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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 10

ΛΕΥΙΤΙΚΟΝ Ι΄

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 10 is the narrative hinge of the book: set immediately after the inaugural sacrifices of chapter 9, in which fire had gone out from the LORD and consumed the burnt offering (9:24), it opens with the catastrophic counter-scene in which the same divine fire consumes two priests.

Translation & textual notes

The Greek text of Leviticus 10 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 10 is the narrative hinge of the book: set immediately after the inaugural sacrifices of chapter 9, in which fire had gone out from the LORD and consumed the burnt offering (9:24), it opens with the catastrophic counter-scene in which the same divine fire consumes two priests. Nadab and Abihu (Ναδαβ, Αβιουδ), Aaron's two eldest sons, take their censers (πυρεῖον) and offer πῦρ ἀλλότριον — 'alien' or 'strange fire' — which the LORD had not commanded (ὃ οὐ προσέταξεν

κύριος, v. 1); fire comes out from before the LORD and devours them (ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν αὐτούς, v. 2). Moses' interpretation in v. 3 supplies the chapter's theological key — ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι ('in those who draw near to me I will be shown holy') — and Aaron's response is the single laconic verb κατενύχθη ('he was stunned into silence'). The bodies are carried outside the camp (ἔξω τῆς παρεμβολῆς) still in their tunics (vv. 4–5); the surviving priests are forbidden the ordinary rites of mourning — uncovering the head (ἀποκιδάρωσετε) and tearing the garments (διαρρήξετε) — lest they too die and lest wrath fall on the whole congregation (vv. 6–7). The chapter then records a direct divine speech to Aaron (vv. 8–11) prohibiting wine and strong drink (οἶνον καὶ σικερα) to priests on duty in the tent of meeting, an everlasting statute (νόμιμον αἰώνιον) bound to the priestly vocation to distinguish (διαστεῖλαι) between the holy and the profane (ἀνὰ μέσον τῶν ἁγίων καὶ τῶν βεβήλων) and the clean and the unclean, and to teach (συμβιβάσεις) Israel all the statutes. The closing scene (vv. 12–20) returns to the offerings: Moses instructs the survivors to eat the cereal offering and the priestly portions (the breast of the wave offering, στηθύνιον τοῦ ἀφορίσματος, and the thigh of the contribution, βραχίονα τοῦ ἀφαιρέματος); then, discovering that the sin-offering goat (χίμαρον τὸν περὶ τῆς ἁμαρτίας) had been wholly burned rather than eaten, Moses grows angry (ἐθυμώθη) at Eleazar and Ithamar, and Aaron defends the omission on the ground that, given the day's calamity, eating the offering would not have been acceptable to the LORD (μὴ ἄρεστόν ἔσται κυρίῳ, v. 19). Moses hears and is satisfied (ἤκουσεν ... καὶ ἤρεσεν αὐτῷ, v. 20). The dominant lexical thread is the root ἁγ- (ἁγιάζω, ἅγια ἁγίων, τὰ ἅγια, τόπος ἅγιος): the holiness of God is not an abstraction but a consuming reality that orders the entire priestly economy of access, conduct, mourning, sobriety, instruction, and consumption. κύριος throughout renders the Tetragrammaton.

Discourse structure of the chapter

A · 10:1–2

The alien fire and the death of Nadab and Abihu

Aaron's two eldest sons take their censers, lay fire and incense on them, and offer before the LORD πῦρ ἀλλότριον ('alien fire') which he had not commanded (v. 1). The divine fire that had consecrated the altar in 9:24 now turns lethal: it goes out from before the LORD and devours them, and they die before the LORD (v. 2). The headline crux of the chapter — the holiness of God as a consuming reality, fatal to unauthorized approach.

B · 10:3–7

Moses' interpretation, removal of the bodies, and the ban on priestly mourning

Moses interprets the deaths with a divine oracle: ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσονται ('in those who draw near me I will be shown holy', v. 3); Aaron is silent (κατενόχθη). Mishael and Elzaphan carry the bodies outside the camp in their tunics (vv. 4–5). Aaron and his surviving sons Eleazar and Ithamar are forbidden the mourning rites of uncovering the head and tearing garments, lest they die and wrath fall on the whole congregation; they may not leave the tent of meeting, for the LORD's anointing oil is upon them (vv. 6–7).

C · 10:8–11

The wine prohibition and the priestly mandate to distinguish and teach

The LORD speaks directly to Aaron (v. 8): priests are to drink no wine or strong drink (οἶνον καὶ σικερα) when entering the tent of meeting or approaching the altar, lest they die — an everlasting statute (νόμιμον αἰώνιον, v. 9). The sobriety command is grounded in the priestly vocation: to distinguish between the holy and the profane, the unclean and the clean (v. 10), and to teach (συμβιβάσεις) the sons of Israel all the statutes the LORD spoke through Moses (v. 11).

D · 10:12–15

The priests' portions of the offerings

Moses instructs Aaron and his surviving sons to eat the cereal offering left from the LORD's fire-offerings beside the altar, as most holy (ἅγια ἁγίων), in a holy place (vv. 12–13). The breast of the wave offering (στηθύνιον τοῦ ἀφορίσματος) and the thigh of the contribution (βραχίονα τοῦ ἀφαιρέματος) are the perpetual due of the priest and his household, to be eaten in a clean place (vv. 14–15).

E · 10:16–20

The dispute over the sin-offering goat and Aaron's defense

Moses searches diligently for the sin-offering goat (χίμαρον τὸν περὶ τῆς ἁμαρτίας) and finds it burned up; he is angry at Eleazar and Ithamar (vv. 16–17), since the offering should have been eaten in the holy place to bear away the congregation's sin and make atonement, its blood not having been brought into the sanctuary (v. 18). Aaron defends the omission: given that such things had befallen him this very day, eating the sin offering would not have been acceptable to the LORD (v. 19). Moses hears and is satisfied (v. 20).

1 καὶ λαβόντες οἱ δύο υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ ἕκαστος τὸ πυρεῖον αὐτοῦ ἐπέθηκαν ἐπ' αὐτὸ πῦρ καὶ ἐπέβαλον ἐπ' αὐτὸ θυμίαμα καὶ προσήνεγκαν ἔναντι κυρίου πῦρ ἀλλότριον ὃ οὐ προσέταξεν κύριος αὐτοῖς

And the two sons of Aaron, Nadab and Abihu, each taking his censer, placed fire on it and laid incense upon it, and brought near before the LORD alien fire, which the LORD had not commanded them.

New narrative scene (catastrophe following the inaugural sacrifices of ch. 9)

καὶ λαβόντες

The chapter opens with a circumstantial aorist participle λαβόντες fronted before the subject, a Hebraizing wayyiqtol-style narrative onset; the chain of four aorist verbs (ἐπέθηκαν, ἐπέβαλον, προσήνεγκαν) details a complete, deliberate cultic act. The sting falls at the end: the offering is πῦρ ἀλλότριον, qualified by the relative clause ὃ οὐ προσέταξεν κύριος αὐτοῖς — the act was uncommanded, the root of the disaster that follows in v. 2.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis opening the scene)

→ discourse linkage or contrast

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

λαβόντες

taking / having taken

Aor Act Part Nom Masc Pl · λαμβάνω

circumstantial participle (attendant circumstance, agreeing with υἱοί)

→ coincident aorist participle (the taking accompanies the offering)

λαμβάνω: 'take / receive'; the aorist participle fronted before the subject reflects the Hebrew narrative idiom (wayyiqqah); it describes the deliberate physical act of seizing the censers that initiates the unauthorized offering.

οἱ
the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

δύο

two

Nominative

indeclinable numeral (modifying υἱοί)

→ measure or count

δύο: 'two'; indeclinable cardinal numeral; the emphasis on 'the two sons' foreshadows the doubled death and the remaining 'two sons' (Eleazar and Ithamar) who survive (vv. 6, 12, 16).

υἱοί

sons

Nominative

subject (of the four main verbs)

→ participant prominence

υἱός: 'son'; renders בן; these are the priests just ordained in chs. 8–9, whose privileged access makes their transgression the more grave (cf. v. 3, 'in those who draw near me').

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; here functioning as a genitive of relationship ('sons of Aaron').

Ναδαβ

Nadab

nominative in apposition to υἱοί (indeclinable proper noun)

→ participant identification

Ναδαβ: transliteration of Hebrew נָדָב; indeclinable; Aaron's firstborn (Exod 6:23), named first as the senior of the two transgressors.

καὶ

and

coordinate conjunction (joining the two names)

→ discourse linkage or contrast

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

Αβιουδ

Abihu

nominative in apposition to υἱοί (indeclinable proper noun)

→ participant identification

Αβιουδ: transliteration of Hebrew אֲבִיהוּדָה; indeclinable; the second of Aaron's sons; the pairing Ναδαβ καὶ Αβιουδ becomes a fixed warning-formula in the Pentateuch (cf. Lev 10:1; Num 3:4; 26:61).

ἕκαστος

each

Nominative

distributive apposition to the subject ('each one')

→ participant prominence

ἕκαστος: 'each / every one'; distributive pronoun stressing that both men acted individually and deliberately, each with his own censer — neither was a passive accomplice.

τὸ

the

Accusative

article (with πυρεῖον)

→ noun-phrase marking

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

πυρεῖον

censer / firepan

Accusative

direct object of λαβόντες

→ object specification

πυρεῖον: 'censer / firepan'; renders מִזְבֵּחַ; the bronze pan used to carry coals and burn incense; the object itself is legitimate cultic equipment — the offense lies not in the vessel but in the unauthorized fire placed in it.

αὐτοῦ

his

Genitive

genitive of possession (with πυρεῖον)

→ relational specification

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

ἐπέθηκαν

they placed upon

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb (first of the offering-acts)

→ constative aorist (completed deliberate act)

ἐπιτίθημι: 'place upon / lay on'; the compound ἐπι- + accusative αὐτό marks the laying of fire onto the censer; the verb begins the threefold catalogue of the illicit ritual sequence (place fire, cast incense, bring near).

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided before vowel).

αὐτό

it

Accusative

accusative object of ἐπὶ (referring to the censer)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ (referring to the censer).

πῦρ

fire

Accusative

direct object of ἐπέθηκαν

→ object specification

πῦρ: 'fire'; renders *שֶׁחַ*; the keyword of the chapter — the fire they place will be answered by the fire that comes *παρὰ κυρίου* (v. 2); their fire is later qualified as *ἀλλότριον* ('alien'), i.e. not taken from the altar the LORD had kindled (9:24).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέβαλον

they laid on / cast on

Aor Act Indic 3 Pl · ἐπιβάλλω

main verb (second offering-act)

→ constative aorist (completed act)

ἐπιβάλλω: 'throw upon / lay on'; renders *נָתַן* / *נָשָׂא*; the casting of incense (*θυμίαμα*) onto the burning censer; the deliberateness of the sequence underscores that this was a considered cultic act, not an accident.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided before vowel).

αὐτό

it

Accusative

accusative object of ἐπὶ (the censer)

→ participant reference

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

θυμίαμα

incense

Accusative

direct object of ἐπέβαλον

→ object specification

θυμίαμα: 'incense / fragrant offering'; renders *תְּחִלָּה*; the burning of incense was a high-priestly prerogative restricted in time and manner (cf. Exod 30:7–9, which forbids 'strange incense', *θυμίαμα ἕτερον*); the parallel intensifies the gravity of the unauthorized act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσήνεγκαν

they brought near / offered

Aor Act Indic 3 Pl · προσφέρω

main verb (third and climactic offering-act)

→ constative aorist (completed cultic presentation)

προσφέρω: 'bring near / offer / present'; renders *הִקְרִיב*; the technical verb for presenting a sacrifice 'before the LORD'; the same root (*קרב*, 'draw near') reappears in v. 3 (*ἐγγίζουσιν*) — the very act of approach is what must be holy.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לִפְנֵי; locates the offering directly in the divine presence, which is precisely what makes the impropriety lethal.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος; the standard LXX rendering of the Tetragrammaton יהוה; the offering is made 'before the LORD,' i.e. at the very threshold of the divine holiness that will respond in v. 2.

πῦρ

fire

Accusative

direct object of προσήνεγκαν

→ object specification

πῦρ: here the object brought near; the repetition of πῦρ (cf. earlier in the verse) keeps the keyword in view; qualified immediately by ἀλλότριον.

ἀλλότριον

alien / strange

Accusative

attributive adjective (modifying πῦρ)

→ object specification

ἀλλότριος: 'belonging to another / foreign / strange'; renders תִּלְךְ; πῦρ ἀλλότριον is the crux-phrase: fire 'of another kind / not authorized,' i.e. not the perpetual altar-fire the LORD himself had kindled (9:24); the adjective marks the offering as foreign to the prescribed cult.

ὃ

which

Accusative

relative pronoun (object of προσέταξεν, antecedent πῦρ)

→ participant reference

ὃς; relative pronoun; the neuter ὃ agrees with πῦρ; introduces the damning relative clause that defines the offense — it was uncommanded.

οὐ

not

negative particle (with προσέταξεν)

→ discourse linkage or contrast

οὐ: objective negation; the heart of the indictment lies not in an explicit prohibition but in the absence of command — the act was self-authorized worship.

προσέταξεν

commanded

Aor Act Indic 3 Sg · προστάσσω

verb of the relative clause (defining the transgression)

→ constative aorist (a command that was never given)

προστάσσω: 'command / order / prescribe'; renders תִּצַּח; the negated aorist οὐ προσέταξεν is the theological pivot: legitimate worship is commanded worship; what the LORD has not prescribed is forbidden by that very silence.

κύριος

the LORD

Nominative

subject of προσέταξεν

→ participant prominence

κύριος; rendering of יהוה; the LORD as the sole legitimate author of cultic prescription; what he has not commanded the priests may not innovate.

αὐτοῖς

them

Dative

dative of indirect object (recipients of the [non-]command)

→ participant reference or interest

αὐτός (dat. pl.): 'to them'; refers to Nadab and Abihu; the dative makes the point personal — this fire had not been commanded to these very men.

2 καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν αὐτούς καὶ ἀπέθανον ἔναντι κυρίου

And fire came out from the LORD and devoured them, and they died before the LORD.

Immediate divine response (consequence of v. 1) καὶ ἐξῆλθεν πῦρ

The judgment is reported with terse, unembellished καί-parataxis: three aorists (ἐξῆλθεν, κατέφαγεν, ἀπέθανον) without comment. The phrase ἐξῆλθεν πῦρ παρὰ κυρίου deliberately echoes 9:24 (ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν), where the same fire consumed the burnt offering in acceptance — the identical formula now consumes the priests in judgment. The inclusio ἔναντι κυρίου (vv. 1, 2) frames the scene: they offered before the LORD and they died before the LORD.

καὶ

and

narrative conjunction (sequential consequence)

→ discourse linkage or contrast

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

ἐξῆλθεν

came out

Aor Act Indic 3 Sg· ἐξέρχομαι

main verb (the divine fire issues forth)

→ constative aorist (single decisive act of judgment)

ἐξέρχομαι: 'go out / come forth'; renders נָצַח; the formula ἐξῆλθεν πῦρ παρὰ κυρίου is verbally identical to 9:24, deliberately pairing the fire of acceptance with the fire of judgment — the same holy presence both consecrates and consumes.

πῦρ

fire

Nominative

subject of ἐξῆλθεν

→ participant prominence

πῦρ: 'fire'; here the divine fire that answers the human πῦρ ἀλλότριον of v. 1 — a measure-for-measure response: fire for fire.

παρὰ

from

preposition + genitive (source: from the presence of)

→ spatial or relational framing

παρά + genitive: 'from (the side/presence of)'; renders יְצַדִּיק; marks the fire as proceeding directly from the LORD himself, not a natural conflagration.

