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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 1

ΛΕΥΙΤΙΚΟΝ Α΄

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 1 opens both the book and the sacrificial code (Lev 1–7) with the law of the whole burnt offering (ὅλοκαύτωμα). The narrative bridge from Exodus is deliberate: at v.

Translation & textual notes

The Greek text of Leviticus 1 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 1 opens both the book and the sacrificial code (Lev 1–7) with the law of the whole burnt offering (ὅλοκαύτωμα). The narrative bridge from Exodus is deliberate: at v. 1 the LORD ἀνεκάλεσεν ('called') Moses and spoke ἐκ τῆς σκηνῆς τοῦ μαρτυρίου ('from the tent of witness') — the very tent whose construction and glory-filling closed Exodus (Exod 40:34–35), so that the God who could not be approached now issues instruction from within it. The LXX's ἀνεκάλεσεν renders the Hebrew

אֶקֶרָ (whence the book's Hebrew name, Wayyiqra), the compound ἀνα- perhaps suggesting a summons up/again. The key cultic vocabulary is fixed here for the whole code: ὅλοκαύτωμα ('whole burnt offering', that which is wholly burned, rendering חֵלֵב), δῶρον ('gift/offering', rendering נֶחֶב), κάρπωμα ('burnt-offering / fruit-offering', a distinctively LXX term for חֹטֶת, the fire-gift), προσφέρω/προσάγω ('bring near, present', the technical verbs of approach), and θυσιαστήριον ('altar', lit. 'place of sacrifice'). The offerer's hand-laying (ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν, v. 4) is declared δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ — 'acceptable for him, to make atonement concerning him' — the first occurrence of the atonement verb ἐξιλάσκομαι in Leviticus, establishing the substitutionary logic of the offering. The blood is dashed against the altar κύκλῳ ('all around'). Three times the completed offering is called a κάρπωμα ... θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ ('a fire-offering, a sacrifice, a pleasing aroma to the LORD', vv. 9, 13, 17): this refrain, rendering Hebrew חֹטֶת נֶחֶב, is theologically and intertextually freighted — Paul applies ὁσμὴ εὐωδίας to Christ's self-offering (Eph 5:2) and to the Philippians' gift (Phil 4:18), reading the Levitical aroma-formula Christologically. The chapter is structured by the source of the victim: herd (vv. 3–9), flock (vv. 10–13), and birds (vv. 14–17). The bird provision (τρυγόνων ἢ ... περιστερῶν, 'turtledoves or pigeons', v. 14) makes the cult accessible to the poor (anticipating Lev 5:7; 12:8), the very offering Mary and Joseph bring at Luke 2:24. The Greek future indicatives that dominate the chapter (προσάξει, σφάξουσιν, προσοίσουσιν, ἐπιθήσει) are not predictions but legislative/jussive futures, the LXX's standard rendering of the Hebrew prescriptive imperfect and weqatal in ritual law.

A · 1:1–2

The call from the tent and the general rubric of offering

The LORD calls Moses and speaks to him ἐκ τῆς σκηνῆς τοῦ μαρτυρίου (v. 1), tying the sacrificial code to the just-completed and glory-filled tent of Exod 40. Moses is commissioned to address the sons of Israel with the foundational case-law formula ἄνθρωπος ἐξ ὑμῶν ἐὰν προσάγῃ δῶρα (v. 2): when anyone brings a gift, it is to be drawn from the domesticated herds and flocks (βοῶν ... προβάτων), establishing the categories the rest of the chapter will work through.

B · 1:3–9

The whole burnt offering from the herd (the bull)

The first and costliest class: an unblemished male from the herd (ἄρσεν ἄμωμον, v. 3), brought to the tent door and presented δεκτὸν ἐναντίον κυρίου. The offerer lays his hand on its head — δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ (v. 4), the substitutionary-atoning crux. He slaughters it; the Aaronide priests dash the blood against the altar all around (v. 5). The carcass is flayed and jointed (v. 6), fire and wood are laid on the altar (v. 7), and the pieces, head, and fat are arranged (v. 8); the entrails and legs are washed, and the whole is burned — κάρπωμά ... θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ (v. 9).

C · 1:10–13

The whole burnt offering from the flock (sheep or goat)

The second class abbreviates the ritual for a smaller, less costly victim: an unblemished male from the flock — lambs or kids (ἄρνων ... ἐρίφων, v. 10) — with the same hand-laying. It is slaughtered on the north side of the altar (πρὸς βορρᾶν, v. 11), the blood dashed around; the body is divided with head and fat and arranged on the fire (v. 12); entrails and legs washed, and the whole presented — again κάρπωμά ... ὁσμὴ εὐωδίας τῷ κυρίῳ (v. 13). The repeated aroma-refrain marks the flock offering as equal in acceptability to the herd offering.

D · 1:14–17

The whole burnt offering of birds (the offering of the poor)

The third and least costly class: turtledoves or pigeons (τρογόνων ἢ ... περιστερῶν, v. 14), making the cult accessible to the poor (cf. Lev 5:7; 12:8 → Luke 2:24). The priest performs the whole rite: he wrings off the head and drains the blood against the altar's base (v. 15), removes the crop with its feathers and casts it to the ash-place east of the altar (v. 16), splits the bird by its wings without severing it, and burns it — the same verdict closes the chapter: κάρπωμά ... θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ (v. 17).

1 καὶ ἀνεκάλεσεν Μωυσῆν καὶ ἐλάλησεν κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίου λέγων

And he called Moses, and the LORD spoke to him from the tent of witness, saying,

Book-opening narrative bridge from Exodus (main narrative) καὶ ἀνεκάλεσεν

Leviticus opens with καί, joining seamlessly to the end of Exodus: the tent has just been completed and filled with the glory of the LORD (Exod 40:34–35), and now its purpose is realized as the LORD speaks from within it. The Hebrew opening נִקְרָא gives the book its Hebrew title; the LXX's ἀνεκάλεσεν renders the divine summons. The phrase ἐκ τῆς σκηνῆς τοῦ μαρτυρίου locates revelation in the newly inaugurated cult, and the participle λέγων (Hebraizing קָרָא) introduces the direct speech that runs through the sacrificial code.

καὶ

and

narrative conjunction (book-opening, Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: the opening conjunction binds Leviticus to the close of Exodus; rendering the waw-consecutive of נִקְרָא, it signals continuity — the sacrificial legislation flows directly from the construction and glory-filling of the tent (Exod 40).

ἀνεκάλεσεν

he called

Aor Act Indic 3 Sg · ἀνακαλέω

main verb (divine summons of Moses)

→ constative aorist (single completed summons)

ἀνακαλέω: 'call up / summon / call to oneself'; renders Hebrew נִקְרָא ('and he called'), the opening word that names the book in Hebrew (Wayyiqra); the compound ἀνα- may suggest a calling-up or summoning; the unexpressed subject is the LORD, named explicitly in the next clause, so that the call issues from the glory-filled tent of Exod 40:34–35.

Μωυσῆν

Moses

Accusative

direct object of ἀνεκάλεσεν

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, acc. Μωυσῆν); accusative here as the one summoned; Moses remains the sole mediator of cultic revelation throughout Leviticus.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (divine speech-act)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders לַחַדַּשׁ (Piel of לָדַבַּר); the pairing of 'call' (ἀνεκάλεσεν) and 'speak' (ἐλάλησεν) is characteristic of the LXX revelation-formula, the summons preceding the address; κύριος now becomes the explicit subject.

κύριος

LORD

Nominative

subject (of both verbs)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative names the divine speaker explicitly after the unexpressed subject of ἀνεκάλεσεν, marking this as unmediated YHWH-speech issuing from the tent of witness.

αὐτῷ

to him

Dative

dative of indirect object (recipient of the speech)

→ participant reference or interest

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

ἐκ

from / out of

preposition + genitive (source of the divine voice)

→ spatial or relational framing

ἐκ: 'from / out of'; the LORD speaks ἐκ τῆς σκηνῆς — the voice issues from within the tent, the place of meeting; this fulfils the promise of Exod 25:22 that God would speak from above the mercy seat.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive object of ἐκ (source)

→ relational specification

σκηνῆς: 'tent / tabernacle'; renders לְחֵן; with τοῦ μαρτυρίου it forms the standard LXX designation σκηνὴ τοῦ μαρτυρίου ('tent of witness/meeting', דִּבְנוֹן לְחֵן); this is the just-erected tent of Exod 40, now functioning as the locus of revelation and sacrifice.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / of meeting

Genitive

genitive (attributive; defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; the LXX renders Hebrew מוֹעֵד ('appointed meeting') by μαρτύριον ('witness'), apparently associating מוֹעֵד with עֵדוּת ('testimony', the tablets housed in the ark); thus the LXX construes the tent as the place of the divine 'witness', the standing testimony of the covenant.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (Hebraizing speech-introducer, agreeing with κύριος)

→ imperfective participle introducing direct discourse

λέγω (pres. ptc.): the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), the standard formula introducing direct speech in the LXX; though nominally agreeing with κύριος, it functions as a fixed quotation-marker opening the divine address that follows.

2 λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ ἀπὸ τῶν κτηνῶν ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων προσοίσετε τὰ δῶρα ὑμῶν

Speak to the sons of Israel, and you shall say to them: A person from among you, if he brings gifts to the LORD from the cattle — from the herds and from the flocks shall you bring your gifts.

Commissioning formula introducing the body of the sacrificial law

λάλησον ... καὶ ἐρεῖς

The double command λάλησον ... καὶ ἐρεῖς ('speak ... and you shall say') is the standard LXX commissioning formula (rendering לֵאמֹר ... רַבִּי) that transmits the divine word through Moses to Israel. The case-law protasis ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ ('a person from you, if he brings') opens the casuistic legislation of the whole sacrificial code; the source of the gift is specified up front — domesticated herds and flocks — narrowing the scope before the three offering-classes of the chapter.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders the Piel imperative לַדַּבֵּר; the aorist imperative commissions Moses to deliver the law as a single decisive act; paired with the future ἐρεῖς, it forms the transmission-formula of priestly legislation.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of indirect object (addressees of λάλησον)

→ sphere or reference

υἱός (pl. υἱοῖς): 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ renders לְבָנֵי יִשְׂרָאֵל ('sons/children of Israel'), the standard designation of the covenant people as the recipients of the law.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functioning as a genitive defining υἱοῖς ('sons of Israel'), the whole covenant nation to whom the sacrificial law is addressed.

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

main verb (legislative future continuing the command)

→ jussive/legislative future (rendering Hebrew weqatal of command)

λέγω (fut. ἐρῶ): 'say'; the future ἐρεῖς renders the Hebrew weqatal וְדַבַּרְתָּ ('and you shall say') with directive force; in the LXX the future indicative frequently carries the weight of a command in legal contexts, equivalent to an imperative.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees)

→ participant reference

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

ἄνθρωπος

a person / anyone

Nominative

subject of the casuistic protasis (generic 'anyone')

→ participant prominence

ἄνθρωπος: 'human being / person'; renders אָדָם ; the generic ἄνθρωπος ἐξ ὑμῶν ('a person from among you') opens the case-law in the broadest possible terms — the offering is open to any Israelite, anticipating the social range that culminates in the bird offering of the poor (v. 14).

