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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 12

ΛΕΥΙΤΙΚΟΝ ΙΒ΄

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 12 is a short but pivotal purity-law: eight verses regulating the impurity and blood-purification of a woman after childbirth.

Translation & textual notes

The Greek text of Leviticus 12 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 12 is a short but pivotal purity-law: eight verses regulating the impurity and blood-purification of a woman after childbirth. The structure is symmetrical and asymmetrical at once: for a male child, seven days of impurity (parallel to the menstrual ἄφεδρος) followed by circumcision on the eighth day (v. 3) and thirty-three further days of blood-purification (v. 4); for a female child, the periods are exactly doubled — two weeks impure and sixty-six days of purification (v. 5). The

chapter's central vocabulary clusters around two roots: ἀκάθαρτος / ἄφεδρος (ritual impurity, the latter the LXX term for menstrual separation, rendering ִטְמָא) and καθαρισμός / καθαρίζω (purification), with the climactic priestly formula ἐξιλάσεται ... καθαρισθήσεται ('he shall make atonement ... and she shall be cleansed', vv. 7–8) sealing the rite. The closing offering (vv. 6–8) is the chapter's enduring theological crux: the mother brings ἄμνὸν ἐνιαύσιον ('a year-old lamb') for a burnt offering (όλοκαύτωμα) and a νεοσσὸν περιστερᾶς ἢ τρυγόνα (a young pigeon or a turtledove) for a sin offering (περὶ ἁμαρτίας); but if her hand cannot find what is sufficient for a lamb (ἐὰν δὲ μὴ εὕρισκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμνόν, v. 8), she may instead bring δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν ('two turtledoves or two young pigeons'), one for the burnt offering and one for the sin offering. This poverty-concession is precisely the offering the holy family brings in Luke 2:22–24 — Luke quotes the LXX phrase ζευγὸς τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν almost verbatim — marking, by the very economy of the sacrifice, the poverty of Mary and Joseph at the presentation of Jesus in the Temple. The notable Hebraisms include the redundant participle λέγων (לֵאמֹר), the casus-pendens γυνή ἥτις, the idiom εὕρισκῃ ἡ χεὶρ αὐτῆς ('her hand finds' = 'she can afford', rendering ִטְמָא גִּישָׁתָהּ), and the divine name κύριος as the standard rendering of the Tetragrammaton יהוה.

Discourse structure of the chapter

A · 12:1–4

Purification after the birth of a son: impurity, circumcision, and blood-purification

YHWH instructs Moses (vv. 1–2): a woman who conceives and bears a male is impure seven days, as in the days of the separation of her menstruation (ἄφεδρος). On the eighth day the child's foreskin is circumcised (v. 3). She then remains thirty-three days more 'in her impure blood' (ἐν αἵματι ἀκαθάρτῳ), touching nothing holy and not entering the sanctuary, until the days of her purification (καθάρσεως) are fulfilled (v. 4).

B · 12:5

Doubled reckoning for a daughter: two weeks impure, sixty-six days of purification

If she bears a female, the periods are exactly doubled: she is impure two weeks (δὶς ἑπτὰ ἡμέρας) according to the menstrual separation, and shall sit sixty-six days (ἑξήκοντα ἡμέρας καὶ ἕξ) in her impure blood. The doubling is the chapter's most-discussed asymmetry, left unexplained by the text itself.

C · 12:6–8

The closing offerings: lamb and bird, the priest's atonement, and the poverty concession

When the days of purification are completed, for either son or daughter, she brings a year-old lamb for a burnt offering and a young pigeon or turtledove for a sin offering to the priest at the tent of meeting (v. 6). The priest offers it before YHWH, makes atonement for her, and she is cleansed from the flow of her blood (v. 7). But if she cannot afford a lamb, she brings two turtledoves or two young pigeons — one for a burnt offering, one for a sin offering — and the priest makes atonement, and she is cleansed (v. 8); this is the offering Mary brings in Luke 2:22–24.

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (standard priestly-law introduction)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the recurring LXX header for a fresh block of priestly legislation (cf. Lev 1:1; 4:1; 11:1); the redundant participle λέγων calques the Hebrew infinitive רמז ('saying'), introducing the direct discourse that follows.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders Hebrew רמז (Piel); the aorist ἐλάλησεν opens a new unit of divine legislation, the standard LXX header for priestly law.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introduces direct discourse)

→ Hebraistic redundant participle (calque of לֵאמֹר)

λέγω (pres. ptcp.): the participle λέγων is the LXX's stock rendering of the Hebrew infinitive construct לֵאמֹר ('to say / saying'), a quotative marker introducing direct speech; grammatically pleonastic in Greek but retained as a Hebraism.

2 λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς γυνή ἥτις ἐὰν σπερματισθῇ καὶ τέκη ἄρσεν καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφέδρου αὐτῆς ἀκάθαρτος ἔσται

Speak to the sons of Israel and you shall say to them, 'A woman, whoever she be who conceives seed and bears a male, shall also be impure seven days; according to the days of the separation of her menstruation she shall be impure.'

Commissioned proclamation: content of the law begins

λάλησον ... καὶ ἐρεῖς

The paired imperative + future (λάλησον ... ἐρεῖς) is a standard LXX command-formula. The law proper opens with a casus pendens, γυνή ἥτις ('a woman, whoever'), a Hebraic conditional construction (הַיִּשְׁתָּ) suspended before its main clause. The seven-day impurity is explicitly equated with the menstrual ἀφροδῖς, framing childbirth-blood within the existing categories of ritual separation.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders לַדַּבֵּר (Piel); the aorist imperative frames the proclamation as a single decisive commissioned act.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (addressees)

→ sphere or reference

υἱός (pl. υἱοῖς): 'son'; the phrase τοῖς υἱοῖς Ἰσραὴλ renders לְבָנֵי יִשְׂרָאֵל ('the sons/children of Israel'), the covenant addressees of the priestly legislation.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; functions here as a genitive qualifying υἱοῖς ('the sons of Israel').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω (ἐρῶ)

main verb (volitive future paralleling the imperative)

→ volitive future (functions as a command, calque of Hebrew weqatal)

λέγω (fut. ἐρῶ): the future ἐρεῖς renders the Hebrew weqatal וְדַבַּרְתָּ ('and you shall say'); a volitive future continuing the force of the preceding imperative — a standard LXX command-chain.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees)

→ participant reference

αὐτούς: personal pronoun; accusative plural object of πρὸς, resuming τοῖς υἱοῖς Ἰσραὴλ.

