preposition + accusative (predicate: 'as a possession')*

→ spatial or relational framing

εἰς + acc.: 'for / as'; εἰς κατάσχεσιν ('as a possession') — a Hebraizing predicate construction.

## κατάσχεσιν

possession

Accusative

*accusative object of εἰς (predicate)*

→ object specification

κατάσχεσις: 'possession / holding'; pointedly the same word used for the inalienable family land — here applied to inheritable foreign slaves, underscoring the contrast with the brother who can never be a κατάσχεσις.

46 καὶ καταμεριεῖτε αὐτοὺς τοῖς τέκνοις ὑμῶν μεθ' ὑμᾶς καὶ ἔσονται ὑμῖν κατόχιμοι εἰς τὸν αἰῶνα τῶν ἀδελφῶν ὑμῶν τῶν υἱῶν Ἰσραὴλ ἕκαστος τὸν ἀδελφὸν αὐτοῦ οὐ κατατενεῖ αὐτὸν ἐν τοῖς μόχθοις

And you shall apportion them to your children after you, and they shall be held by you forever as property; but of your brothers, the sons of Israel, no one shall strain his brother in toils.

**Statute: foreign slaves inheritable; brothers not to be oppressed**

καὶ καταμεριεῖτε αὐτοὺς τοῖς τέκνοις ὑμῶν

Two contrasting halves: foreign slaves may be inherited by one's children as perpetual property (κατόχιμοι εἰς τὸν αἰῶνα), but among Israelite brothers (τῶν υἱῶν Ἰσραὴλ) no one may oppress his brother (οὐ κατατενεῖ). The repeated κατατενεῖ binds back to v. 43, framing the whole servant-law by the prohibition of Egyptian-style oppression of fellow-Israelites.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

καταμεριεῖτε

you shall apportion / distribute

Fut Act Indic 2 Pl · καταμερίζω

*main verb (the inheritance of slaves)*

→ permissive/legislative future (bequest of slaves)

καταμερίζω: 'divide up / apportion / distribute as inheritance'; the foreign slaves are bequeathed to one's children as part of the estate.

αὐτοὺς

them

Accusative

*direct object of καταμεριεῖτε (the slaves)*

→ participant reference

αὐτός: accusative; the foreign slaves apportioned as inheritance.

τοῖς

to the / your

Dative

*article (with τέκνοις)*

→ noun-phrase marking

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

τέκνοις

children

Dative

*dative of recipient (the heirs)*

→ sphere or reference

τέκνον (dat. pl.): 'child'; the heirs who inherit the slaves.

ὑμῶν

your

Genitive

*genitive of possession*

→ relational specification

σύ (pl.): possessive genitive; 'your children'.

μεθ'

after

*preposition + accusative (succession, elided)*

→ spatial or relational framing

μετά (μεθ'): here + accusative 'after'; μεθ' ὑμᾶς ('after you') = your successors.

ὑμᾶς

you

Accusative

*accusative object of μεθ' ('after you')*

→ participant reference

σύ (pl. ὑμᾶς): 'you'; the children come 'after you' as heirs.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἔσονται  
they shall be

Fut Mid Indic 3 Pl · εἰμί

*main verb (predication of permanent status)*

→ legislative future

εἰμί (fut. ἔσονται): 'be'; declares the slaves' permanent property-status.

ὕμῖν  
for you

Dative

*dative of advantage/possession*

→ participant reference or interest

σύ (pl.): dative; 'for you' as property.

κατόχιοι  
held as property / bondsmen

Nominative

*predicate adjective (with ἔσονται)*

→ participant prominence

κατόχιος: 'held fast / retained as property'; the foreign slaves are permanently 'held' — perpetual chattel, the status forbidden for the Israelite brother.

εἰς  
for

*preposition + accusative (extent of time: 'forever')*

→ spatial or relational framing

εἰς + acc.: 'for'; εἰς τὸν αἰῶνα ('forever').

τὸν  
the

Accusative

*article (with αἰῶνα)*

→ noun-phrase marking

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

αἰῶνα  
age / forever

Accusative

*accusative of extent of time (idiom: 'forever')*

→ object specification

αἰών: 'age / eternity'; εἰς τὸν αἰῶνα ('forever') renders עַדְעַד — the perpetual property-status of foreign slaves.

τῶν  
of the

Genitive

*article (with ἀδελφῶν)*

→ noun-phrase marking

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

ἀδελφῶν  
brothers

Genitive

*partitive genitive (transition: 'but of your brothers')*

→ relational specification

ἀδελφός (gen. pl.): 'brother'; the partitive genitive marks the sharp turn — concerning your brothers, a different rule entirely.

ὕμῶν  
your

Genitive

*genitive of relationship*

→ relational specification

σύ (pl.): possessive genitive; 'your brothers'.

τῶν  
the

Genitive

*article (with υἱῶν)*

→ noun-phrase marking

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

υἱῶν  
sons

Genitive

*genitive in apposition ('the sons of Israel')*

→ relational specification

υἱός (gen. pl.): 'son'; οἱ υἱοὶ Ἰσραηλ, the covenant brothers who may not be enslaved.

Ἰσραηλ

of Israel

*indeclinable proper noun (qualifying υἱῶν)*

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל;  
indeclinable; the covenant people.

ἕκαστος

each one / no one

Nominative

*subject (distributive: 'each one ... shall not')*

→ participant prominence

ἕκαστος: 'each one'; with the negated verb  
= 'no one (of you, each toward) his brother'.

τὸν

the / his

Accusative

*article (with ἀδελφὸν)*

→ noun-phrase marking

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

ἀδελφὸν

brother

Accusative

*direct object of κατατενεῖ*

→ object specification

ἀδελφός: 'brother'; the fellow-Israelite who  
must not be oppressed.

αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός: possessive genitive; 'his brother'.

οὐ

not

*negative particle (prohibition)*

→ discourse linkage or contrast

οὐ: forms the prohibition οὐ κατατενεῖ.

κατατενεῖ

shall strain / oppress

Fut Act Indic 3 Sg · κατατείνω

*main verb (prohibited action)*

→ prohibitive future (apodictic prohibition)

κατατείνω: 'oppress with hard labor'; the  
repeated prohibition (cf. v. 43) — no  
Israelite may grind down his brother as  
Egypt ground down Israel.