ἐξ

from among

preposition + genitive (partitive: 'from among you')

→ spatial or relational framing

ἐκ/ἐξ: 'from / out of'; partitive here — ἄνθρωπος ἐξ ὑμῶν, 'a person from among you', identifying the offerer as any member of the covenant community.

ὕμῶν

you (pl.)

Genitive

genitive object of ἐξ (partitive)

→ relational specification

ὕμῶν: meaning 'you (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐξ (partitive).

ἐάν

if

conditional conjunction (introducing casuistic protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive προσαγωγή it forms the conditional protasis characteristic of casuistic (case-) law, rendering the Hebrew $\text{אִם} / \text{כִּי}$ of legal stipulation; the apodosis follows in the prescriptive futures of the chapter.

προσαγωγή

he brings / presents

Aor Act Subj 3 Sg · προσάγω

verb of conditional protasis (subjunctive with ἐάν)

→ aorist subjunctive (the act of offering envisaged as a single event)

προσάγω: 'bring near / present / offer'; renders הִקְרִיב (Hiphil of קָרַב , 'cause to draw near'); a technical sacrificial verb of cultic approach; the aorist subjunctive presents the act of bringing the gift as a single completed condition triggering the legislation.

δῶρα

gifts / offerings

Accusative

direct object of προσαγωγή

→ object specification

δῶρον (pl. δῶρα): 'gift / offering'; renders קָרְבָן ('that which is brought near', the general term for an offering); the LXX's choice of δῶρον frames the sacrifice fundamentally as a gift presented to God; cf. the same word in Jesus' altar-saying at Matt 5:23–24.

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 recipient (the offering's destination)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering the Tetragrammaton; the dative marks the LORD as the recipient of the gift — the sacrifice is directed Godward, not merely a communal meal; the phrase δῶρα τῷ κυρίῳ fixes the vertical orientation of the cult.

ἀπὸ

from

preposition + genitive (source of the offering)

→ spatial or relational framing

ἀπό: 'from'; the repeated ἀπό (from the cattle, from the herds, from the flocks) progressively specifies the permitted source-categories of the victim — domesticated, clean livestock only.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle / livestock

Genitive

genitive object of ἀπό (general category of domestic animals)

→ relational specification

κτηῖνος (pl. κτηνῶν): 'beast / domestic animal / livestock'; renders חַיָּה; the broad category of domesticated animals, here subdivided into herds (βόες) and flocks (πρόβατα); wild game is thereby excluded from the burnt offering.

ἀπὸ

from

preposition + genitive (first sub-category)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (first sub-category).

τῶν

the

Genitive

article

→ noun-phrase marking

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

βοῶν

herds / oxen

Genitive

genitive object of ἀπό (the bovine herd)

→ relational specification

βοῦς (pl. βοῶν): 'ox / head of cattle'; renders רֶמֶשׂ ('herd'); the first and costliest source-category, treated in vv. 3–9; the bovine offering represents the most substantial gift available to the worshipper.

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 (second sub-category)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (second sub-category).

τῶν

the

Genitive

article

→ noun-phrase marking

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

προβάτων

flocks / sheep

Genitive

genitive object of ἀπό (the flock)

→ relational specification

πρόβατον (pl. προβάτων): 'sheep / small cattle'; renders יָצֹא ('flock', covering sheep and goats); the second source-category, treated in vv. 10–13; the flock offering is the more accessible alternative to the costly bull.

προσπίσετε

you shall bring / present

Fut Act Indic 2 Pl · προσφέρω

main verb of the apodosis (legislative future, 2nd plural)

→ legislative future (prescriptive: how the offering is to be brought)

προσφέρω: 'bring to / present / offer'; renders בָּרַךְ; the principal LXX verb for cultic presentation; the shift to second-person plural (προσπίσετε ... τὰ δῶρα ὑμῶν) addresses the whole community directly, stipulating that the gifts must be drawn from these approved categories.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts / offerings

Accusative

direct object of προσπίσετε

→ object specification

δῶρον (pl. δῶρα): 'gift / offering'; the repetition (τὰ δῶρα ὑμῶν, 'your gifts') resumes the opening δῶρα and frames the whole stipulation as a law about how Israel's gifts to God are to be sourced and presented.

ὑμῶν

your

Genitive

genitive of possession (modifying δῶρα)

→ relational specification

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

3 ἐὰν ὀλοκαύτωμα τὸ δῶρον αὐτοῦ ἐκ τῶν βοῶν ἄρσεν ἄμωμον προσάξει πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου

If his gift is a whole burnt offering from the herd, he shall present a male without blemish; he shall bring it to the door of the tent of witness, present it as acceptable before the LORD.

First offering-class: subordinate protasis specifying the herd offering **ἐὰν ὀλοκαύτωμα**

The first specific case (ἐάν + nominal clause) names the offering-type: a ὀλοκαύτωμα ('whole burnt offering') from the herd. Two requirements are fixed at once — ἄρσεν ('male') and ἄμωμον ('without blemish') — and the place of presentation is the tent door (πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου). The verdict δεκτὸν ἐναντίον κυρίου ('acceptable before the LORD') establishes the goal of the whole rite: divine acceptance of the worshipper through the offering.

ἐὰν

if

conditional conjunction (introducing the first offering-class)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the first specific case within the general law of v. 2, here with a nominal predicate (ὀλοκαύτωμα τὸ δῶρον αὐτοῦ) rather than a verb — 'if his gift is a whole burnt offering ...!'

ὀλοκαύτωμα

whole burnt offering

Nominative

predicate nominative (defining the gift)

→ participant prominence

ὀλοκαύτωμα: 'whole burnt offering' (lit. 'that which is wholly burned', ὅλος + καίω); renders תָּלַח ('that which goes up [in smoke]'); the defining feature is that the entire victim is consumed on the altar, none eaten by priest or offerer — the most complete form of self-surrender to God; the term enters NT usage at Mark 12:33 and Heb 10:6–8 (citing Ps 40).

τὸ

the

Nominative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Nominative

subject of the nominal clause ('his gift')

→ participant prominence

δῶρον: 'gift / offering'; renders תְּדָנָה; resumes the δῶρα of v. 2, now individualized (τὸ δῶρον αὐτοῦ, 'his gift') as the law turns to the particular worshipper's offering.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

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

ἐκ

from

preposition + genitive (source of the victim)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

βοῶν

herd / oxen

Genitive

genitive object of ἐκ (source: the bovine herd)

→ relational specification

βοῦς (pl. βοῶν): 'ox / cattle'; renders רָקִי; the herd is the source of this first and costliest class of burnt offering (vv. 3–9).

ἄρσεν

a male

Accusative

accusative (the required victim: object of προσάξει)

→ object specification

ἄρσεν (neut. ἄρσεν): 'male'; renders רָקִי; the burnt offering from herd or flock must be male — the requirement of maleness (with ἄμωμον) marks the offering's special value; cf. the male lamb of the Passover (Exod 12:5).

ἄμωμον

without blemish

Accusative

attributive adjective (qualifying ἄρσεν)

→ object specification

ἄμωμος (neut. ἄμωμον): 'unblemished / without defect'; renders כָּמֹל ('whole / perfect / unblemished'); the victim must be physically flawless — a requirement the NT applies to Christ as the ἀμὼν ἄμωμος (1 Pet 1:19; cf. Heb 9:14) and to the church (Eph 5:27).

προσάξει

he shall present

Fut Act Indic 3 Sg · προσάγω

main verb (legislative future: the act of presentation)

→ legislative future (prescriptive ritual instruction)

προσάγω: 'bring near / present'; renders בָּרַקִי; the prescriptive future states what the offerer is to do; the same root as προσάγει (v. 2), here in the legislative future that governs the ritual sequence of the chapter.

πρὸς

to

preposition + accusative (direction: to the door)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door / entrance

Accusative

accusative object of πρὸς (place of presentation)

→ object specification

θύρα: 'door / entrance'; renders כַּתָּב; the offering is brought πρὸς τὴν θύραν τῆς σκηνῆς, the entrance of the tent court where the altar of burnt offering stood (Exod 40:6) — the appointed place of approach to God.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (with θύραν: 'door of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders לִּבְנֵי; the recurring phrase σκηνὴ τοῦ μαρτυρίου fixes the cultic locus; the door is the threshold between profane and sacred space.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (attributive: defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; LXX rendering of מוֹעֵד (see v. 1); the tent of witness is the appointed meeting-place where the offering is brought into the divine presence.

προσώσει

he shall bring / offer

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future, resuming the act of offering)

→ legislative future (prescriptive ritual instruction)

προσφέρω: 'bring to / present / offer'; renders בִּרְקִה; the doubling of presentation verbs (προσάξει ... προσώσει) emphasises the deliberate act of bringing the victim into God's presence; προσφέρω is the dominant offering-verb of Hebrews (e.g. 9:14; 10:12).

αὐτό

it

Accusative

direct object of προσώσει (the victim)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of προσώσει (the victim).

δεκτόν

acceptable

Accusative

predicate adjective (the offering presented 'as acceptable')

→ object specification

δεκτός: 'acceptable / welcome'; renders לְרִצּוֹן / לְרִצּוֹן ('for acceptance / favor'); the goal of the rite is that the offering be received with divine favor, securing the worshipper's standing; the cognate noun-idea recurs in the NT 'acceptable year of the Lord' (ἐνιαυτὸς δεκτός, Luke 4:19) and the 'acceptable sacrifice' (Phil 4:18; 1 Pet 2:5).

ἐναντίον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering לְפָנַי; the acceptance is reckoned ἐναντίον κυρίου, 'before the LORD' — divine evaluation, not human, determines the offering's validity.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον (the one before whom it is acceptable)

→ relational specification

κύριος (gen. κυρίου): rendering the Tetragrammaton; the offering's acceptability is determined in the LORD's own presence, the consistent locus of cultic evaluation throughout Leviticus.

4 καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ καρπώματος δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ

And he shall lay his hand upon the head of the burnt offering, acceptable for him, to make atonement concerning him.

Ritual continuation: the hand-laying and its atoning purpose καὶ ἐπιθήσει

The hand-laying (ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν) is the theological heart of the burnt-offering rite: by laying his hand on the victim's head the offerer identifies with it, so that what happens to the animal is reckoned to him. The clause δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ ('acceptable for him, to make atonement concerning him') introduces the atonement verb ἐξιλάσασθαι for the first time in Leviticus, defining the offering's substitutionary function — it is received in his place and effects expiation on his behalf.

καὶ

and

narrative/ritual sequence conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall lay / put

Fut Act Indic 3 Sg - ἐπιτίθημι

main verb (legislative future: the gesture of hand-laying)

→ legislative future (prescriptive ritual gesture)

ἐπιτίθημι: 'place upon / lay on'; renders ἵθω ('lean / press', the technical term for the laying-on of the hand); the same verb (ἐπιθήσει τὴν χεῖρα / τὰς χεῖρας) becomes the standard LXX expression for cultic hand-laying and, in the NT, for blessing, healing, and ordination (Mark 6:5; Acts 6:6; 1 Tim 4:14).