γυνή

a woman

Nominative

casus pendens (nominative absolute, suspended subject)

→ participant prominence

γυνή: 'woman'; renders הַאִשָּׁה; here a casus pendens fronted before its relative-conditional clause — a Hebraic legal construction (וְהָאִשָּׁה ...) stating the case the law addresses.

ἥτις

whoever

Nominative

indefinite relative pronoun (subject of the conditional clause)

→ participant reference

ὅστις, ἥτις, ὅτι: indefinite relative 'whoever / anyone who'; the feminine ἥτις generalizes γυνή to any woman in the described circumstance; with εἰάν it forms a generalizing condition.

εἰάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

εἰάν: 'if'; with the subjunctive (σπερματισθῇ ... τέκῃ) renders the Hebrew וְ introducing the protasis of a casuistic law.

σπερματισθῇ

conceives seed

Aor Pass Subj 3 Sg · σπερματίζω

verb of conditional protasis

→ ingressive aorist subjunctive (entry into pregnancy)

σπερματίζω: 'produce/receive seed, conceive'; the passive σπερματισθῇ renders the Hebrew וַיָּבִיט (Hiphil of נָבַט, 'bring forth seed'); a clinical idiom for conception that frames the whole law within the language of generation.

καὶ
and

coordinate conjunction (linking the two protasis verbs)

→ discourse linkage or contrast

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

τέκη
bears

Aor Act Subj 3 Sg · τίκτω

verb of conditional protasis (parallel to σπερματισθῇ)

→ constative aorist subjunctive (the act of giving birth)

τίκτω: 'bear / give birth'; renders תָּלַד; the aorist subjunctive completes the protasis — conception plus delivery of a male child triggers the purity reckoning.

ἄρσεν
a male

Accusative

direct object of τέκη (neuter substantive)

→ object specification

ἄρσεν / ἄρσεν: 'male'; the neuter accusative renders רָכָז; the sex of the child determines the length of the purification (contrast תְּהִלָּה, v. 5).

καὶ
also

apodotic καί (introducing the main clause after the protasis)

→ discourse linkage or contrast

καί: here apodotic, marking the transition from the conditional protasis to the legal consequence — a Hebraism (waw-apodosis).

ἀκάθαρτος
impure

Nominative

predicate adjective (with ἔσται: 'shall be impure')

→ participant prominence

ἀκάθαρτος: 'unclean / impure'; renders נָטָף; the key ritual-status term of the chapter, denoting a temporary state of cultic disqualification, not moral guilt.

ἔσται
shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate of legal consequence)

→ legislative future (the rule that shall obtain)

εἰμί (fut. ἔσται): the future renders the Hebrew imperfect תִּהְיוּ; a legislative future expressing the binding rule that follows from the protasis.

ἐπτά
seven

Accusative

numeral (with ἡμέρας; accusative of duration)

→ measure or count

ἐπτά: 'seven'; indeclinable cardinal rendering תַּשְׁבַּע; the seven days of impurity mirror the seven-day menstrual ἄφεδρος invoked next.

ἡμέρας
days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; accusative of extent of time; the impurity has a fixed duration measured in days.

κατὰ
according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to / in conformity with'; introduces the menstrual analogy that defines the kind of impurity.

τὰς
the

Accusative

article

→ noun-phrase marking

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

ἡμέρας
days

Accusative

accusative object of κατὰ ('according to the days')

→ object specification

ἡμέρας: meaning 'days'; it serves as accusative object of κατὰ ('according to the days').

τοῦ
the

Genitive

article

→ noun-phrase marking

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

χωρισμοῦ

separation

Genitive

genitive (defining the days: 'days of the separation')

→ relational specification

χωρισμός: 'separation / setting apart'; here the ritual separation of menstruation; together with ἀφέδρου it renders the Hebrew הַתְּדָתָה ('the separation of her infirmity').

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀφέδρου

menstruation

Genitive

genitive (defining χωρισμοῦ: 'the separation of her menstruation')

→ relational specification

ἄφεδρος: the LXX's technical term for menstrual impurity/separation, rendering תְּדָתָה; childbirth-blood is here assimilated to the established menstrual category for the seven-day reckoning (cf. Lev 15:19–24).

αὐτῆς

her

Genitive

genitive of possession (with ἀφέδρου)

→ relational specification

αὐτός: personal pronoun; genitive 'her', specifying the woman whose menstrual separation provides the measure.

ἀκάθαρτος

impure

Nominative

predicate adjective (resumptive repetition with ἔσται)

→ participant prominence

ἀκάθαρτος: the repetition ἀκάθαρτος ἔσται frames the verse, a Hebraic resumptive emphasis underscoring the certainty of the impure status.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (resumptive predicate)

→ legislative future (binding rule)

εἰμί (fut.): the second ἔσται closes the inclusio with the first, a stylistic Hebraism repeating the verb at the end of the legal sentence.

3 καὶ τῇ ἡμέρᾳ τῇ ὀγδῷ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ

And on the eighth day he shall circumcise the flesh of his foreskin.