κυρίου

the LORD

Genitive

genitive object of παρὰ (source of the fire)

→ relational specification

κύριος: rendering of יהוה; the source of the consuming fire is the Tetragrammaton himself, underscoring that the death is a direct act of divine holiness, not chance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέφαγεν

devoured / consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire's action upon the men)

→ constative aorist (completed consumption)

κατεσθίω: 'eat up / devour / consume'; the compound κατα- intensifies (eat down/utterly); renders כָּאָץ; the same verb describes the fire consuming the burnt offering in 9:24, sharpening the dreadful equivalence — the priests become, as it were, the offering consumed.

αὐτούς

them

Accusative

direct object of κατέφαγεν

→ participant reference

αὐτός (acc. pl.): 'them'; Nadab and Abihu; the blunt pronoun lets the horror stand without elaboration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέθανον

they died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb (the outcome)

→ constative aorist (accomplished death)

ἀποθνήσκω: 'die'; renders מָוֹת; the bare statement of death closes the judgment; the same verb recurs as the motive of every subsequent priestly prohibition in the chapter (ἵνα μὴ ἀποθάνητε, vv. 6, 7, 9).

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the repetition of ἔναντι κυρίου (cf. v. 1) forms an inclusio — they offered before the LORD and died before the LORD; proximity to holiness, improperly handled, is fatal.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

3 καὶ εἶπεν Μωυσῆς πρὸς Ααρων τοῦτό ἐστιν ὃ εἶπεν κύριος λέγων ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι καὶ κατενύχθη Ααρων

And Moses said to Aaron, 'This is what the LORD said, declaring: "In those who draw near to me I will be shown holy, and in all the congregation I will be glorified."' And Aaron was stunned into silence.

Interpretive divine word (Moses supplies the theological key) καὶ εἶπεν Μωυσῆς πρὸς Ααρων

Moses interprets the catastrophe by citing a prior divine word (τοῦτό ἐστιν ὃ εἶπεν κύριος): the antithetical couplet ἁγιασθήσομαι / δοξασθήσομαι, both first-person future passives, presents God's holiness as self-vindicating — it will be manifested whether the priests honor it or not. Aaron's response is reported in a single aorist passive, κατενύχθη ('he was stunned / pierced into silence'), the chapter's most eloquent silence.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single speech-act)

λέγω: 'say / speak'; Moses, as mediator, interprets the event to Aaron; the speech does not console but theologically frames the deaths.

Μωυσῆς
Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of מֹשֶׁה; declined as a first/third-declension noun in the LXX (gen. Μωυσῆ, acc. Μωυσῆν); here nominative subject.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ααρων
Aaron

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the bereaved father and high priest, addressed but not yet permitted to mourn.

τοῦτό
this

Nominative

demonstrative pronoun (subject of ἐστιν)

→ participant reference

οὗτος: 'this'; the neuter τοῦτο points to the event just narrated and identifies it as the fulfillment of a prior divine declaration.

ἐστιν
is

Pres Act Indic 3 Sg · εἰμί

copula (linking τοῦτο to the relative clause)

→ stative present (timeless equation)

εἰμί: 'be'; the copula equates the present catastrophe with the LORD's earlier word; the present tense gives the identification timeless force.

ὃ

what / which

Accusative

relative pronoun (object of εἶπεν, predicate of ἐστιν)

→ participant reference

ὃς: relative pronoun; 'that which'; introduces the quoted divine oracle.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of the relative clause

→ constative aorist (a word previously spoken)

λέγω: here of the LORD's prior declaration; though no exact prior text is cited, the oracle distills the principle of Exod 19:22; 29:43 (the LORD's sanctification at the place of meeting).

κύριος

the LORD

Nominative

subject of εἶπεν (in the relative clause)

→ participant prominence

κύριος: rendering of יהוה; the original speaker of the cited oracle.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing direct quotation)

→ redundant/quotative present participle (Hebraism marking direct speech)

λέγω (pres. part.): the participle λέγων renders the Hebrew quotative רָמַלְ, a fixed LXX device for introducing the verbatim content of speech; here it opens the divine couplet.

ἐν

in / among

preposition + dative (sphere: 'among those who draw near')

→ spatial or relational framing

ἐν: here instrumental/locative — the LORD's holiness is manifested 'in / by means of' those who approach him; rendering Hebrew בְּ.

τοῖς

the

Dative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐγγίζουσιν

those who draw near

Pres Act Part Dat Masc Pl · ἐγγίζω

substantival participle (object of ἐν)

→ customary present participle (those characteristically approaching, i.e. the priests)

ἐγγίζω: 'draw near / approach'; renders בָּרַךְ, the same root (קִרַּב) as προσφέρω in v. 1; the participle defines the priests precisely as 'those who draw near' — the privilege of approach carries the peril of holiness; cf. Exod 19:22.

μοι

to me

Dative

dative complement of ἐγγίζουσιν ('draw near to me')

→ participant reference or interest

ἐγώ (dat.): 'to me'; the LORD speaks in the first person; the priests draw near to him specifically, which is why their conduct most directly engages his holiness.

ἀγιασθήσομαι

I will be shown holy / sanctified

Fut Pass Indic 1 Sg · ἀγιάζω

main verb of the divine oracle (first member of the couplet)

→ predictive future passive (divine self-vindication, certain to occur)

ἀγιάζω: 'make holy / consecrate / treat as holy'; renders שִׁדְּךָ (Niphal שִׁדְּךָ, 'show oneself holy'); the future passive ἀγιασθήσομαι is the theological center of the chapter and of the holiness theme: God's holiness will be vindicated among those nearest him — by their reverence or, failing that, by their judgment.

καὶ

and

coordinate conjunction (joining the parallel couplet)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere: 'in all the congregation')

→ spatial or relational framing

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

πάση

all

Dative

attributive adjective (modifying συναγωγῇ)

→ sphere or reference

πάς: 'all / whole'; the divine glorification extends beyond the priesthood to the entire assembly — the holiness manifested among the priests instructs all Israel.

τῇ

the

Dative

article (with συναγωγῇ)

→ noun-phrase marking

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

συναγωγῇ

congregation / assembly

Dative

object of ἐν (sphere of glorification)

→ sphere or reference

συναγωγή: 'gathering / congregation / assembly'; renders הָעֵדֻת ; the covenant community as witness; God's self-glorification before the whole assembly parallels his being shown holy among the priests.

δοξασθήσομαι

I will be glorified

Fut Pass Indic 1 Sg · דּוֹשָׁאזְו

main verb of the divine oracle (second member of the couplet)

→ predictive future passive (divine self-glorification, certain)

δοξάζω: 'glorify / honor'; renders דָּבָר (Niphal דָּבָר , 'be honored / get glory'); paired antithetically/synonymously with ἀγιάσθήσομαι ; the doubled future passive (be-sanctified // be-glorified) frames the divine holiness as something that must and will be acknowledged.

καὶ

and

narrative conjunction (returning from oracle to scene)

→ discourse linkage or contrast

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

κατενύχθη

was stunned into silence / was

pierced

Aor Pass Indic 3 Sg · κατανύσσω

main verb (Aaron's response)

→ ingressive aorist passive (entered a state of stunned silence)

κατανύσσω: 'prick / pierce / stun'; the passive κατενύχθη renders Hebrew וַיִּשְׁתָּקֵט ('and he was silent / still'); the Greek chooses a vivid verb of being inwardly pierced/dumbstruck rather than a plain word for silence, conveying Aaron's overwhelmed, speechless submission to the divine word (cf. the cognate κατάνυξις , 'stupor', and Acts 2:37 $\text{κατενύγησαν τῇ καρδίᾳ}$).

Ααρων

Aaron

subject of κατενύχθη (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the bereaved high priest's silence is his acceptance of the verdict of v. 3 — God has been shown holy, even at the cost of his sons.

4 καὶ ἐκάλεσεν Μωυσῆς τὸν Μισαδαι καὶ τὸν Ελισαφαν υἱοὺς Οζιηλ υἱοὺς τοῦ ἀδελφοῦ τοῦ πατρὸς Ααρων καὶ εἶπεν αὐτοῖς προσέλθατε καὶ ἄρατε τοὺς ἀδελφούς ὑμῶν ἐκ προσώπου τῶν ἁγίων ἔξω τῆς παρεμβολῆς

And Moses called Mishael and Elzaphan, sons of Uzziel, the sons of the brother of Aaron's father, and said to them, 'Come forward and carry off your brothers from before the holy place, outside the camp.'

Narrative action: disposal of the bodies (managing the holy space)

καὶ ἐκάλεσεν Μωυσῆς

Moses delegates the handling of the corpses to cousins (Mishael and Elzaphan, sons of Uzziel) rather than to Aaron or his surviving sons, who as anointed priests must not contract corpse-defilement (cf. vv. 6–7). The double aorist imperative προσέλθατε ... ἄρατε orders a swift, controlled removal ἐκ προσώπου τῶν ἁγίων ('from before the sanctuary') to ἔξω τῆς παρεμβολῆς ('outside the camp'), the zone of the unclean — guarding the purity of the holy precinct.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν
called

Aor Act Indic 3 Sg · καλέω

main verb (Moses summons the cousins)

→ constative aorist (single summons)

καλέω: 'call / summon'; renders נִקְרָא; Moses takes administrative charge, summoning men who are not under the corpse-purity restrictions of the priesthood.

Μωσῆς
Moses

Nominative

subject

→ participant prominence

Μωσῆς: nominative subject.

τὸν
the

Accusative

article (with proper noun, marking it as object)

→ noun-phrase marking

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

Μισαδαι
Mishael

accusative object of ἐκάλεσεν (indeclinable proper noun, with article τὸν)

→ noun-phrase marking

Μισαδαι: LXX transliteration of Hebrew מִשְׁאֵל (Mishael); indeclinable, case signalled by the article τὸν; one of the two cousins charged with removing the bodies.

καὶ
and

coordinate conjunction (joining the two names)

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ελισταφαν
Elzaphan

accusative object of ἐκάλεσεν (indeclinable proper noun, with article τὸν)

→ noun-phrase marking

Ελισταφαν: transliteration of Hebrew אֶלְצָפָן (Elzaphan); indeclinable; the second cousin; named also as a Kohathite chief in Num 3:30.

υἱοὺς
sons

Accusative

accusative in apposition to the two names

→ object specification

υἱός: 'son'; identifies the two men's parentage; accusative agreeing with the objects Μισαδαι and Ελισταφαν.

Οζιηλ
of Uzziel

genitive of relationship (indeclinable proper noun)

→ participant identification

Οζιηλ: transliteration of Hebrew אוֹזִיָּאֵל (Uzziel); indeclinable; Uzziel was Aaron's uncle (a son of Kohath, Exod 6:18), making the two men Aaron's first cousins.

υἱοὺς
sons

Accusative

accusative in apposition (further specifying the relationship)

→ object specification

υἱός: repeated to spell out the kinship — 'sons of the brother of Aaron's father,' i.e. Aaron's cousins; the careful genealogy explains why these particular men, outside the high-priestly line, are chosen for the defiling task.

τοῦ
the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive (the brother [of the father])

→ relational specification

ἀδελφός: 'brother'; renders Πῦ; here Uzziel is the brother of Amram, Aaron's father; the genitive chain locates the cousins precisely in the Kohathite line.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive (Aaron's father, whose brother is Uzziel)

→ relational specification

πατήρ: 'father'; renders πατήρ; 'the brother of the father of Aaron' = Aaron's uncle Uzziel.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; closing the genitive chain that establishes the cousins' relationship to the high priest.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single command)

λέγω: introduces Moses' direct command to the cousins.

αὐτοῖς

to them

Dative

dative of indirect object (addressees)

→ participant reference or interest

αὐτός (dat. pl.): 'to them'; Mishael and Elzaphan.

προσέλθατε

come forward

Aor Act Impv 2 Pl · προσέρχομαι

main verb (first imperative)

→ ingressive aorist imperative (step forward now)

προσέρχομαι: 'approach / come forward'; the later (Koine) aorist imperative form προσέλθατε (with -α- rather than classical προσέλθετε); commands the cousins to step up to the bodies — a controlled, supervised approach to the edge of the holy zone.

καὶ

and

coordinate conjunction (joining the two commands)

→ discourse linkage or contrast

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

ἄρατε

carry off / take up

Aor Act Impv 2 Pl · αἴρω

main verb (second imperative)

→ ingressive aorist imperative (lift and carry away)

αἴρω: 'lift up / take away / carry'; renders ἄρατε; commands the removal of the corpses; their carrying-out reverses the 'drawing near' (ἐγγίζω, v. 3) — what defiled the holy space must be borne out of it.

τούς

the

Accusative

article (with ἀδελφούς)

→ noun-phrase marking

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

ἀδελφούς

brothers / kinsmen

Accusative

direct object of ἄρατε

→ object specification

ἀδελφός: 'brother / kinsman'; here loosely of the cousins' relatives (Nadab and Abihu are their cousins, called 'brothers' in the broad Semitic sense); the term humanizes the corpses even as they must be removed.

ὕμῶν your Genitive <i>genitive of possession (with ἀδελφούς)</i> → relational specification ού (gen. pl.): 'your'; addressed to the cousins.	ἐκ from <i>preposition + genitive (source / removal)</i> → spatial or relational framing ἐκ: 'out of / from'; marks the point from which the bodies are removed.	προσώπου face / presence Genitive <i>genitive object of ἐκ ('from before')</i> → relational specification πρόσωπον: 'face / front / presence'; the idiom ἐκ προσώπου renders יְנִצֵּחַ ('from before'); the bodies are removed from the front of the sanctuary — the holy precinct must be cleared of corpse-defilement.	τῶν the Genitive <i>article (substantivizing ἁγίων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
ἁγίων holy things / sanctuary Genitive <i>substantival adjective (genitive: 'the holy place')</i> → relational specification ἅγιος: 'holy'; the substantivized neuter plural τὰ ἅγια denotes 'the sanctuary / holy place' (rendering שְׁתִּירְתִּי); the root ἁγ- ties the disposal directly to the holiness theme of v. 3 (ἁγιασθήσονται).	ἔξω outside <i>improper preposition / adverb + genitive (destination)</i> → spatial or relational framing ἔξω: 'outside / out'; with the genitive marks the destination; the contrast ἐκ προσώπου τῶν ἁγίων ... ἔξω τῆς παρεμβολῆς traces the movement from the holiest zone to the unclean zone beyond the camp.	τῆς the Genitive <i>article (with παρεμβολῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	παρεμβολῆς camp Genitive <i>genitive with ἔξω (the camp boundary)</i> → relational specification παρεμβολή: 'encampment / camp'; renders נִצְחָה; the standard LXX term for Israel's wilderness camp; 'outside the camp' is the zone of impurity and disposal (cf. Lev 4:12; 13:46), the proper place for the defiling corpses.

5 καὶ προσῆλθον καὶ ἦραν ἐν τοῖς χιτῶσιν αὐτῶν ἔξω τῆς παρεμβολῆς ὃν τρόπον εἶπεν Μωυσῆς

And they came forward and carried them off in their tunics, outside the camp, just as Moses had said.

Execution of the command (fulfillment of v. 4)

καὶ προσῆλθον καὶ ἦραν

The cousins' compliance is reported by the two aorists προσῆλθον and ἦραν, exactly answering Moses' imperatives προσέλατε ... ἄρατε (v. 4). The detail ἐν τοῖς χιτῶσιν αὐτῶν ('in their tunics') shows the priests were carried off still clothed in the very priestly garments in which they had transgressed. The closing ὃν τρόπον εἶπεν Μωυσῆς ('just as Moses said') seals the exact obedience.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσῆλθον

they came forward

Aor Act Indic 3 Pl · προσέρχομαι

main verb (compliance with προσέλθατε)

→ constative aorist (completed act of obedience)

προσέρχομαι: 'approach / come forward'; the indicative προσῆλθον reports exact fulfillment of the imperative προσέλθατε in v. 4 — the obedience-report mirrors the command verbatim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἤραν

they carried off / took up

Aor Act Indic 3 Pl · αἶρω

main verb (compliance with ἄρατε)

→ constative aorist (completed removal)

αἶρω: 'lift / carry / take away'; ἤραν answers the imperative ἄρατε (v. 4); the bodies are borne out of the holy precinct exactly as commanded.