αὐτὸν

him

Accusative

*direct object (resumptive, Hebraizing pleonasm  
with ἀδελφὸν)*

→ participant reference

αὐτός: accusative; the resumptive 'him',  
redundantly resuming τὸν ἀδελφὸν — a  
Hebraism.

ἐν

with

*preposition + dative (means/manner)*

→ spatial or relational framing

ἐν + dat.: 'with'; ἐν τοῖς μόχοις — 'with  
toils'.

τοῖς

the

Dative

*article (with μόχοις)*

→ noun-phrase marking

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

μόχοις

toils / hard labors

Dative

*dative of means/manner*

→ sphere or reference

μόχος (dat. pl.): 'hard labor / toil'; the  
oppressive labor forbidden against a  
brother (cf. v. 43).

## 47 ἐὰν δὲ εὕρῃ ἡ χεὶρ τοῦ προσηλύτου ἢ τοῦ παροίκου τοῦ παρὰ σοὶ καὶ ἀπορηθεὶς ὁ ἀδελφός σου πραθῇ τῷ προσηλύτῳ ἢ τῷ παροίκῳ τῷ παρὰ σοὶ ἐκ γενετῆς προσηλύτῳ

But if the hand of the proselyte or the sojourner who is with you prospers, and your brother, having fallen into want, is sold to the proselyte or the sojourner who is with you, or to a proselyte by birth,

**New unit (I): the Israelite sold to a resident alien** ἐὰν δὲ εὕρῃ ἡ χεὶρ τοῦ προσηλύτου

The final case reverses the social positions: a resident alien prospers while an Israelite falls into poverty and sells himself to the foreigner. Even here the brother is not abandoned — the right of redemption (vv. 48–49) and Jubilee release (v. 54) still hold, because he remains YHWH's servant (v. 55). The idiom εὕρῃ ἡ χεὶρ ('the hand finds/reaches') again denotes economic capacity.

ἐὰν

if

*conditional conjunction (protasis)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the reversed-positions case.

δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the new case.

εὕρῃ

prosper / finds (means)

Aor Act Subj 3 Sg · εὕρισκω

*verb of conditional protasis*

→ aorist subjunctive (hypothetical prospering)

εὕρισκω: 'find'; εὕρῃ ἡ χεὶρ ('the hand finds [means]') is the idiom for economic success — here the resident alien prospers; renders the Hiphil of לָשַׁךְ ('his hand reaches').

ἢ

the

Nominative

*article (with χεῖρ)*

→ noun-phrase marking

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

χεὶρ

hand

Nominative

*subject of εὕρῃ (idiom for means)*

→ participant prominence

χεῖρ: 'hand'; ἡ χεὶρ ('the hand') idiomatically = the means/resources of the resident alien.

τοῦ

of the

Genitive

*article (with προσηλύτου)*

→ noun-phrase marking

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

προσηλύτου

proselyte / resident alien

Genitive

*genitive of possession (whose hand)*

→ relational specification

προσήλυτος: 'resident alien / proselyte'; renders רֵשִׁיט; the prospering foreigner to whom the Israelite may sell himself.

ἢ

or

*disjunctive conjunction*

→ discourse linkage or contrast

ἢ: 'or'; offering the alternative — sojourner.

τοῦ

of the

Genitive

article (with παροίκου)

→ noun-phrase marking

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

παροίκου

sojourner

Genitive

genitive of possession (parallel to προσήλυτου)

→ relational specification

παροίκος: 'sojourner / resident foreigner'; renders Ἰσραήλ; paired with προσήλυτος.

τοῦ

the (who is)

Genitive

article (attributive phrase: 'the one with you')

→ noun-phrase marking

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

παρά

with

preposition + dative (association)

→ spatial or relational framing

παρά + dat.: 'beside / with'; the foreigner dwelling 'with you'.

σοὶ

you

Dative

dative object of παρά

→ participant reference or interest

σοὶ: dative; 'with you'.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἀπορηθεὶς

having fallen into want

Aor Pass Ptc Masc Nom Sg · ἀπορέω

circumstantial participle (cause: 'because impoverished')

→ aorist participle (the brother's impoverishment)

ἀπορέω (pass.): 'be at a loss / be destitute'; renders Ἰσραήλ; the participle gives the cause — the brother, reduced to want, sells himself.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of πραθῇ

→ participant prominence

ἀδελφός: 'brother'; the impoverished Israelite who sells himself to a foreigner.

σου

your

Genitive

genitive of relationship

→ relational specification

σου: possessive genitive; 'your brother'.

πραθῇ

is sold

Aor Pass Subj 3 Sg · πιπράσκω

verb of conditional protasis

→ aorist subjunctive (hypothetical self-sale)

πιπράσκω (pass.): 'be sold'; the brother is sold (sells himself) to the resident alien.

τῷ

to the

Dative

article (with προσήλυτῳ)

→ noun-phrase marking

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

## προσηλύτῳ

proselyte

Dative

*dative of recipient (the buyer)*

→ sphere or reference

προσήλυτος: 'resident alien / proselyte'; the foreigner to whom the brother is sold.

## ἢ

or

*disjunctive conjunction*

→ discourse linkage or contrast

ἢ: 'or'; the alternative buyer.

## τῷ

to the

Dative

*article (with παροίκῳ)*

→ noun-phrase marking

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

## παροίκῳ

sojourner

Dative

*dative of recipient (parallel buyer)*

→ sphere or reference

παροίκος: 'sojourner'; the alternative foreign buyer.

## τῷ

the (who is)

Dative

*article (attributive: 'the one with you')*

→ noun-phrase marking

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

## παρά

with

*preposition + dative (association)*

→ spatial or relational framing

παρά + dat.: 'with'; the foreigner 'with you'.

## σοὶ

you

Dative

*dative object of παρά*

→ participant reference or interest

σοὶ: dative; 'with you'.

## ἐκ

from / by

*preposition + genitive (origin)*

→ spatial or relational framing

ἐκ: 'from'; ἐκ γενετῆς ('from birth') — by descent.

## γενετῆς

birth

Genitive

*genitive object of ἐκ (origin: 'from birth')*

→ relational specification

γενετή: 'birth'; ἐκ γενετῆς ('from birth / by descent') describes a proselyte-by-birth, i.e. a member of a resident-alien family born into that status; the same phrase as the man born blind ἐκ γενετῆς (John 9:1).