Embedded ordinance: eighth-day circumcision of the son καὶ τῇ ἡμέρᾳ τῇ ὀγδῷ

A self-contained legal aside inserted between the seven-day impurity (v. 2) and the thirty-three-day purification (v. 4): the male child is circumcised on the eighth day, anchoring the covenant sign of Gen 17:12 within the purity-law. The subject of περιτεμεῖ is impersonal/passive in sense ('one shall circumcise' = 'he shall be circumcised').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τῇ
the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time when (on the day')

→ sphere or reference

ἡμέρα: 'day'; dative of time specifying when the circumcision occurs.

τῇ
the

Dative

article (with ὀγδόη)

→ noun-phrase marking

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

ὀγδόη
eighth

Dative

ordinal adjective (modifying ἡμέρα: 'on the eighth day')

→ sphere or reference

ὀγδοος: 'eighth'; renders ימינישׁ; the eighth-day circumcision fulfils the covenant command of Gen 17:12 and is cited at Luke 2:21 (the circumcision of Jesus) and Phil 3:5.

περιτεμεῖ
he shall circumcise

Fut Act Indic 3 Sg · περιτέμνω

main verb (impersonal/indefinite subject: 'one shall circumcise')

→ legislative future (binding ordinance)

περιτέμνω: 'circumcise' (lit. 'cut around'); renders לַמּוֹל; the third-singular with unexpressed indefinite subject functions as a passive ('the flesh shall be circumcised'); a calque of the Hebrew impersonal לַמּוֹל.

τὴν
the

Accusative

article

→ noun-phrase marking

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

σάρκα
flesh

Accusative

direct object of περιτεμεῖ

→ object specification

σάρξ: 'flesh'; renders רֶשֶׁת; 'the flesh of the foreskin' (σάρκα τῆς ἀκροβυστίας) is the fixed LXX idiom for the part removed in circumcision (cf. Gen 17:11).

τῆς
the

Genitive

article

→ noun-phrase marking

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

ἀκροβυστίας
foreskin

Genitive

genitive (defining σάρκα: 'flesh of the foreskin')

→ relational specification

ἀκροβυστία: 'foreskin / uncircumcision'; a distinctively biblical-Greek term rendering הַפְּרִיטָה; later a key Pauline metonym for the Gentile world (Rom 2:25–27; Eph 2:11).

αὐτοῦ
his

Genitive

genitive of possession (the male child's)

→ relational specification

αὐτός: personal pronoun; genitive 'his', referring to the ἄρσεν (male child) of v. 2.

4 καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς παντὸς ἁγίου οὐχ ἄψεται καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς

And for thirty-three days she shall remain in her impure blood; she shall touch nothing holy, and she shall not enter the sanctuary, until the days of her purification are fulfilled.

Continuation: the thirty-three-day blood-purification and its cultic restrictions

καὶ τριάκοντα ἡμέρας καὶ τρεῖς

Resuming from v. 2 after the circumcision aside, the law sets a second, longer phase: thirty-three additional days during which the mother, though no longer in the strict seven-day impurity, remains 'in her impure blood' and is barred from contact with anything holy and from the sanctuary. The double prohibition (οὐχ ἄψεται ... οὐκ εἰσελεύσεται) and the terminal ἕως-clause define the boundary of her exclusion.

καὶ
and

narrative conjunction (resuming the purity-reckoning)

→ discourse linkage or contrast

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

τριάκοντα
thirty

Accusative

numeral (with ἡμέρας: accusative of duration)

→ measure or count

τριάκοντα: 'thirty'; indeclinable cardinal; with τρεῖς forms 'thirty-three', the second purification period for a son (seven + thirty-three = forty days total).

ἡμέρας
days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; accusative of extent of time governing the whole numeral phrase.

καὶ
and

coordinate conjunction (joining the numerals)

→ discourse linkage or contrast

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

τρεῖς

three

Accusative

numeral (with τριάκοντα: 'thirty-three')

→ measure or count

τρεῖς: 'three'; accusative agreeing with ἡμέρας; the compound 'thirty and three' renders תשלשים יום.

καθήσεται

she shall remain / sit

Fut Mid Indic 3 Sg · κάθημαι

main verb (the woman's continued state)

→ legislative future (durative: 'she shall stay')

κάθημαι (fut. καθήσεται): 'sit / remain / stay'; renders בַּשָּׁמַי ('she shall remain'); the verb of remaining in a fixed state denotes her continuance in ritual impurity for the appointed period.

ἐν

in

preposition + dative (state/condition)

→ spatial or relational framing

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

αἵματι

blood

Dative

dative of state (with ἐν: 'in blood')

→ sphere or reference

αἷμα: 'blood'; renders דָּם; 'in her impure blood' denotes the post-partum discharge that defines the continuing state of purification.

ἀκαθάρτω

impure

Dative

attributive adjective (modifying αἵματι)

→ sphere or reference

ἀκάθαρτος: 'impure'; the modifier 'impure blood' (αἵματι ἀκαθάρτω) renders יִמְדָּהּ דָּם (lit. 'blood of her purifying'); the LXX construes the blood itself as the locus of the impurity.

αὐτῆς

her

Genitive

genitive of possession (with αἵματι)

→ relational specification

αὐτός: personal pronoun; genitive 'her', specifying whose blood.

παντός

any

Genitive

attributive adjective (with ἁγίου: 'anything holy')

→ relational specification

πᾶς: 'all / every / any'; with the negative οὐχ ... ἅψεται it yields 'she shall touch nothing holy'.

ἁγίου

holy thing

Genitive

genitive object of ἅψεται (substantive: 'holy thing')

→ relational specification

ἅγιος: 'holy / sacred'; substantival neuter genitive (ἅπτομαι governs the genitive); renders שְׁטֵט; the impure woman must not contact consecrated food or objects (cf. Lev 7:20–21).