ἐν

in

preposition + dative (state/clothing)

→ spatial or relational framing

ἐν: here marks the condition in which the bodies were carried — still wearing their tunics.

τοῖς

the

Dative

article (with χιτῶσιν)

→ noun-phrase marking

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

χιτῶσιν

tunics

Dative

dative object of ἐν (the priestly garments)

→ sphere or reference

χιτῶν: 'tunic / undergarment'; renders תַּבְרַת; the priestly tunic prescribed in Exod 28:39–40; the men are carried off still vested in the garments of their office, a poignant note — they died in the act and dress of priesthood.

αὐτῶν

their

Genitive

genitive of possession (with χιτῶσιν)

→ relational specification

αὐτός (gen. pl.): 'their'; refers to the dead priests Nadab and Abihu.

ἔξω

outside

improper preposition / adverb + genitive (destination)

→ spatial or relational framing

ἔξω: 'outside'; repeats the destination phrase of v. 4, confirming exact compliance.

τῆς

the

Genitive

article (with παρεμβολῆς)

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive with ἔξω

→ relational specification

παρεμβολή: 'camp'; the bodies reach the zone of the unclean, completing the removal.

ὅν

(in) which

Accusative

relative pronoun (with τρόπον: adverbial accusative idiom)

→ participant reference

ὅς: relative pronoun; in the fixed phrase ὅν τρόπον ('in the manner which / just as'); the masculine accusative agrees with τρόπον.

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner / way'; the idiom ὃν τρόπον renders Hebrew רַשָּׁאִי ('just as'); a comparative clause confirming that the action matched Moses' instruction precisely.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause

→ constative aorist (the prior command)

λέγω: refers back to Moses' command of v. 4; the obedience is measured against his spoken word.

Μωσῆς

Moses

Nominative

subject of εἶπεν

→ participant prominence

Μωσῆς: nominative subject of the comparative clause.

- 6 καὶ εἶπεν Μωσῆς πρὸς Ααρων καὶ Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς αὐτοῦ τοὺς καταλελειμμένους τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδάρωσετε καὶ τὰ ἱμάτια ὑμῶν οὐ διαρρήξετε ἵνα μὴ ἀποθάνητε καὶ ἐπὶ πᾶσαν τὴν συναγωγὴν ἔσται θυμὸς οἱ ἀδελφοὶ ὑμῶν πᾶς ὁ οἶκος Ισραηλ κλαύσονται τὸν ἐμπυρισμὸν ὃν ἐνεπυρίσθησαν ὑπὸ κυρίου

And Moses said to Aaron and to Eleazar and Ithamar, his sons who remained, 'You shall not uncover your heads, and you shall not tear your garments, lest you die and wrath come upon all the congregation; but your brothers, all the house of Israel, shall weep for the burning by which they were burned by the LORD.

Prohibition of priestly mourning (regulating the survivors' conduct)

καὶ εἶπεν Μωσῆς πρὸς Ααρων

Moses addresses Aaron and the surviving sons (τοὺς καταλελειμμένους, 'those who were left'). Two negated futures with imperatival force (οὐκ ἀποκιδάρωσετε, οὐ διαρρήξετε) forbid the standard mourning gestures of dishevelment and torn clothes; the ἵνα μὴ clause (lest you die — and wrath come on all the congregation) supplies the deadly stakes. The mourning is transferred to the people: οἱ ἀδελφοὶ ὑμῶν, πᾶς ὁ οἶκος Ισραηλ, shall weep — the priests' consecration forbids what the laity must do.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single command-speech)

λέγω: introduces Moses' regulation of the priests' mourning conduct.

Μωσῆς
Moses

Nominative

subject

→ participant prominence

Μωσῆς: nominative subject.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ααρων
Aaron

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the high priest, now addressed together with his two surviving sons.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ελεαζαρ
Eleazar

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ελεαζαρ: transliteration of Hebrew **אֶלְעָזָר**; indeclinable; the third son of Aaron, who will succeed him as high priest (Num 20:25–28).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ιθαμαρ
Ithamar

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ιθαμαρ: transliteration of Hebrew **יִתְמָר**; indeclinable; the fourth and youngest son of Aaron; he and Eleazar are the surviving priests around whom the rest of the chapter turns.

τοὺς
the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς
sons

Accusative

accusative in apposition to Eleazar and Ithamar

→ object specification

υἱός: 'son'; identifies Eleazar and Ithamar as Aaron's sons; accusative agreeing with the objects of πρὸς.

αὐτοῦ
his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός (gen.): 'his'; refers to Aaron.

τούς

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταλελειμένους

who remained / were left

Perf Pass Part Acc Masc Pl · καταλείπω

attributive participle (modifying νιούς: 'the sons who were left')

→ resultative perfect participle (in a settled state of being the survivors)

καταλείπω: 'leave behind / leave remaining'; the perfect passive participle stresses the abiding result — these are 'the ones left over' after the death of Nadab and Abihu; the same root recurs at v. 12 (καταλειφθέντας) and v. 16 (καταλελειμένους), a refrain marking the survivors.

τήν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ἀποκιδάρωσθε

→ object specification

κεφαλὴ: 'head'; renders שׂוֹרֵט; the head is the object of the mourning gesture forbidden here — uncovering or disheveling the hair as a sign of grief.

ὕμῶν

your

Genitive

genitive of possession (with κεφαλὴν)

→ relational specification

οὐ (gen. pl.): 'your'; addressed to Aaron and his surviving sons.

οὐκ

not

negative particle (with the prohibitive future)

→ discourse linkage or contrast

οὐ (οὐκ): objective negation; with the future indicative it forms an emphatic prohibition ('you shall not').

ἀποκιδάρωσθε

you shall uncover (the head) / remove the turban

Fut Act Indic 2 Pl · ἀποκιδάρω

main verb (prohibition: future with imperatival force)

→ prohibitive future (categorical ban on the mourning gesture)

ἀποκιδάρω: 'remove the headdress / uncover the head'; a rare LXX coinage from κίδαρις (the priestly turban/tiara); renders Hebrew פָּרַח ('let loose / dishevel the hair'); the verb evokes the priestly turban specifically — the priests must not bare their heads in mourning, since their consecration sets them apart from ordinary grief.

καὶ

and

coordinate conjunction (joining the two prohibitions)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments / clothes

Accusative

direct object of διαρρήξετε

→ object specification

ἱμάτιον: 'garment / cloak'; renders תָּבַשׂ; tearing the garments was the standard ancient gesture of grief (cf. Gen 37:34); the priests are forbidden it while on duty.

ὑμῶν

your

Genitive

genitive of possession (with ἱμάτια)

→ relational specification

σύ (gen. pl.): 'your'.

οὐ

not

negative particle (with the prohibitive future)

→ discourse linkage or contrast

οὐ: objective negation forming the second prohibition.

διαρρήξετε

you shall tear

Fut Act Indic 2 Pl · διαρρήγνυμι

main verb (second prohibition)

→ prohibitive future (categorical ban)

διαρρήγνυμι: 'tear apart / rend'; renders תָּרַץ; the rending of garments is the paradigmatic mourning act; its prohibition (with ἀποκιδάρω) marks the priests' separation from common bereavement during their ministry (cf. Lev 21:10).

ἵνα

so that / lest

conjunction introducing negative purpose clause (with μή)

→ discourse linkage or contrast

ἵνα: 'in order that'; with μή introduces a negative purpose clause stating the lethal consequence to be avoided.

μή

not

negative particle (with subjunctive ἀποθάνητε)

→ discourse linkage or contrast

μή: subjective negation in the purpose clause.

ἀποθάνητε

you may die

Aor Act Subj 2 Pl · ἀποθνήσκω

verb of the negative purpose clause

→ ingressive aorist subjunctive (lest you incur death)

ἀποθνήσκω: 'die'; the same verb as v. 2 (ἀπέθανον); the death of Nadab and Abihu hangs over the prohibition — improper conduct by the consecrated priests would invite the same fate.

καὶ

and

coordinate conjunction (extending the consequence)

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (direction of wrath)

→ spatial or relational framing

ἐπὶ + accusative: 'upon / against'; marks the congregation as the target on whom wrath would fall.

πᾶσαν

all

Accusative

attributive adjective (modifying συναγωγήν)

→ object specification

πᾶς: 'all / whole'; stresses the corporate jeopardy — priestly transgression endangers the entire community, not the priests alone.

τὴν

the

Accusative

article (with συναγωγήν)

→ noun-phrase marking

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

συναγωγήν

congregation

Accusative

accusative object of ἐπί

→ object specification

συναγωγή: 'congregation / assembly'; renders סִנְגָּדָה; cf. v. 3, where the congregation is the sphere of God's glorification; here it is the body imperiled by priestly impurity.

ἔσται

will be / will come

Fut Mid Indic 3 Sg · εἰμί

main verb (predicting the wrath)

→ predictive future (threatened consequence)

εἰμί (fut.): 'be / come to be'; ἔσται θυμός ('there will be wrath') predicts divine anger as the corporate consequence of priestly violation.

θυμός

wrath / anger

Nominative

subject of ἔσται

→ participant prominence

θυμός: 'wrath / fierce anger'; renders אֵפֶסֶד; divine wrath against the whole congregation; the term recurs in the chapter (cf. ἐθυμώθη, v. 16) — the holy God's anger is the standing peril behind priestly negligence.

οἱ

the

Nominative

article (with ἀδελφοί)

→ noun-phrase marking

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

ἀδελφοί

brothers / kinsmen

Nominative

subject of κλαύσονται

→ participant prominence

ἀδελφός: 'brother / kinsman'; here the wider kin — the whole house of Israel — who are permitted (indeed expected) to mourn what the priests may not.

ὑμῶν

your

Genitive

genitive of possession (with ἀδελφοί)

→ relational specification

σύ (gen. pl.): 'your'.

πᾶς

all

Nominative

attributive adjective (in apposition: 'all the house')

→ participant prominence

πᾶς: 'all / whole'; appositional expansion identifying 'your brothers' as the entire nation.

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

house

Nominative

nominative in apposition to ἀδελφοί ('all the house of Israel')

→ participant prominence

οἶκος: 'house / household'; renders בֵּית; 'the house of Israel' (ὁ οἶκος Ἰσραὴλ) designates the whole covenant people as the proper mourners.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; 'house of Israel' = the covenant nation.

κλαύσονται

shall weep / mourn

Fut Mid Indic 3 Pl · κλαίω

main verb (the people's permitted mourning)

→ predictive/permissive future (the laity will mourn what the priests may not)

κλαίω: 'weep / lament'; renders כָּנָן; the deponent future κλαύσονται; the grief forbidden to the consecrated priests is delegated to the whole nation — Israel will weep over the divine burning.

τὸν

the

Accusative

article (with ἐμπυρισμόν)

→ noun-phrase marking

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

ἐμπυρισμόν

burning / conflagration

Accusative

direct object of κλαύσονται (the object of mourning)

→ object specification

ἐμπυρισμός: 'burning / setting on fire'; from ἐμπυρίζω; renders קָרַץ; names the manner of the priests' death — a 'burning' wrought by the divine fire of v. 2; the people mourn not the men only but the dreadful event of divine combustion.

ὃν

which / with which

Accusative

relative pronoun (cognate accusative with ἐνεπυρίσθησαν)

→ participant reference

ὅς: relative pronoun; the accusative ὃν is a cognate/internal accusative with the cognate verb ἐνεπυρίσθησαν — 'the burning with which they were burned,' a Hebraizing figura etymologica.

ἐνεπυρίσθησαν

they were burned

Aor Pass Indic 3 Pl · ἐμπυρίζω

verb of the relative clause (cognate with ἐμπυρισμόν)

→ constative aorist passive (the completed divine burning)

ἐμπυρίζω: 'set on fire / burn up'; the passive ἐνεπυρίσθησαν with the cognate noun ἐμπυρισμόν forms a cognate-accusative figure (Hebraism); the agent is named explicitly (ὕπὸ κυρίου) — the burning is unambiguously a divine act.

ὕπὸ

by

preposition + genitive (agent of the passive)

→ spatial or relational framing

ὕπὸ + genitive: marks the personal agent of a passive verb; here it makes the LORD the explicit agent of the burning.

κυρίου

the LORD

Genitive

genitive of agent (with ὕπὸ)

→ relational specification

κύριος: rendering of יהוה; named as the agent of the deadly fire — the burning is the LORD's own holy judgment, not a misfortune.

7 καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε ἵνα μὴ ἀποθάνητε τὸ γὰρ ἔλαιον τῆς χρίσεως τὸ παρὰ κυρίου ἐφ' ὑμῖν καὶ ἐποίησαν κατὰ τὸ ῥῆμα Μωυσῆ

And you shall not go out from the door of the tent of testimony, lest you die; for the oil of anointing, which is from the LORD, is upon you.' And they did according to the word of Moses.

Continued prohibition + compliance report καὶ ... οὐκ ἐξελεύσεσθε

A third prohibition (οὐκ ἐξελεύσεσθε) keeps the priests inside the tent of meeting — they may not leave even to join the funeral, again ἵνα μὴ ἀποθάνητε. The grounding clause (τὸ γὰρ ἔλαιον τῆς χρίσεως ... ἐφ' ὑμῖν) explains the prohibition: the LORD's anointing oil is upon them, marking them as consecrated and thus removed from ordinary mourning. The verse closes the unit with a compliance-report: καὶ ἐποίησαν κατὰ τὸ ῥῆμα Μωυσῆ.

καὶ
and

narrative conjunction (continuing the speech)

→ discourse linkage or contrast

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

ἀπὸ
from

preposition + genitive (point of departure, fronted for emphasis)

→ spatial or relational framing

ἀπό: 'from'; fronted before its verb to emphasize the place the priests must not leave — the doorway of the sanctuary.

τῆς
the

Genitive

article (with θύρας)

→ noun-phrase marking

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

θύρας

door / entrance

Genitive

genitive object of ἀπό

→ relational specification

θύρα: 'door / doorway / entrance'; renders Πηρ; the entrance of the tent of meeting is the station of priestly duty; remaining there keeps them at their post during the crisis.

τῆς

the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (the tent whose door is meant)

→ relational specification

σκηνή: 'tent / tabernacle'; renders לִּחָה; the σκηνή τοῦ μαρτυρίου ('tent of testimony/meeting') is the standard LXX rendering of מִדְּבַר לִּחָה, the locus of YHWH's presence among Israel.

τοῦ

the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of testimony / witness

Genitive

genitive of relationship (defining the tent)

→ relational specification

μαρτύριον: 'testimony / witness'; the LXX renders מִדְּבַר ('meeting') by μαρτύριον ('testimony'), perhaps reading/associating מִדְּבַר ('testimony'); σκηνή τοῦ μαρτυρίου is the fixed LXX designation of the tabernacle as the place of the divine testimony.

οὐκ

not

negative particle (with prohibitive future)

→ discourse linkage or contrast

οὐ (οὐκ): objective negation forming the third prohibition.

ἐξελεύσεσθε

you shall go out

Fut Mid Indic 2 Pl · ἐξέρχομαι

main verb (prohibition: future with imperatival force)

→ prohibitive future (categorical ban on leaving)

ἐξέρχομαι: 'go out / depart'; the deponent future ἐξελεύσεσθε; the priests may not leave the sanctuary — not even to bury or mourn their kin; ministry to the holy God overrides the deepest familial obligations (cf. Lev 21:11–12).