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπιθήσει

→ object specification

χεῖρ: 'hand'; renders ἤ; the singular χεῖρα ('the hand', Hebrew יָד) is the instrument of ritual identification — the offerer's hand on the victim's head transfers, in symbol, his own person and guilt to the substitute.

ἐπὶ

upon

preposition + accusative (placement: 'upon the head')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement: 'upon the head').

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί (the place of hand-laying)

→ object specification

κεφαλὴ: 'head'; renders שׂרָף; the head is the locus of the identification-gesture; laying the hand 'on the head' concentrates the symbolic transfer of identity onto the whole animal as represented by its head.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

καρπώματος

burnt offering / fire-offering

Genitive

genitive (with κεφαλὴν: 'head of the burnt offering')

→ relational specification

καρπώμα: 'burnt offering / fruit-offering' (from καρπώω, 'offer in sacrifice / cause to bear fruit'); a distinctively LXX cultic term rendering הַשֵּׂא (fire-offering) and sometimes הַזֶּה; here it designates the same victim called ὁλοκαύτωμα in v. 3, viewed as that which is offered up by fire; the word recurs in the aroma-refrain (vv. 9, 13, 17).

δεκτὸν

acceptable

Accusative

predicate adjective (resuming v. 3: the offering 'acceptable for him')

→ object specification

δεκτός: 'acceptable'; renders וְנִצְּחַ; the repetition from v. 3 binds acceptance to the hand-laying — the rite is δεκτὸν αὐτῷ, 'acceptable on his behalf', the favor accruing to the worshipper through his identification with the victim.

αὐτῷ

for him

Dative

dative of advantage (the offerer benefited: 'acceptable for him')

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the offerer benefited: 'acceptable for him').

ἐξιλάσασθαι

to make atonement

Aor Mid Inf · ἐξιλάσκομαι

infinitive of purpose (the goal of the hand-laying rite)

→ aorist infinitive expressing purpose (atonement as the rite's intended effect)

ἐξιλάσκομαι: 'make atonement / expiate / propitiate'; renders כָּפַר (Piel of כָּפַר, 'cover / wipe / atone'); the first occurrence in Leviticus of the central atonement verb that dominates the book (and Yom Kippur, ch. 16); the purpose-infinitive ἐξιλάσασθαι περὶ αὐτοῦ defines the burnt offering's substitutionary aim — to effect expiation on the offerer's behalf; the cognate ἱλαστήριον/ἱλασμός underlies the NT atonement vocabulary (Rom 3:25; 1 John 2:2; Heb 2:17).

περὶ

concerning / on behalf of

preposition + genitive (the beneficiary of atonement)

→ spatial or relational framing

περί + genitive: 'concerning / on behalf of'; the idiom ἐξιλάσασθαι περί τινος ('make atonement concerning/for someone') renders לַעֲרֹךְ; it marks the offerer as the one for whom expiation is made, the same construction used of Christ's offering 'for sins' (περὶ ἁμαρτίας, Rom 8:3; Heb 10:6).

αὐτοῦ

him

Genitive

genitive object of περί (the one atoned for)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περί (the one atoned for).

5 καὶ σφάξουσιν τὸν μόσχον ἔναντι κυρίου καὶ προσοίσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα καὶ προσχεοῦσιν τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ τὸ ἐπὶ τῶν θυρῶν τῆς σκηνῆς τοῦ μαρτυρίου

And they shall slaughter the calf before the LORD, and the sons of Aaron, the priests, shall present the blood and pour the blood around upon the altar that is at the door of the tent of witness.

Ritual continuation: slaughter and blood-manipulation by the priests καὶ σφάξουσιν

The rite advances to slaughter and blood. The offerer slaughters (σφάξουσιν, generalized plural) the bull ἔναντι κυρίου, but the blood-handling is reserved to the priesthood: οἱ υἱοὶ Ααρων οἱ ἱερεῖς present it and pour it ἐπὶ τὸ θυσιαστήριον κύκλῳ ('around the altar'). The division of labor — laity slaughter, priests manipulate blood — is fixed here for the sacrificial system; the blood dashed 'all around' the altar is the means by which atonement is applied (cf. Lev 17:11).

καὶ

and

ritual-sequence conjunction

→ discourse linkage or contrast

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

σφάξουσιν

they shall slaughter

Fut Act Indic 3 Pl · σφάζω

main verb (legislative future: the act of slaughter)

→ legislative future (prescriptive ritual instruction)

σφάζω: 'slay / slaughter (by cutting the throat)'; renders שָׁחַט, the technical verb for ritual slaughter; the generalized plural (lit. 'they shall slaughter') leaves the agent indefinite — primarily the offerer; σφάζω is the verb used of the slain Lamb in Revelation (ἀρνίον ... ἐσφαγμένον, Rev 5:6).

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

calf / young bull

Accusative

direct object of σφάξουσιν

→ object specification

μόσχος: 'calf / young bull'; renders בֶּן פָּר / בֶּן קָרָה; specifies the herd-victim of v. 3 as a young bull; the same word is used of the fattened calf (Luke 15:23) and of the bulls-and-goats that 'cannot take away sins' (Heb 9:12; 10:4).

ἔναντι

before

preposition + genitive (locative: in the LORD's presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לְפָנַי; a near-synonym of ἐναντίον (v. 3); the slaughter takes place ἔναντι κυρίου, 'before the LORD', i.e. at the altar in the tent court, marking the act as a sacred transaction conducted in the divine presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering the Tetragrammaton; the slaughter is performed in YHWH's presence, underscoring that the whole rite is Godward.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσοίσουσιν

they shall present / bring

Fut Act Indic 3 Pl · προσφέρω

main verb (legislative future: priestly presentation of the blood)

→ legislative future (prescriptive priestly action)

προσφέρω: 'bring to / present / offer'; renders הִקְרִיב; now with the priests as explicit subject — the blood is 'presented' to the altar; the shift of agent from the indefinite slaughterers to the named priests marks the transition to the properly priestly portion of the rite.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (of προσοίσουσιν / προσχεοῦσιν)

→ participant prominence

υἱός (pl. υἱοὶ): 'son'; οἱ υἱοὶ Ααρων ('the sons of Aaron') designates the Aaronide priesthood established in Exod 28–29; only they may handle the blood at the altar, a prerogative central to the priestly system.

Ααρων

of Aaron

genitive of relationship (indeclinable: 'sons of Aaron')

→ participant identification

Ααρων: transliteration of Hebrew אֶהְרֹן; indeclinable in the LXX; here a genitive defining υἱοί; Aaron is the high priest, his sons the officiating priesthood; the phrase οἱ υἱοὶ Ααρων recurs as the technical designation of the priests throughout the chapter (vv. 7, 8, 11).

οἱ

the

Nominative

article (with ἱερεῖς, in apposition)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to οἱ υἱοὶ Ααρων

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders כֹּהֵן; the appositive οἱ ἱερεῖς specifies the official role of Aaron's sons as those authorized to perform the altar-rites; ἱερεύς is the term applied to Christ's priesthood in Hebrews (e.g. 7:17).

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσοίσουσιν

→ object specification

αἷμα: 'blood'; renders דָּם; the blood is the carrier of life (Lev 17:11, 'the life of the flesh is in the blood') and thus the agent of atonement; its presentation and manipulation at the altar is the priestly core of every blood-sacrifice; the NT reads the cultic αἷμα Christologically (Heb 9:12–14; 1 Pet 1:19).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσχεοῦσιν

they shall pour / dash

Fut Act Indic 3 Pl · προσχέω

main verb (legislative future: blood-application)

→ legislative future (prescriptive priestly action)

προσχέω: 'pour upon / dash against'; renders פָּחַל ('throw / dash'); the priests dash the blood against the sides of the altar; the verb captures the forceful application of blood to the altar's surface, the decisive atoning gesture of the burnt offering.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεοῦσιν

→ object specification

αἷμα: 'blood'; the repetition (present ... pour the blood) underscores the centrality of blood-manipulation; the doubled τὸ αἷμα keeps the focus on the substance through which atonement is effected.

ἐπὶ

upon

preposition + accusative (against/upon the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (against/upon the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar of burnt offering)

→ object specification

θυσιαστήριον: 'altar' (lit. 'place of sacrifice', from θυσιάζω); a LXX coinage rendering פֶּתֶחַ; here the bronze altar of burnt offering at the tent door (Exod 27:1–8; 40:6); the term is consistently reserved in the LXX for the legitimate altar of YHWH (as opposed to βωμός, used of pagan altars).

κύκλω

all around

Dative

adverbial dative (manner: 'round about')

→ sphere or reference

κύκλω: 'in a circle / round about'; an adverbial dative of κύκλος; renders כָּבִיב; the blood is dashed against all sides of the altar, encompassing it — the comprehensive application signifying complete atonement at the place of sacrifice.

τό

the (one)

Accusative

article (substantizing the following phrase, modifying θυσιαστήριον)

→ noun-phrase marking

τό: the article here introduces an attributive phrase qualifying the altar — 'the [altar] that is at the door' — a Greek construction (article + prepositional phrase) specifying which altar is meant: the one stationed at the tent entrance.

ἐπὶ

at / by

preposition + genitive (location of the altar)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυρῶν

doors / entrance

Genitive

genitive object of ἐπὶ (location of the altar)

→ relational specification

θύρα (pl. θυρῶν): 'door / entrance'; renders πύλῃ; the plural locates the altar 'at the door(s)' of the tent of witness, i.e. in the forecourt before the entrance (Exod 40:6, 29), the place where the burnt offering is wholly consumed.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (with θυρῶν: 'door of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; the standing phrase σκηνή τοῦ μαρτυρίου locates the altar within the sacred precinct.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (attributive: defining the tent)

→ relational specification

μαρτύριον: 'witness'; LXX rendering of מִשְׁכָּן (see v. 1); completes the locative phrase fixing the altar at the entrance of the tent of witness.

6 καὶ ἐκδείραντες τὸ ὅλοκαύτωμα μελιοῦσιν αὐτὸ κατὰ μέλη

And having flayed the whole burnt offering, they shall cut it into its pieces.

Ritual continuation: flaying and jointing of the victim καὶ ἐκδείραντες

After the blood-rite, the carcass is prepared for burning: it is flayed (the participle ἐκδείραντες) and then jointed κατὰ μέλη ('limb by limb'). The aorist participle of antecedent action sets the skinning before the dividing; the dismemberment readies the whole animal for total consumption on the altar, the defining mark of the ὅλοκαύτωμα.

καὶ

and

ritual-sequence conjunction

→ discourse linkage or contrast

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

ἐκδείραντες

having flayed / skinned

Aor Act Ptc Nom Masc Pl · ἐκδέρω

circumstantial participle of antecedent action (modifying the implied priests/officers)

→ aoristic participle (action prior to the main verb: skinning precedes jointing)

ἐκδέρω: 'flay / skin'; renders טישק ('strip off [the hide]'); the aorist participle marks the flaying as the step preceding the jointing; the hide of the burnt offering was, by later law, given to the officiating priest (Lev 7:8).