οὐχ

not

negative particle (with ἅψεται)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): the objective negative of the indicative, here forbidding contact.

ἅψεται

she shall touch

Fut Mid Indic 3 Sg · ἅπτομαι

main verb (prohibition, governs genitive ἁγίου)

→ legislative future (prohibitive)

ἅπτομαι: 'touch / take hold of'; the middle takes a genitive object; renders נִגַּח; the prohibition guards the boundary between the impure person and the sphere of the holy.

καὶ

and

coordinate conjunction (second prohibition)

→ discourse linkage or contrast

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

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).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἁγιαστήριον

sanctuary

Accusative

accusative object of εἰς ('into the sanctuary')

→ object specification

ἁγιαστήριον: 'sanctuary / holy place'; a distinctively LXX term (= ἁγίασμα) rendering שְׁתִּירָה; entry is barred to the impure mother until her purification is complete.

οὐκ

not

negative particle (with εἰσελεύσεται)

→ discourse linkage or contrast

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

εἰσελεύσεται

she shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (second prohibition)

→ legislative future (prohibitive)

εἰσέρχομαι: 'enter / go in'; renders נִיב; the prohibition on entering the sanctuary completes the exclusion of the impure woman from the cultic sphere.

ἕως

until

temporal conjunction (introducing the terminal clause)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν + subjunctive marks the term at which the restrictions end.

ἄν

—

modal particle (with subjunctive in temporal clause)

→ discourse linkage or contrast

ἄν: modal particle; with ἕως and the subjunctive πληρωθῶσιν it gives the clause an indefinite/contingent reference ('until such time as').

πληρωθῶσιν

are fulfilled

Aor Pass Subj 3 Pl · πληρόω

verb of temporal clause (subject αἱ ἡμέραι)

→ constative aorist subjunctive (completion of the period)

πληρόω: 'fill / fulfil / complete'; the passive πληρωθῶσιν renders תִּמָּלֵךְ ('be completed'); the days of purification reaching their full number ends the period of restriction.

αἱ

the

Nominative

article (with ἡμέραι)

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of πληρωθῶσιν

→ participant prominence

ἡμέραι (pl. ἡμέραι): 'day'; the subject of the temporal clause — 'the days of her purification'.

καθάρσεως

of purification

Genitive

genitive (defining ἡμέραι: 'days of purification')

→ relational specification

κάθαρσις: 'purification / cleansing'; renders כִּיּוֹרֵה; the cognate of καθαρίζω (vv. 7–8), naming the process whose completion restores the woman to full cultic access.

αὐτῆς

her

Genitive

genitive of possession (with καθάρσεως)

→ relational specification

αὐτός: personal pronoun; genitive 'her', specifying whose purification.

5 ἐὰν δὲ θῆλυ τέκη καὶ ἀκάθαρτος ἔσται δις ἑπτὰ ἡμέρας κατὰ τὴν ἄφεδρον καὶ ἐξήκοντα ἡμέρας καὶ ἔξ
καθεσθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς

But if she bears a female, then she shall be impure twice seven days according to her menstruation,
and she shall remain sixty-six days in her impure blood.

Contrastive second case: the daughter's doubled reckoning ἐὰν δὲ θῆλυ τέκη

The δέ marks the contrasting alternative to the male-child case (vv. 2–4). Every figure is exactly doubled: fourteen days of impurity (δις ἑπτὰ) instead of seven, and sixty-six days of purification instead of thirty-three (totalling eighty days against forty). The text gives no rationale; the asymmetry is the chapter's chief interpretive crux.

ἐὰν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the second casuistic protasis, parallel to v. 2, rendering וְאִם.

δὲ

but

adversative particle (post-positive, contrasting the female case)

→ discourse linkage or contrast

δέ: post-positive; here adversative, setting the daughter-case against the son-case of vv. 2–4.

θῆλυ

a female

Accusative

direct object of τέκη (fronted for contrast)

→ object specification

θῆλυς / θῆλυ: 'female'; neuter accusative rendering תְּלִי; fronted before its verb to contrast pointedly with ἄρσεν (v. 2).

τέκη

she bears

Aor Act Subj 3 Sg · τίκτω

verb of conditional protasis

→ constative aorist subjunctive (the act of giving birth)

τίκτω: 'bear / give birth'; renders תִּלְךְ; the aorist subjunctive of the protasis, exactly parallel to v. 2.

καὶ

also

apodotic καί (introducing the consequence)

→ discourse linkage or contrast

καί: apodotic, marking the legal consequence (waw-apodosis Hebraism).

ἀκάθαρτος

impure

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἀκάθαρτος: 'impure'; renders נִמְשָׁ; the same ritual-status term as v. 2, now for the doubled period.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate of legal consequence)

→ legislative future (binding rule)

εἰμί (fut. ἔσται): renders the Hebrew imperfect; the legislative future stating the rule for the female-child case.

δις

twice

multiplicative adverb (modifying ἑπτὰ: 'twice seven')

→ clausal contribution

δις: 'twice'; the LXX renders the Hebrew כִּשְׁבָעַיִם ('two weeks') analytically as δις ἑπτὰ ('twice seven'), making the doubling explicit and verbal.

ἑπτὰ

seven

Accusative

numeral (with δῖς and ἡμέρας: 'twice seven days')

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; doubled by δῖς to yield the fourteen-day impurity for a daughter.

ἡμέρας

days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; accusative of extent of time.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to'; again invokes the menstrual analogy as the measure of the impurity.

τὴν

the

Accusative

article (with ἄφεδρον)

→ noun-phrase marking

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

ἄφεδρον

menstruation

Accusative

accusative object of κατὰ ('according to the menstruation')

→ object specification

ἄφεδρος: the LXX term for menstrual separation/impurity, rendering אָפֶדֶר; here in the accusative after κατὰ, abbreviating the fuller phrase of v. 2 (χωρισμοῦ τῆς ἀφέδρου).