ἵνα

lest / so that

conjunction introducing negative purpose clause

→ discourse linkage or contrast

ἵνα: with μή, a negative purpose clause; repeats the deadly stake of v. 6.

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: subjective negation in the purpose clause.

ἀποθάνητε

you may die

Aor Act Subj 2 Pl · ἀποθνήσκω

verb of the negative purpose clause

→ ingressive aorist subjunctive (lest you incur death)

ἀποθνήσκω: 'die'; the third occurrence of the death-motive in the unit (cf. vv. 2, 6); the refrain ἵνα μὴ ἀποθάνητε binds every priestly prohibition to the fate of Nadab and Abihu.

τὸ

the

Nominative

article (with ἔλαιον)

→ noun-phrase marking

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

γὰρ

for

explanatory particle (post-positive, grounding the prohibition)

→ discourse linkage or contrast

γὰρ: 'for'; introduces the reason the priests must remain — their consecration by the anointing oil sets them apart from ordinary mourning.

ἔλαιον

oil

Nominative

subject of the verbless clause (predicate ἐφ' ὑμῖν)

→ participant prominence

ἔλαιον: 'oil'; renders ἵχָל; the anointing oil of consecration (cf. Exod 30:25–30); its presence 'upon' the priests is the ground of their separation.

τῆς

the

Genitive

article (with χρίσεως)

→ noun-phrase marking

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

χρίσεως

of anointing

Genitive

genitive of purpose/description (the oil of anointing)

→ relational specification

χρίσις: 'anointing'; from χρίω ('anoint'); renders ἵחָלִי; τὸ ἔλαιον τῆς χρίσεως = 'the anointing oil, the consecrating unction that constitutes the priesthood; cognate with Χριστός ('anointed one').

τὸ

the (which is)

Nominative

article (attributive: 'the [oil] that is from the LORD')

→ noun-phrase marking

the repeated article τὸ before παρὰ κυρίου functions attributively ('the [oil] which is from the LORD'), stressing the divine origin of the anointing.

παρὰ

from

preposition + genitive (source)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; marks the oil's divine provenance.

κυρίου

the LORD

Genitive

genitive object of παρὰ (source of the oil)

→ relational specification

κύριος: rendering of יהוה; the anointing oil is 'from the LORD' — the consecration is his act, making the priests his own and removing them from common life.

ἐφ'

upon

preposition + dative (predicate of the verbless clause: 'is upon you')

→ spatial or relational framing

ἐπί + dative (elided ἐφ' before rough breathing): 'upon'; completes the predicate 'the anointing oil ... is upon you.'

ὑμῖν

you

Dative

dative object of ἐφ' (the priests bearing the oil)

→ participant reference or interest

σύ (dat. pl.): 'you'; the anointing rests upon the priests, the ground of their consecrated status.

καὶ

and

narrative conjunction (introducing compliance-report)

→ discourse linkage or contrast

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

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (compliance-report)

→ **constative aorist (completed obedience)**

ποιέω: 'do / make'; renders תַּעֲשֶׂה; ἐποίησαν κατὰ τὸ ῥῆμα Μωσῆ is a standard LXX obedience-formula, closing the mourning-prohibition unit with the priests' submission.

κατὰ

according to

preposition + accusative (standard/norm)

→ **spatial or relational framing**

κατά + accusative: 'according to'; marks the word of Moses as the norm of their action.

τὸ

the

Accusative

article (with ῥῆμα)

→ **noun-phrase marking**

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

ῥῆμα

word / command

Accusative

accusative object of κατὰ

→ **object specification**

ῥῆμα: 'word / saying / matter'; renders רַבִּי; here Moses' spoken instruction (vv. 6–7), taken as the binding norm for priestly conduct.

Μωσῆ

of Moses

Genitive

genitive of source/possession (the word of Moses)

→ **relational specification**

Μωσῆς (gen. Μωσῆ): the genitive form in Rahlfs' LXX; 'the word of Moses' = his mediated divine instruction.

8 καὶ ἐλάλησεν κύριος τῷ Ααρων λέγων

And the LORD spoke to Aaron, saying:

New divine speech-act (direct address to Aaron) καὶ ἐλάλησεν κύριος τῷ Ααρων

The formula καὶ ἐλάλησεν κύριος ... λέγων is the standard LXX introduction to legislative divine speech (rendering לַאֲמֹר ... יְהוָה יִדְבָּר). Strikingly, this oracle is addressed not to Moses but directly to Aaron (τῷ Ααρων) — one of the rare instances in the Pentateuch of God speaking immediately to the high priest, lending special weight to the wine-prohibition that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (divine speech-introduction)

→ constative aorist (single legislative speech-act)

λαλέω: 'speak / talk'; renders לַהֲדַבֵּר (Piel of דַּבַּר); the formula ἐλάλησεν κύριος ... λέγων introduces authoritative divine legislation; here it opens the wine-prohibition for priests.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of יהוה; the divine speaker; that the LORD addresses Aaron directly (rather than through Moses) is itself notable.

τῷ

to (the)

Dative

article (dative, marking Ααρων as indirect object)

→ noun-phrase marking

the dative article τῷ governs the indeclinable Ααρων, signalling its case ('to Aaron').

Ααρων

Aaron

dative indirect object (indeclinable proper noun, with article τῷ)

→ noun-phrase marking

Ααρων: indeclinable; the rare direct divine address to the high priest gives the following statute its weight.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing direct speech)

→ quotative present participle (Hebraism marking direct discourse)

λέγω (pres. part.): λέγων renders the Hebrew quotative וַיֹּאמֶר; a fixed LXX device introducing the verbatim content of the divine command that follows in vv. 9–11.

9 οἶνον καὶ σικερα οὐ πίεσθε σὺ καὶ οἱ υἱοί σου μετὰ σοῦ ἡνίκα ἂν εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον καὶ οὐ μὴ ἀποθάνητε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν

'Wine and strong drink you shall not drink, you and your sons with you, whenever you enter the tent of testimony or when you approach the altar, so that you may not die — an everlasting statute throughout your generations,

Content of the divine oracle: the priestly sobriety law

οἶνον καὶ σικερα οὐ πίεσθε

The objects οἶνον καὶ σικερα are fronted for emphasis before the prohibitive future οὐ πίεσθε. The prohibition is bounded by duty (ἡνίκα ἂν εἰσπορεύησθε ... ἢ προσπορευομένων), grounded by the death-motive (οὐ μὴ ἀποθάνητε — an emphatic double negative), and sealed as a perpetual statute (νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν). Sobriety in service is intrinsic to the priestly capacity to discriminate (v. 10) and to teach (v. 11).

οἶνον

wine

Accusative

direct object of πίεσθε (fronted for emphasis)

→ object specification

οἶνος: 'wine'; renders יַיִן; fronted before the verb for emphasis; the pairing οἶνον καὶ σικερα ('wine and strong drink') is a fixed merism for all intoxicants (cf. the Nazirite law, Num 6:3; the priest Eli's confusion, 1 Kgdms 1:14–15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σικερα

strong drink

second object of πίεσθε (indeclinable loanword, accusative in function)

→ clausal contribution

σικερα: 'strong/fermented drink'; an indeclinable loanword transliterating Hebrew שִׁכָּר (cf. Akkadian šikaru, 'beer'); since it is indeclinable it is classed as kind 'x' though it functions as the accusative object alongside οἶνον; together they denote every intoxicating beverage.

οὐ

not

negative particle (with prohibitive future)

→ discourse linkage or contrast

οὐ: objective negation; with the future πίεσθε forms a categorical legal prohibition.

πίεσθε

you shall drink

Fut Mid Indic 2 Pl · πίνω

main verb (prohibition: future with imperatival force)

→ prohibitive future (categorical legal ban)

πίνω: 'drink'; the deponent future πίεσθε; the prohibition of intoxicants for priests on duty guards the clarity needed for the discriminating and teaching functions of vv. 10–11; later read as the basis for ministerial sobriety (cf. Ezek 44:21).

σύ

you

Nominative

subject (emphatic, in apposition to the verb's 2nd person)

→ participant reference

σύ: 'you'; the explicit nominative pronoun, addressed to Aaron, makes the high priest the primary addressee; expanded immediately to include his sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (coordinate with σύ)

→ participant prominence

υἱός: 'son'; the statute binds the whole priestly line — Aaron and his sons (now Eleazar and Ithamar) and their successors.

σου

your

Genitive

genitive of possession (with υἱοί)

→ relational specification

σύ (gen.): 'your'.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + genitive: 'with'; μετά σου ('with you') reinforces the inclusion of the sons alongside Aaron.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen.): 'you'.

ἡνίκα

when / whenever

temporal conjunction (introducing the duty-bound condition)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; with ἄν and the subjunctive expresses an indefinite/repeated occasion — every time the priests enter on duty.

ἄν

ever (modal)

modal particle (with subjunctive, generalizing the temporal clause)

→ discourse linkage or contrast

ἄν: modal particle; combined with ἡνίκα and the subjunctive it generalizes the condition ('whenever'), making the prohibition apply on every occasion of service.

εἰσπορεύεσθε

you enter

Pres Mid Subj 2 Pl · εἰσπορεύομαι

verb of the temporal-conditional clause

→ customary present subjunctive (repeated entering on duty)

εἰσπορεύομαι: 'enter / go in'; the present subjunctive with ἡνίκα ἄν marks habitual, repeated entry into the sanctuary for service — the precise occasion on which sobriety is required.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with σκηνήν)

→ noun-phrase marking

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

σκηνήν

tent

Accusative

accusative object of εἰς

→ object specification

σκηνή: 'tent / tabernacle'; the tent of testimony (cf. v. 7), the place of priestly service into which sober access is required.

τοῦ

the

Genitive

article (with μαρτύριον)

→ noun-phrase marking

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

μαρτύριον

of testimony

Genitive

genitive of relationship (defining the tent)

→ relational specification

μαρτύριον: 'testimony'; σκηνή τοῦ μαρτυρίου, the LXX's fixed designation of the tabernacle (cf. v. 7).

ἢ

or

disjunctive conjunction (introducing alternative occasion)

→ discourse linkage or contrast

ἢ: 'or'; introduces the second cultic occasion — approaching the altar — on which the prohibition equally applies.

προσπορευομένων

approaching / when you approach

Pres Mid Part Gen Masc Pl · προσπορεύομαι

genitive absolute participle (temporal: 'when you approach')

→ customary present participle (the recurring act of approaching the altar)

προσπορεύομαι: 'approach / come toward'; the genitive-absolute construction προσπορευομένων ὑμῶν ('while you approach') provides the second temporal occasion; the verb of approach again touches the holiness-of-access theme (cf. ἐγγίζω, v. 3).

ὑμῶν

you

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

σύ (gen. pl.): 'you'; subject of the genitive absolute ('while you are approaching').

πρὸς

to / toward

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς

→ object specification

θυσιαστήριον: 'altar'; renders ἑλῶμα; a distinctively biblical-Greek formation (from θυσιάζω); the altar is the second locus of service where sober ministry is required.

καὶ

and (so)

coordinate conjunction (introducing the resultant clause)

→ discourse linkage or contrast

καί: here introduces the purpose/result of obeying the prohibition — 'so that you may not die.'

οὐ

not

negative particle (part of emphatic οὐ μή)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negation οὐ μή ('by no means').

μή

not

negative particle (with subjunctive, emphatic οὐ μή)

→ discourse linkage or contrast

μή: with οὐ and the aorist subjunctive forms the strongest Greek negation of futurity — emphatic assurance that obedience averts death.

ἀποθάνητε

you may die

Aor Act Subj 2 Pl · ἀποθνήσκω

verb of the emphatic negative result clause (with οὐ μή)

→ emphatic aorist subjunctive (you shall certainly not die)

ἀποθνήσκω: 'die'; the same verb as vv. 2, 6, 7; the construction οὐ μή ἀποθάνητε ('you will surely not die') turns the recurring death-threat into a positive assurance: sobriety guarantees life in the divine presence.

νόμιμον

statute / ordinance

Nominative

nominative absolute (legal subscription: 'an everlasting statute')

→ participant prominence

νόμιμον: 'that which is lawful / a statute'; substantivized neuter of νόμιμος; renders ἡϛῖ; νόμιμον αἰώνιον is a standing legal-subscription formula in the Priestly legislation (cf. Lev 3:17; 16:34), marking the law as perpetually binding; the keyword νόμιμα recurs in v. 11.

αἰώνιον

everlasting / perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting / perpetual'; renders ὁϛῖ; the statute binds the priesthood in perpetuity, not merely for the present crisis.

εἰς

for / throughout

preposition + accusative (extent in time)

→ spatial or relational framing

εἰς: here of temporal extent — 'throughout / for'; εἰς τὰς γενεὰς ὑμῶν = 'throughout your generations.'

τὰς

the

Accusative

article (with γενεάς)

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative of extent (with εἰς: 'throughout the generations')

→ object specification

γενεά: 'generation'; renders ἡῖ; the phrase εἰς τὰς γενεὰς ὑμῶν ('throughout your generations') is a standard P-formula for perpetual obligation.

ὑμῶν

your

Genitive

genitive of possession (with γενεάς)

→ relational specification

σύ (gen. pl.): 'your'.

10 διαστεῖλαι ἀνὰ μέσον τῶν ἁγίων καὶ τῶν βεβήλων καὶ ἀνὰ μέσον τῶν ἀκαθάρτων καὶ τῶν καθαρῶν

to distinguish between the holy and the profane, and between the unclean and the clean,

Purpose of the sobriety law: the priestly discriminating function

διαστεῖλαι ἀνὰ μέσον

The aorist infinitive διαστεῖλαι expresses the purpose served by priestly sobriety: the capacity to discriminate. Two paired ἀνὰ μέσον ... καὶ constructions (a Hebraism, אֵין ... בֵּין) set out the fundamental categories of the priestly worldview — ἅγια / βέβηλα (holy / profane) and ἀκάθαρτα / καθάρτα (unclean / clean). A drunken priest cannot make these life-and-death distinctions, which is why the wine-ban grounds the discriminating office.

διαστεῖλαι

to distinguish / separate

Aor Act Inf · διαστέλλω

infinitive of purpose (the goal of priestly sobriety)

→ purposive aorist infinitive (the discriminating function as the law's aim)

διαστέλλω: 'separate / distinguish / set apart'; renders לִּיחַד; the aorist infinitive states the purpose served by clear-headed priests — to draw the fundamental cultic distinctions; cf. the same verb of God's separating acts in Gen 1 (διεχώρισεν) and of the priestly task in Ezek 22:26; 44:23.

ἀνὰ

between (in the midst)

preposition (in the idiom ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνὰ μέσον ('in the midst of / between'); the construction ἀνὰ μέσον ... καὶ renders the Hebrew אֵין ... בֵּין ('between ... and'), the standard idiom for distinguishing two categories.

μέσον

midst / between

Accusative

accusative in the prepositional idiom ἀνὰ μέσον

→ spatial or relational framing

μέσος: 'middle / midst'; ἀνὰ μέσον is the LXX's set rendering of אֵין; the doubled construction frames the two great binary distinctions of priestly discernment.

τῶν

the

Genitive

article (substantivizing ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things / the holy

Genitive

substantival adjective (genitive after ἀνὰ μέσον)

→ relational specification

ἅγιος: 'holy'; substantivized τὰ ἅγια ('the holy / holy things'); renders שְׁטֵט; the holiness keyword of the chapter (cf. vv. 3, 4, 12–13, 17–18); the first pole of the first distinction.