τὸ

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωμα

whole burnt offering

Accusative

direct object of ἐκδείραντες

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders תָּלַח; resumes the technical term of v. 3; the victim is now named by its sacrificial category as it is processed for total burning.

μελιοῦσιν

they shall cut into pieces / dismember

Fut Act Indic 3 Pl · μελίζω

main verb (legislative future: jointing the carcass)

→ legislative future (prescriptive ritual instruction)

μελίζω: 'divide into limbs / dismember'; a denominative from μέλος ('limb'); renders חָתַךְ ('cut in pieces'); the cognate-figura with the following κατὰ μέλη ('limb by limb') is a stylistic intensification stressing the orderly, complete dismemberment of the victim.

αὐτό

it

Accusative

direct object of μελιοῦσιν (the burnt offering)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of μελιοῦσιν (the burnt offering).

κατὰ

according to / by

preposition + accusative (distributive: 'limb by limb')

→ spatial or relational framing

κατὰ + accusative: 'by / according to'; distributive force here — κατὰ μέλη, 'limb by limb / into its pieces'; the construction renders the Hebrew תָּלַח ('into its pieces').

μέλη

limbs / pieces

Accusative

accusative object of κατὰ (the resulting pieces)

→ object specification

μέλος (pl. μέλη): 'limb / member / piece'; renders מְאָדָּה; the jointed pieces are then arranged on the altar fire (v. 8); the same word μέλος becomes Paul's term for the 'members' of the body of Christ (1 Cor 12:12; Rom 12:4-5).

7 καὶ ἐπιθήσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς πῦρ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ πῦρ

And the sons of Aaron, the priests, shall put fire upon the altar and shall stack wood upon the fire.

Ritual continuation: preparing the altar fire καὶ ἐπιθήσουσιν

Attention turns to the altar itself: the priests lay fire on it and stack wood upon the fire. The same priestly agents (οἱ υἱοὶ Ααρων οἱ ἱερεῖς) who handled the blood now prepare the pyre that will consume the offering, the indispensable medium by which the victim 'goes up' to God as a whole burnt offering.

καὶ
and

ritual-sequence conjunction

→ discourse linkage or contrast

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

ἐπιθήσουσιν
they shall put / lay

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (legislative future: placing fire on the altar)

→ legislative future (prescriptive priestly action)

ἐπιτίθημι: 'place upon / lay on'; renders יָתַן ('put / give'); the same verb used of hand-laying in v. 4, here of laying fire on the altar; the repeated ἐπι-τίθημι gives the ritual a vocabulary of deliberate placement at each stage.

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

→ participant prominence

υἱός (pl. υἱοί): 'son'; οἱ υἱοὶ Ααρων again designates the officiating priesthood; the explicit naming of the priests as agents of the fire-laying keeps the altar-rites within priestly hands.

Ααρων
of Aaron

genitive of relationship (indeclinable: 'sons of Aaron')

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; genitive defining υἱοί.

οἱ
the

Nominative

article (with ἱερεῖς, in apposition)

→ noun-phrase marking

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

ἱερεῖς
priests

Nominative

nominative in apposition to οἱ υἱοὶ Ααρων

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders יִכֹּהֵן; the appositive reaffirms their priestly office in handling the altar fire.

πῦρ
fire

Accusative

direct object of ἐπιθήσουσιν

→ object specification

πῦρ: 'fire'; renders שָׁרָף; the altar fire is the medium that 'sends up' the offering as smoke to God; the fire on the altar was to burn perpetually (Lev 6:12–13); fire is also a recurrent image of divine presence and judgment (cf. Heb 12:29).

ἐπὶ

upon

preposition + accusative (placement on the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders ἑβֶרֶת; the fire is laid on the bronze altar of burnt offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστοιβάσουσιν

they shall stack / pile in order

Fut Act Indic 3 Pl · ἐπιστοιβάζω

main verb (legislative future: arranging the wood)

→ legislative future (prescriptive priestly action)

ἐπιστοιβάζω: 'pile up / stack in order upon' (from στοιβή, 'a layer/heap'); renders סִבְּךְ ('arrange in order'); a vivid, relatively rare verb stressing the orderly arrangement of the wood; the same verb is used in v. 8 and v. 12 for arranging the pieces, lending the altar-rite a sense of careful, ordered construction.

ξύλα

wood / pieces of wood

Accusative

direct object of ἐπιστοιβάσουσιν

→ object specification

ξύλον (pl. ξύλα): 'wood / timber'; renders עֵצִים; the wood is the fuel arranged on the altar fire; ξύλον later carries the special NT sense of the cross/tree (Acts 5:30; 1 Pet 2:24), but here it is simply the altar-wood.

ἐπὶ

upon

preposition + accusative (placement on the fire)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the fire).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πῦρ

fire

Accusative

accusative object of ἐπί

→ object specification

πῦρ: 'fire'; the wood is stacked 'upon the fire' to build the pyre that will consume the offering.

8 καὶ ἐπιστοιβάσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὰ διχοτομήματα καὶ τὴν κεφαλὴν καὶ τὸ στέαρ ἐπὶ τὰ ξύλα
τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου

And the sons of Aaron, the priests, shall stack the cut pieces and the head and the fat upon the wood that is on the fire that is upon the altar.

Ritual continuation: arranging the pieces on the altar fire καὶ ἐπιστοιβάσουσιν

The jointed body parts — the cut pieces, the head, and the fat — are arranged (the repeated ἐπιστοιβάσουσιν) on the wood that lies on the fire on the altar. The triple nested relative phrase (τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου) carefully layers wood, fire, and altar, emphasising the precise ordering of the burnt offering for total combustion.

καὶ

and

ritual-sequence conjunction

→ discourse linkage or contrast

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

ἐπιστοιβάσουσιν

they shall stack / arrange

Fut Act Indic 3 Pl · ἐπιστοιβάζω

main verb (legislative future: arranging the pieces)

→ legislative future (prescriptive priestly action)

ἐπιστοιβάζω: 'pile up in order upon'; renders ἱερεῖς; the repetition from v. 7 binds the arranging of the wood and the arranging of the flesh into one ordered act of preparation; the priests lay the dismembered victim methodically on the prepared fire.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός (pl. υἱοὶ): 'son'; οἱ υἱοὶ Ααρων, the officiating priests, are again the explicit subject of the altar-arrangement.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: transliteration of אַהֲרֹן;
indeclinable; genitive defining υἱοί.

οἱ

the

Nominative

article (with ἱερεῖς, in apposition)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to οἱ υἱοὶ Ααρων

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders כֹּהֵן; the
appositive again specifies the priestly
office.

τὰ

the

Accusative

article

→ noun-phrase marking

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

διχοτομήματα

cut pieces / divided portions

Accusative

direct object of ἐπιστοιβάσουσιν

→ object specification

διχοτόμημα: 'a piece cut through' (from
διχοτομέω, 'cut in two'); renders חֲתָכִים
(*'pieces'*); the jointed portions produced by
the dismemberment of v. 6; the term
emphasises the thoroughgoing division of
the carcass.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object (coordinate with διχοτομήματα)

→ object specification

κεφαλὴ: 'head'; renders שֵׁרֶט; the head —
the same part on which the hand was laid
(v. 4) — is now placed on the fire; the
explicit listing (pieces, head, fat) ensures
that the whole animal is accounted for in
the total burning.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat / suet

Accusative

direct object (coordinate with διχοτομήματα)

→ object specification

στέαρ: 'fat / suet'; renders שֹׁמֵן / שָׁמֶן; the
fat is specified because it was regarded as
the choicest portion, belonging to the
LORD (Lev 3:16); in the whole burnt
offering, unlike other sacrifices, it too is
wholly consumed on the altar.

ἐπὶ

upon

preposition + accusative (placement on the wood)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the
relation signaled by preposition +
accusative (placement on the wood).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ξύλα

wood

Accusative

accusative object of ἐπί

→ object specification

ξύλον (pl. ξύλα): 'wood'; the altar-wood stacked in v. 7; the pieces are laid directly on it for burning.

τὰ

that (which is)

Accusative

article (introducing attributive prepositional phrase: 'the [wood] on the fire')

→ noun-phrase marking

τὰ: article + prepositional phrase ('the wood that is on the fire'), a Greek attributive construction nesting wood within fire; the layering specifies the exact position of the flesh in the pyre.

ἐπὶ

on

preposition + genitive (location: on the fire)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πυρὸς

fire

Genitive

genitive object of ἐπί

→ relational specification

πῦρ (gen. πυρός): 'fire'; the altar fire on which the wood is laid; the second link in the nested chain wood-on-fire-on-altar.

τὰ

that (which is)

Accusative

article (introducing the participial phrase τὰ ὄντα: 'the [wood/fire] being on the altar')

→ noun-phrase marking

τὰ: the article governs the participle ὄντα, forming an attributive phrase ('that which is upon the altar'), the third link in the locative chain.

ὄντα

being / that is

Pres Act Ptc Acc Neut Pl · εἰμί

attributive participle (with τὰ: 'the things being upon the altar')

→ imperfective participle (ongoing state: 'being / situated')

εἰμί (pres. ptc. ὄντα): 'be / exist'; the attributive participle τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου ('the things that are on the altar') closes the nested locative description, anchoring wood and fire to the altar itself.

ἐπὶ

upon

preposition + genitive (location: on the altar)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπί (the altar)

→ relational specification

θυσιαστήριον (gen. θυσιαστηρίου): 'altar'; renders 𐤕𐤁𐤓𐤕; the foundation of the whole arrangement — wood on fire on altar, with the flesh laid on top for total burning.

9 τὰ δὲ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι καὶ ἐπιθήσουσιν οἱ ἱερεῖς τὰ πάντα ἐπὶ τὸ θυσιαστήριον
κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ

But the entrails and the feet they shall wash with water, and the priests shall place all of it upon the altar; it is a burnt offering, a sacrifice, a pleasing aroma to the LORD.

Ritual conclusion of the herd offering, with the aroma-verdict τὰ δὲ ἐγκοίλια

The δέ marks the final distinct step for the herd offering: the entrails and feet are washed before burning. Then the priests place 'all of it' (τὰ πάντα) on the altar — the totality is essential to the ὁλοκαύτωμα. The closing nominal verdict κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ ('it is a fire-offering, a sacrifice, a pleasing aroma to the LORD') is the chapter's refrain (also vv. 13, 17); the phrase ὁσμὴ εὐωδίας is the great cultic crux, applied to Christ's self-offering at Eph 5:2.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δὲ

but / and

mild adversative/developmental particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here marking a distinct step set off from the arranging of the main pieces — the washing of the parts that require cleansing before they may go on the altar.

ἐγκοίλια

entrails / inner parts

Accusative

direct object of πλυνοῦσιν (fronted for emphasis)

→ object specification

ἐγκοίλια (neut. pl.): 'inward parts / entrails / viscera' (from ἐν + κοιλία, 'cavity'); renders בְּקִרְיָה ('inner parts'); these must be washed because of their impurity before being burned, ensuring the whole offering is fit for the altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πόδας

feet / legs

Accusative

direct object of πλυνοῦσιν (coordinate with ἐγκοίλια)

→ object specification

πούς (pl. πόδας): 'foot / leg'; renders מַגְלֵךְ ('legs / lower limbs'); the legs, soiled in handling and slaughter, are washed along with the entrails so that the entire animal may be presented clean.