καὶ

and

coordinate conjunction (introducing the purification period)

→ discourse linkage or contrast

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

ἑξήκοντα

sixty

Accusative

numeral (with ἑξ and ἡμέρας: 'sixty-six days')

→ measure or count

ἑξήκοντα: 'sixty'; indeclinable cardinal; with ἑξ forms 'sixty-six', exactly double the thirty-three days of the male-child case.

ἡμέρας

days

Accusative

accusative of duration

→ object specification

ἡμέρα: 'day'; accusative of extent of time for the purification period.

καὶ

and

coordinate conjunction (joining the numerals)

→ discourse linkage or contrast

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

ἑξ

six

Accusative

numeral (with ἑξήκοντα: 'sixty-six')

→ object specification

ἑξ: 'six'; indeclinable cardinal completing 'sixty-six' (ἑξήκοντα ... καὶ ἑξ), the doubled purification term.

καθεσθήσεται

she shall remain / sit

Fut Pass Indic 3 Sg· καθεζομαι

main verb (the woman's continued state)

→ legislative future (durative: 'she shall stay')

καθεζομαι / καθίζω (fut. pass. καθεσθήσεται): 'sit / remain'; renders אָשִׁיב; a variant of v. 4's καθήσεται denoting her continuance in impurity for the doubled period.

ἐν

in

preposition + dative (state/condition)

→ spatial or relational framing

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

αἷματι

blood

Dative

dative of state (with ἐν: 'in blood')

→ sphere or reference

αἷμα: 'blood'; renders ⲓⲧ; the same idiom as v. 4 ('in her impure blood').

ἀκαθάρτῳ

impure

Dative

attributive adjective (modifying αἷματι)

→ sphere or reference

ἀκάθαρτος: 'impure'; modifies αἷματι, repeating the construction of v. 4.

αὐτῆς

her

Genitive

genitive of possession (with αἷματι)

→ relational specification

αὐτός: personal pronoun; genitive 'her', specifying whose blood.

- 6 καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' υἱῷ ἢ ἐπὶ θυγατρὶ προσοίσει ἄμνὸν ἐνιαύσιον ἄμωμον εἰς ὄλοκαύτωμα καὶ νεοσσὸν περιστερᾶς ἢ τρυγόνα περὶ ἁμαρτίας ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα

And when the days of her purification are completed, whether for a son or for a daughter, she shall bring a year-old lamb without blemish for a burnt offering, and a young pigeon or a turtledove for a sin offering, to the door of the tent of meeting, to the priest.

Apodosis of the completed purification: the prescribed offerings καὶ ὅταν ἀναπληρωθῶσιν

The temporal ὅταν-clause closes the purification period (for either sex: ἐφ' υἱῷ ἢ ἐπὶ θυγατρὶ) and triggers the offering. Two animals are prescribed: a year-old lamb for a burnt offering (ὄλοκαύτωμα) and a bird (pigeon or turtledove) for a sin offering (περὶ ἁμαρτίας), brought to the priest at the tent of meeting. This is the full, non-reduced form of the offering; v. 8 will supply the poverty alternative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὅταν

when

temporal conjunction (+ subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; with the subjunctive ἀναπληρωθῶσιν it marks the point at which the purification is complete and the offering becomes due.

ἀναπληρωθῶσιν

are completed

Aor Pass Subj 3 Pl · ἀναπληρώω

verb of temporal clause (subject αἱ ἡμέραι)

→ constative aorist subjunctive (completion of the period)

ἀναπληρώω: 'fill up / complete'; the compound ἀνα- intensifies πληρώω (v. 4); renders תִּלְוֶהָ; the days reaching their full count ends the purification and inaugurates the offering.

αἱ

the

Nominative

article (with ἡμέραι)

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἀναπληρωθῶσιν

→ participant prominence

ἡμέραι (pl.): 'day'; the subject 'the days of her purification', echoing v. 4.

καθάρσεως

of purification

Genitive

genitive (defining ἡμέραι)

→ relational specification

κάθαρσις: 'purification'; renders כִּי־יִטָּהַר; cognate with καθαρίζω (vv. 7–8).

αὐτῆς

her

Genitive

genitive of possession (with καθάρσεως)

→ relational specification

αὐτός: personal pronoun; genitive 'her'.

ἐφ'

for

preposition (ἐπί elided) + dative (reference: 'in the case of')

→ spatial or relational framing

ἐπί + dat.: here 'for / in the case of'; the pair ἐφ' οὗ ἢ ἐπὶ θυγατρὶ extends the same offering to both male and female births.

υἱῷ

a son

Dative

dative object of ἐφ'(reference)

→ sphere or reference

υἱός: 'son'; dative of reference, the first member of the inclusive pair 'whether for a son or a daughter'.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; disjunction linking the son-case and daughter-case under one offering rule.

ἐπὶ

for

preposition + dative (reference, parallel to ἐφ')

→ spatial or relational framing

ἐπὶ: meaning 'for'; here it marks the relation signaled by preposition + dative (reference, parallel to ἐφ').

θυγατρί

a daughter

Dative

dative object of ἐπί (reference)

→ sphere or reference

θυγάτηρ: 'daughter'; renders תַּב; the second member of the pair, confirming the identical sacrifice regardless of the child's sex.

προσοίσει

she shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (the prescribed offering-act)

→ legislative future (binding cultic act)

προσφέρω: 'bring / offer / present'; the technical LXX verb for presenting a sacrifice (rendering יִקְרִיב); the subject is the purified mother.

ἀμνόν

a lamb

Accusative

direct object of προσοίσει

→ object specification

ἀμνός: 'lamb'; renders שֶׁבֶט; the prescribed burnt-offering animal — the costly option that v. 8 will allow the poor to replace.

