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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 17

ΛΕΥΙΤΙΚΟΝ ΙΖ΄

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 17 opens the so-called Holiness Code (chs. 17–26) and is governed throughout by a single concern: the sanctity of blood.

Translation & textual notes

The Greek text of Leviticus 17 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 17 opens the so-called Holiness Code (chs. 17–26) and is governed throughout by a single concern: the sanctity of blood. The chapter unfolds in four movements: (1) the centralization of all slaughter at the door of the tent of meeting and the polemic against sacrificing in the open field τοῖς ματαίοις ('to the vain ones,' i.e. the goat-demons / idols, vv. 1–7); (2) the same statute applied to resident aliens, with the ἐξολεθρευθήσεται ('he shall be utterly cut off') penalty for any offering

not brought to the tent (vv. 8–9); (3) the absolute blood prohibition and its theological rationale (vv. 10–12); and (4) the covering of the blood of hunted game and the purification required of one who eats a carcass or a torn animal (vv. 13–16). The headline crux is the twice-stated rationale ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστίν ('for the life of all flesh is its blood,' vv. 11, 14) together with the atonement principle τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται ('for it is the blood that makes atonement by the life,' v. 11) — the Old-Testament foundation for Heb 9:22 (χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις, 'without the shedding of blood there is no forgiveness') and for the apostolic decree's command to 'abstain from blood' (Acts 15:20, 29). The LXX renders the Hebrew distributive idiom שׂוֹן שׂוֹן by the doubled ἄνθρωπος ἄνθρωπος ('any man whatsoever,' vv. 3, 8, 10, 13). The verb ἐξιλάσκομαι ('make atonement') is the technical cultic term of the LXX Pentateuch (rendering כִּפֶּה), and ψυχὴ here bears its concrete Hebraic sense of 'life' (נֶפֶשׁ) rather than an abstract 'soul.' κύριος throughout renders the Tetragrammaton יהוה.

Discourse structure of the chapter

A · 17:1–7

Centralization of slaughter: all sacrifice to the door of the tent of meeting

YHWH commands through Moses that any Israelite (ἄνθρωπος ἄνθρωπος, the distributive Hebraism) who slaughters an ox, sheep, or goat — whether in the camp or outside it — and does not bring it to the door of the tent of meeting as an offering to YHWH, shall be held guilty of bloodshed (αἷμα ἐξέχεεν) and cut off from his people (vv. 3–4). The purpose is that Israel bring its sacrifices to the priest at the tent rather than slaughter ἐν τοῖς πεδίοις ('in the open fields,' v. 5), and that they no longer sacrifice τοῖς ματαίοις ('to the vain ones / goat-demons') after whom they go whoring (v. 7). This is a perpetual statute (νόμιμον αἰώνιον).

B · 17:8–9

The statute extended to sojourners: offering away from the tent incurs being cut off

The same law binds the resident alien (προσέλυτος): any man of Israel or of the sojourners attached among them who offers a whole burnt offering or sacrifice and does not bring it to the door of the tent of meeting to perform it for YHWH shall be utterly cut off from his people (ἐξολεθρευθήσεται, v. 9). The repetition extends the centralizing principle of vv. 3–4 to the whole community, native and alien alike.

C · 17:10–12

The blood prohibition and its atoning rationale: the life is in the blood

Whoever eats any blood, YHWH will set his face against that life and cut it off (vv. 10). The rationale is the chapter's theological center: ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστίν ('for the life of all flesh is its blood'), and YHWH has given the blood upon the altar to make atonement for Israel's lives, 'for it is the blood that makes atonement by the life' (τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται, v. 11). Therefore no one of Israel, nor any sojourner, may eat blood (v. 12). This is the OT foundation of Heb 9:22 and Acts 15:20, 29.

D · 17:13–16

Hunted game and the covering of blood; carcasses, torn flesh, and purification

One who hunts a beast or bird that may be eaten must pour out its blood and cover it with earth (v. 13), because the life of all flesh is its blood (v. 14 restates the rationale and adds that whoever eats it shall be cut off). Whoever eats a carcass (θνησιμαῖον) or an animal torn by beasts (θηριάλωτον), whether native or sojourner, becomes unclean until evening and must wash garments and bathe; failing to do so, he bears his iniquity (vv. 15–16).