πλυνοῦσιν

they shall wash

Fut Act Indic 3 Pl · πλύνω

main verb (legislative future: washing the parts)

→ legislative future (prescriptive ritual instruction)

πλύνω: 'wash (objects, not persons) / cleanse'; renders יָטִיף; the cleansing of the entrails and legs ensures ritual fitness before they join the rest on the altar; πλύνω is the verb of washing robes 'in the blood of the Lamb' (Rev 7:14).

ὕδατι

with water

Dative

dative of instrument/means (the washing medium)

→ sphere or reference

ὕδωρ (dat. ὕδατι): 'water'; renders מַיִם; the instrumental dative specifies water as the cleansing agent; ritual washing with water is pervasive in the cult and feeds the NT theology of cleansing (Eph 5:26; Heb 10:22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσουσιν

they shall place

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (legislative future: placing all on the altar)

→ legislative future (prescriptive priestly action)

ἐπιτίθημι: 'place upon / lay on'; renders יָטַח / יָקַח; the priests place the whole offering on the altar to be burned; the recurring ἐπιτίθημι unifies the ritual gestures (hand, fire, flesh) under one verb of deliberate placement.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders כֹּהֵן; the priests alone perform the final placing of the offering on the altar, the culminating priestly act of the burnt offering.

τὰ

the

Accusative

article

→ noun-phrase marking

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

πάντα

all (of it)

Accusative

substantival adjective (direct object: 'all the parts')

→ object specification

πᾶς (neut. pl. πάντα): 'all / everything'; τὰ πάντα ('the whole') captures the defining trait of the ὁλοκαύτωμα — nothing is withheld or eaten; the entire victim is consumed, the complete gift to God.

ἐπὶ

upon

preposition + accusative (placement on the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders תֻּזְבִּיחַ; the place of total consumption where the whole offering 'goes up' to God.

κάρπωμά

a burnt offering / fire-offering

Nominative

predicate nominative (verdict: 'it is a fire-offering')

→ participant prominence

κάρπωμα: 'burnt offering / fire-offering'; renders תִּשְׁלַח ('fire-gift'); opens the closing verdict-formula; the completed rite is declared, by its nature, a gift made over to God by fire.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (linking the offering to its predicates)

→ stative present (the offering's settled cultic character)

εἰμί: 'be'; the copula ἐστίν in the verdict-formula declares the cultic identity of the completed offering — what it is in God's reckoning: a fire-offering, a sacrifice, a pleasing aroma.

θυσία

a sacrifice

Nominative

predicate nominative (apposition: 'a sacrifice')

→ participant prominence

θυσία: 'sacrifice / offering'; renders תִּזְבִּיחַ and related cultic terms; in apposition to κάρπωμα, classing the burnt offering within the broad category of sacrifice; θυσία is taken up in the NT for the 'living sacrifice' (Rom 12:1) and Christ's once-for-all θυσία (Heb 10:12).

ὁσμή

aroma / smell

Nominative

predicate nominative (apposition: 'an aroma')

→ participant prominence

ὁσμή: 'smell / odor / fragrance'; renders רִיחַ ; the smoke ascending from the altar is perceived as a 'smell' reaching God; combined with εὐωδίας it forms the great cultic phrase ὁσμή εὐωδίας, applied by Paul to Christ's self-offering (Eph 5:2) and to Christian gifts (Phil 4:18; cf. 2 Cor 2:14–16).

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (Hebraic: 'a pleasing aroma')

→ relational specification

εὐωδία: 'fragrance / sweet smell' (εὖ + ὄζω); the genitive of quality ὁσμή εὐωδίας renders רִיחַ נְיִיחַ ('a soothing/pleasing aroma'), an anthropomorphic idiom for divine acceptance and rest (cf. Gen 8:21); not that God needs the smell, but that the obedient offering is well-pleasing to him; the phrase is the chapter's theological refrain and a key NT atonement-image.

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 recipient/advantage (the aroma is 'to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering the Tetragrammaton; the aroma ascends τῷ κυρίῳ — the offering's whole orientation is Godward, terminating in his pleasure and acceptance of the worshipper.

10 ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἀπὸ τε τῶν ἀρνῶν καὶ τῶν ἐρίφων εἰς ὅλοκαύτωμα ἄρσεν ἄμωμον προσάξει αὐτὸ καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ

But if his gift to the LORD is from the flock — from the lambs and the kids — for a whole burnt offering, he shall present it a male without blemish, and he shall lay his hand upon its head.

Second offering-class (flock): new conditional protasis parallel to v. 3

ἐὰν δὲ ἀπὸ τῶν προβάτων

The δέ + ἐάν opens the second offering-class, parallel in form to v. 3 but for a flock victim. The conditions are identical — ἄρσεν ἄμωμον ('male without blemish') and the hand-laying (ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν) — showing that the flock offering, though less costly, is equally valid. The pair ἀρνῶν ... ἐρίφων ('lambs ... kids') specifies sheep or goats as the permitted small-cattle victims.

ἐάν

if

conditional conjunction (introducing the second offering-class)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the second case, the flock offering, structurally parallel to v. 3; with the implied verb in the nominal protasis ('if his gift ... is from the flock').

δὲ

but / and

developmental particle (post-positive, marking the new class)

→ discourse linkage or contrast

δέ: post-positive; marks the transition from the herd offering (vv. 3–9) to the flock offering, a parallel but distinct case.

ἀπὸ

from

preposition + genitive (source of the victim)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

προβάτων

flock / sheep

Genitive

genitive object of ἀπό (source: the flock)

→ relational specification

πρόβατον (pl. πρόβατων): 'sheep / small cattle'; renders ἱκλ (flock = sheep and goats); the second source-category, more accessible than the herd; the flock-imagery undergirds the NT 'lamb' Christology and shepherd-motifs (John 1:29; 10:11).

τὸ

the

Nominative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Nominative

subject of the nominal protasis ('his gift')

→ participant prominence

δῶρον: 'gift / offering'; renders דָּגָן; resumes the framing of vv. 2–3, now for the flock-offerer's gift.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

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

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 recipient (the gift's destination)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering the Tetragrammaton; the flock-gift, like the herd-gift, is directed to the LORD.

ἀπὸ

from

preposition + genitive (specifying the flock subtypes)

→ spatial or relational framing

ἀπὸ: 'from'; with the following τε ... καί it enumerates the two acceptable flock-victims: lambs and kids.

τε

both / and

coordinating enclitic (τε ... καί: 'both lambs and kids')

→ discourse linkage or contrast

τε: enclitic coordinating particle; the τε ... καί construction ('both ... and') closely links the two flock options, lambs and kids, as jointly permissible.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀρνῶν

lambs

Genitive

genitive object of ἀπό (first flock sub-type)

→ relational specification

ἀρνῶν (gen. pl. ἀρνῶν): 'lamb / young sheep'; renders אֶת־הַכֹּשֶׁבִּי / אֶת־הַכֹּשֶׁבִּי; the lamb is the paradigmatic sacrificial animal, central to Passover and to NT Lamb-Christology (ἀμνός/ἀρνίον, John 1:29; Rev 5:6).

καὶ

and

coordinate conjunction (τε ... καί)

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐρίφων

kids / young goats

Genitive

genitive object of ἀπό (second flock sub-type)

→ relational specification

ἐρίφος (gen. pl. ἐρίφων): 'kid / young goat'; renders אֶת־הַכֹּשֶׁבִּי ('goats'); the goat is the alternative flock-victim; the sheep/goat pair appears at the judgment of Matt 25:32–33 (πρόβατα / ἔριφοι).

εἰς

for / as

preposition + accusative (purpose/result: 'for a burnt offering')

→ spatial or relational framing

εἰς + accusative: 'for / as'; expressing purpose — the flock animal is brought εἰς ὅλοκαύτωμα, designated for use as a whole burnt offering; this 'εἰς of purpose' is common in the LXX cultic legislation.

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative object of εἰς (the purpose of the offering)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders אֶת־הַזֶּבֶחַ; the flock-victim is offered as the same type of sacrifice as the bull — the type, not the cost, determines the rite.

ἄρσεν

a male

Accusative

accusative (the required victim: object of προσάξει)

→ object specification

ἄρσεν (neut. ἄρσεν): 'male'; renders זָכָר; the same requirement as v. 3 — the flock-victim too must be male, underscoring the parity of the two classes.

ἄμωμον

without blemish

Accusative

attributive adjective (qualifying ἄρσεν)

→ object specification

ἄμωμος (neut. ἄμωμον): 'unblemished'; renders אֶת־הַזֶּבֶחַ; the flock-victim must likewise be flawless — the standard of perfection applies across all classes of burnt offering.

προσάξει

he shall present

Fut Act Indic 3 Sg - προσάγω

main verb (legislative future: presentation)

→ legislative future (prescriptive ritual instruction)

προσάγω: 'bring near / present'; renders אֶת־הַזֶּבֶחַ; the prescriptive future parallels v. 3, stating the offerer's act of presenting the flock-victim.

αὐτὸ

it

Accusative

direct object of προσάξει

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall lay

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (legislative future: the hand-laying)

→ legislative future (prescriptive ritual gesture)

ἐπιτίθημι: 'lay on'; renders תָּנַח; the hand-laying of v. 4 is repeated for the flock offering, again establishing the offerer's identification with the substitute victim.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπιθήσει

→ object specification

χείρ: 'hand'; renders תָּ; the gesture of ritual identification, as in v. 4.

ἐπὶ

upon

preposition + accusative (placement on the head)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the head).

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ (the place of hand-laying)

→ object specification

κεφαλή: 'head'; renders שֵׁיט; the locus of the identification-gesture, as in v. 4.

αὐτοῦ

its

Genitive

genitive of possession (modifying κεφαλὴν: 'its head')

→ relational specification

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

11 καὶ σφάξουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορρᾶν ἔναντι κυρίου καὶ προσχεοῦσιν οἱ υἱοὶ
Ααρων οἱ ἱερεῖς τὸ αἷμα αὐτοῦ ἐπὶ τὸ θυσιαστήριον κύκλῳ

And they shall slaughter it on the side of the altar, toward the north, before the LORD, and the sons of Aaron, the priests, shall pour its blood around upon the altar.

Ritual continuation: slaughter and blood-rite for the flock offering καὶ σφάξουσιν

The slaughter and blood-rite parallel v. 5, but here a new locative detail is specified: the flock-victim is killed ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορρᾶν ('on the side of the altar, to the north'). The priests again perform the blood-dashing (προσχεοῦσιν ... κύκλῳ). The fixed northern location for slaughter becomes a standing rule (cf. Lev 6:25; 7:2 for sin- and guilt-offerings).

καὶ

and

ritual-sequence conjunction

→ discourse linkage or contrast

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

σφάξουσιν

they shall slaughter

Fut Act Indic 3 Pl · σφάζω

main verb (legislative future: slaughter)

→ legislative future (prescriptive ritual instruction)

σφάζω: 'slay / slaughter'; renders וַיִּשְׁחָט; parallel to v. 5, but here with a specified location (the north side); the generalized plural again leaves the primary agent the offerer.