ἐνιαύσιον

a year old

Accusative

attributive adjective (modifying ἀμνόν)

→ object specification

ἐνιαύσιος: 'a year old / yearling'; renders יָרֵךְ ('son of its year'); the age-qualification for an acceptable sacrificial lamb.

ἄμωμον

without blemish

Accusative

attributive adjective (modifying ἀμνόν)

→ object specification

ἄμωμος: 'unblemished / without defect'; renders תָּמִים; the standard requirement of cultic perfection for sacrificial victims, applied by NT writers to Christ (1 Pet 1:19; Heb 9:14).

εἰς

for

preposition + accusative (purpose: designating the offering-type)

→ spatial or relational framing

εἰς + acc.: 'for / as'; designates the purpose/category of the animal — 'for a burnt offering'.

όλοκαύτωμα

a burnt offering

Accusative

accusative object of εἰς (offering category)

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders ὅλֶךְ; the sacrifice wholly consumed on the altar, here expressing the worshipper's restored access and devotion.

καί

and

coordinate conjunction (introducing the second offering)

→ discourse linkage or contrast

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

νεοσσόν

a young (bird)

Accusative

direct object of προσοίσει (second offering)

→ object specification

νεοσσός: 'young (of a bird), nestling'; renders צֶנֶץ (in צֶנֶץ־יָרֵךְ, 'young pigeon'); the bird supplied for the sin offering.

περιστερᾶς

of a pigeon / dove

Genitive

genitive (defining νεοσσόν: 'young of a pigeon')

→ relational specification

περιστερά: 'pigeon / dove'; renders יֹנָּה; νεοσσόν περιστερᾶς ('a young pigeon') is the fixed LXX phrase for the affordable sacrificial bird.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offering a choice of bird-species for the sin offering.

τρυγόνα

a turtledove

Accusative

direct object (alternative to νεοσσόν)

→ object specification

τρυγών: 'turtledove'; renders תֵּר; paired throughout the Levitical bird-offerings with the pigeon (cf. Lev 1:14; 5:7; 14:22).

περί

for

preposition + genitive (designating the offering-type: 'concerning sin')

→ spatial or relational framing

περί + gen.: 'concerning / for'; the phrase περί ἁμαρτίας ('for sin') is the technical LXX designation of the sin offering (rendering תַּחַט־חַטֹּאת).

ἁμαρτίας

sin

Genitive

genitive object of *περί* (offering category: 'a sin offering')

→ relational specification

ἁμαρτία: 'sin'; here in the idiom (τὸ) περὶ ἁμαρτίας = the sin offering; the bird removes the residual impurity associated with childbirth, not a moral transgression.

ἐπὶ

to

preposition + accusative (direction/place)

→ spatial or relational framing

ἐπὶ + acc.: 'to / at'; marks the place where the offering is brought.

τὴν

the

Accusative

article (with *θύραν*)

→ noun-phrase marking

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

θύραν

door

Accusative

accusative object of *ἐπὶ* ('to the door')

→ object specification

θύρα: 'door / entrance'; renders *דלת*; 'the door of the tent of meeting' is the designated place of presentation for offerings (cf. Lev 1:3).

τῆς

of 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 (defining *θύραν*: 'door of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders *אֹהֶל*; σκηνὴ τοῦ μαρτυρίου is the fixed LXX rendering of *אֹהֶל מוֹעֵד*, 'the tent of meeting'.

τοῦ

of the

Genitive

article (with *μαρτυρίου*)

→ noun-phrase marking

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

μαρτυρίου

of meeting / witness

Genitive

genitive (defining *σκηνῆς*: 'tent of meeting')

→ relational specification

μαρτύριον: 'testimony / witness'; the LXX renders *אֵלֶּה* ('appointed meeting') by *μαρτύριον* (associating it with the *תְּלָפָא*, the testimony/tablets), yielding the standard phrase 'tent of witness/meeting'.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with *ἱερέα*)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of *πρὸς* ('to the priest')

→ object specification

ἱερεύς: 'priest'; renders *כֹּהֵן*; the priest is the mediator who presents the offering and pronounces the atonement (v. 7).

7 καὶ προσοίσει ἔναντι κυρίου καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτήν ἀπὸ τῆς πηγῆς τοῦ αἵματος αὐτῆς οὗτος ὁ νόμος τῆς τικτούσης ἄρσεν ἢ θῆλυ

And he shall offer it before the LORD, and the priest shall make atonement for her, and shall cleanse her from the fountain of her blood. This is the law of her who bears a male or a female.

Priestly atonement and the closing subscription formula καὶ προσοίσει ἔναντι κυρίου

The priest presents the offering before YHWH and performs the twin acts of the rite: ἐξιλάσεται ('makes atonement') and καθαριεῖ ('cleanses') — the chapter's defining atonement-purification formula. The verse ends with a subscription, οὗτος ὁ νόμος ('this is the law'), the standard Levitical colophon (cf. Lev 6:9; 7:1; 14:54), summarizing the whole rite as applying equally to the mother of a son or a daughter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσοίσει
he shall offer

Fut Act Indic 3 Sg · προσφέρω

main verb (the priest presents the offering)

→ legislative future (binding cultic act)

προσφέρω: 'bring / offer'; the subject shifts to the priest (ὁ ἱερεὺς, named below) who presents the offering before YHWH on the woman's behalf.

ἔναντι
before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders יָנִיחַ; locates the offering in the divine presence at the sanctuary.