## προσηλύτῳ

to a proselyte

Dative

*dative of recipient (further alternative: 'a proselyte by birth')*

→ sphere or reference

προσήλυτος: 'resident alien / proselyte'; προσηλύτῳ ἐκ γενετῆς — a foreigner who is a resident alien by birth, a further possible buyer.

## 48 μετὰ τὸ πραθῆναι αὐτῷ λύτρωσις ἔσται αὐτῷ εἷς τῶν ἀδελφῶν αὐτοῦ λυτρώσεται αὐτόν

After he has been sold to him, there shall be redemption for him: one of his brothers shall redeem him.

**Statute: the abiding right of redemption**

μετὰ τὸ πραθῆναι αὐτῷ λύτρωσις ἔσται

Even sold to a foreigner, the Israelite retains the right of redemption (λύτρωσις ἔσται αὐτῷ): one of his brothers may buy him back. The verse establishes that no sale to an outsider can extinguish the covenant claim on a son of Israel — the kinsman-redemption that points toward the redemption of God's people in Christ.

μετὰ  
after

*preposition + accusative (articular infinitive: temporal)*

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive τὸ πραθῆναι ('the being sold') = 'after he is sold'.

τὸ  
the

Accusative

*article (with the infinitive πραθῆναι)*

→ noun-phrase marking

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

πραθῆναι

to be sold / being sold

Aor Pass Inf · πιπράσκω

*articular infinitive (object of μετὰ: temporal)*

→ aorist infinitive (the completed sale)

πιπράσκω (aor. pass. inf.): 'be sold'; the articular infinitive μετὰ τὸ πραθῆναι ('after the being-sold') marks the time from which the redemption-right runs.

αὐτῷ

to him

Dative

*dative (agent/recipient with the passive infinitive: 'sold to him')*

→ participant reference or interest

αὐτός: dative; 'to him (the foreign buyer)' the brother has been sold.

λύτρωσις

redemption-right

Nominative

*subject of ἔσται*

→ participant prominence

λύτρωσις: 'redemption / ransoming'; the right to be bought back persists even after sale to a foreigner; cf. its messianic use (Luke 1:68; 2:38; Heb 9:12).

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication of the right)*

→ legislative future (the right endures)

εἰμί (fut. ἔσται): 'be'; declares the abiding existence of the redemption-right.

αὐτῷ

for him

Dative

*dative of advantage ('redemption for him')*

→ participant reference or interest

αὐτός: dative; the sold brother for whom redemption remains available.

εἷς

one

Nominative

*subject of λυτρώσεται ('one of his brothers')*

→ measure or count

εἷς: 'one'; εἷς τῶν ἀδελφῶν ('one of his brothers') — any one kinsman may act as redeemer.

## τῶν

of the / his

Genitive

*article (with ἀδελφῶν)*

→ noun-phrase marking

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

## ἀδελφῶν

brothers

Genitive

*partitive genitive (one of his brothers')*

→ relational specification

ἀδελφός (gen. pl.): 'brother'; the kinsmen, any of whom may redeem him.

## αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός; possessive genitive; 'his brothers'.

## λυτρώσεται

shall redeem

Fut Mid Indic 3 Sg · λυτρόω

*main verb (the act of redemption)*

→ legislative future (the kinsman's redeeming act)

λυτρόω (mid.): 'redeem / ransom / buy back'; the kinsman redeems the enslaved brother — the same verb of YHWH's redemption of Israel and Christ's of his people (Titus 2:14; 1 Pet 1:18).

## αὐτόν

him

Accusative

*direct object of λυτρώσεται*

→ participant reference

αὐτός; accusative; the brother who is redeemed.

49 ἀδελφὸς πατὴρ αὐτοῦ ἢ υἱὸς ἀδελφοῦ πατὴρ λυτρώσεται αὐτὸν ἢ ἀπὸ τῶν οἰκείων τῶν σαρκῶν αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ λυτρώσεται αὐτόν ἐὰν δὲ εὐπορηθεῖς ταῖς χερσὶν λυτρώσεται ἑαυτόν

His father's brother, or his father's brother's son, shall redeem him, or one from his own kin, of his own flesh, from his tribe, shall redeem him; or, if having prospered by his hands, he may redeem himself.

**Statute: the circle of redeemers, or self-redemption**

ἀδελφὸς πατὴρ αὐτοῦ ἢ υἱὸς ἀδελφοῦ πατὴρ

The redeeming kinsmen are listed in widening circles — uncle, cousin, any near relative 'of his own flesh' (τῶν σαρκῶν αὐτοῦ) from his tribe — and finally the man himself, should he prosper. The emphasis on blood-kinship (σάρξ) anticipates the incarnational logic of redemption: the redeemer must share the flesh of the redeemed (cf. Heb 2:14).

ἀδελφὸς

brother

Nominative

subject of λυτρώσεται ('father's brother' = uncle)

→ participant prominence

ἀδελφός: 'brother'; ἀδελφὸς πατὴρ ('father's brother') = the paternal uncle, the first named redeemer.

πατὴρ

of father

Genitive

genitive of relationship (defining ἀδελφός)

→ relational specification

πατήρ (gen. πατρός): 'father'; 'father's brother' = uncle.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτός: possessive genitive; 'his father'.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the next possible redeemer.

υἱὸς

son

Nominative

subject (parallel: 'father's brother's son' = cousin)

→ participant prominence

υἱός: 'son'; υἱὸς ἀδελφοῦ πατὴρ ('son of father's brother') = the cousin, the second-named redeemer.

ἀδελφοῦ

of brother

Genitive

genitive of relationship

→ relational specification

ἀδελφός (gen.): 'brother'; 'brother of (his) father'.

πατὴρ

of father

Genitive

genitive of relationship

→ relational specification

πατήρ (gen.): 'father'; completing 'father's brother's son' = cousin.

λυτρώσεται

shall redeem

Fut Mid Indic 3 Sg · λυτρώω

main verb (the act of redemption)

→ legislative future

λυτρώω (mid.): 'redeem / ransom'; the kinsman buys the brother back.

## αὐτόν

him

Accusative

*direct object of λυτρώσεται*

→ participant reference

αὐτός; accusative; the sold brother.