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying:

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

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the recurrent Levitical introduction to divine legislation (cf. 4:1; 5:14; 6:1, etc.); the καί-parataxis and the redundant participle λέγων both reflect the Hebrew **וַיֹּאמֶר יְהוָה** ... **וַיִּדְבֹּר יְהוָה**. Its placement here opens the Holiness Code (chs. 17–26).

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew waw-consecutive ׀; the paratactic 'and' chains the legislative units of Leviticus into a continuous divine discourse.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders דָּבַר (Piel of דָּבַר); the aorist ἐλάλησεν introduces authoritative divine legislation; the formula recurs at every new oracle-unit in Leviticus.

κύριος
LORD

Nominative

subject

→ participant prominence

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

participle (pleonastic, introducing direct speech)

→ imperfective participle (attendant
circumstance: introducing quoted speech)

λέγω: the redundant participle λέγων
renders the Hebrew infinitive לֵאמֹר
(‘saying’), a Semitic quotation-marker; it
adds nothing semantically beyond
signalling that direct speech follows.

2 λάλησον πρὸς Ααρων καὶ πρὸς τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς τοῦτο τὸ ῥῆμα ὃ ἐνετείλατο κύριος λέγων

Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them: This is the
word which the LORD has commanded, saying:

Divine imperative: commissioning of the addressees (content introduced)

λάλησον πρὸς Ααρων

The threefold address — Aaron, his sons (the priests), and all the sons of Israel — makes the blood-
statute binding on priest and layperson alike. The double speech-verb λάλησον ... καὶ ἐρεῖς and the
citation-formula τοῦτο τὸ ῥῆμα ὃ ἐνετείλατο κύριος frame what follows as direct, authoritative
legislation.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; the aorist imperative
λάλησον renders לַהֲדַבֵּר (Piel imperative),
framing the proclamation as a single
decisive commissioned act.

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 Hebrew אֶהְרֹן;
indeclinable in the LXX; as high priest he
heads the list of addressees, since the
blood-statute bears directly on the cult he
administers.

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

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

accusative object of πρὸς

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ααρων is the standard
Levitical designation of the priests; renders
בְּנֵי אֶהְרֹן.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: possessive genitive referring to
Aaron.

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

→ spatial or relational framing

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

πάντας

all

Accusative

attributive adjective (modifying υἱούς Ισραηλ)

→ object specification

πᾶς: 'all / every'; πάντας makes the address
comprehensive — the statute binds the
whole nation, not only the priesthood.

υἱούς

sons

Accusative

accusative object of πρὸς

→ object specification

υἱός: in the phrase υἱοὶ Ισραηλ ('sons of
Israel') renders בְּנֵי יִשְׂרָאֵל, the standard
designation of the covenant people.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functions as an adnominal genitive with υἱός.

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 functioning as command)

→ volitive future (command introducing the quoted statute)

λέγω (fut. ἐρῶ): 'say'; the future indicative with imperatival force renders the Hebrew weqatal וְיֹאמַר ('and you shall say'); it introduces the direct citation of the divine word.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees)

→ participant reference

αὐτούς: anaphoric personal pronoun, resuming Aaron, his sons, and all Israel.

τοῦτο

this

Nominative

demonstrative (predicate: 'this is the word')

→ participant reference

οὗτος: the demonstrative τοῦτο points forward (cataphoric) to the statute about to be quoted; τοῦτο τὸ ῥῆμα renders וְיֹאמַר.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

word / matter

Nominative

subject (predicate nominative with implied copula)

→ participant prominence

ῥῆμα: 'word / utterance / matter'; renders וְיֹאמַר; in the LXX ῥῆμα often denotes a commanded matter or affair, here the divine statute that follows.

ὃ

which

Accusative

relative pronoun (object of ἐντείλατο)

→ participant reference

ὃς: relative pronoun, neuter accusative agreeing with ῥῆμα as the object of the commanding verb.

ἐντείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (authoritative legislative act)

ἐντέλλομαι: 'command / give injunction'; deponent middle; renders וְצִוָּה (Piel of צוה); the standard LXX verb for divine commandment, stressing the binding authority of the statute.

κύριος

LORD

Nominative

subject of ἐντείλατο

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine name as subject grounds the statute's authority in YHWH himself.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (pleonastic, introducing direct speech)

→ imperfective participle (attendant circumstance: quotation-marker)

λέγω: redundant participle rendering וְאָמַר; introduces the quoted statute of vv. 3ff.