αὐτό

it

Accusative

direct object of σφάξουσιν (the flock-victim)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of σφάξουσιν (the flock-victim).

ἐκ

on / from

preposition + genitive (location: 'on the side')

→ spatial or relational framing

ἐκ: 'from / on'; in the idiom ἐκ πλαγίων ('on the side[s] of'), it marks position relative to the altar; the LXX uses this locative ἐκ for spatial relations.

πλαγίων

the sides / flank

Genitive

genitive object of ἐκ (substantival: 'the side[s]')

→ relational specification

πλάγιος (neut. pl. πλαγία): 'side / flank / slanting'; substantival here, 'the side(s)'; renders טַף / תַּף; specifies the slaughter-spot beside the altar on its northern flank.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (with πλαγίων: 'the side of the altar')

→ relational specification

θυσιαστήριον (gen. θυσιαστηρίου): 'altar'; renders זֶבֶח; the slaughter takes place beside the altar of burnt offering.

πρός

toward

preposition + accusative (direction: 'toward the north')

→ spatial or relational framing

πρός + accusative: 'toward'; with βορρᾶν it gives the compass direction of the slaughter-spot.

βορρᾶν

north

Accusative

accusative object of πρὸς (direction)

→ object specification

βορρᾶς (acc. βορρᾶν): 'north / north wind'; renders צָפוֹן; the north side of the altar is the fixed place for slaughtering the flock burnt offering (and later the sin- and guilt-offerings, Lev 6:25; 7:2).

ἔναντι

before

preposition + genitive (locative: in the LORD's presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders מִלְּפָנֶיךָ; the slaughter, though on the altar's side, is still ἔναντι κυρίου, conducted in the divine presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering the Tetragrammaton.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσχεοῦσιν

they shall pour / dash

Fut Act Indic 3 Pl · προσχέω

main verb (legislative future: blood-application)

→ legislative future (prescriptive priestly action)

προσχέω: 'pour upon / dash against'; renders כָּרַךְ; the priests dash the blood around the altar exactly as in v. 5, confirming the parity of the flock rite with the herd rite.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός (pl. υἱοὶ): 'son'; οἱ υἱοὶ Ααρων, the priesthood, again perform the blood-rite.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; genitive defining υἱοί.

οἱ

the

Nominative

article (with ἱερεῖς, in apposition)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to οἱ υἱοὶ Ααρων

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders כֹּהֲנִים; the appositive again marks the priestly office over the blood.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεοῦσιν

→ object specification

αἷμα: 'blood'; renders דָּם; the carrier of life and means of atonement (Lev 17:11), here the flock-victim's blood.

αὐτοῦ

its

Genitive

genitive of possession (modifying αἷμα: 'its blood')

→ relational specification

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

ἐπὶ

upon

preposition + accusative (against the altar)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar'; renders מִזְבֵּחַ; the surface against which the blood is dashed.

κύκλω

all around

Dative

adverbial dative (manner: 'round about')

→ sphere or reference

κύκλω: 'round about'; adverbial dative;
renders כִּגְדָּה; the blood is dashed against
all sides of the altar, as in v. 5, signifying
complete atonement.

12 καὶ διελοῦσιν αὐτὸ κατὰ μέλη καὶ τὴν κεφαλὴν καὶ τὸ στέαρ καὶ ἐπιστοιβάσουσιν αὐτὰ οἱ ἱερεῖς ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου

And they shall divide it into its pieces, with the head and the fat, and the priests shall stack them upon the wood that is on the fire that is upon the altar.

Ritual continuation: jointing and arrangement for the flock offering καὶ διελοῦσιν

Parallel to vv. 6 and 8 (the herd rite), but compressed: the victim is divided κατὰ μέλη, with head and fat, and the priests arrange the parts on the wood-on-fire-on-altar. The flaying step (v. 6) is not repeated here, but the verb διαίρέω replaces μελίζω for the dividing; the nested locative phrase (τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου) again layers wood, fire, and altar.

καὶ
and

ritual-sequence conjunction

→ discourse linkage or contrast

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

διελοῦσιν
they shall divide

Fut Act Indic 3 Pl · διαίρέω

main verb (legislative future: dividing the victim)

→ legislative future (prescriptive ritual instruction)

διαίρέω: 'divide / distribute / separate'; renders חָצַק ('cut in pieces'); a near-synonym of μελίζω (v. 6) for the dismembering of the carcass; διαίρέω is also used of the Spirit's distributing of gifts (1 Cor 12:11) and the dividing of property (Luke 15:12).

αὐτὸ
it

Accusative

direct object of διελοῦσιν

→ participant reference

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

κατὰ
according to / by

preposition + accusative (distributive: 'limb by limb')

→ spatial or relational framing

κατὰ + accusative: 'by'; κατὰ μέλη, 'into its pieces', as in v. 6; renders חֲתִיכָהּ.

μέλη
limbs / pieces

Accusative

accusative object of κατὰ (the resulting pieces)

→ object specification

μέλος (pl. μέλη): 'limb / piece'; renders חֲתִיכָהּ; the jointed portions of the flock-victim.

καὶ
and / with

coordinate conjunction (adding head and fat to the pieces)

→ discourse linkage or contrast

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν
head

Accusative

accusative (coordinate with μέλη: the head)

→ object specification

κεφαλὴ: 'head'; renders שִׁיר; listed separately from the body-pieces, as in v. 8, to ensure the whole animal is arranged for burning.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

στέαρ
fat / suet

Accusative

accusative (coordinate with μέλη and κεφαλὴν)

→ object specification

στέαρ: 'fat / suet'; renders שֹׁמֵן / שֶׁמֶן; the choicest portion, here too wholly burned in the ὁλοκαύτωμα, as in v. 8.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστοιβάσουσιν

they shall stack / arrange

Fut Act Indic 3 Pl · ἐπιστοιβάζω

main verb (legislative future: arranging the pieces)

→ legislative future (prescriptive priestly action)

ἐπιστοιβάζω: 'pile up in order upon'; renders ἱερεῖς; the priests arrange the flock-pieces on the altar fire exactly as in v. 8, the verb again stressing orderly placement.

αὐτὰ

them

Accusative

direct object of ἐπιστοιβάσουσιν (the pieces, head, and fat)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπιστοιβάσουσιν (the pieces, head, and fat).

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεῖς (pl. ἱερεῖς): 'priest'; renders ἱερεῖς; the priests perform the arrangement; here named simply οἱ ἱερεῖς (without οἱ υἱοὶ Ααρων), a stylistic abbreviation.

ἐπὶ

upon

preposition + accusative (placement on the wood)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the wood).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ξύλα

wood

Accusative

accusative object of ἐπὶ

→ object specification

ξύλον (pl. ξύλα): 'wood'; the altar-wood on which the pieces are laid, as in v. 8.

τὰ

that (which is)

Accusative

article (introducing attributive phrase: 'the [wood] on the fire')

→ noun-phrase marking

τὰ: article + prepositional phrase ('the wood that is on the fire'), the same nested attributive construction as v. 8.

ἐπὶ

on

preposition + genitive (location: on the fire)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πυρὸς

fire

Genitive

genitive object of ἐπὶ

→ relational specification

πῦρ (gen. πυρός): 'fire'; the altar fire under the wood; second link in the nested locative chain.

τὰ

that (which is)

Accusative

article (introducing attributive phrase: 'the [wood/fire] on the altar')

→ noun-phrase marking

τὰ: article + prepositional phrase ('that which is on the altar'); third link in the locative chain; here without the participle ὄντα (cf. v. 8), a slight stylistic variation.

ἐπὶ

upon

preposition + genitive (location: on the altar)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπὶ

→ relational specification

θυσιαστήριον (gen. θυσιαστηρίου): 'altar'; renders תבנית; the base of the wood-fire-altar arrangement.

13 καὶ τὰ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι καὶ προσοίσει ὁ ἱερεὺς τὰ πάντα καὶ ἐπιθήσει ἐπὶ τὸ θυσιαστήριον κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ

And the entrails and the feet they shall wash with water, and the priest shall present all of it and place it upon the altar; it is a burnt offering, a sacrifice, a pleasing aroma to the LORD.

Ritual conclusion of the flock offering, with the aroma-verdict

καὶ τὰ ἐγκοίλια

The flock offering concludes exactly as the herd offering (v. 9): entrails and legs washed, all presented and placed on the altar, and the same closing verdict κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ. A small variation: here the singular ὁ ἱερεὺς ('the priest') performs the act, and ἐπιθήσει ('he shall place') replaces the plural — but the aroma-refrain is verbatim, making the flock offering as fully 'pleasing to the LORD' as the bull.

καὶ

and

ritual-sequence conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐγκοίλια

entrails / inner parts

Accusative

direct object of πλυνοῦσιν (fronted)

→ object specification

ἐγκοίλια (neut. pl.): 'inward parts / entrails'; renders בָּרָק; washed before burning, as in v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πόδας

feet / legs

Accusative

direct object of πλυνοῦσιν (coordinate with ἐγκοίλια)

→ object specification

πούς (pl. πόδας): 'foot / leg'; renders מִיָּדָיו; washed with the entrails, as in v. 9.

πλυνοῦσιν

they shall wash

Fut Act Indic 3 Pl · πλύνω

main verb (legislative future: washing)

→ legislative future (prescriptive ritual instruction)

πλύνω: 'wash / cleanse'; renders יָדַח; the cleansing of entrails and legs, identical to v. 9.

ὕδατι

with water

Dative

dative of instrument/means

→ sphere or reference

ὕδωρ (dat. ὕδατι): 'water'; renders מַיִם; the cleansing medium, as in v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσείσει

he shall present

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future, singular: the priest presents)

→ legislative future (prescriptive priestly action)

προσφέρω: 'bring to / present / offer'; renders הִקְרִיב; here singular (the individual priest) rather than the plural of v. 9, but functionally equivalent; the priest brings the whole offering to the altar.

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεύς

priest

Nominative

subject (singular: 'the priest')

→ participant prominence

ἱερεύς: 'priest'; renders כֹּהֵן; the singular ὁ ἱερεύς ('the [officiating] priest') individualizes the agent, as becomes standard in the bird offering (vv. 15–17).

τὰ

the

Accusative

article

→ noun-phrase marking

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

πάντα

all (of it)

Accusative

substantival adjective (direct object: 'all the parts')

→ object specification

πᾶς (neut. pl. πάντα): 'all'; τὰ πάντα again marks the totality of the burnt offering — the whole animal goes on the altar, as in v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall place

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (legislative future: placing on the altar)

→ legislative future (prescriptive priestly action)

ἐπιτίθημι: 'place upon'; renders הִקְטִיב; the priest places the whole offering on the altar to be burned; singular here, paralleling v. 9's plural ἐπιθήσουσιν.

ἐπὶ

upon

preposition + accusative (placement on the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders תֻּזָּמָה; the place of total consumption.

κάρπωμά

a burnt offering / fire-offering

Nominative

predicate nominative (verdict-formula)

→ participant prominence

κάρπωμα: 'burnt offering / fire-offering'; renders תִּשְׁלֵחַ; opens the verdict-refrain, identical to v. 9.