κυρίου
the LORD

Genitive

genitive object of ἔναντι (the divine presence)

→ relational specification

κύριος (gen. κυρίου): the standard LXX rendering of the Tetragrammaton יהוה; 'before the LORD' marks the offering as presented in YHWH's own presence.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξιλάσεται
shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (priestly atonement, governs περί αὐτῆς)

→ legislative future (efficacious cultic act)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; the standard LXX rendering of רָצַח (Piel of רָפַח); the compound ἐξ-intensifies; with περί + gen. ('for her') it denotes atonement made on the woman's behalf — the central verb of the priestly cult.

περί
for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'; the standard complement of ἐξιλάσκομαι, marking the beneficiary of the atonement.

αὐτῆς
her

Genitive

genitive object of περί (the woman)

→ relational specification

αὐτός: personal pronoun; genitive 'her', the beneficiary of the priest's atonement.

ὁ
the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς
priest

Nominative

subject (of ἐξιλάσεται and καθαριεῖ)

→ participant prominence

ἱερεύς: 'priest'; renders יֹהֵב; the explicit nominative subject of the atonement and cleansing verbs, identifying the priest as the cultic agent.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

καθαριεῖ
shall cleanse

Fut Act Indic 3 Sg · καθαρίζω

main verb (the priestly cleansing)

→ legislative future (efficacious cultic act)

καθαρίζω: 'cleanse / purify / declare clean'; renders רָחַץ (Piel); paired with ἐξιλάσεται as the second half of the rite's effect — the priest both atones and cleanses, restoring the woman to ritual purity.

αὐτήν

her

Accusative

direct object of καθαριεῖ

→ participant reference

αὐτός: personal pronoun; accusative 'her', the object of the cleansing.

ἀπὸ

from

preposition + genitive (separation/source)

→ spatial or relational framing

ἀπό: 'from'; marks that from which she is cleansed.

τῆς

the

Genitive

article (with πηγῆς)

→ noun-phrase marking

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

πηγῆς

fountain / flow

Genitive

genitive object of ἀπό ('from the fountain')

→ relational specification

πηγή: 'spring / fountain / source'; renders ῥιχθ; 'the fountain of her blood' (πηγὴ τοῦ αἵματος) is a vivid metaphor for the source of the post-partum flow from which she is cleansed (cf. the same idiom at Mark 5:29, πηγὴ τοῦ αἵματος).

τοῦ

of the

Genitive

article (with αἵματος)

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive (defining πηγῆς: 'fountain of the blood')

→ relational specification

αἷμα: 'blood'; renders דם; the blood whose 'fountain' is the source of the impurity now cleansed.

αὐτῆς

her

Genitive

genitive of possession (with αἵματος)

→ relational specification

αὐτός: personal pronoun; genitive 'her', specifying whose blood.

οὗτος

this

Nominative

demonstrative pronoun (subject of the subscription formula)

→ participant reference

οὗτος: 'this'; the demonstrative opens the colophon οὗτος ὁ νόμος ('this is the law'), the recurring Levitical subscription summarizing a completed ordinance.

ὁ

the

Nominative

article (with νόμος)

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative (with implied ἐστίν)

→ participant prominence

νόμος: 'law / instruction'; renders הנהגה; the formula οὗτος ὁ νόμος τῆς ... ('this is the law of ...') is the standard Levitical subscription closing a ritual unit (cf. Lev 6:9; 7:1, 11; 14:2, 54).

τῆς

of the

Genitive

article (with the substantival participle τικτούσης)

→ noun-phrase marking

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

τικτούσης

her who bears

Pres Act Ptcp Gen Sg Fem · τίκτω

substantival participle (genitive: 'of the woman who bears')

→ gnomic/customary present participle (the typical case)

τίκτω (pres. ptcp.): the articular feminine participle τῆς τικτούσης functions as a noun, 'the woman who gives birth'; renders the Hebrew construct תַּלְמִידָה ('she who bears'); defines the scope of the law.

ἄρσεν

a male

Accusative

direct object of *τικτούσης*

→ object specification

ἄρσεν / ἄρσεν: 'male'; neuter accusative, object of the participle; the law covers the mother of a son.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the closing disjunction reaffirms that the law applies to either sex of child.

θῆλυ

a female

Accusative

direct object of *τικτούσης* (alternative to *ἄρσεν*)

→ object specification

θῆλυς / θῆλυ: 'female'; neuter accusative; the inclusive *ἄρσεν ἢ θῆλυ* closes the law as it opened, embracing both male and female births.

- 8 ἔὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν καὶ λήμψεται δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν μίαν εἰς ὄλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαρισθήσεται

But if her hand cannot find enough for a lamb, then she shall take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering; and the priest shall make atonement for her, and she shall be cleansed.

Poverty concession: the reduced offering and final cleansing

ἔὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς

The chapter's headline crux and its concluding provision. The Hebraism *εὐρίσκη ἡ χεὶρ αὐτῆς* ('her hand finds', = 'she can afford', rendering *וַיִּשְׁׁרָה*) introduces a graded mercy: a poor mother substitutes two birds for the lamb-plus-bird offering — one for the burnt offering, one for the sin offering. The atonement-cleansing formula (*ἐξιλάσεται ... καθαρισθήσεται*) closes the chapter. This is precisely the offering Mary brings at Luke 2:24 (*ζευγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν*), the Lukan citation marking the poverty of the holy family.

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the concessive protasis providing for the poor, rendering $\square\aleph\iota$.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; adversative, setting the poverty-case against the standard offering of vv. 6–7.

μὴ

not

negative particle (with the subjunctive εὐρίσκη)

→ discourse linkage or contrast

μὴ: the subjective negative used with the subjunctive in the conditional protasis.

εὐρίσκη

finds

Pres Act Subj 3 Sg · εὐρίσκω

verb of conditional protasis (subject ἡ χεὶρ αὐτῆς)

→ customary present subjunctive (habitual ability/means)

εὐρίσκω: 'find'; in the idiom εὐρίσκη ἡ χεὶρ αὐτῆς it renders the Hebrew $\eta\gamma\gamma\iota\lambda$ ('her hand reaches/attains'), a stock expression for financial means — 'if she cannot afford'.