3 ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὃς ἂν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ καὶ ὃς ἂν σφάξῃ ἔξω τῆς παρεμβολῆς

Any man whatsoever of the sons of Israel, or of the proselytes attached among you, who slaughters a calf or a sheep or a goat in the camp, or who slaughters outside the camp,

Protasis of the casuistic law (apodosis at v. 4)

ἄνθρωπος ἄνθρωπος

The doubled ἄνθρωπος ἄνθρωπος renders the Hebrew distributive idiom $\psi\iota\chi \psi\iota\chi$ ('any man whatsoever'), a hallmark of the Holiness Code (recurring at vv. 8, 10, 13). The two parallel relative clauses (ὃς ἂν σφάξῃ ... ἐν τῇ παρεμβολῇ / ... ἔξω τῆς παρεμβολῆς) set up the protasis whose apodosis falls in v. 4: any slaughter not brought to the tent incurs bloodguilt.

ἄνθρωπος

a man

Nominative

subject (first member of distributive doubling)

→ participant prominence

ἄνθρωπος: 'man / person'; renders $\psi\iota\chi$; the doubling ἄνθρωπος ἄνθρωπος (see next word) is the LXX's calque of the Hebrew distributive $\psi\iota\chi \psi\iota\chi$.

ἄνθρωπος

any man whatsoever

Nominative

subject (distributive doubling: 'any man at all')

→ participant prominence

ἄνθρωπος: the repeated noun forms the distributive idiom ἄνθρωπος ἄνθρωπος = 'each and every man,' rendering $\psi\iota\chi \psi\iota\chi$; a characteristic Hebraism of Leviticus 17–22 marking the law's universal individual application.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive ('any man of the sons of Israel')

→ relational specification

υἱός: partitive genitive τῶν υἱῶν Ἰσραὴλ identifies the man as a member of the covenant people.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; adnominal genitive with υἱών.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introduces the second category of person bound by the law — the resident alien.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

προσηλύτων

proselytes / sojourners

Genitive

partitive genitive (parallel to υἱών)

→ relational specification

προσήλυτος: lit. 'one who has come to (a place)', 'incomer / resident alien'; the standard LXX rendering of רֶגֶז; in the Holiness Code the proselyte is bound by the same cultic-ethical norms as the native Israelite (cf. vv. 8, 10, 12, 13, 15).

τῶν

the

Genitive

article (attributive, with participle)

→ noun-phrase marking

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

προσκειμένων

attached / sojourning

Pres Mid/Pass Ptcp Gen Pl Masc · προσκειμαι

attributive participle (modifying προσηλύτων)

→ imperfective participle (ongoing state of attachment/residence)

προσκειμαι: 'lie near / be attached to / adhere'; the participle οἱ προσκείμενοι ('those who are attached') renders רֶגֶז ('the one who sojourns'); it describes the alien's settled residence among Israel.

ἐν

among

preposition + dative (association)

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (2nd person plural)

→ participant reference or interest

σύ (pl.): 'you'; the phrase ἐν ὑμῖν ('among you') locates the proselyte within the Israelite community addressed.

ὅς

who

Nominative

relative pronoun (subject of σφάξῃ)

→ participant reference

ὅς: relative pronoun introducing the conditional-relative clause ὅς ἄν + subjunctive ('whoever').

ἄν

ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: the modal particle generalizing the relative clause to 'whoever' (ὅς ἄν + subj.); renders the Hebrew וְשֹׁמֵר in a conditional sense.

σφάξῃ

slaughters

Aor Act Subj 3 Sg · σφάζω

verb of indefinite relative clause (protasis)

→ aorist subjunctive (indefinite/conditional: 'whoever slaughters')

σφάζω: 'slaughter / kill (by cutting the throat)'; renders שָׁחַט, the technical verb for ritual slaughter; the aorist subjunctive with ὅς ἄν frames a hypothetical individual case.

μόσχον

calf / ox

Accusative

direct object of σφάξῃ

→ object specification

μόσχος: 'calf / young bull / ox'; renders וְשֶׁה; the first of the three clean sacrificial animals listed (ox, sheep, goat).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πρόβατον

sheep

Accusative

direct object of σφάξῃ (alternative)

→ object specification

πρόβατον: 'sheep'; renders הַשֶּׁ / כֶּשֶׁב; the second sacrificial animal.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

αἶγα

goat

Accusative

direct object of σφάξῃ (alternative)

→ object specification

αἶξ (acc. αἶγα): 'goat'; renders טֵז; the third sacrificial animal; the triad ox-sheep-goat covers the permissible domestic offerings.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

παρεμβολῇ

camp

Dative

dative of place (locative: 'in the camp')

→ sphere or reference

παρεμβολῇ: 'camp / encampment'; renders הַמַּחֲנֶה; in the wilderness context the camp is the ordered space around the tent of meeting; slaughter 'in the camp' is contrasted with slaughter 'outside' it.