καὶ

and

coordinate conjunction (in the ἀνὰ μέσον ... καί idiom)

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (substantivizing βεβήλων)

→ noun-phrase marking

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

βεβήλων

profane things / the common

Genitive

substantival adjective (genitive: second pole of first distinction)

→ relational specification

βεβήλος: 'profane / common / accessible'; renders בְּהֵל; literally 'that which may be trodden' (from באִינָה), hence non-sacred, ordinary; the opposite of ἅγιος; the priest must keep holy and common apart — the very failure of Nadab and Abihu who treated the sacred casually.

καὶ

and

coordinate conjunction (joining the two distinctions)

→ discourse linkage or contrast

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

ἀνὰ

between (in the midst)

preposition (second ἀνὰ μέσον idiom)

→ spatial or relational framing

ἀνὰ: introducing the second binary distinction (unclean / clean).

μέσον

midst / between

Accusative

accusative in the prepositional idiom ἀνὰ μέσον

→ spatial or relational framing

μέσος: in the second ἀνὰ μέσον; introduces the purity distinction parallel to the holiness distinction.

τῶν

the

Genitive

article (substantivizing ἀκαθάρτων)

→ noun-phrase marking

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

ἀκαθάρτων

unclean things / the unclean

Genitive

substantival adjective (genitive: first pole of second distinction)

→ relational specification

ἀκάθαρτος: 'unclean / impure'; renders נִמְשֵׁ; the negated form of καθαρός; the clean/unclean distinction governs the great purity laws of Lev 11–15, which the priests must adjudicate and teach (v. 11).

καὶ

and

coordinate conjunction (in the ἀνὰ μέσον ... καί idiom)

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (substantivizing καθαρῶν)

→ noun-phrase marking

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

καθαρῶν

clean things / the clean

Genitive

substantival adjective (genitive: second pole of second distinction)

→ relational specification

καθαρός: 'clean / pure'; renders כָּטֹרֶה; the second pole; the two distinctions (holy/profane, unclean/clean) together define the entire cultic order the priesthood is charged to guard — discernment that requires the sobriety commanded in v. 9.

11 καὶ συμβιβάσεις τοὺς υἱοὺς Ἰσραὴλ πάντα τὰ νόμιμα ἃ ἐλάλησεν κύριος πρὸς αὐτοὺς διὰ χειρὸς Μωυσῆ

and to teach the sons of Israel all the statutes which the LORD spoke to them by the hand of Moses.'

Second purpose of the sobriety law: the priestly teaching function καὶ συμβιβάσεις

Coordinate with the discriminating function (v. 10) stands the teaching function: συμβιβάσεις ('you shall instruct'), a future with directive force, makes the priests Israel's teachers of all the statutes (πάντα τὰ νόμιμα). The mediation chain κύριος → διὰ χειρὸς Μωυσῆ → priests → υἱοὶ Ἰσραὴλ situates priestly instruction within the Mosaic revelation. Discernment (v. 10) and instruction (v. 11) are the twin reasons sobriety is non-negotiable.

καὶ

and

coordinate conjunction (joining the teaching purpose to the discriminating purpose)

→ discourse linkage or contrast

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

συμβιβάσεις

you shall teach / instruct

Fut Act Indic 2 Sg · συμβιβάζω

main verb (directive future: the priestly teaching mandate)

→ directive future (imperative: 'you are to instruct')

συμβιβάζω: 'bring together / instruct / teach'; renders הִנְחִיל (Hiphil of נָחַל, 'to teach / direct'); the verb's basic sense ('cause to come together') yields 'make to understand / instruct'; the priest's didactic office (cf. Deut 33:10; Mal 2:7) is grounded here in the same clear-headedness required for discernment.

τοὺς

the

Accusative

article (with υἱοὺς)

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of συμβιβάσεις (those taught)

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the covenant people, here the recipients of priestly instruction.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; 'sons of Israel' = the whole nation taught by the priests.

πάντα

all

Accusative

attributive adjective (modifying νόμιμα)

→ object specification

πᾶς: 'all'; the teaching is comprehensive — the whole body of statutes, not a select few.

τὰ

the

Accusative

article (with νόμιμα)

→ noun-phrase marking

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

νόμιμα

statutes / ordinances

Accusative

second accusative object (the content taught: double accusative with συμβιβάζεις)

→ object specification

νόμιμον (pl. νόμιμα): 'statutes / ordinances'; renders מִצְוָה; the same keyword as v. 9 (νόμιμον αἰώνιον); συμβιβάζω takes a double accusative (teach someone something) — the priests teach Israel the statutes.

ἃ

which

Accusative

relative pronoun (object of ἐλάλησεν, antecedent νόμιμα)

→ participant reference

ἃ: relative pronoun; the neuter plural ἃ agrees with νόμιμα; introduces the clause grounding the statutes in divine revelation.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause

→ constative aorist (the completed divine revelation)

λαλέω: 'speak'; the statutes taught are precisely those the LORD has already revealed — priestly instruction transmits, it does not invent (the converse of the 'uncommanded' fire of v. 1).

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of יְהוָה; the ultimate source of the statutes; the chain LORD → Moses → priests → Israel locates all legitimate teaching in divine revelation.

πρὸς

to

preposition + accusative (recipients of the divine word)

→ spatial or relational framing

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

αὐτοὺς

them

Accusative

accusative object of πρὸς (the sons of Israel)

→ participant reference

αὐτοὺς (acc. pl.): 'them'; refers back to the sons of Israel — the statutes were spoken to the people through Moses.

διὰ

through / by

preposition + genitive (intermediate agent)

→ spatial or relational framing

διὰ + genitive: 'through / by means of'; marks Moses as the human mediator of the divine word.

χειρὸς

hand

Genitive

genitive object of διὰ (idiom: 'by the hand of')

→ relational specification

χείρ: 'hand'; the idiom διὰ χειρὸς ('by the hand of') renders Hebrew בְּ (by the agency of); a fixed LXX expression for mediated agency — the statutes come from the LORD but reach Israel through Moses.

Μωυσῆ

of Moses

Genitive

genitive (with χειρὸς: 'by the hand of Moses')

→ relational specification

Μωυσῆς (gen. Μωυσῆ): Moses as the mediator of the law; the phrase διὰ χειρὸς Μωυσῆ underscores the Mosaic authority of all that the priests are to teach.

12 καὶ εἶπεν Μωυσῆς πρὸς Ααρων καὶ πρὸς Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλειφθέντας
λάβετε τὴν θυσίαν τὴν καταλειφθεῖσαν ἀπὸ τῶν καρπωμάτων κυρίου καὶ φάγεσθε ἄζυμα παρὰ τὸ
θυσιαστήριον ἅγια ἁγίων ἐστίν

And Moses said to Aaron and to Eleazar and Ithamar, the sons of Aaron who remained, 'Take the offering that is left from the fire-offerings of the LORD, and eat it as unleavened bread beside the altar; it is most holy.

New scene: instruction on eating the priestly portions (resumes the offerings)

καὶ εἶπεν Μωυσῆς πρὸς Ααρων

The narrative returns from the divine oracle to Moses' administration of the offerings, with the now-familiar address to Aaron and the surviving sons (τοὺς καταλειφθέντας, echoing v. 6). The imperatives λάβετε ... φάγεσθε direct the priests to consume the cereal offering's remainder in its proper, holy manner (ἄζυμα παρὰ τὸ θυσιαστήριον), grounded by the declaration ἅγια ἁγίων ἐστίν ('it is most holy') — a phrase that will reappear as the crux of the dispute in vv. 17–18.

καὶ
and

narrative conjunction (new scene)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single instruction)

λέγω: Moses resumes his administrative instruction concerning the offerings.

Μωυσῆς
Moses

Nominative

subject

→ participant prominence

Μωυσῆς: nominative subject.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ααρων

Aaron

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the high priest, addressed first.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (repeated for the sons)

→ spatial or relational framing

πρὸς: repeated before the sons, distinguishing the surviving sons from Aaron in the address.

Ελεαζαρ

Eleazar

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ελεαζαρ: indeclinable; the elder of the two surviving sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιθαμαρ

Ithamar

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ιθαμαρ: indeclinable; the younger surviving son; together with Eleazar the addressees of the offering-instruction and the later dispute (vv. 16–20).

τοὺς

the

Accusative

article (with υἱοὺς)

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

accusative in apposition to Eleazar and Ithamar

→ object specification

υἱός: 'son'; identifies the two as Aaron's sons.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; 'sons of Aaron.'

τοὺς

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταλειφθέντας

who remained / were left

Aor Pass Part Acc Masc Pl · καταλείπω

attributive participle (modifying υἱοὺς: 'the sons who were left')

→ constative aorist passive participle (the ones left after the death)

καταλείπω: 'leave behind / leave remaining'; the aorist passive participle here (cf. the perfect καταλειμμένους in vv. 6, 16) repeats the survivor-refrain — the two sons who were left after Nadab and Abihu died.

λάβετε

take

Aor Act Impv 2 Pl · λαμβάνω

main verb (first imperative of the instruction)

→ ingressive aorist imperative (take up now)

λαμβάνω: 'take / receive'; the same verb as v. 1 (λαβόντες) — there the priests 'took' censers for an unauthorized act; here they 'take' the offering as commanded; the contrast underscores obedient vs. self-willed handling of holy things.

τὴν

the

Accusative

article (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

offering / sacrifice

Accusative

direct object of λάβετε

→ object specification

θυσία: 'sacrifice / offering'; here specifically the cereal/grain offering (ἡ ἄζυμος), the unleavened remainder of which is the priests' to eat (cf. Lev 2:3, 10; 6:9–11).

τὴν

the

Accusative

article (substantivizing the participle καταλειφθεῖσαν)

→ noun-phrase marking

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

καταλειφθεῖσαν

that is left / remaining

Aor Pass Part Acc Fem Sg · καταλείπω

attributive participle (modifying θυσίαν: 'the offering that is left')

→ resultative aorist passive participle (the leftover portion)

καταλείπω: 'leave remaining'; the feminine participle agrees with θυσίαν; a deliberate verbal echo — the same root that describes the surviving sons (τοὺς καταλειφθέντας) describes the surviving portion of the offering they are to eat.

ἀπὸ

from

preposition + genitive (source/partitive)

→ spatial or relational framing

ἀπὸ: 'from'; partitive — the priests' portion comes 'from' the LORD's fire-offerings.

τῶν

the

Genitive

article (with καρπωμάτων)

→ noun-phrase marking

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

καρπωμάτων

fire-offerings / burnt portions

Genitive

genitive object of ἀπὸ (source of the priestly portion)

→ relational specification

κάρπωμα: 'offering made by fire / burnt offering'; from καρπώω ('offer/burn'); renders ἡ ψῆ ('fire-offering'); the priests' portion is drawn from these offerings dedicated to the LORD — a holy portion.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's fire-offerings)

→ relational specification

κύριος: rendering of יהוה; the offerings belong to the LORD; the priests eat his portion only as he allots, again a contrast to the self-authorized fire of v. 1.

καὶ

and

coordinate conjunction (joining the two imperatives)

→ discourse linkage or contrast

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

φάγεσθε

eat / you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (directive future with imperatival force)

→ directive future (command to consume the portion)

ἐσθίω: 'eat'; the deponent future φάγεσθε (suppletive from the root φαγ-) functions as a command; the priests' eating of the holy portion is itself a cultic act (cf. v. 17, eating bears away sin); the same form recurs in vv. 13, 14, 18.

ἄζυμα

unleavened (bread)

Accusative

accusative (predicate/manner: '[as] unleavened')

→ object specification

ἄζυμος (pl. ἄζυμα): 'unleavened'; substantivized neuter plural 'unleavened bread'; renders תִּצַּח; the cereal offering's priestly portion must be eaten unleavened, as prescribed in Lev 6:9–10 (LXX 6:9–10).

παρὰ

beside

preposition + accusative (location: 'beside the altar')

→ spatial or relational framing

παρὰ + accusative: 'beside / alongside'; the portion must be eaten in the sacred precinct, beside the altar, not taken away — its holiness restricts the place of consumption.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of παρὰ

→ object specification

θυσιαστήριον: 'altar'; the place beside which the holy portion is to be consumed; cf. v. 9.

ἅγια

holy

Nominative

predicate adjective (with ἐστίν, in the superlative idiom ἅγια ἁγίων)

→ participant prominence

ἅγιος: 'holy'; the phrase ἅγια ἁγίων ('holy of holies / most holy') renders the Hebrew superlative מִן הַקֳּדָשִׁים (a genitive of intensity); it classifies the offering at the highest grade of sanctity, restricting where and by whom it may be eaten — the very point at issue in vv. 17–18.

ἁγίων

of holies

Genitive

genitive of intensity (Hebraizing superlative with ἅγια)

→ relational specification

ἅγιος (gen. pl.): the genitive ἁγίων in the superlative construction ἅγια ἁγίων; a calque of the Hebrew superlative idiom — 'most holy'; the holiness keyword reaches its highest pitch here.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating most-holy status of the offering)

→ stative present (the offering's standing classification)

εἰμί: 'be'; the copula declares the offering's permanent sacral classification; this 'most holy' status is the legal ground both for eating it in the holy place (v. 13) and for the dispute over the sin offering (vv. 17–18).

13 καὶ φάγεσθε αὐτήν ἐν τόπῳ ἁγίῳ νόμιμον γάρ σοί ἐστιν καὶ νόμιμον τοῖς υἱοῖς σου τοῦτο ἀπὸ τῶν καρπωμάτων κυρίου οὕτω γὰρ ἐντέταλταί μοι

And you shall eat it in a holy place; for it is your due and your sons' due, this portion from the fire-offerings of the LORD; for so it has been commanded me.

Continued instruction: the legal basis of the priestly portion

καὶ φάγεσθε αὐτήν

Moses repeats the command to eat (φάγεσθε) in a holy place and grounds it twice with γάρ: first by the legal entitlement (νόμιμον ... σοί ... καὶ νόμιμον τοῖς υἱοῖς σου — the portion is the priests' rightful due from the LORD's fire-offerings), and then by Moses' own commission (οὕτω γὰρ ἐντέταλταί μοι — 'for so it has been commanded me'). The perfect ἐντέταλταί roots the instruction in a standing divine charge, the antithesis of the uncommanded act of v. 1.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

φάγεσθε

eat / you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (directive future with imperatival force)

→ directive future (command to consume the portion)

ἐσθίω: 'eat'; the deponent future φάγεσθε repeats the command of v. 12; the proper eating of the holy portion 'in a holy place' is the right counterpart to the wrongful handling of holy fire in v. 1.

αὐτήν

it

Accusative

direct object of φάγεσθε (the offering, θυσία, fem.)

→ participant reference

αὐτήν (acc. fem. sg.): 'it'; refers to the θυσία ('offering') of v. 12, a feminine noun.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπω

place

Dative

dative of place (locative: 'in a place')

→ sphere or reference

τόπος: 'place / location'; renders **τοῦ**; ἐν τόπῳ ἁγίῳ ('in a holy place') restricts consumption of the most-holy portion to the sacred precinct (cf. Lev 6:9, 19) — the same requirement Moses invokes in the dispute of v. 17–18.

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἁγίος: 'holy'; ἐν τόπῳ ἁγίῳ is a fixed cultic phrase; the holiness keyword again governs the place of priestly eating.

νόμιμον

due / statute

Nominative

predicate nominative (with ἐστίν: 'it is a [statutory] due')

→ participant prominence

νόμιμον: 'lawful portion / statutory due'; here the legally allotted priestly share; the same keyword as vv. 9, 11; the eating is not a privilege seized but a right conferred by law.

γάρ

for

explanatory particle (post-positive, grounding the command)

→ discourse linkage or contrast

γάρ: 'for'; gives the first ground for the command — the portion is the priests' lawful due.