ἐστὶν

it is

Pres Act Indic 3 Sg · εἰμί

copula (verdict-formula)

→ stative present (settled cultic character)

εἰμί: 'be'; the copula of the verdict-formula, declaring the flock offering's cultic identity, as in v. 9.

θυσία

a sacrifice

Nominative

predicate nominative (apposition)

→ participant prominence

θυσία: 'sacrifice / offering'; renders תֻּזָּמָה; in apposition to κάρπωμα, as in v. 9.

ὁσμὴ

aroma / smell

Nominative

predicate nominative (apposition)

→ participant prominence

ὁσμὴ: 'smell / fragrance'; renders תִּירָה; with εὐωδίας the great cultic phrase repeated verbatim from v. 9; the flock offering is as 'pleasing' as the herd offering.

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (Hebraic: 'a pleasing aroma')

→ relational specification

εὐωδία: 'fragrance / sweet smell'; ὁσμὴ εὐωδίας renders תִּירָה נִיחִיחַ ('a soothing aroma'); the refrain of divine acceptance, applied to Christ at Eph 5:2; its repetition across vv. 9, 13, 17 unifies all three offering-classes under one verdict of pleasing acceptance.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κύριω

LORD

Dative

dative of recipient/advantage

→ sphere or reference

κύριος (dat. κυρίω): rendering the Tetragrammaton; the aroma ascends to the LORD, the offering's Godward terminus.

14 ἔάν δὲ ἀπὸ τῶν πετεινῶν κάρπωμα προσφέρῃς δῶρον τῷ κυρίῳ καὶ προσοίσει ἀπὸ τῶν τρυγόνων ἢ ἀπὸ τῶν περιστερῶν τὸ δῶρον αὐτοῦ

But if you offer a burnt offering from the birds as a gift to the LORD, then he shall bring his gift from the turtledoves or from the pigeons.

Third offering-class (birds): new conditional protasis parallel to vv. 3, 10

ἔάν δὲ ἀπὸ τῶν πετεινῶν

The third and final class (ἔάν δέ) provides for a bird offering — turtledoves or pigeons (τρυγόνων ἢ ... περιστερῶν). This is the offering of the poor (cf. Lev 5:7; 12:8), making the burnt offering accessible to all; it is the very offering Mary and Joseph bring at Luke 2:24. A notable grammatical shift to second-person προσφέρῃς ('if you offer') within the casuistic frame personalizes the address before reverting to the third-person προσοίσει.

ἐάν

if

conditional conjunction (introducing the third offering-class)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the third case, the bird offering, parallel to vv. 3 and 10; here with the subjunctive προσφέρῃς.

δὲ

but / and

developmental particle (post-positive, marking the new class)

→ discourse linkage or contrast

δέ: post-positive; marks the transition from the flock offering to the bird offering, the least costly class.

ἀπὸ

from

preposition + genitive (source of the victim)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ΠΕΤΕΙΝΩΝ

birds / winged creatures

Genitive

genitive object of ἀπό (source: the birds)

→ relational specification

πετεινόν (pl. πετεινών): 'bird / flying creature' (from πέτομαι, 'fly'); renders גִּנְע ('flying things'); the third permitted source-category, accommodating worshippers who cannot afford herd or flock; cf. τὰ πετεινὰ τοῦ οὐρανοῦ, 'the birds of the air' (Matt 6:26).

ΚΑΡΠΩΜΑ

a burnt offering

Accusative

accusative in apposition / predicate to δῶρον (the offering-type)

→ object specification

κάρπωμα: 'burnt offering / fire-offering'; renders הָעֹלָה / הַזֶּבַח; designates the bird as a burnt offering, the same sacrificial type as bull and sheep, again showing that the type is independent of the victim's cost.

ΠΡΟΣΦΕΡΗΣ

you offer / present

Pres Act Subj 2 Sg · προσφέρω

verb of conditional protasis (subjunctive with εἰάν, 2nd person)

→ imperfective present subjunctive (the act of offering envisaged in process)

προσφέρω: 'bring to / present / offer'; renders בִּיקְרִי; the second-person subjunctive προσφέρης ('if you offer') momentarily addresses the worshipper directly within the case-law, a stylistic shift from the third-person protases of vv. 3 and 10 before reverting to προσοίσει.

ΔΩΡΟΝ

a gift / offering

Accusative

direct object of προσφέρεις (the gift offered)

→ object specification

δῶρον: 'gift / offering'; renders דָּבָר; the bird offering is still a δῶρον, a true gift to God, no less than the costlier classes.

Τῷ

to the

Dative

article

→ noun-phrase marking

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

ΚΥΡΙΩ

LORD

Dative

dative of recipient (the gift's destination)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering the Tetragrammaton; the bird-gift, like the others, is directed to the LORD.

ΚΑὶ

and / then

conjunction introducing the apodosis (Hebraizing apodotic καὶ)

→ discourse linkage or contrast

καί: here apodotic — introducing the consequence of the condition ('if you offer ... then he shall bring'); a Hebraism reflecting the waw of the Hebrew apodosis.

ΠΡΟΣΟΪΣΕΙ

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb of apodosis (legislative future)

→ legislative future (prescriptive ritual instruction)

προσφέρω: 'bring to / present'; renders בִּיקְרִי; the apodosis reverts to the third person, stipulating the source of the bird-gift: turtledoves or pigeons.

ἀπὸ

from

preposition + genitive (first bird option)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

τρυγόνων

turtledoves

Genitive

genitive object of ἀπό (first bird option)

→ relational specification

τρυγών (gen. pl. τρυγόνων): 'turtledove'; renders תר; one of the two permitted birds for the poor person's burnt offering; the pair 'turtledoves or pigeons' is exactly the offering Mary brings at Jesus' presentation (Luke 2:24, citing Lev 12:8).

ἢ

or

disjunctive conjunction (offering the alternative bird)

→ discourse linkage or contrast

ἢ: 'or'; the disjunctive marks the two interchangeable bird options, turtledoves or pigeons, giving the poor worshipper flexibility.

ἀπὸ

from

preposition + genitive (second bird option)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

περιστερῶν

pigeons / doves

Genitive

genitive object of ἀπό (second bird option)

→ relational specification

περιστερά (gen. pl. περιστερῶν): 'pigeon / dove'; renders יֹנִי / יֹנִי ('young pigeons'); the second permitted bird; the dove is also the form in which the Spirit descends at Jesus' baptism (ὡς περιστεράν, Mark 1:10).

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of προσοίσει (the bird-gift)

→ object specification

δῶρον: 'gift / offering'; renders נָתַן; τὸ δῶρον αὐτοῦ ('his gift') resumes the framing of the whole chapter, marking even the poorest bird as a genuine gift to God.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

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

15 καὶ προσοίσει αὐτὸ ὁ ἱερεὺς πρὸς τὸ θυσιαστήριον καὶ ἀποκνίσει τὴν κεφαλὴν καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον καὶ στραγγιεῖ τὸ αἷμα πρὸς τὴν βάσιν τοῦ θυσιαστηρίου

And the priest shall bring it to the altar and shall wring off the head, and the priest shall place it upon the altar and drain the blood out against the base of the altar.

Ritual sequence for the bird offering: the priest performs the whole rite καὶ προσοίσει αὐτὸ ὁ ἱερεὺς

Because a bird is too small for slaughter-and-dashing by the offerer, the priest himself performs the entire rite: he brings the bird, wrings off the head (ἀποκνίσει), places it on the altar, and drains (στραγγιεῖ) the blood against the altar's base (βάσιν). The blood is not dashed but drained — a procedural adaptation for the small victim, yet still applied to the altar so that the atoning function of the blood is preserved.

καὶ
and

ritual-sequence conjunction

→ discourse linkage or contrast

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

προσοίσει

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future: the priest brings the bird)

→ legislative future (prescriptive priestly action)

προσφέρω: 'bring to / present'; renders בָּרַךְ; here the priest, not the offerer, brings the bird to the altar — for the bird offering the priest performs nearly the whole rite.

αὐτὸ

it

Accusative

direct object of προσοίσει (the bird)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of προσοίσει (the bird).

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; renders יֹהֵד; the singular ὁ ἱερεὺς is the consistent agent throughout the bird offering, since the worshipper does not slaughter so small a victim.

πρὸς

to

preposition + accusative (direction: to the altar)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς (destination)

→ object specification

θυσιαστήριον: 'altar'; renders ἄβη; the bird is brought directly to the altar by the priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποκνίσει

he shall wring off / pinch off

Fut Act Indic 3 Sg · ἀποκνίζω

main verb (legislative future: removing the head)

→ legislative future (prescriptive ritual instruction)

ἀποκνίζω: 'nip off / pinch off / wring off'; renders קָלַף ('wring/nip the neck'); a rare and vivid verb describing the priest's method of killing the bird by wringing/pinching off its head — the avian counterpart to the slaughter (σφάζω) of the larger victims.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ἀποκνίσει (the bird's head)

→ object specification

κεφαλὴ: 'head'; renders שֵׁיט; the head is wrung off and burned; the bird's head, like the larger victims' heads (vv. 8, 12), is part of the whole that goes on the altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall place

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (legislative future: placing on the altar)

→ legislative future (prescriptive priestly action)

ἐπιτίθημι: 'place upon'; renders יִטֵּן; the priest places the head (and bird) on the altar to be burned, as with the larger offerings.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (repeated for clarity)

→ participant prominence

ἱερεὺς: 'priest'; the repeated ὁ ἱερεὺς keeps the priest explicitly in view as the sole agent of the bird rite.

ἐπὶ

upon

preposition + accusative (placement on the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders ἑβϛϛ; the place where the bird's head is burned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στραγγιεῖ

he shall drain out / squeeze out

Fut Act Indic 3 Sg · στραγγίζω

main verb (legislative future: draining the blood)

→ legislative future (prescriptive ritual instruction)

στραγγίζω: 'drain off / squeeze out (drop by drop)'; renders שׁוּבַח ('be drained/wrung out'); a rare verb describing the gentle draining of the bird's small quantity of blood against the altar's base — the avian adaptation of the blood-dashing (פּוֹסֵחַ) of the larger victims.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of στραγγιεῖ

→ object specification

αἷμα: 'blood'; renders בָּרֶךְ; even the small quantity of bird-blood is applied to the altar, preserving the atoning blood-rite essential to every burnt offering.

πρὸς

against / at

preposition + accusative (direction: against the base)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base / foot

Accusative

accusative object of πρὸς (the altar's base)

→ object specification

βάσις: 'base / foot / pedestal' (from βαίνω, 'step'); renders קִיר ('wall/side') or יָסֵד ('base'); the blood is drained against the base of the altar — for the bird, applied low rather than dashed against the sides; βάσις occurs in the NT of the healed man's 'feet' (Acts 3:7).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (with βάσιν: 'the base of the altar')

→ relational specification

θυσιαστήριον (gen. θυσιαστηρίου): 'altar'; renders ἑβϛϛ; the base of the altar of burnt offering, where the bird's blood is drained.