καὶ

or

coordinate conjunction (here disjunctive in force)

→ discourse linkage or contrast

καί: though normally 'and,' here it joins the second relative clause as an alternative case ('or who slaughters outside'), reflecting the Hebrew waw.

ὅς

who

Nominative

relative pronoun (subject of second σφάξῃ)

→ participant reference

ὅς: introduces the parallel conditional-relative clause for slaughter outside the camp.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle, as above.

σφάξῃ

slaughters

Aor Act Subj 3 Sg · σφάζω

verb of second indefinite relative clause

→ aorist subjunctive (indefinite/conditional)

σφάζω: as above; the repetition covers slaughter both inside and outside the camp, leaving no loophole.

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside'; here governing the genitive τῆς παρεμβολῆς; renders הַחֲצֵצָה; designates slaughter in the open, away from the sanctuary.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive governed by ἔξω ('outside the camp')

→ relational specification

παρεμβολή: as above; ἔξω τῆς παρεμβολῆς ('outside the camp') marks the prohibited locus of profane open-field slaughter.

- 4 καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ὥστε ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἢ σωτήριον κυρίῳ δεκτὸν εἰς ὁσμὴν εὐωδίας καὶ ὃς ἂν σφάξῃ ἔξω καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ ὥστε μὴ προσενέγκαι δῶρον κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου καὶ λογισθήσεται τῷ ἀνθρώπῳ ἐκεῖνῳ αἷμα αἷμα ἐξέχεεν ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς

and does not bring it to the door of the tent of meeting so as to offer it as a whole burnt offering or a peace offering to the LORD, acceptable for a sweet-smelling savor — and whoever slaughters outside and does not bring it to the door of the tent of meeting so as to present it as a gift to the LORD before the tabernacle of the LORD — blood shall be reckoned to that man: he has shed blood; that life shall be cut off from its people.

Apodosis of the casuistic law begun at v. 3: the verdict of bloodguilt καὶ ... μὴ ἐνέγκῃ

The negated subjunctive μὴ ἐνέγκῃ completes the protasis (failure to bring the animal to the tent), and the apodosis falls in the climactic clause αἷμα ... ἐξέχεεν ('he has shed blood') with the sentence ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ('that life shall be cut off'). The doubled αἷμα αἷμα (nom. of verdict + acc. with the verb) is a Hebraism: profane slaughter away from the altar is reckoned as murder.

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (direction toward)

→ spatial or relational framing

ἐπὶ + acc.: 'to / up to'; here of bringing the animal to the door of the tent.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

accusative object of ἐπὶ (destination)

→ object specification

θύρα: 'door / entrance'; ἡ θύρα τῆς σκηνῆς τοῦ μαρτυρίου renders דַּלְמֹת אֶתְנָן ('the entrance of the tent of meeting'), the prescribed locus of legitimate sacrifice.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (of the tent)

→ relational specification

σκηνή: 'tent / tabernacle'; renders לִּבְנוֹת יְצֻשָׁם; the σκηνὴ τοῦ μαρτυρίου is the central sanctuary.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of meeting / of witness

Genitive

genitive (defining the tent)

→ relational specification

μαρτύριον: 'testimony / witness'; the LXX renders דַּלְמֹת ('meeting') by μαρτύριον ('witness'), apparently associating it with תְּנַיִן ('testimony'); thus 'tent of meeting' becomes σκηνὴ τοῦ μαρτυρίου, the standard LXX designation.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μὴ: negates the subjunctive ἐνέγκῃ in the conditional clause.

ἐνέγκῃ

he brings

Aor Act Subj 3 Sg · φέρω

verb of negated conditional clause (completing protasis)

→ aorist subjunctive (conditional, negated: 'and does not bring')

φέρω (aor. ἤνεγκον): 'bring / carry'; renders נִבְרַח (Hiphil of בָּרַח); the failure to bring the slaughtered animal to the tent is the offense that triggers the bloodguilt verdict.

ὥστε

so as to

conjunction introducing infinitive of purpose/result

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; here with the infinitive ποιῆσαι expressing intended purpose of the bringing.