σοί

to you / your

Dative

dative of possession/advantage ('it is yours')

→ participant reference or interest

σοί (dat.): 'to you / yours'; dative of possession — the portion belongs to Aaron as a right.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (asserting the entitlement)

→ stative present (standing legal fact)

εἰμί: 'be'; the present asserts the priests' standing legal entitlement to the portion.

καὶ

and

coordinate conjunction (extending the entitlement to the sons)

→ discourse linkage or contrast

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

νόμιμον

due / statute

Nominative

predicate nominative (repeated: the sons' due)

→ participant prominence

νόμιμον: repeated to extend the lawful portion to Aaron's sons — the entitlement is hereditary in the priestly line.

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession (the sons' due)

→ sphere or reference

υἱός: 'son'; the surviving sons share the priestly portion as their lawful right.

σου

your

Genitive

genitive of possession (with υἱοῖς)

→ relational specification

σύ (gen.): 'your'.

τοῦτο

this

Nominative

demonstrative pronoun (in apposition: 'this [portion]')

→ participant reference

οὗτο: 'this'; the neuter τοῦτο sums up the allotted portion as the subject of the entitlement-clause.

ἀπὸ

from

preposition + genitive (source/partitive)

→ spatial or relational framing

ἀπό: 'from'; partitive — the portion is drawn from the LORD's fire-offerings.

τῶν

the

Genitive

article (with καρπωμάτων)

→ noun-phrase marking

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

καρπωμάτων

fire-offerings

Genitive

genitive object of ἀπὸ (source)

→ relational specification

κάρπωμα: 'fire-offering'; cf. v. 12; the priests' portion is a holy share of the offerings dedicated to the LORD.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's fire-offerings)

→ relational specification

κύριος: rendering of יהוה; the offerings are the LORD's, from which he grants the priests their share.

οὕτω

thus / so

adverb of manner (correlative with the command)

→ adverbial qualification

οὕτω(ς): 'thus / in this way'; introduces the second ground — Moses acts on a specific divine charge ('for so it has been commanded me').

γάρ

for

explanatory particle (post-positive, second grounding)

→ discourse linkage or contrast

γάρ: 'for'; introduces the deeper ground — the divine command behind Moses' instruction.

ἐντέταλται

it has been commanded

Perf Mid/Pass Indic 3 Sg · ἐντέλλομαι

main verb (grounding the instruction in a standing divine charge)

→ resultative perfect (a command given and still in force)

ἐντέλλομαι: 'command / charge / give orders'; renders תִּצַּח; the perfect ἐντέταλται denotes a command issued and remaining in force; here impersonal/passive ('it has been commanded to me'); the verb is the positive counterpart of οὐ προσέταξεν in v. 1 — Moses' instruction rests on an explicit divine charge, unlike the alien fire.

μοι

to me

Dative

dative of indirect object (the one commanded: Moses)

→ participant reference or interest

ἐγώ (dat.): 'to me'; Moses as the recipient of the divine charge; his authority is delegated, not self-assumed.

14 καὶ τὸ στήθυνιον τοῦ ἀφορίσματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος φάγεσθε ἐν τόπῳ ἀγίῳ σὺ καὶ οἱ υἱοὶ σου καὶ ὁ οἶκός σου μετὰ σοῦ νόμιμον γὰρ σοὶ καὶ νόμιμον τοῖς υἱοῖς σου ἐδόθη ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου τῶν υἱῶν Ἰσραὴλ

And the breast of the wave offering and the thigh of the contribution you shall eat in a clean place, you and your sons and your household with you; for they have been given as your due and your sons' due from the sacrifices of the peace offering of the sons of Israel.

Instruction on the priests' portions of the peace offering

καὶ τὸ στήθυνιον ... καὶ τὸν βραχίονα

A second category of priestly portion is specified — the breast (στήθυνιον) of the 'separation/wave offering' and the thigh (βραχίονα) of the 'contribution' — from the peace offerings (θυσιῶν τοῦ σωτηρίου). Unlike the most-holy cereal offering eaten only by male priests beside the altar, these portions, being holy of a lesser grade, may be eaten by the whole priestly household (σὺ καὶ οἱ υἱοὶ σου καὶ ὁ οἶκός σου). The grounding γὰρ-clause again establishes the entitlement: ἐδόθη ('they have been given') as a perpetual due.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with στήθυνιον)

→ noun-phrase marking

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

στήθυνιον

breast

Accusative

direct object of φάγεσθε (first priestly portion)

→ object specification

στήθυνιον: 'breast (of an animal)'; diminutive of στήθος; renders תֵּיֶדֶן; the breast of the peace offering is the priests' portion (cf. Lev 7:30–31); 'breast of the wave offering' designates the part ceremonially elevated/waved before the LORD.

τοῦ

the

Genitive

article (with ἀφορίσματος)

→ noun-phrase marking

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

ἀφορίσματος

of the wave offering / separation

Genitive

genitive of description (defining the breast)

→ relational specification

ἀφορίσμα: 'that which is set apart / separated portion'; from ἀφορίζω ('separate'); renders חֵטְאֵי ('wave offering') / the 'set-apart' portion; στηθύνιον τοῦ ἀφορίσματος = 'the breast of the set-apart/wave offering.'

καὶ

and

coordinate conjunction (joining the two portions)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with βραχίονα)

→ noun-phrase marking

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

βραχίονα

arm / thigh / shoulder

Accusative

direct object of φάγεσθε (second priestly portion)

→ object specification

βραχίων: 'arm / upper foreleg / thigh'; renders כִּישׁ ('thigh / leg'); the foreleg/thigh of the peace offering is the priest's contribution-portion (cf. Lev 7:32–34); the term is also used figuratively of God's 'mighty arm' elsewhere in the LXX.

τοῦ

the

Genitive

article (with ἀφαιρέματος)

→ noun-phrase marking

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

ἀφαιρέματος

of the contribution / heave offering

Genitive

genitive of description (defining the thigh)

→ relational specification

ἀφάρεμα: 'that which is taken off / a contribution'; from ἀφαιρέω ('take away'); renders חֵטְאֵי ('heave offering / contribution'); βραχίων τοῦ ἀφαιρέματος = 'the thigh of the contribution,' the portion 'lifted off' for the priest.

φάγεσθε

eat / you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (directive future)

→ directive future (command to consume the portions)

ἐσθίω: 'eat'; the deponent future φάγεσθε; here the eating extends to the whole household, indicating the lesser grade of holiness of the peace-offering portions.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπω

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; the Greek here reads ἐν τόπῳ ἁγίῳ ('in a holy place'), though the Hebrew of v. 14 specifies a 'clean place' (מקום טהור) suited to the lesser holiness of these portions and their consumption by the household; the LXX harmonizes with the holy-place language of v. 13.

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἅγιος: 'holy'; in the LXX the portions are eaten ἐν τόπῳ ἁγίῳ; the Hebrew distinguishes a merely 'clean' place, but the Greek keeps the holiness vocabulary uniform.

σὺ

you

Nominative

subject (emphatic, in apposition to the verb's subject)

→ participant reference

σύ: 'you'; Aaron, named first among those entitled to eat the portions.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (coordinate with σὺ)

→ participant prominence

υἱός: 'son'; the priestly sons share these portions.

σου

your

Genitive

genitive of possession (with υἱοί)

→ relational specification

σύ (gen.): 'your'.

καὶ

and

coordinate conjunction (extending to the household)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

household / house

Nominative

subject (coordinate: 'your household')

→ participant prominence

οἶκος: 'house / household'; here the priest's whole family, including daughters (cf. v. 15) — the lesser grade of holiness of these portions permits broader consumption than the most-holy cereal offering of v. 12.

σου

your

Genitive

genitive of possession (with οἶκος)

→ relational specification

σύ (gen.): 'your'.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ + genitive: 'with'; μετὰ σοῦ ('with you') gathers the household around Aaron in the eating.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen.): 'you'.

νόμιμον

due / statute

Nominative

predicate nominative (the legal due)

→ participant prominence

νόμιμον: 'lawful portion / due'; the keyword (cf. vv. 9, 11, 13) — the portions are a statutory entitlement, not a discretionary gift.

γάρ

for

explanatory particle (post-positive, grounding the entitlement)

→ discourse linkage or contrast

γάρ: 'for'; introduces the ground — these portions are given as the priests' lawful due.

σοῖ

to you / your

Dative

dative of possession/advantage

→ participant reference or interest

σύ (dat.): 'to you / yours'; dative of possession marking Aaron's entitlement.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νόμιμον

due / statute

Nominative

predicate nominative (repeated: the sons' due)

→ participant prominence

νόμιμον: repeated to extend the entitlement to the sons.

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession (the sons' due)

→ sphere or reference

υἱός: 'son'; the hereditary priestly entitlement.

σου

your

Genitive

genitive of possession (with υἱοῖς)

→ relational specification

σύ (gen.): 'your'.

ἐδόθη

was given / have been given

Aor Pass Indic 3 Sg · δίδωμι

main verb (passive: the portions' divine allotment)

→ constative aorist passive (a settled grant)

δίδωμι (aor. pass.): 'be given'; renders נִתַּן (Niphal/passive); the divine passive — the portions 'have been given' by the LORD as the priests' due; the grant is his act, securing the priesthood's livelihood from the offerings.

ἀπὸ

from

preposition + genitive (source/partitive)

→ spatial or relational framing

ἀπό: 'from'; partitive — the portions come from the people's peace offerings.

τῶν

the

Genitive

article (with θυσιῶν)

→ noun-phrase marking

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

θυσιῶν

sacrifices

Genitive

genitive object of ἀπό (source)

→ relational specification

θυσία: 'sacrifice / offering'; here the peace/well-being offerings from which the priests' breast and thigh are taken.

τοῦ

the

Genitive

article (with σωτηρίου)

→ noun-phrase marking

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

σωτηρίου

of the peace offering / salvation

Genitive

genitive of description (defining the sacrifices)

→ relational specification

σωτήριον: 'deliverance / salvation; (sacrifice of) well-being'; renders שְׁלָמִים ('peace/fellowship offerings'); the LXX's θυσία τοῦ σωτηρίου ('sacrifice of salvation/well-being') is the standard rendering of the šelāmîm — the communion sacrifice shared between altar, priest, and offerer.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship (with Ἰσραὴλ: 'sons of Israel')

→ relational specification

υἱός: 'son'; the peace offerings are brought by the sons of Israel — the people whose worship sustains the priesthood's portion.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable; 'sons of Israel' = the covenant people who bring the offerings.

15 τὸν βραχίονα τοῦ ἀφαιρέματος καὶ τὸ στήθυνιον τοῦ ἀφορίσματος ἐπὶ τῶν καρπωμάτων τῶν στεάτων προσοίσουσιν ἀφόρισμα ἀφορίσαι ἔναντι κυρίου καὶ ἔσται σοὶ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ νόμιμον αἰώνιον ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ

The thigh of the contribution and the breast of the wave offering they shall bring upon the fire-offerings of the fat portions, to set apart as a contribution before the LORD; and it shall be for you and your sons and your daughters with you, an everlasting statute, just as the LORD ordered Moses.

Ritual procedure and perpetual grant of the portions

τὸν βραχίονα ... καὶ τὸ στήθυνιον ... προσοίσουσιν

The verse details the ritual: the thigh and breast are brought upon the fat-offerings (ἐπὶ τῶν καρπωμάτων τῶν στεάτων) and elevated as a 'separation' before the LORD — marked by the cognate construction ἀφόρισμα ἀφορίσαι ('to set apart as a set-apart-portion', a Hebraizing figura etymologica). The grant is then extended even to daughters (ταῖς θυγατράσιν) and confirmed as νόμιμον αἰώνιον, sealed by the obedience-formula ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

τὸν

the

Accusative

article (with βραχίονα)

→ noun-phrase marking

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

βραχίονα

thigh / arm

Accusative

direct object of προσοίσουσιν (first portion, fronted)

→ object specification

βραχίων: 'arm / thigh'; cf. v. 14; here fronted in reversed order (thigh then breast), describing the ritual presentation.

τοῦ

the

Genitive

article (with ἀφαιρέματος)

→ noun-phrase marking

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

ἀφαιρέματος

of the contribution

Genitive

genitive of description (defining the thigh)

→ relational specification

ἀφαίρεμα: 'contribution / heave offering'; cf. v. 14; the thigh is the 'taken-off' portion for the priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with στηθύνιον)

→ noun-phrase marking

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

στηθύνιον

breast

Accusative

direct object of προσοίσουσιν (second portion)

→ object specification

στηθύνιον: 'breast'; cf. v. 14; the wave-offering portion.

τοῦ

the

Genitive

article (with ἀφορίσματος)

→ noun-phrase marking

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

ἀφορίσματος

of the wave offering / separation

Genitive

genitive of description (defining the breast)

→ relational specification

ἀφόρισμα: 'set-apart portion / wave offering'; cf. v. 14; cognate with ἀφορίσαι later in the verse.

ἐπὶ

upon

preposition + genitive (position: 'upon the offerings')

→ spatial or relational framing

ἐπὶ + genitive: 'upon'; the breast and thigh are laid upon the fat-offerings for the elevation rite.

τῶν

the

Genitive

article (with καρπωμάτων)

→ noun-phrase marking

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

καρπωμάτων

fire-offerings

Genitive

genitive object of ἐπὶ

→ relational specification

κάρπωμα: 'fire-offering'; cf. vv. 12–13; here the burnt fat-portions on which the breast and thigh are placed.

τῶν

the

Genitive

article (with στεάτων)

→ noun-phrase marking

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

στεάτων

fat portions

Genitive

genitive of description (defining the fire-offerings)

→ relational specification

στέαρ (pl. στέατα): 'fat / suet'; renders בֶּזֶק; the fat was the LORD's portion, burned on the altar (Lev 3:16); the breast and thigh are presented 'upon the fire-offerings of the fat' in the elevation ceremony.

προσοίσουσιν

they shall bring / present

Fut Act Indic 3 Pl · προσφέρω

main verb (the ritual presentation)

→ predictive/prescriptive future (the prescribed offering procedure)

προσφέρω: 'bring near / present / offer'; the same verb as v. 1 (προσήνεγκαν); here the legitimate, prescribed presentation of the portions before the LORD — the right counterpart to the wrongful offering of Nadab and Abihu.

ἀφόρισμα

a contribution / set-apart portion

Accusative

accusative (cognate/predicate object: 'as a set-apart portion')

→ object specification

ἀφόρισμα: 'that which is set apart'; here in a cognate construction with the infinitive ἀφορίσαι — 'to set apart as a set-apart-portion,' a Hebraizing figura etymologica rendering the emphatic Hebrew construction with הַזֶּה הַזֶּה.

ἀφορίσαι

to set apart / separate

Aor Act Inf · ἀφορίζω

infinitive of purpose (cognate with ἀφόρισμα)

→ purposive aorist infinitive (the act of setting-apart before the LORD)

ἀφορίζω: 'set apart / separate / dedicate'; the infinitive ἀφορίσαι with the cognate noun ἀφόρισμα forms a figura etymologica (cf. the cognate-accusative pattern at v. 6, ἔμπυρισμόν ... ἐνεπύρισθῃσαν); the portions are formally consecrated/elevated before the LORD before becoming the priests' due.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the elevation is performed before the LORD — the portions are his before they are the priests'.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה; before whom the portions are set apart.

καὶ

and

coordinate conjunction (introducing the grant)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the perpetual grant)

→ predictive future (the standing allotment)

εἰμί (fut.): 'be'; ἔσται σοὶ ... νόμιμον αἰώνιον grants the portion to the priestly family in perpetuity.

σοὶ

to you / yours

Dative

dative of possession/advantage (Aaron)

→ participant reference or interest

σύ (dat.): 'to you'; the grant to Aaron.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession (the sons' grant)

→ sphere or reference

υἱός: 'son'; the grant extends to Aaron's sons.