ἡ

the

Nominative

article (with χεὶρ)

→ noun-phrase marking

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

χεὶρ

hand

Nominative

subject of εὐρίσκη (idiom for 'means')

→ participant prominence

χεὶρ: 'hand'; renders T ; in this Hebraism the 'hand' that 'finds' stands for a person's economic capacity; the whole phrase = 'if she lacks the means'.

αὐτῆς

her

Genitive

genitive of possession (with χεὶρ)

→ relational specification

αὐτῆς: personal pronoun; genitive 'her', specifying whose hand/means.

τὸ

the

Accusative

article (with ἱκανόν)

→ noun-phrase marking

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

ἱκανόν

what is sufficient

Accusative

substantival adjective (direct object of εὐρίσκη: 'the sufficient amount')

→ object specification

ἱκανός: 'sufficient / enough'; the neuter substantive τὸ ἱκανόν ('what is enough') renders the Hebrew י ('sufficiency'); the object of her 'finding' — enough means to buy a lamb.

εἰς

for

preposition + accusative (purpose: 'for a lamb')

→ spatial or relational framing

εἰς + acc.: 'for'; here 'enough for a lamb', i.e. sufficient to purchase the lamb of v. 6.

ἀμνόν

a lamb

Accusative

accusative object of εἰς

→ object specification

ἀμνός: 'lamb'; renders שׁכב ; the costly offering of v. 6 that the poor mother cannot afford, prompting the concession.

καὶ

then

apodotic καί (introducing the consequence)

→ discourse linkage or contrast

καί: apodotic, marking the legal provision that follows from the poverty-condition (waw-apodosis Hebraism).

λήμψεται

she shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the reduced offering)

→ legislative future (the permitted alternative)

λαμβάνω (fut. λήμψεται): 'take / receive'; renders תִּקַּח; the Hellenistic spelling with intrusive -μ- (λήμψεται) is standard in the LXX; she 'takes' the two birds as her substitute offering.

δύο

two

Accusative

numeral (with τρυγόνας)

→ measure or count

δύο: 'two'; indeclinable here in the accusative; δύο τρυγόνας is the reduced offering — the very phrase echoed in Luke 2:24.

τρυγόνας

turtledoves

Accusative

direct object of λήμψεται

→ object specification

τρυγών (pl. τρυγόνας): 'turtledove'; renders תִּרְיָה; the affordable substitute for the lamb (cf. Lev 5:7); δύο τρυγόνας is the offering of the poor.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offering a choice between the two affordable bird-species.

δύο

two

Accusative

numeral (with νεοσσούς)

→ measure or count

δύο: 'two'; repeated for the alternative bird, 'two young pigeons'.

νεοσσούς

young (birds)

Accusative

direct object of λήμψεται (alternative to τρυγόνας)

→ object specification

νεοσσός (pl. νεοσσούς): 'young (of a bird), nestling'; with περιστερών, 'young of pigeons'; the second affordable option.

περιστερών

of pigeons / doves

Genitive

genitive plural (defining νεοσσούς: 'young of pigeons')

→ relational specification

περιστερά (gen. pl. περιστερών): 'pigeon / dove'; renders תְּרִי; δύο νεοσσούς περιστερών is precisely the phrase Luke 2:24 cites (δύο νεοσσούς περιστερών) for the offering of Mary.

μίαν

one

Accusative

numeral (distributive: 'one bird')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine μίαν agrees with τρυγόνα/περιστεράν understood; the first of the two birds is assigned to the burnt offering.

εἷς

for

preposition + accusative (purpose: offering-type)

→ spatial or relational framing

εἷς + acc.: 'for / as'; designates the offering-category of the first bird.

όλοκαύτωμα

a burnt offering

Accusative

accusative object of εἷς

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders תִּזְבֵּחַ; here a single bird replaces the lamb of v. 6 as the burnt offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μίαν

one

Accusative

numeral (the second bird)

→ measure or count

εἷς, μία, ἓν: 'one'; the second bird, assigned to the sin offering.

περὶ

for

preposition + genitive (offering-type: 'for sin')

→ spatial or relational framing

περί + gen.: in the idiom περὶ ἁμαρτίας = 'as a sin offering' (rendering טָהֹרֶת).

ἁμαρτίας

sin

Genitive

genitive object of περί (offering category)

→ relational specification

ἁμαρτία: 'sin'; the second bird serves as the sin offering, paralleling the bird of v. 6.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (priestly atonement, governs περί αὐτῆς)

→ legislative future (efficacious cultic act)

ἐξιλάσκομαι: 'make atonement'; renders יָצַח; the same atonement-verb as v. 7, here closing the poverty-case — the cheaper offering is no less efficacious.

περὶ

for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'on behalf of'; the complement of ἐξιλάσκομαι.

αὐτῆς

her

Genitive

genitive object of περί (the woman)

→ relational specification

αὐτός: personal pronoun; genitive 'her', the beneficiary of the atonement.

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεύς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεύς: 'priest'; renders יֹהֵד; the cultic agent who effects the atonement, as in v. 7.

καὶ

and

coordinate conjunction (introducing the result)

→ discourse linkage or contrast

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

καθαρισθήσεται

she shall be cleansed

Fut Pass Indic 3 Sg · καθαρίζω

main verb (concluding result: the woman's restored purity)

→ legislative future (resultant cleansing, passive)

καθαρίζω (fut. pass. καθαρισθήσεται): 'be cleansed / made pure'; renders תְּהִי טְהוֹרָה; the passive closes the chapter on the woman's restored ritual purity — the goal of the whole rite (ἐξιλάσεται ... καθαρισθήσεται, the chapter's defining atonement-purification formula).

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.