ποιῆσαι

to make / offer

Aor Act Inf · ποιέω

infinitive of purpose (with ὥστε)

→ aorist infinitive (purpose: to perform the sacrifice)

ποιέω: 'make / do'; in cultic contexts 'offer / perform (a sacrifice)'; renders הִשָּׁע; ποιῆσαι ... εἰς ὀλοκαύτωμα = 'to offer it as a burnt offering.'

αὐτό

it

Accusative

direct object of ποιῆσαι (the slaughtered animal)

→ participant reference

αὐτός: neuter pronoun referring to the slaughtered animal.

εἰς

as / for

preposition + accusative (predicative: 'as a burnt offering')

→ spatial or relational framing

εἰς: predicative use, 'as / for,' a Hebraism rendering לְ; 'offer it as (εἰς) a burnt offering.'

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative (predicative complement of ποιῆσαι)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders הָלֵל; the sacrifice wholly consumed on the altar; the first legitimate offering-type named.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

σωτήριον

peace offering

Accusative

accusative (predicative complement, alternative to ὅλοκαύτωμα)

→ object specification

σωτήριον: lit. 'thing pertaining to salvation / deliverance'; the LXX's standard rendering of שְׁלוּמִיּוֹת ('peace / well-being offerings'); the shared sacrifice of communion with God.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering is made to YHWH)

→ sphere or reference

κύριος (dat.): rendering of the Tetragrammaton; the dative marks YHWH as the sole legitimate recipient of the sacrifice.

δεκτόν

acceptable

Accusative

predicate adjective (modifying the offering)

→ object specification

δεκτός: 'acceptable / well-pleasing'; verbal adjective of δέχομαι; renders נָחֵם / נָחַם; describes a sacrifice fit to be received with divine favor.

εἰς

for

preposition + accusative (purpose/result)

→ spatial or relational framing

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

ὄσμήν

odor / savor

Accusative

accusative object of εἰς

→ object specification

ὄσμή: 'smell / odor'; ὄσμη εὐωδίας ('a smell of sweetness') renders רֵיחַ נִיחֹם ('a soothing aroma'), the recurring sacrificial formula (cf. Gen 8:21; Lev 1:9).

εὐωδίας

of sweetness / fragrance

Genitive

genitive of quality (modifying ὄσμήν)

→ relational specification

εὐωδία: 'fragrance / sweet smell'; the genitive ὄσμη εὐωδίας is a Hebraizing construct ('odor of sweetness') for the pleasing aroma of acceptable sacrifice.

καὶ

and

coordinate conjunction (resuming the parallel case)

→ discourse linkage or contrast

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

ὅς

whoever

Nominative

relative pronoun (subject; resumes the outside-slaughter case)

→ participant reference

ὅς: introduces the parallel restatement for slaughter ἔξω ('outside'), reinforcing the comprehensiveness of the law.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

σφάξῃ

slaughters

Aor Act Subj 3 Sg · σφάζω

verb of indefinite relative clause

→ aorist subjunctive (indefinite/conditional)

σφάζω: as in v. 3; here resuming the case of slaughter outside the sanctuary.

ἔξω

outside

adverb of place

→ clausal contribution

ἔξω: 'outside'; here used absolutely (without τῆς παρεμβολῆς), 'outside (the camp).'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

accusative object of ἐπί

→ object specification

θύρα: as above; the door of the tent of meeting.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive

→ relational specification

σκηνή: as above.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of meeting

Genitive

genitive (defining the tent)

→ relational specification

μαρτύριον: as above.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

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

ἐνέγκῃ

he brings

Aor Act Subj 3 Sg · φέρω

verb of negated conditional clause

→ aorist subjunctive (conditional, negated)

φέρω: as above; the repeated 'does not bring it' restates the offense.

αὐτό

it

Accusative

direct object of ἐνέγκῃ

→ participant reference

αὐτός: the slaughtered animal.

ὥστε

so as to

conjunction introducing infinitive (negated purpose)

→ discourse linkage or contrast

ὥστε: with μὴ προσενέγκαι, 'so as not to present.'

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

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

προσενέγκαι

to present / offer

Aor Act Inf · προσφέρω

infinitive (with ὥστε μή: negated purpose)

→ aorist infinitive (purpose: to present the gift)

προσφέρω: 'bring to / present / offer'; the technical cultic verb for presenting an offering, rendering בקריב (Hiphil of קרב); the compound προσ- stresses approach to the altar.