σου

your

Genitive

genitive of possession (with υἱοῖς)

→ relational specification

σύ (gen.): 'your'.

καὶ

and

coordinate conjunction (extending to daughters)

→ discourse linkage or contrast

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

ταῖς

the

Dative

article (with θυγατέρας)

→ noun-phrase marking

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

θυγατράσιν

daughters

Dative

dative of possession (the daughters' share)

→ sphere or reference

θυγάτηρ (dat. pl. θυγατράσιν): 'daughter'; renders תַּבָּ; the explicit inclusion of daughters confirms that these peace-offering portions, being of lesser holiness than the most-holy cereal offering, may be eaten by the whole priestly household, women included (contrast v. 12, restricted to male priests).

σου

your

Genitive

genitive of possession (with θυγατράσιν)

→ relational specification

σύ (gen.): 'your'.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + genitive: 'with'; gathers the household with Aaron in the grant.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen.): 'you'.

νόμιμον

statute / due

Nominative

predicate nominative (the perpetual statute)

→ participant prominence

νόμιμον: 'statute / lawful due'; cf. vv. 9, 13, 14; here in the formula νόμιμον αἰώνιον sealing the grant as perpetual.

αἰώνιον

everlasting / perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting'; renders עָלָם; cf. v. 9; the grant binds in perpetuity.

ὃν

(in) which

Accusative

relative pronoun (with τρόπον: comparative idiom)

→ participant reference

ὃς: relative pronoun; in the fixed phrase ὃν τρόπον ('just as'); cf. v. 5.

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner'; ὃν τρόπον renders Hebrew כַּשֵּׁנֶה ('just as'); the obedience-formula confirming the grant accords with the LORD's command to Moses.

συνέταξεν

ordered / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause

→ constative aorist (the prior divine command)

συντάσσω: 'arrange / order / command'; renders ἡϚ; the LORD's prior ordering of this matter to Moses is the warrant for the grant — again the legitimate, commanded basis contrasting with the uncommanded fire of v. 1.

κύριος

the LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος; rendering of יהוה; the commander whose order grounds the perpetual grant.

τῷ

to (the)

Dative

article (dative, marking Μωσῆ as indirect object)

→ noun-phrase marking

the dative article τῷ marks Μωσῆ as the recipient of the command.

Μωσῆ

Moses

Dative

dative indirect object (recipient of the LORD's order)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): 'to Moses'; the inflected dative form in Rahlfs' LXX; Moses as the recipient of the divine ordinance concerning the priestly portions.

16 καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας ζητῶν ἐξεζήτησεν Μωσῆς καὶ ὅδε ἐνεπεπύριστο καὶ ἐθυμώθη Μωσῆς ἐπὶ Ελεάζαρ καὶ Ἰθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλελειμμένους λέγων

And Moses diligently sought the goat of the sin offering, and behold, it had been burned up; and Moses was angry at Eleazar and Ithamar, the sons of Aaron who remained, saying:

New episode: the dispute over the sin-offering goat

καὶ τὸν χίμαρον ... ζητῶν ἐξεζήτησεν Μωσῆς

The closing episode opens with the emphatic cognate construction ζητῶν ἐξεζήτησεν ('seeking he sought out', a Hebraizing infinitive-absolute calque) — Moses searches diligently for the sin-offering goat and discovers (ὅδε, 'behold') that it had been wholly burned (ἐνεπεπύριστο, pluperfect) rather than eaten. His anger (ἐθυμώθη) at the surviving sons Eleazar and Ithamar sets up the legal dispute of vv. 17–20, the θυμός of v. 6 now realized in Moses himself.

καὶ

and

narrative conjunction (new episode)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with χίμαρον)

→ noun-phrase marking

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

χίμαρον

goat / he-goat

Accusative

direct object of ἐξεζήτησεν (fronted for emphasis)

→ object specification

χίμαρος: 'young he-goat / kid'; renders ἡγΨ ('hairy one / he-goat'); the goat of the sin offering presented at the inaugural rites (cf. Lev 9:15); fronted before its verb to focus the disputed object.

τὸν

the

Accusative

article (attributive: 'the one concerning sin')

→ noun-phrase marking

the repeated article τὸν before περὶ τῆς ἁμαρτίας functions attributively — 'the goat that is for sin,' i.e. the sin-offering goat.

περὶ

for / concerning

preposition + genitive (purpose: the offering 'for sin')

→ spatial or relational framing

περὶ + genitive: 'concerning / for'; the phrase τὸ περὶ τῆς ἁμαρτίας ('the [offering] for sin') is the LXX's standard designation of the sin offering (ἡ ἁμαρτία), here qualifying the goat.

τῆς

the

Genitive

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ (defining the offering's purpose)

→ relational specification

ἁμαρτία: 'sin / sin offering'; renders ἡ ἁμαρτία, which means both 'sin' and 'sin offering'; the sin offering's purpose was to remove the people's sin (v. 17), which is why its disposal matters so gravely.

ζητῶν

seeking

Pres Act Part Nom Masc Sg · ζητέω

participle in the cognate construction (ζητῶν ἐξεζήτησεν: emphatic)

→ intensifying present participle (Hebraizing infinitive-absolute calque)

ζητέω: 'seek / look for'; the participle ζητῶν with the cognate finite verb ἐξεζήτησεν calques the Hebrew infinitive-absolute construction (שׁוֹרֵר שׁוֹרֵר), expressing emphatic, diligent searching — 'he searched and searched / sought diligently.'

ἐξεζήτησεν

sought out / searched diligently

Aor Act Indic 3 Sg · ἐκζητέω

main verb (cognate with ζητῶν)

→ constative aorist (the completed diligent search)

ἐκζητέω: 'seek out / search for diligently'; the compound ἐκ- intensifies; with the participle ζητῶν forms the emphatic figura etymologica — Moses' careful inquiry into the fate of the offering, which leads to the discovery and the dispute.

Μωσῆς

Moses

Nominative

subject of ἐξεζήτησεν

→ participant prominence

Μωσῆς; nominative subject; Moses as the diligent investigator of cultic procedure.

καὶ

and

narrative conjunction (introducing the discovery)

→ discourse linkage or contrast

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

ὅδε

behold / this very one

Nominative

demonstrative pronoun (deictic: 'and behold, it')

→ participant reference

ὅδε: 'this (here)'; here used deictically to render the Hebrew presentative הִנֵּה ('and behold'); it dramatically marks the surprising discovery — the goat had already been burned up.

ἐνεπεπύριστο

had been burned up

Plpf Pass Indic 3 Sg · ἐμπυρίζω

main verb (the state discovered: pluperfect)

→ stative pluperfect passive (a completed prior burning, found already accomplished)

ἐμπυρίζω: 'set on fire / burn up'; the pluperfect ἐνεπεπύριστο ('it had [already] been burned') marks the action as completed before Moses' search; the same root as ἐμπυρισμόν / ἐνεπυρίσθησαν in v. 6 — the verb of the divine burning of the priests now describes the (wrongful) burning of the offering that should have been eaten.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθυμώθη

was angered / grew angry

Aor Pass Indic 3 Sg · θυμώω

main verb (Moses' reaction)

→ ingressive aorist passive (entered into anger)

θυμώω: 'make angry'; passive 'be/become angry'; renders ἔγχε; cognate with θυμός ('wrath') in v. 6 — the wrath that v. 6 warned might fall on the congregation now flares in Moses against the surviving priests over the mishandled offering.

Μωσῆς

Moses

Nominative

subject of ἐθυμώθη

→ participant prominence

Μωσῆς; nominative subject.

ἐπὶ

at / against

preposition + accusative (object of anger)

→ spatial or relational framing

ἐπί + accusative: 'at / against'; marks the targets of Moses' anger.

Ελεαζαρ

Eleazar

accusative object of ἐπί (indeclinable proper noun)

→ participant identification

Ελεαζαρ: indeclinable; the elder surviving son, here the object of Moses' rebuke.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιθαμαρ

Ithamar

accusative object of ἐπί (indeclinable proper noun)

→ participant identification

Ιθαμαρ: indeclinable; the younger surviving son; the two are addressed, though Aaron (their father) answers for them in v. 19.

τοὺς

the

Accusative

article (with υἱοὺς)

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

accusative in apposition to Eleazar and Ithamar

→ object specification

υἱός: 'son'; identifies the two as Aaron's sons.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; 'sons of Aaron.'

τοὺς

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταλελειμμένους

who remained / were left

Perf Pass Part Acc Masc Pl · καταλείπω

attributive participle (modifying υἱοὺς: 'the sons who were left')

→ resultative perfect participle (in the abiding state of being survivors)

καταλείπω: 'leave behind / leave remaining'; the perfect passive participle (as in v. 6) emphasizes the survivors' standing state; the recurring survivor-refrain (vv. 6, 12, 16) keeps the shadow of the deaths over the whole chapter — and may color Aaron's defense in v. 19.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing direct speech)

→ quotative present participle (Hebraism marking direct discourse)

λέγω (pres. part.): λέγων renders the Hebrew quotative **וַיֹּאמֶר**; introduces Moses' rebuke in v. 17.

17 διὰ τί οὐκ ἐφάγετε τὸ περὶ τῆς ἁμαρτίας ἐν τόπῳ ἁγίῳ ὅτι γὰρ ἅγια ἁγίων ἐστὶν τοῦτο ἔδωκεν ὑμῖν φαγεῖν ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι κυρίου

'Why did you not eat the sin offering in the holy place? For it is most holy; and he gave it to you to eat, that you might take away the sin of the congregation and make atonement for them before the LORD.

Moses' rebuke: the legal expectation about the sin offering

διὰ τί οὐκ ἐφάγετε

Moses' rhetorical question (διὰ τί οὐκ ἐφάγετε) presses the legal point: the sin offering, being most holy (ἅγια ἁγίων, echoing v. 12), was given to the priests to eat in the holy place, and that eating had a purpose — to take away (ἀφέλητε) the congregation's sin and to make atonement (ἐξιλάσησθε) for them before the LORD. The priests' eating is thus not mere consumption but a vicarious, atoning act; failing to eat (Moses argues) jeopardizes the offering's expiatory function.

διὰ

because of / for

preposition + accusative (in the interrogative idiom διὰ τί: 'why')

→ spatial or relational framing

διά + accusative: 'on account of'; in the fixed interrogative phrase διὰ τί ('why? on account of what?'), rendering Hebrew לְמַעַן .

τί

what / why

Accusative

interrogative pronoun (with διὰ: 'why')

→ participant reference

τίς, τί: interrogative pronoun; the neuter accusative τί with διὰ forms the question 'why?'; introduces Moses' challenge to the priests.

οὐκ

not

negative particle (with ἐφάγετε)

→ discourse linkage or contrast

οὐ (οὐκ): objective negation in the question.

ἐφάγετε

did you eat

Aor Act Indic 2 Pl · ἐσθίω

main verb of the rhetorical question

→ constative aorist (the omitted act)

ἐσθίω: 'eat'; the aorist ἐφάγετε (from φαγ-) asks why the priests failed to perform the prescribed eating of the sin offering — the act Moses commanded in v. 12 (φάγεσθε).

τὸ

the

Accusative

article (substantivizing περὶ τῆς ἁμαρτίας)

→ noun-phrase marking

the neuter article τὸ substantivizes the phrase περὶ τῆς ἁμαρτίας — 'the [offering] for sin,' the sin offering.

περὶ

for / concerning

preposition + genitive (the sin-offering idiom)

→ spatial or relational framing

περί + genitive: 'for / concerning'; τὸ περὶ τῆς ἁμαρτίας is the LXX's standard term for the sin offering (ἡ ἁμαρτία); cf. v. 16.

τῆς

the

Genitive

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin / sin offering'; renders ἡ ἁμαρτία; the offering whose handling is in dispute.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπω

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ ἁγίῳ ('in the holy place'), the prescribed location for eating the most-holy offering (cf. vv. 13, 18).

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπω)

→ sphere or reference

ἅγιος: 'holy'; the holiness keyword again governs the place of eating.

ὅτι

because / that

causal conjunction (grounding the expectation)

→ discourse linkage or contrast

ὅτι: 'because / that'; introduces the reason the offering should have been eaten — its most-holy status.

γὰρ

for

explanatory particle (post-positive, reinforcing ὅτι)

→ discourse linkage or contrast

γάρ: 'for'; with ὅτι strengthens the causal grounding ('for indeed it is most holy').

ἅγια

holy

Nominative

predicate adjective (in the superlative idiom ἅγια ἁγίων)

→ participant prominence

ἅγιος: 'holy'; ἅγια ἁγίων ('most holy'), the Hebraizing superlative (קִדְּשֵׁי קִדְּשֵׁי) repeated from v. 12; the offering's supreme sanctity is precisely what made the priestly eating obligatory.

ἁγίων

of holies

Genitive

genitive of intensity (Hebraizing superlative with ἅγια)

→ relational specification

ἅγιος (gen. pl.): the genitive in the superlative ἅγια ἁγίων; cf. v. 12.

τοῦτο

this

Accusative

demonstrative pronoun (object of ἔδωκεν: 'this he gave')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο refers to the sin offering as the thing given to the priests to eat.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the LORD's grant of the offering to the priests)

→ constative aorist (the divine allotment)

δίδωμι: 'give'; the subject is the LORD (implied) — he gave the sin offering to the priests to eat; the eating is a divinely assigned priestly function, not optional.

ὕμῖν

to you

Dative

dative of indirect object (recipients of the offering)

→ participant reference or interest

σύ (dat. pl.): 'to you'; the priests as the recipients of the offering.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose (with ἔδωκεν: 'gave to eat')

→ purposive aorist infinitive (the purpose of the grant)

ἐσθίω: 'eat'; the aorist infinitive φαγεῖν states the purpose of the gift — the offering was given precisely so the priests would eat it; the priestly eating is integral to the rite's atoning purpose.

ἵνα

so that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the expiatory purpose served by the priests' eating.

ἀφέλητε

you might take away

Aor Act Subj 2 Pl · ἀφαιρέω

verb of the purpose clause

→ effective aorist subjunctive (the intended removal of sin)

ἀφαιρέω: 'take away / remove'; renders נָשַׁךְ ('bear / take away') in its expiatory sense; the priests, by eating the sin offering, 'take away' (bear) the congregation's sin — a striking statement that the priest's consumption participates in the bearing of guilt (cf. the principle in Lev 6:19).

τὴν

the

Accusative

article (with ἁμαρτίαν)

→ noun-phrase marking

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

ἁμαρτίαν

sin

Accusative

direct object of ἀφέλητε

→ object specification

ἁμαρτία: 'sin'; here the congregation's guilt that the offering and the priests' eating are meant to remove.

τῆς

the

Genitive

article (with συναγωγῆς)

→ noun-phrase marking

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

συναγωγῆς

congregation

Genitive

genitive of possession (the congregation's sin)

→ relational specification

συναγωγή: 'congregation / assembly'; cf. vv. 3, 6; the whole community on whose behalf the atonement is made.

καὶ

and

coordinate conjunction (joining the two purpose-verbs)

→ discourse linkage or contrast

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

ἐξιλάσησθε

you might make atonement

Aor Mid Subj 2 Pl · ἐξιλάσκομαι

verb of the purpose clause (coordinate with ἀφέλητε)

→ effective aorist subjunctive (the intended atonement)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; renders יָכַפְּ (Piel of כָּפַר); the central cultic verb for atonement in Leviticus; the priests' eating of the sin offering effects expiation 'for them before the LORD' — the theological climax of the dispute over the goat.

περί

for / on behalf of

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + genitive: 'on behalf of / concerning'; marks the congregation as the beneficiaries of the atonement.

αὐτῶν

them

Genitive

genitive object of *περὶ* (the congregation)

→ relational specification

αὐτός (gen. pl.): 'them'; the congregation for whom atonement is made.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the atonement is enacted before the LORD — the same divine presence that consumed the priests in v. 2.