## ἢ

or

*disjunctive conjunction*

→ discourse linkage or contrast

ἢ: 'or'; widening the circle of redeemers.

## ἀπὸ

from

*preposition + genitive (source: 'one from')*

→ spatial or relational framing

ἀπό: 'from'; 'someone from his kin'.

## τῶν

the

Genitive

*article (with οἰκείων)*

→ noun-phrase marking

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

## οἰκείων

kinsmen / household members

Genitive

*genitive object of ἀπό (source)*

→ relational specification

οἰκεῖος: 'belonging to the household / kinsman'; the near relatives; cf. οἰκεῖοι τῆς πίστεως ('the household of faith', Gal 6:10).

## τῶν

the / his

Genitive

*article (with σαρκῶν)*

→ noun-phrase marking

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

## σαρκῶν

flesh / blood-relations

Genitive

*genitive (defining οἰκείων: 'of his flesh')*

→ relational specification

σάρξ (gen. pl. σαρκῶν): 'flesh'; τῶν σαρκῶν αὐτοῦ ('of his flesh') = blood-relations; the redeemer must share the flesh of the redeemed — a principle echoed in the incarnation (Heb 2:14).

## αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός: possessive genitive; 'his flesh'.

## ἐκ

from

*preposition + genitive (source)*

→ spatial or relational framing

ἐκ: 'from'; 'from his tribe'.

## τῆς

the / his

Genitive

*article (with φυλῆς)*

→ noun-phrase marking

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

## φυλῆς

tribe

Genitive

*genitive object of ἐκ (source)*

→ relational specification

φυλή: 'tribe'; renders שבט / הקהל; the kin-group from which a redeemer may come.

## αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός: possessive genitive; 'his tribe'.

## λυτρώσεται

shall redeem

Fut Mid Indic 3 Sg · λυτρόω

*main verb (repeated)*

→ legislative future

λυτρόω (mid.): 'redeem'; the kinsman-redemption restated.

## αὐτόν

him

Accusative

*direct object of λυτρώσεται*

→ participant reference

αὐτός: accusative; the redeemed brother.

## ἐάν

if

*conditional conjunction (self-redemption case)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the self-redemption option.

## δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the alternative — self-redemption.

## εὐπορηθεὶς

having prospered

Aor Pass Ptc Masc Nom Sg · εὐπορέω

*circumstantial participle (condition: 'if he has gained means')*

→ aorist participle (the man's economic recovery)

εὐπορέω (pass.): 'have means / prosper'; the participle gives the condition — if the man himself comes into means.

## ταῖς

by the / his

Dative

*article (with χερσίν)*

→ noun-phrase marking

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

## χερσίν

hands

Dative

*dative of means ('by his hands')*

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; idiomatic for means/ability — 'prospered by his hands'.

## λυτρώσεται

he may redeem

Aor Mid Subj 3 Sg · λυτρόω

*verb of conditional clause (self-redemption)*

→ aorist subjunctive (hypothetical self-redemption)

λυτρόω (mid.): 'redeem'; the man redeems himself if he has the means — λυτρώσεται ἑαυτόν ('redeem himself').

## ἑαυτόν

himself

Accusative

*reflexive pronoun (object: 'himself')*

→ participant reference

ἑαυτοῦ: reflexive pronoun 'himself'; the man buys back his own freedom.

50 καὶ συλλογιεῖται πρὸς τὸν κεκτημένον αὐτὸν ἀπὸ τοῦ ἔτους οὗ ἀπέδοτο ἑαυτὸν αὐτῷ ἕως τοῦ ἑνιαυτοῦ τῆς ἀφέσεως καὶ ἔσται τὸ ἀργύριον τῆς πράσεως αὐτοῦ ὡς μισθίου ἔτος ἐξ ἔτους ἔσται μετ' αὐτοῦ

And he shall reckon with the one who bought him from the year in which he sold himself to him until the year of release; and the silver of his sale shall be as that of a hired man: year by year it shall be reckoned with him.

**Statute: the redemption-price reckoned as hired-man's wages**

καὶ συλλογιεῖται πρὸς τὸν κεκτημένον αὐτὸν

The redemption-price is calculated by reckoning (συλλογιεῖται) the years from sale to Jubilee, valuing the service as that of a hired man (μισθιος), year by year. The Israelite's time of service is treated as paid labor, not slavery — his very enslavement is accounted as wages owed, preserving his dignity.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

συλλογιεῖται

he shall reckon

Fut Mid Indic 3 Sg · συλλογίζομαι

*main verb (the reckoning)*

→ legislative future (directive to calculate)

συλλογίζομαι: 'reckon up / calculate'; the redemption-price is computed by counting the years (cf. v. 27).

πρὸς

with

*preposition + accusative (reckoning with)*

→ spatial or relational framing

πρὸς + acc.: 'with / in relation to'; he reckons 'with' the buyer.

τὸν

the

*Accusative*

*article (substantivizing κεκτημένον)*

→ noun-phrase marking

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

κεκτημένον

the one who bought / owns him

Perf Mid/Pass Ptc Masc Acc Sg · κτάομαι

*substantival participle (the owner)*

→ perfect participle (settled state of ownership)

κτάομαι (perf. mid. ptc. κεκτημένος): 'having acquired / possessing'; the perfect denotes the present owner — the foreigner who bought the brother.

αὐτὸν

him

*Accusative*

*direct object of κεκτημένον*

→ participant reference

αὐτός: accusative; the brother who was bought.

ἀπὸ

from

*preposition + genitive (temporal starting-point)*

→ spatial or relational framing

ἀπὸ: 'from'; the reckoning runs from the year of sale.

τοῦ

the

*Genitive*

*article (with ἔτους)*

→ noun-phrase marking

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

## ἔτους

year

Genitive

*genitive object of ἀπό (starting-point)*

→ relational specification

ἔτος (gen. ἔτους): 'year'; the year in which he sold himself, the start of the count.

## οὗ

in which

Genitive

*relative pronoun (genitive of time: 'in which')*

→ relational specification

ὅς (gen. οὗ): relative pronoun; 'the year in which he sold himself'.

## ἀπέδοτο

he sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

*verb of relative clause*

→ constative aorist (the past self-sale)

ἀποδίδωμι (mid.): 'sell'; ἀπέδοτο ἑαυτὸν ('he sold himself') into service.