δῶρον

gift / offering

Accusative

direct object of προσενέγκαι

→ object specification

δῶρον: 'gift / offering'; renders דָּרֶבֶן ('that which is brought near'); the general term for a sacrificial gift presented to YHWH.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): rendering of the Tetragrammaton; the legitimate recipient of the δῶρον.

ἀπέναντι

before

improper preposition + genitive (place)

→ spatial or relational framing

ἀπέναντι: 'opposite / before / in front of'; renders נִפְנִי; locates the legitimate offering 'before the tabernacle of the LORD'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tabernacle / tent

Genitive

genitive governed by ἀπέναντι

→ relational specification

σκηνή: as above; ἀπέναντι τῆς σκηνῆς κυρίου = 'before the tabernacle of the LORD'.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's tabernacle)

→ relational specification

κύριος (gen.): rendering of the Tetragrammaton; possessive genitive.

καὶ

then

apodotic conjunction (introducing the apodosis/verdict)

→ discourse linkage or contrast

καί: here apodotic, rendering the Hebrew apodosis-waw; introduces the legal consequence ('then blood shall be reckoned...').

λογισθήσεται

shall be reckoned

Fut Pass Indic 3 Sg · λογίζομαι

main verb of apodosis (juridical reckoning)

→ predictive/legal future (the verdict imposed)

λογίζομαι: 'reckon / count / impute'; renders נִשְׁבַּח (Niphal); the juridical passive λογισθήσεται ... אֵימָא ('blood shall be reckoned [to him]') treats illicit slaughter as the legal equivalent of bloodguilt; the same verb undergirds the imputation language of Gen 15:6 and Rom 4.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative of disadvantage (the one charged with bloodguilt)

→ sphere or reference

ἄνθρωπος (dat.): 'to the man'; the dative of (dis)advantage marks the offender to whom bloodguilt is imputed.

ἐκεῖνῳ

that

Dative

demonstrative (modifying ἀνθρώπῳ)

→ sphere or reference

ἐκεῖνος: 'that'; the demonstrative singles out the specific offender of the protasis.

αἷμα

blood (-guilt)

Nominative

subject of λογισθήσεται ('blood shall be reckoned')

→ participant prominence

αἷμα: 'blood'; here in the extended sense 'bloodguilt / liability for bloodshed'; renders $\square\tau$ in its legal-culpability sense; profane slaughter is charged as if it were murder.

αἷμα

blood

Accusative

direct object of ἐξέχεεν (cognate-type accusative)

→ object specification

αἷμα: the second αἷμα is the object of ἐξέχεεν ('he has shed blood'); the juxtaposition αἷμα αἷμα ἐξέχεεν is a Hebraism ($\square\tau$... $\square\tau$) emphatically declaring the offender a shedder of blood.

ἐξέχεεν

he has shed

Aor Act Indic 3 Sg · ἐκχέω

main verb (declarative verdict)

→ constative aorist (declarative: the deed is treated as accomplished bloodshed)

ἐκχέω: 'pour out / shed'; renders $\square\tau$; αἷμα ἐξέχεεν ('he has shed blood') is the standard idiom for murder/bloodguilt (cf. Gen 9:6); illicit slaughter is here equated with it.

ἐξολεθρευθήσεται

shall be utterly cut off

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb (the karet-penalty)

→ predictive future (decreed penalty: extirpation from the people)

ἐξολεθρεύω (also spelled ἐξολοθρεύω): 'destroy utterly / extirpate'; the LXX's rendering of the karet-formula $\square\tau$ ('be cut off'), Niphal of $\square\tau$; the passive ἐξολεθρευθήσεται denotes removal from the covenant community — whether by death, excommunication, or divine act; recurs at vv. 9, 14.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

life / soul / person

Nominative

subject of ἐξολεθρευθήσεται

→ participant prominence

ψυχή: 'life / soul / living person'; renders $\square\tau$; in the karet-formula ἡ ψυχή ἐκείνη ('that person/life') the term denotes the individual as a living being; this concrete Hebraic sense of ψυχή is foundational for the blood-rationale of vv. 11, 14.

ἐκείνη

that

Nominative

demonstrative (modifying ψυχή)

→ participant prominence

ἐκεῖνος: 'that'; singles out the offending individual.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: 'from / out of'; marks the separation of the offender from the covenant community.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐκ (separation: 'from its people')

→ relational specification

λαός: 'people'; renders $\square\tau$; the covenant community from which the offender is cut off.