16 καὶ ἀφελεῖ τὸν πρόλοβον σὺν τοῖς πτεροῖς καὶ ἐκβαλεῖ αὐτὸ παρὰ τὸ θυσιαστήριον κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ

And he shall remove the crop with its feathers and cast it beside the altar toward the east, into the place of the ashes.

Ritual continuation: removal of the crop and disposal of the refuse καὶ ἀφελεῖ

A step unique to the bird offering: the priest removes the crop (πρόλοβον) with its feathers — the part containing undigested food and refuse — and casts it to the ash-place east of the altar (κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ). The cleansing-by-removal of the crop is the bird's counterpart to the washing of entrails and legs in the larger offerings (vv. 9, 13); the ash-place east of the altar is the designated site for the removed refuse.

καὶ
and

ritual-sequence conjunction

→ discourse linkage or contrast

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

ἀφελεῖ

he shall remove / take away

Fut Act Indic 3 Sg · ἀφαιρέω

main verb (legislative future: removing the crop)

→ legislative future (prescriptive ritual instruction)

ἀφαιρέω: 'take away / remove'; renders רָחַץ; the priest removes the crop and feathers as the unclean/inedible refuse; ἀφαιρέω is used in Hebrews of the impossibility that bull-and-goat blood should 'take away' sins (ἀφαιρεῖν, Heb 10:4).

τὸν
the

Accusative

article

→ noun-phrase marking

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

πρόλοβον

crop / craw

Accusative

direct object of ἀφελεῖ

→ object specification

πρόλοβος: 'crop / craw (of a bird)' — the pouch where a bird stores food; renders קֶרֶךְ ('crop'); removed because it holds undigested food and filth, unfit for the altar; a precise zoological term reflecting careful attention to the bird's anatomy.

σὺν

with

preposition + dative (accompaniment: 'with the feathers')

→ spatial or relational framing

σὺν: 'with / together with'; joins the feathers to the crop as the refuse removed together.

τοῖς

the

Dative

article

→ noun-phrase marking

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

πτεροῖς

feathers / plumage

Dative

dative object of σύν (accompaniment)

→ sphere or reference

πτερόν (pl. πτεροῖς): 'feather / wing'; renders הָצֶנַח ('plumage/feathers'); the feathers are removed with the crop as part of the refuse cast to the ash-place; distinguished from πτέρυξ ('wing', v. 17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκβαλεῖ

he shall cast out / throw

Fut Act Indic 3 Sg · ἐκβάλλω

main verb (legislative future: disposing of the refuse)

→ legislative future (prescriptive ritual instruction)

ἐκβάλλω: 'throw out / cast away'; renders הִלְשִׁיחַ ('throw / cast'); the crop and feathers are cast aside to the ash-place, separated from the holy offering; the same verb of expulsion used in Exod 11:1 and frequently in the Gospels (e.g. casting out demons, Mark 1:34).

αὐτό

it

Accusative

direct object of ἐκβαλεῖ (the crop with feathers)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκβαλεῖ (the crop with feathers).

παρά

beside / by

preposition + accusative (location: beside the altar)

→ spatial or relational framing

παρά + accusative: 'beside / by'; the refuse is cast παρὰ τὸ θυσιαστήριον, to the side of the altar, in the designated direction.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of *παρά*

→ object specification

θυσιαστήριον: 'altar'; renders *תִּבְנִית*; the refuse is cast beside it, not on it.

κατὰ

toward / to

preposition + accusative (direction: 'toward the east')

→ spatial or relational framing

κατά + accusative: 'toward / in the direction of'; κατὰ ἀνατολάς, 'toward the east', gives the compass direction of the ash-place.

ἀνατολάς

east / sunrise

Accusative

accusative object of *κατά* (direction)

→ object specification

ἀνατολή (pl. ἀνατολάς): 'rising (of the sun) / east'; renders *תִּבְנִית* / *מִזְרֵה*; the east side of the altar is the place for the ashes; ἀνατολή is later applied messianically to 'the dayspring/rising from on high' (Luke 1:78) and the star in the east (Matt 2:2).

εἰς

into / to

preposition + accusative (destination: 'into the place')

→ spatial or relational framing

εἰς; meaning 'into'; here it marks the relation signaled by preposition + accusative (destination: 'into the place').

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of *εἰς* (destination)

→ object specification

τόπος: 'place / location'; renders *מִקְדָּשׁ*; the designated 'place of the ashes' where altar-refuse was deposited (cf. Lev 6:10–11).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σποδοῦ

ashes

Genitive

genitive (with *τόπον*: 'the place of the ashes')

→ relational specification

σποδός: 'ashes'; renders *שֵׂה* ('fatty ashes of sacrifice'); the place of the ashes is where the burnt-offering remains and refuse are gathered; σποδός recurs in the NT in 'sackcloth and ashes' (Matt 11:21) and the purifying 'ashes of a heifer' (Heb 9:13).

17 καὶ ἐκκλάσει αὐτὸ ἐκ τῶν πτερύγων καὶ οὐ διελεῖ καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρός κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ

And he shall break it open by the wings but shall not divide it, and the priest shall place it upon the altar, upon the wood that is on the fire; it is a burnt offering, a sacrifice, a pleasing aroma to the LORD.

Ritual conclusion of the bird offering and of the chapter, with the aroma-verdict

καὶ ἐκκλάσει

The bird is split open by its wings but not severed (καὶ οὐ διελεῖ) — a deliberate contrast with the dismemberment of the larger victims (vv. 6, 12); the small bird is kept essentially whole. The priest places it on the altar wood, and the chapter closes with the verdict-refrain a third time: κάρπωμά ἐστιν θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ. The threefold repetition across the three classes (vv. 9, 13, 17) makes the climactic point: herd, flock, and the poor person's bird are all equally 'a pleasing aroma to the LORD.'

καὶ
and

ritual-sequence conjunction

→ discourse linkage or contrast

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

ἐκκλάσει

he shall break open / split

Fut Act Indic 3 Sg · ἐκκλάω

main verb (legislative future: splitting the bird)

→ legislative future (prescriptive ritual instruction)

ἐκκλάω: 'break out / break open / split'; renders $\gamma\psi\psi$ ('tear/split'); the priest tears the bird open at the wings without fully severing it; the simplex κλάω ('break') is the verb of breaking bread (Luke 24:30; 1 Cor 11:24).

αὐτὸ

it

Accusative

direct object of ἐκκλάσει (the bird)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκκλάσει (the bird).

ἐκ

by / from

preposition + genitive (means/place: 'by the wings')

→ spatial or relational framing

ἐκ: 'from / by'; here marking the point at which the bird is split — ἐκ τῶν πτερύγων, 'by the wings', the bird being opened out from the wing-joints.

τῶν

the

Genitive

article

→ noun-phrase marking

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

περύγων

wings

Genitive

genitive object of ἐκ (the point of splitting)

→ relational specification

πτέρυξ (gen. pl. περύγων): 'wing'; renders מִכְנָף ('wings'); distinguished from περόν ('feather', v. 16); the bird is split open at the wings but left in one piece; πτέρυξ recurs in 'under his wings' imagery (Matt 23:37).

καὶ

and / but

coordinate conjunction (adversative force here)

→ discourse linkage or contrast

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

οὐ

not

negative particle (negating διελεῖ)

→ discourse linkage or contrast

οὐ: 'not'; the objective negative of fact; οὐ διελεῖ ('he shall not divide [it]') prohibits the full dismemberment applied to the larger victims — the small bird is kept essentially whole.

διελεῖ

he shall divide / sever

Fut Act Indic 3 Sg · διαιρέω

main verb (negated legislative future: prohibition of severing)

→ legislative future (prescriptive prohibition)

διαιρέω: 'divide / separate'; renders הִבְדִּיל / הִנָּח; the same verb used positively for the flock-victim's dismemberment (v. 12) is here negated — the bird is split but not severed into pieces, a deliberate procedural contrast preserving the small victim's wholeness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall place

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (legislative future: placing on the altar)

→ legislative future (prescriptive priestly action)

ἐπιτίθημι: 'place upon'; renders יָרִיחַ; the priest places the split bird on the altar wood to be burned, completing the bird rite as the larger offerings were completed (vv. 9, 13).

αὐτό

it

Accusative

direct object of ἐπιθήσει (the bird)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπιθήσει (the bird).

ὁ

the

Nominative

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Nominative

subject

→ participant prominence

ἱερέως: 'priest'; renders הַכֹּהֵן; the priest remains the sole agent of the bird offering through its final step.

ἐπὶ

upon

preposition + accusative (placement on the altar)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement on the altar).

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders תִּבְיָמ; the place where the bird is wholly burned.

ἐπὶ

upon

preposition + accusative (further specification: on the wood)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (further specification: on the wood).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ξύλα

wood

Accusative

accusative object of ἐπί

→ object specification

ξύλον (pl. ξύλα): 'wood'; the altar-wood, as in vv. 8, 12; the bird is laid on the wood for burning.

τὰ

that (which is)

Accusative

article (introducing attributive phrase: 'the [wood] on the fire')

→ noun-phrase marking

τά: article + prepositional phrase ('the wood that is on the fire'), the nested attributive construction of vv. 8 and 12, here abbreviated (no further 'on the altar' link).

ἐπὶ

on

preposition + genitive (location: on the fire)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πυρός

fire

Genitive

genitive object of ἐπί

→ relational specification

πῦρ (gen. πυρός): 'fire'; the altar fire on which the wood and bird are laid.

κάρπωμά

a burnt offering / fire-offering

Nominative

predicate nominative (closing verdict-formula)

→ participant prominence

κάρπωμα: 'burnt offering / fire-offering'; renders תִּשְׂאֵן; opens the verdict-refrain for the third and final time (cf. vv. 9, 13), now sealing the whole chapter.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (verdict-formula)

→ stative present (settled cultic character)

εἰμί: 'be'; the copula of the verdict-formula, declaring the bird offering's identity exactly as the herd and flock offerings.

θυσία

a sacrifice

Nominative

predicate nominative (apposition)

→ participant prominence

θυσία: 'sacrifice / offering'; renders תִּזְבִּיחַ; in apposition to κάρπωμα, as in vv. 9, 13.

ὀσμὴ

aroma / smell

Nominative

predicate nominative (apposition)

→ participant prominence

ὀσμὴ: 'smell / fragrance'; renders תִּרְיָח; with εὐωδίας the cultic phrase repeated a third time; the poor person's bird ascends to God as the same 'pleasing aroma' as the costliest bull — the chapter's egalitarian theological climax.

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (Hebraic: 'a pleasing aroma')

→ relational specification

εὐωδία: 'fragrance / sweet smell'; ὁσμὴ εὐωδίας renders נִיחֻן נִיחִי; the threefold refrain (vv. 9, 13, 17) culminates here; Paul applies the phrase to Christ's self-offering (Eph 5:2, ὁσμὴν εὐωδίας) and to the Philippians' gift (Phil 4:18), reading the Levitical aroma Christologically and ecclesially.

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 recipient/advantage

→ sphere or reference

κύριος (dat. κυρίῳ): rendering the Tetragrammaton; the final word of the chapter directs the whole sacrificial system Godward — every offering, great or small, terminates in the LORD's acceptance.

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.