## ἑαυτὸν

himself

Accusative

*reflexive pronoun (object: 'himself')*

→ participant reference

ἑαυτοῦ: reflexive 'himself'; he sold himself into the foreigner's service.

## αὐτῷ

to him

Dative

*dative of recipient (the buyer)*

→ participant reference or interest

αὐτός: dative; 'to him (the buyer)'.

## ἕως

until

*preposition/conjunction + genitive (temporal limit)*

→ spatial or relational framing

ἕως: 'until'; the count runs to the Jubilee.

## τοῦ

the

Genitive

*article (with ἐνιαυτοῦ)*

→ noun-phrase marking

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

## ἐνιαυτοῦ

year

Genitive

*genitive of time (with ἕως)*

→ relational specification

ἐνιαυτός (gen. ἐνιαυτοῦ): 'year'; the year of release that ends the reckoning.

## τῆς

of the

Genitive

*article (with ἀφέσεως)*

→ noun-phrase marking

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

## ἀφέσεως

of release (Jubilee)

Genitive

*genitive (defining ἐνιαυτοῦ)*

→ relational specification

ἄφεσις: 'release'; the Jubilee, the terminus of the reckoning and of his service.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (valuation of the price)*

→ legislative future

εἰμί (fut. ἔσται): 'be'; the sale-price is valued as a hired man's wage.

## τὸ

the

Nominative

*article (with ἀργύριον)*

→ noun-phrase marking

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

## ἀργύριον

silver / price

Nominative

*subject of ἔσται*

→ participant prominence

ἀργύριον: 'silver / money / price'; the redemption-money, valued as wages.

## τῆς

of the / his

Genitive

*article (with πράσεως)*

→ noun-phrase marking

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

## πράσεως

sale

Genitive

*genitive (defining ἀργύριον: 'silver of his sale')*

→ relational specification

πᾶσις: 'sale'; the price paid for him.

## αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός; possessive genitive; 'his sale'.

## ὥς

as

*comparative particle*

→ discourse linkage or contrast

ὥς; 'as / like'; the price is valued as a hired man's.

## μισθίου

of a hired man

Genitive

*genitive of comparison (with ὥς)*

→ relational specification

μισθιος; 'hired servant / day-laborer'; renders שכיר; the brother's worth is reckoned as that of a wage-laborer (cf. the μίσθιοι of the prodigal's father, Luke 15:17, 19).

## ἔτος

year

Accusative

*accusative of time (idiom: 'year by year')*

→ object specification

ἔτος; 'year'; ἔτος ἐξ ἔτους ('year by year') is a Hebraizing distributive idiom — the service is counted year by year.

## ἐξ

from / by

*preposition + genitive (distributive idiom)*

→ spatial or relational framing

ἐκ (ἐξ); 'from'; in the distributive idiom ἔτος ἐξ ἔτους ('year by year').

## ἔτους

year

Genitive

*genitive (distributive idiom: 'year by year')*

→ relational specification

ἔτος (gen. ἔτους); 'year'; completing the idiom 'year by year'.

## ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμι

*main verb (the yearly reckoning)*

→ legislative future

εἰμί (fut. ἔσται); 'be'; the service shall be counted with him year by year.

## μετ'

with

*preposition + genitive (association, elided)*

→ spatial or relational framing

μετά (μετ); 'with'; 'with him' — the reckoning is made in his account.

## αὐτοῦ

him

Genitive

*genitive object of μετ'*

→ relational specification

αὐτός; genitive; 'with him'.

51 ἐὰν δέ τινι πλεῖον τῶν ἐτῶν ἢ πρὸς ταῦτα ἀποδώσει τὰ λύτρα αὐτοῦ ἀπὸ τοῦ ἀργυρίου τῆς πράσεως αὐτοῦ

But if, for someone, more of the years remain, accordingly he shall pay his redemption-price from the silver of his purchase.

Case law: redemption-price proportional to years remaining (more) ἐὰν δέ τινι πλεῖον τῶν ἐτῶν ἢ

Like the land-pricing of vv. 15–16, the self-redemption price is proportional: if many years remain until the Jubilee, the redemption-price is correspondingly higher, computed from the original purchase-money. Justice to the buyer is preserved while the brother's freedom is secured.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the many-years case.

δέ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the case.

τινι

for someone

Dative

dative of reference (the person concerned)

→ sphere or reference

τις: indefinite pronoun; dative of reference  
— 'for someone'.

πλεῖον

more

Nominative

subject (substantive: 'more of the years')

→ participant prominence

πλείων (neut. πλεῖον): 'more'; more years remaining → higher redemption-price.

τῶν

of the

Genitive

article (with ἐτῶν)

→ noun-phrase marking

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

ἐτῶν

years

Genitive

partitive genitive ('more of the years')

→ relational specification

ἔτος (gen. pl.): 'year'; the years remaining until the Jubilee.

ἦ

there be / remain

Pres Act Subj 3 Sg · εἰμί

verb of conditional protasis

→ present subjunctive (the years that remain)

εἰμί (pres. subj. ἦ): 'be'; 'if more of the years remain' to someone.

πρὸς

according to / toward

preposition + accusative (proportion: 'accordingly')

→ spatial or relational framing

πρὸς + acc.: 'in proportion to / according to'; πρὸς ταῦτα ('accordingly') — in proportion to the remaining years.

## ταῦτα

these / accordingly

Accusative

*demonstrative pronoun (object of πρὸς: 'these [years]')*

→ participant reference

οὗτος (neut. pl. ταῦτα): 'these things'; πρὸς ταῦτα = 'in proportion to these', i.e. the years.

## ἀποδώσει

he shall pay

Fut Act Indic 3 Sg · ἀποδίδωμι

*main verb (the payment)*

→ legislative future (directive to pay)

ἀποδίδωμι: 'pay / render'; he pays the proportional redemption-price.

## τὰ

the / his

Accusative

*article (with λύτρα)*

→ noun-phrase marking

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

## λύτρα

redemption-price / ransom

Accusative

*direct object of ἀποδώσει*

→ object specification

λύτρον (pl. λύτρα): 'ransom / redemption-price'; the sum paid to redeem himself; cf. λύτρον ἀντὶ πολλῶν (Mark 10:45).

## αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

αὐτός: possessive genitive; 'his redemption-price'.