αὐτῆς

its / her

Genitive

genitive of possession (agreeing with ψυχή, fem.)

→ relational specification

αὐτός: the feminine αὐτῆς agrees grammatically with ψυχή ('that life ... from its [own] people').

5 ὅπως ἀναφέρωσιν οἱ υἱοὶ Ἰσραὴλ τὰς θυσίας αὐτῶν ὅσας ἂν αὐτοὶ σφάξουσιν ἐν τοῖς πεδίοις καὶ οἴσουσιν τῷ κυρίῳ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα καὶ θύσουσιν θυσίαν σωτηρίου τῷ κυρίῳ αὐτά

so that the sons of Israel may bring their sacrifices, all that they slaughter in the open fields, and may bring them to the LORD to the doors of the tent of meeting, to the priest, and they shall sacrifice them as a peace offering to the LORD.

Purpose clause: the positive aim of the centralizing statute

ὅπως ἀναφέρωσιν

ὅπως + subjunctive states the rationale of vv. 3–4: the law against open-field slaughter exists so that Israel will instead bring its sacrifices to the priest at the tent. The shift from subjunctive ἀναφέρωσιν to the futures σφάξουσιν / οἴσουσιν / θύσουσιν reflects the LXX's loose handling of mood in subordinate clauses; the field (ἐν τοῖς πεδίοις) is the very site of illicit cult condemned in v. 7.

ὅπως

so that

conjunction introducing purpose clause (+ subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; with the subjunctive expresses the purpose of the foregoing prohibition; renders לְמַעַן .

ἀναφέρωσιν

they may bring / offer up

Pres Act Subj 3 Pl · ἀναφέρω

verb of purpose clause

→ imperfective subjunctive (purpose: continual practice)

ἀναφέρω: 'bring up / offer (on the altar)'; renders אָנָּהֵב / הָעֹלֶה ; a technical sacrificial verb (the ἀνά- 'up' suiting the altar); the purpose is that Israel habitually bring its offerings to the sanctuary.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἀναφέρωσιν

→ participant prominence

υἱός: οἱ υἱοὶ Ἰσραὴλ, the covenant people as the subject of the legitimate cult.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; adnominal genitive with υἱοί.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

direct object of ἀναφέρωσιν

→ object specification

θυσία: 'sacrifice / offering'; renders תִּבִּי; the general term for slaughtered offerings now to be centralized at the tent.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive, 'their sacrifices.'

ὅσας

as many as / all that

Accusative

relative pronoun (object of σφάζουσιν)

→ participant reference

ὅσος: 'as much/many as'; the relative ὅσας ἅν generalizes: 'whatever sacrifices they slaughter.'

ἅν

ever

modal particle (generalizing the relative)

→ discourse linkage or contrast

ἅν: generalizing particle with the relative ὅσας.

αὐτοὶ

they themselves

Nominative

intensive pronoun (subject of σφάζουσιν)

→ participant reference

αὐτός: the intensive nominative αὐτοί ('they themselves') stresses the people's own former practice of slaughtering in the fields.

σφάζουσιν

they slaughter / will slaughter

Fut Act Indic 3 Pl · σφάζω

verb of relative clause

→ future indicative (generalizing within the relative clause)

σφάζω: as in vv. 3–4; the future with ὅσας ἅν reflects the LXX's mixing of future and subjunctive in indefinite relative clauses; the slaughtering 'in the open fields' is what the law redirects to the sanctuary.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

πεδίοις

open fields / plains

Dative

dative of place (locative)

→ sphere or reference

πεδῖον: 'plain / open field'; renders תָּבֶשֶׁת ('field'); ἐν τοῖς πεδίοις ('in the open field') is the place of profane and idolatrous slaughter (cf. the goat-demons, v. 7) that the centralizing law abolishes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴσουσιν

they shall bring

Fut Act Indic 3 Pl · φέρω

coordinate main verb (within purpose construction)

→ predictive future (the required redirection)

φέρω (fut. οἴσω): 'bring / carry'; the suppletive future of φέρω; the command is that the offerings be brought to the priest at the tent rather than offered in the field.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): rendering of the Tetragrammaton; the sacrifices are to be brought 'to the LORD'.