κυρίου

the LORD

Genitive

genitive object of *ἔναντι*

→ relational specification

κύριος: rendering of יהוה; before whom the atoning function of the sin offering is accomplished.

18 οὐ γὰρ εἰσήχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον κατὰ πρόσωπον ἔσω φάγεσθε αὐτὸ ἐν τόπῳ ἁγίῳ ὃν τρόπον μοι συνέταξεν κύριος

For its blood was not brought into the sanctuary within, before the presence; you should have eaten it in a holy place, just as the LORD commanded me.'

Legal grounds of the rebuke (the blood-disposal rule) οὐ γὰρ εἰσήχθη

Moses completes the legal argument: since the goat's blood had not been brought into the inner sanctuary (the rule that, when blood is carried inside, the flesh is burned rather than eaten — cf. Lev 6:23), the priests were obligated to eat the offering in the holy place. The closing comparative ὃν τρόπον μοι συνέταξεν κύριος ('just as the LORD commanded me') again grounds the requirement in explicit divine command — the standard against which the priests' conduct is measured, and which Aaron's reply in v. 19 will address.

οὐ

not

negative particle (with εἰσήχθη)

→ discourse linkage or contrast

οὐ: objective negation; the blood was not brought in — the legal condition that required the flesh to be eaten.

γάρ

for

explanatory particle (post-positive, grounding the rebuke)

→ discourse linkage or contrast

γάρ: 'for'; introduces the legal ground for Moses' expectation — the blood-disposal rule.

εἰσήχθη

was brought in

Aor Pass Indic 3 Sg · εἰσάγω

main verb (passive: the disposal of the blood)

→ constative aorist passive (the blood was not carried in)

εἰσάγω: 'bring in / lead in'; the passive εἰσήχθη; the relevant rule (Lev 6:23 [LXX 6:23]) is that when a sin offering's blood is brought into the sanctuary, the flesh is burned, not eaten; here the blood was not brought in, so the flesh should have been eaten.

τοῦ

the

Genitive

article (with αἵματος; partitive genitive subject)

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive (subject of εἰσήχθη: '[any] of its blood')

→ relational specification

αἷμα: 'blood'; renders ⲁⲓⲙⲁ; the partitive genitive (τοῦ αἵματος, '[some] of the blood') is a Hebraizing construction; the blood's destination determines whether the flesh is eaten or burned — the crux of the dispute.

αὐτοῦ

its

Genitive

genitive of possession (the goat's blood)

→ relational specification

αὐτός (gen.): 'its'; refers to the sin-offering goat (v. 16).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: 'into'; marks the sanctuary as the place into which the blood was not carried.

τὸ

the

Accusative

article (substantivizing ἅγιον)

→ noun-phrase marking

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

ἅγιον

sanctuary / holy place

Accusative

substantival adjective (accusative object of εἰς: 'the holy place')

→ object specification

ἅγιος: 'holy'; substantivized τὸ ἅγιον ('the holy place / sanctuary'), the inner shrine; renders שְׁתִּיבָה; the holiness keyword designates the inner zone into which atoning blood is sometimes brought.

κατὰ

before / according to

preposition + accusative (in the phrase κατὰ πρόσωπον: 'before the presence')

→ spatial or relational framing

κατά + accusative: in the idiom κατὰ πρόσωπον ('in front of / before the face'); specifies the inner location 'before the presence'.

πρόσωπον

face / presence

Accusative

accusative in the idiom κατὰ πρόσωπον

→ object specification

πρόσωπον: 'face / presence'; κατὰ πρόσωπον ('before the presence') designates the area before the divine presence within the sanctuary — where the blood would have been brought had the inner-rite applied.

ἔσω

within / inside

adverb of place (reinforcing the inner location)

→ clausal contribution

ἔσω: 'within / inside'; emphasizes that the blood was not taken into the inner sanctuary — confirming that the eating-rule, not the burning-rule, applied.

φάγεσθε

you should have eaten / you were to eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (directive future: the obligation that was unmet)

→ directive future (the prescribed but omitted action)

ἐσθίω: 'eat'; the deponent future φάγεσθε expresses the standing obligation — 'you were to eat it'; the same form as the commands in vv. 12–14, here recalling the duty the priests failed to perform.

αὐτό

it

Accusative

direct object of φάγεσθε (the sin offering)

→ participant reference

αὐτός (acc. neut.): 'it'; the sin offering (τὸ περὶ τῆς ἁμαρτίας, neuter).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ ἁγίῳ ('in a holy place'), the prescribed place for eating the most-holy offering (cf. vv. 13, 17).

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἅγιος: 'holy'; the holiness keyword once more frames the proper place of priestly eating.

ὅν

(in) which

Accusative

relative pronoun (with τρόπον: comparative idiom)

→ participant reference

ὅς: relative pronoun; in the fixed phrase ὅν τρόπον ('just as'); cf. vv. 5, 15.

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner'; ὅν τρόπον renders Hebrew כַּאֲשֶׁר; appeals to the divine command as the norm for the priests' (unmet) obligation.

μοι

me

Dative

dative of indirect object (the one commanded: Moses)

→ participant reference or interest

ἐγώ (dat.): 'to me'; Moses as the recipient of the divine command, here invoked as the basis of his rebuke.

συνέταξεν

commanded / ordered

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause

→ constative aorist (the prior divine command)

συντάσσω: 'arrange / order / command'; cf. v. 15; the LORD's command to Moses is the standard against which the priests' handling of the offering is judged.

κύριος

the LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος; rendering of יהוה; the source of the command behind Moses' rebuke.

19 καὶ ἐλάλησεν Ααρων πρὸς Μωυσῆν λέγων εἰ σήμερον προσαγειόχασιν τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὀλοκαυτώματα αὐτῶν ἔναντι κυρίου καὶ συμβέβηκέν μοι ταῦτα καὶ φάγομαι τὰ περὶ τῆς ἁμαρτίας σήμερον μὴ ἄρεστον ἔσται κυρίῳ

And Aaron said to Moses, 'If today they have offered their sin offerings and their whole burnt offerings before the LORD, and such things as these have befallen me, and I should eat the sin offering today — would it be acceptable to the LORD?'

Aaron's defense (the resolution of the dispute)

καὶ ἐλάλησεν Ααρων πρὸς Μωυσῆν

Aaron — silent since v. 3 (κατενύχθη) — now speaks for the first time, in his own defense. His reply is built as a conditional: given that the offerings were duly presented, yet 'such things as these' (the death of his sons, συμβέβηκέν μοι ταῦτα) had befallen him, would his eating the sin offering this very day have been ἄρεστον ('acceptable / pleasing') to the LORD? The implied answer is no: in the day of bereavement and divine judgment, the joyful priestly meal would have been unfitting. Aaron appeals not to negligence but to a higher sense of what is fitting before the holy God.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (Aaron's reply)

→ constative aorist (single speech-act)

λαλέω: 'speak'; that Aaron 'spoke' (ἐλάλησεν) is itself significant after his earlier silence (κατενόχη, v. 3) — the bereaved high priest finally answers, defending his sons' conduct.

Ααρων
Aaron

subject of ἐλάλησεν (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the high priest, now the speaker, taking responsibility for the omission.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν
Moses

Accusative

accusative object of πρὸς (recipient of the reply)

→ object specification

Μωσῆς (acc. Μωσῆν): the inflected accusative form; Moses as the recipient of Aaron's defense.

λέγων
saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing direct speech)

→ quotative present participle (Hebraism marking direct discourse)

λέγω (pres. part.): λέγων renders the Hebrew quotative **אָמַר**; introduces Aaron's words.

εἰ
if

conditional conjunction (introducing the protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces a complex conditional whose apodosis is the rhetorical question **μη ἄρεστόν ἔσται κυρίῳ**; the construction frames Aaron's reasoning.

σήμερον
today

adverb of time (this very day)

→ clausal contribution

σήμερον: 'today'; renders **דוֹיֵן**; emphatic — 'this very day' of the inaugural offerings and of the catastrophe; the temporal note is central to Aaron's argument that mourning, not feasting, befitted the day.

προσάγειόχασιν
they have offered / brought near

Perf Act Indic 3 Pl · προσάγω

verb of the protasis (the offerings duly presented)

→ resultative perfect (the offerings stand presented)

προσάγω: 'bring near / present / offer'; the perfect **προσάγειόχασιν** (an irregular reduplicated perfect) marks the offerings as duly accomplished and standing; Aaron concedes that the cultic acts themselves were performed correctly — his point is about the fittingness of the priestly meal, not a failure of offering.

τὰ
the

Accusative

*article (substantivizing **περὶ τῆς ἁμαρτίας**)*

→ noun-phrase marking

the neuter plural article **τὰ** substantivizes **περὶ τῆς ἁμαρτίας** — 'the [offerings] for sin.'

περὶ
for / concerning

preposition + genitive (the sin-offering idiom)

→ spatial or relational framing

περὶ + genitive: 'for'; **τὰ περὶ τῆς ἁμαρτίας** ('the sin offerings'); cf. vv. 16, 17.

τῆς
the

Genitive

*article (with **ἁμαρτίας**)*

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περι

→ relational specification

ἁμαρτία: 'sin / sin offering'; the sin offerings presented that day.

αὐτῶν

their

Genitive

genitive of possession (the people's sin offerings)

→ relational specification

αὐτός (gen. pl.): 'their'; the sons of Israel's offerings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ὁλοκαυτώματα)

→ noun-phrase marking

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

ὁλοκαυτώματα

whole burnt offerings

Accusative

second object (coordinate with τὰ περι τῆς ἁμαρτίας)

→ object specification

ὁλοκαύτωμα: 'whole burnt offering'; from ὅλος + καίω ('wholly burned'); renders ἡλך; the burnt offering wholly consumed on the altar; named alongside the sin offerings to indicate the full day's sacrifices had been duly presented.

αὐτῶν

their

Genitive

genitive of possession (the people's burnt offerings)

→ relational specification

αὐτός (gen. pl.): 'their'.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the offerings were duly made before the LORD.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

καὶ

and (yet)

coordinate conjunction (continuing the protasis, with adversative nuance)

→ discourse linkage or contrast

καί: here with a contrastive nuance ('and yet') — the offerings were correctly made, yet calamity befell Aaron.

συμβέβηκέν

has befallen / happened

Perf Act Indic 3 Sg · συμβαίνω

verb of the protasis (the calamity that befell Aaron)

→ resultative perfect (an event whose effect abides)

συμβαίνω: 'happen / come to pass / befall'; the perfect συμβέβηκεν stresses the abiding impact of the day's events; the discreet ταῦτα ('these things') refers to the death of Nadab and Abihu — Aaron names his loss only obliquely, with restraint.

μοι

to me

Dative

dative of disadvantage (the one to whom it happened)

→ participant reference or interest

ἐγώ (dat.): 'to me'; Aaron personalizes the calamity — it is his bereavement that bears on the question of fittingness.

ταῦτα

these things

Nominative

subject of συμβέβηκεν (neuter plural)

→ participant prominence

οὗτος: 'these'; the neuter plural ταῦτα refers obliquely to the deaths of his sons — Aaron's grief is voiced with dignified reticence.

καὶ

and (if)

coordinate conjunction (continuing the conditional)

→ discourse linkage or contrast

καί: continues the protasis into the hypothetical act of eating.

φάγομαι

I should eat / were I to eat

Fut Mid Indic 1 Sg · ἐσθίω

verb of the conditional (the hypothetical priestly meal)

→ deliberative/hypothetical future (were I to eat)

ἐσθίω: 'eat'; the deponent future φάγομαι in the conditional voices the hypothetical — had Aaron eaten the sin offering on this day of mourning; he questions whether such eating would have pleased the LORD.

τὰ

the

Accusative

article (substantivizing περί τῆς ἁμαρτίας)

→ noun-phrase marking

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

περὶ

for / concerning

preposition + genitive (the sin-offering idiom)

→ spatial or relational framing

περί + genitive: 'for'; τὰ περὶ τῆς ἁμαρτίας ('the sin offering'); cf. above.

τῆς

the

Genitive

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περί

→ relational specification

ἁμαρτία: 'sin / sin offering'; the offering Aaron would have eaten.

σήμερον

today

adverb of time (emphatic repetition: 'this very day')

→ clausal contribution

σήμερον: 'today'; the emphatic repetition underscores the day's exceptional character — a day of bereavement unfit for the priestly feast.

μή

(surely not?)

interrogative particle (introducing a question expecting the answer 'no')

→ discourse linkage or contrast

μή: as an interrogative particle introduces a question anticipating a negative answer — 'would it [really] be pleasing...? (surely not)'; this is the apodosis of Aaron's conditional, framed as a rhetorical question.

ἀρεστόν

pleasing / acceptable

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἀρεστός: 'pleasing / acceptable'; verbal adjective from ἀρέσκω ('please'); renders רָצוֹן / רָצוֹן; Aaron's whole defense turns on this word — eating the offering on such a day would not have been 'acceptable' to the LORD; cf. the cognate ἤρεσεν ('it pleased') in v. 20.

ἔσται

will it be

Fut Mid Indic 3 Sg · εἰμί

copula of the rhetorical question (apodosis)

→ deliberative future (would it [have] be[en]?)

εἰμί (fut.): 'be'; the future ἔσται in the rhetorical question — 'would it be acceptable?'; expects the answer 'no,' justifying the burning of the offering.

κυρίῳ

to the LORD

Dative

dative of reference (the one to whom it would be acceptable)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יְהוָה; the LORD as the one whose pleasure is the ultimate measure of priestly conduct — the very holiness-standard of v. 3.

20 καὶ ἤκουσεν Μωσῆς καὶ ἤρεσεν αὐτῷ

And Moses heard, and it was good in his sight.

Resolution: Moses accepts Aaron's defense (chapter close) καὶ ἤκουσεν Μωσῆς

The chapter closes with two terse aorists: Moses heard (ἤκουσεν) and was satisfied (ἤρεσεν αὐτῷ — 'it was pleasing to him'). The verb ἤρεσεν deliberately answers Aaron's ἀρεστόν in v. 19: what Aaron judged would not be 'acceptable' to the LORD, Moses now finds 'acceptable.' The dispute is resolved not by rule alone but by a discernment of what is fitting before the holy God — the very capacity to 'distinguish' (διαστεῖλαι, v. 10) that the chapter has commended.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Moses' reception of the defense)

→ constative aorist (completed act of hearing)

ἀκούω: 'hear / listen'; renders שָׁמַע; Moses 'hears' Aaron's reasoning — and hearing here implies acceptance, the de-escalation of the anger of v. 16.

Μωσῆς

Moses

Nominative

subject of ἤκουσεν

→ participant prominence

Μωσῆς: nominative subject; Moses, the one who had been angry, now persuaded.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἤρεσεν

it was pleasing / it was good

Aor Act Indic 3 Sg · ἄρέσκω

main verb (impersonal: 'it pleased him')

→ ingressive aorist (came to find it acceptable)

ἄρέσκω: 'please / be pleasing'; renders בָּטַח יְיָ (‘be good in the eyes of’); the impersonal ἤρεσεν αὐτῷ (‘it was pleasing to him’) deliberately echoes Aaron’s ἀρεστόν (v. 19) — Moses concedes that Aaron’s restraint was indeed the fitting and acceptable course, resolving the chapter’s final tension.

αὐτῷ

to him / in his sight

Dative

dative of reference (the one pleased: Moses)

→ participant reference or interest

αὐτός (dat.): ‘to him’; refers to Moses; the dative with ἤρεσεν renders the Hebrew idiom ‘it was good in his eyes’ (בָּטַח יְיָ), bringing the chapter to a quiet, reconciled close.

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.