## ἀπὸ

from

*preposition + genitive (source: basis of calculation)*

→ spatial or relational framing

ἀπό: 'from'; the price is reckoned from the original purchase-money.

## τοῦ

the

Genitive

*article (with ἀργυρίου)*

→ noun-phrase marking

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

## ἀργυρίου

silver / money

Genitive

*genitive object of ἀπό (basis of reckoning)*

→ relational specification

ἀργύριον: 'silver / money'; the purchase-money that is the basis of the proportional calculation.

## τῆς

of the / his

Genitive

*article (with πράσεως)*

→ noun-phrase marking

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

## πράσεως

purchase / sale

Genitive

*genitive (defining ἀργυρίου: 'money of his sale')*

→ relational specification

πρᾶσις: 'sale / purchase'; the original transaction-price.

## αὐτοῦ

his

Genitive

*genitive of relationship*

→ relational specification

αὐτός: possessive genitive; 'his sale'.

52 ἐὰν δὲ ὀλίγον καταλειφθῇ ἀπὸ τῶν ἐτῶν εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως καὶ συλλογιεῖται αὐτῷ κατὰ τὰ ἔτη αὐτοῦ καὶ ἀποδώσει τὰ λύτρα αὐτοῦ

But if little is left of the years until the year of release, then he shall reckon for him according to his years, and shall pay his redemption-price.

Case law: redemption-price proportional to years remaining (few)

ἐὰν δὲ ὀλίγον καταλειφθῇ ἀπὸ τῶν ἐτῶν

The converse of v. 51: if few years remain until the Jubilee, the redemption-price is proportionally lower, reckoned according to those years. The symmetrical pair (more years/fewer years) mirrors the land-pricing of vv. 15–16, applying the same equity to the redemption of persons.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the few-years case.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the converse case.

ὀλίγον

little

Nominative

subject (substantive: 'a little')

→ participant prominence

ὀλίγος: 'little / few'; few years remaining  
→ lower price.

καταλειφθῇ

is left / remains

Aor Pass Subj 3 Sg · καταλείπω

verb of conditional protasis

→ aorist subjunctive (hypothetical remainder)

καταλείπω (pass.): 'be left / remain'; 'if little is left of the years' before the Jubilee.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: 'from / of'; partitive — 'of the years'.

τῶν

the

Genitive

article (with ἐτῶν)

→ noun-phrase marking

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

ἐτῶν

years

Genitive

partitive genitive ('of the years')

→ relational specification

ἔτος (gen. pl.): 'year'; the years remaining.

εἰς

until

preposition + accusative (temporal goal)

→ spatial or relational framing

εἰς + acc.: 'until / up to'; up to the year of release.

τὸν

the

Accusative

article (with ἐνιαυτὸν)

→ noun-phrase marking

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

ἐνιαυτὸν

year

Accusative

accusative object of εἰς (temporal goal)

→ object specification

ἐνιαυτός: 'year'; the year of release toward which the years are counted.

τῆς

of the

Genitive

article (with ἀφέσεως)

→ noun-phrase marking

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

ἀφέσεως

of release (Jubilee)

Genitive

genitive (defining ἐνιαυτὸν)

→ relational specification

ἄφεσις: 'release'; the Jubilee.

καὶ

and / then

apodosis-marker

→ discourse linkage or contrast

καί: apodotic καί introducing the reckoning.

συλλογιέται

he shall reckon

Fut Mid Indic 3 Sg · συλλογίζομαι

main verb (the reckoning)

→ legislative future

συλλογίζομαι: 'reckon / calculate'; the price is computed according to the few remaining years.

αὐτῷ

for him

Dative

dative of reference/advantage

→ participant reference or interest

αὐτός: dative; the reckoning is made 'for him'.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + acc.: 'according to'; the price is set by the number of his years.

τὰ

the / his

Accusative

article (with ἔτη)

→ noun-phrase marking

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

ἔτη

years

Accusative

accusative object of κατὰ

→ object specification

ἔτος (pl. ἔτη): 'year'; his remaining years, the basis of the price.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive; 'his years'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδώσει

he shall pay

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb (the payment)

→ legislative future

ἀποδίδωμι: 'pay / render'; he pays the proportionally-reduced redemption-price.

τὰ

the / his

Accusative

article (with λύτρα)

→ noun-phrase marking

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

λύτρα

redemption-price

Accusative

direct object of ἀποδώσει

→ object specification

λύτρον (pl. λύτρα): 'ransom / redemption-price'; the sum to be paid for his freedom.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive; 'his redemption-price'.

## 53 ὥς μισθωτὸς ἔνιαυτὸν ἐξ ἔνιαυτοῦ ἔσται μετ' αὐτοῦ οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ ἐνώπιόν σου

As a hireling year by year he shall be with him; you shall not let him be strained in toil before your eyes.

**Statute: the brother under a foreigner treated as a yearly hireling**

ὥς μισθωτὸς ἔνιαυτὸν ἐξ ἔνιαυτοῦ

Even under a foreign master the Israelite is to be treated as a yearly hireling (μισθωτός), not a slave; and Israel bears a duty of oversight — οὐ κατατενεῖς ... ἐνώπιόν σου ('you shall not let him be oppressed before your eyes'). The community is responsible to ensure the foreigner does not grind down a brother.

ὥς

as

*comparative particle*

→ discourse linkage or contrast

ὥς: 'as / like'; defines the brother's status under the foreigner.

μισθωτὸς

a hireling

Nominative

*predicate nominative (with ἔσται)*

→ participant prominence

μισθωτός: 'hired worker'; the brother serves the foreigner as a wage-laborer, not a slave (cf. vv. 40, 50).

ἔνιαυτὸν

year

Accusative

*accusative of time (idiom: 'year by year')*

→ object specification

ἔνιαυτός: 'year'; ἔνιαυτὸν ἐξ ἔνιαυτοῦ ('year by year') is the Hebraizing distributive idiom (cf. ἔτος ἐξ ἔτους, v. 50).

ἐξ

from / by

*preposition + genitive (distributive idiom)*

→ spatial or relational framing

ἐκ (ἐξ): 'from'; in the distributive idiom 'year by year'.

ἔνιαυτοῦ

year

Genitive

*genitive (distributive idiom: 'year by year')*

→ relational specification

ἔνιαυτός (gen. ἔνιαυτοῦ): 'year'; completing the idiom — his service is reckoned year by year.

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb (predication of status)*

→ legislative future (the mandated status)

εἰμί (fut. ἔσται): 'be'; the brother shall be with the master as a yearly hireling.

μετ'

with

*preposition + genitive (association, elided)*

→ spatial or relational framing

μετά (μετ'): 'with'; he is 'with him (the master)'.

αὐτοῦ

him

Genitive

*genitive object of μετ' (the master)*

→ relational specification

αὐτός: genitive; the foreign master with whom the brother serves.

|                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>οὐ</p> <p>not</p> <p><i>negative particle (prohibition)</i></p> <p>→ discourse linkage or contrast</p> <p>οὐ: forms the prohibition οὐ κατατενεῖς.</p>                                      | <p>κατατενεῖς</p> <p>you shall let strain / oppress</p> <p>Fut Act Indic 2 Sg · κατατείνω</p> <p><i>main verb (prohibited oversight failure)</i></p> <p>→ prohibitive future (apodictic prohibition)</p> <p>κατατείνω: 'oppress with hard labor'; here Israel is charged not to permit such oppression of the brother by the foreigner — a duty of communal oversight; the repeated verb of vv. 43, 46.</p> | <p>αὐτὸν</p> <p>him</p> <p>Accusative</p> <p><i>direct object of κατατενεῖς</i></p> <p>→ participant reference</p> <p>αὐτός: accusative; the brother who must not be oppressed.</p>                                                                                                                                                                 | <p>ἐν</p> <p>with</p> <p><i>preposition + dative (means/manner)</i></p> <p>→ spatial or relational framing</p> <p>ἐν + dat.: 'with'; ἐν τῷ μόχθῳ — 'with toil'.</p>                                           |
| <p>τῷ</p> <p>the</p> <p>Dative</p> <p><i>article (with μόχθῳ)</i></p> <p>→ noun-phrase marking</p> <p>τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p>μόχθῳ</p> <p>toil / hard labor</p> <p>Dative</p> <p><i>dative of means/manner</i></p> <p>→ sphere or reference</p> <p>μόχθος: 'hard labor / toil'; the oppressive labor the brother must be spared.</p>                                                                                                                                                                                                  | <p>ἐνώπιόν</p> <p>before / in the sight of</p> <p><i>preposition + genitive (in one's sight: oversight duty)</i></p> <p>→ spatial or relational framing</p> <p>ἐνώπιον: 'before / in the sight of'; renders עֵינַיִךְ ('before your eyes'); Israel must not stand by while a brother is oppressed in its sight — a duty of active intervention.</p> | <p>σου</p> <p>your</p> <p>Genitive</p> <p><i>genitive object of ἐνώπιόν ('your eyes')</i></p> <p>→ relational specification</p> <p>σύ: genitive; 'before your eyes' — under your watching responsibility.</p> |

54 ἐὰν δὲ μὴ λυτῶται κατὰ ταῦτα ἐξελεύσεται ἐν τῷ ἔτει τῆς ἀφέσεως αὐτὸς καὶ τὰ παιδιά αὐτοῦ μετ' αὐτοῦ

But if he is not redeemed in these ways, he shall go out in the year of release, he and his children with him.

Statute: the final guarantee of Jubilee release ἐὰν δὲ μὴ λυτῶται κατὰ ταῦτα

The ultimate safeguard: even if no kinsman redeems him and he cannot redeem himself, the Israelite sold to a foreigner still 'goes out' free at the Jubilee, with his children. The ἀφεις is the absolute backstop of liberty — no Israelite can be permanently enslaved, because all belong to YHWH (v. 55).

ἐάν

if

*conditional conjunction (protasis)*

→ discourse linkage or contrast

ἐάν: 'if'; introduces the non-redemption case.

δὲ

but

*transitional particle (post-positive)*

→ discourse linkage or contrast

δέ: marks the final case.

μὴ

not

*negative particle*

→ discourse linkage or contrast

μή: negates λυτρῶται.

λυτρῶται

he is redeemed

Pres Mid/Pass Subj 3 Sg · λυτρόω

*verb of conditional protasis*

→ present subjunctive (hypothetical non-redemption)

λυτρόω (mid./pass.): 'be redeemed'; if he is not bought back by any of the means just described.

κατὰ

in / according to

*preposition + accusative (manner: 'in these ways')*

→ spatial or relational framing

κατά + acc.: 'according to'; κατὰ ταῦτα ('in these ways / by these means') — the redemption-methods of vv. 48–52.

ταῦτα

these (ways)

Accusative

*demonstrative pronoun (object of κατά)*

→ participant reference

οὗτος (neut. pl. ταῦτα): 'these things'; the redemption-provisions just given.

ἐξελεύσεται

he shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (the Jubilee release)*

→ predictive/legislative future (guaranteed manumission)

ἐξέρχομαι: 'go out / be released'; the Jubilee guarantee — he goes free regardless, as land 'goes out' (vv. 28, 31) and the debt-servant (v. 41).

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

τῷ

the

Dative

*article (with ἔτει)*

→ noun-phrase marking

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

ἔτει

year

Dative

*dative of time when*

→ sphere or reference

ἔτος: 'year'; the year of release.

τῆς

of the

Genitive

*article (with ἀφέσεως)*

→ noun-phrase marking

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

ἀφέσεως

of release (Jubilee)

Genitive

*genitive (defining ἔτει: 'year of release')*

→ relational specification

ἄφεσις: 'release'; the Jubilee that frees him unconditionally — the same ἄφεσις of v. 10 and Luke 4:18.

|                                                                                                                                                                                                         |                                                                                                                                                                                                            |                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                           |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>αὐτός</b><br/>he himself</p> <p>Nominative</p> <p><i>subject (intensive: 'he himself')</i></p> <p>→ participant prominence</p> <p>αὐτός; intensive 'he himself'; the man goes free in person.</p> | <p><b>καὶ</b><br/>and</p> <p><i>coordinate conjunction</i></p> <p>→ discourse linkage or contrast</p> <p>καὶ; meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p> | <p><b>τὰ</b><br/>the / his</p> <p>Nominative</p> <p><i>article (with παιδιά)</i></p> <p>→ noun-phrase marking</p> <p>τὰ; Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p><b>παιδιά</b><br/>children</p> <p>Nominative</p> <p><i>subject (joining the release)</i></p> <p>→ participant prominence</p> <p>παιδίον (pl. παιδιά): 'child / little one'; his children are freed with him — the whole household restored to liberty (cf. v. 41).</p> |
| <p><b>αὐτοῦ</b><br/>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p> <p>→ relational specification</p> <p>αὐτός; possessive genitive; 'his children'.</p>                                   | <p><b>μετ'</b><br/>with</p> <p><i>preposition + genitive (association, elided)</i></p> <p>→ spatial or relational framing</p> <p>μετά (μετ): 'with'; 'with him'.</p>                                       | <p><b>αὐτοῦ</b><br/>him</p> <p>Genitive</p> <p><i>genitive object of μετ' ('with him')</i></p> <p>→ relational specification</p> <p>αὐτός; genitive; the children go out with him.</p>                        |                                                                                                                                                                                                                                                                           |

## 55 ὅτι ἐμοὶ οἱ υἱοὶ Ἰσραὴλ οἰκέται παῖδες μου οὗτοί εἰσιν οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου ἐγὼ κύριος ὁ θεὸς ὑμῶν

For to me the sons of Israel are servants; they are my servants, whom I brought out of the land of Egypt: I am the LORD your God.

**Theological seal (crux): Israel belongs to YHWH; the chapter's close**

ὅτι ἐμοὶ οἱ υἱοὶ Ἰσραὴλ οἰκέται

The chapter's closing seal restates the ground of v. 42: ἐμοὶ ... οἰκέται ('to ME they are servants'). Israel belongs to YHWH by the exodus, so they cannot be the permanent slaves of any human master; the final ἐγὼ κύριος ὁ θεὸς ὑμῶν stamps the whole legislation of land and liberty with divine authority. The exodus-redemption is the paradigm of the gospel's ἄφεσις (Luke 4:18; 1 Cor 7:23).

ὅτι

for / because

*causal conjunction*

→ discourse linkage or contrast

ὅτι: 'because'; gives the final ground for the whole servant-law — divine ownership of Israel.

ἐμοὶ

to me

Dative

*dative of possession (emphatic, fronted: 'to ME')*

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic, fronted dative of possession — 'to ME the sons of Israel are servants'; the climactic assertion of YHWH's exclusive claim.

οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

*subject (with predicate οἰκέται)*

→ participant prominence

υἱός (pl. υἱοί): 'son'; οἱ υἱοὶ Ἰσραηλ, the covenant people who belong to YHWH.

Ἰσραηλ

of Israel

*indeclinable proper noun (qualifying υἱοί)*

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people.

οἰκέται

servants

Nominative

*predicate nominative ('are servants')*

→ participant prominence

οἰκέτης (pl. οἰκέται): 'household servant / slave'; Israel are YHWH's servants — hence not to be permanently enslaved by men; cf. v. 42.

παῖδες

servants / children

Nominative

*predicate nominative in apposition (intensifying οἰκέται)*

→ participant prominence

παῖς (pl. παῖδες): 'servant / child'; παῖδες μου ('my servants') reinforces οἰκέται — they are doubly YHWH's own.

μου

my

Genitive

*genitive of possession (emphatic)*

→ relational specification

ἐγώ: possessive genitive; 'MY servants' — exclusive divine ownership.

οὗτοι

these

Nominative

*demonstrative pronoun (subject of εἰσιν)*

→ participant reference

οὗτος (pl. οὗτοι): 'these'; the Israelites, YHWH's redeemed servants.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*main verb (copula)*

→ stative present (the abiding fact of belonging to YHWH)

εἰμί (pres. εἰσιν): 'be'; asserts the present, abiding ownership — they are YHWH's servants now and always.

οὓς

whom

Accusative

*relative pronoun (object of ἐξήγαγον)*

→ participant reference

ὓς (pl. οὓς): relative pronoun; 'whom I brought out' — relating Israel to the exodus.

ἐξήγαγον

I brought out

Aor Act Indic 1 Sg · ἐξάγω

*verb of relative clause (the exodus)*

→ constative aorist (the decisive past redemption)

ἐξάγω: 'lead out / bring out'; renders יְהַצִּיחַ; the exodus-claim that grounds YHWH's ownership — the same wording as v. 42.

|                                                                                                                                                                                                                             |                                                                                                                                                                                                 |                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ἐκ</p> <p>out of</p> <p><i>preposition + genitive (source)</i></p> <p>→ spatial or relational framing</p> <p>ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).</p>           | <p>γῆς</p> <p>land</p> <p>Genitive</p> <p><i>genitive object of ἐκ</i></p> <p>→ relational specification</p> <p>γῆ: 'land'; the land of bondage.</p>                                            | <p>Αἰγύπτου</p> <p>of Egypt</p> <p>Genitive</p> <p><i>genitive (defining γῆς)</i></p> <p>→ relational specification</p> <p>Αἴγυπτος: 'Egypt'; the house of slavery from which YHWH redeemed his servants — the paradigm of the gospel's release.</p> | <p>ἐγώ</p> <p>I</p> <p>Nominative</p> <p><i>subject (self-identification formula, copula implied)</i></p> <p>→ participant reference</p> <p>ἐγώ: the emphatic pronoun of the closing formula ἐγώ κύριος ὁ θεὸς ὑμῶν, sealing the chapter with divine authority.</p> |
| <p>κύριος</p> <p>LORD</p> <p>Nominative</p> <p><i>predicate nominative (self-identification)</i></p> <p>→ participant prominence</p> <p>κύριος: rendering of the Tetragrammaton יהוה; the self-identifying divine name.</p> | <p>ὁ</p> <p>the</p> <p>Nominative</p> <p><i>article (with θεός)</i></p> <p>→ noun-phrase marking</p> <p>ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p>θεός</p> <p>God</p> <p>Nominative</p> <p><i>predicate nominative in apposition</i></p> <p>→ participant prominence</p> <p>θεός: 'God'; completing the covenant seal 'the LORD your God'.</p>                                                      | <p>ὑμῶν</p> <p>your</p> <p>Genitive</p> <p><i>genitive of relationship</i></p> <p>→ relational specification</p> <p>σύ (pl.): possessive genitive; 'your (pl.) God' — the closing covenant claim over Israel.</p>                                                   |

**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.