ἐπὶ

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of ἐπὶ (destination)

→ object specification

θύρα: 'door / entrance'; here plural θύρας ('doors / entrance') of the tent of meeting, the legitimate place of offering.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive

→ relational specification

σκηνή: as above; the tent of meeting.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of meeting

Genitive

genitive (defining the tent)

→ relational specification

μαρτύριον: as above; σκηνὴ τοῦ μαρτυρίου = 'tent of meeting'.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἱερέα priest Accusative <i>accusative object of πρόσ</i> → object specification ἱερεύς: 'priest'; renders יִהְיֶה; the priest at the tent is the mediator who alone may handle the blood at the altar (v. 6).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	θύσουσιν they shall sacrifice Fut Act Indic 3 Pl · θύω <i>coordinate main verb</i> → predictive future (the prescribed action) θύω: 'sacrifice / offer'; renders תָּזִיחַ; the cognate noun-phrase θύσουσιν θυσίαν ('they shall sacrifice a sacrifice') is a figura etymologica reflecting the Hebrew.	θυσίαν a sacrifice Accusative <i>cognate accusative (object of θύσουσιν)</i> → object specification θυσία: as above; cognate object of θύω; θυσίαν σωτηρίου = 'a peace/well-being offering.'
σωτηρίου of peace / of well-being Genitive <i>genitive of quality (defining the sacrifice)</i> → relational specification σωτήριον: as in v. 4; θυσία σωτηρίου renders מִשְׁכַּן שְׁלוֹמִי, the communion/peace offering shared between offerer, priest, and God.	τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ LORD Dative <i>dative of recipient</i> → sphere or reference κύριος (dat.): rendering of the Tetragrammaton.	αὐτά them Accusative <i>direct object (the sacrifices)</i> → participant reference αὐτός: neuter plural pronoun resuming τὰς θυσίας ('them'), the offerings now to be sacrificed properly at the tent.

6 καὶ προσχεεῖ ὁ ἱερεὺς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ ἀπέναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνοίσει τὸ στέαρ εἰς ὁσμὴν εὐωδίας κυρίῳ

And the priest shall pour the blood upon the altar round about, before the LORD beside the doors of the tent of meeting, and shall offer up the fat as a sweet-smelling savor to the LORD.

Consequence: the priest's prescribed handling of blood and fat καὶ προσχεεῖ ὁ ἱερεὺς

The priest alone manipulates the blood — προσχεεῖ ... ἐπὶ τὸ θυσιαστήριον κύκλῳ ('pours it round about the altar') — and burns the fat as ὁσμὴ εὐωδίας. This verse establishes the proper, altar-bound destiny of blood that the prohibition of vv. 10–12 presupposes: blood belongs on the altar, not in the field or the throat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσχεῖ

shall pour / dash

Fut Act Indic 3 Sg · προσχέω

main verb (priestly blood-manipulation)

→ predictive/legal future (the prescribed cultic act)

προσχέω: 'pour upon / dash against'; renders שָׁטַף ('throw / sprinkle'); the technical verb for dashing the sacrificial blood against the altar (cf. Lev 1:5); the compound προσ- marks application 'to' the altar.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of προσχεῖ

→ participant prominence

ἱερεὺς: 'priest'; only the priest may apply blood to the altar — a key point for the blood-theology: blood's legitimate use is mediated and cultic.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεῖ

→ object specification

αἷμα: 'blood'; renders דָּם; here the sacrificial blood that is dashed against the altar — its proper, atoning destination (cf. v. 11).

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar' (lit. 'place of sacrifice'); a LXX coinage rendering מִזְבֵּחַ; the altar is the appointed locus where blood effects atonement.

κύκλω

round about

adverbial dative (manner/place: 'all around')

→ clausal contribution

κύκλω: 'in a circle / round about'; adverbial dative of κύκλος; renders כָּל־צִדָּה; the blood is dashed against all sides of the altar.

ἀπέναντι

before

improper preposition + genitive (place)

→ spatial or relational framing

ἀπέναντι: 'before / in the presence of'; renders מִלְפָּנֶיךָ; the act is performed coram Deo, in YHWH's presence.

κυρίου

of the LORD

Genitive

genitive governed by ἀπέναντι

→ relational specification

κύριος (gen.): rendering of the Tetragrammaton; 'before the LORD!'

παρά

beside

preposition + accusative (place: 'beside')

→ spatial or relational framing

παρά + acc.: 'beside / along'; locates the altar-rite at the entrance of the tent.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά

→ object specification

θύρα: as above; 'beside the doors of the tent of meeting.'

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive

→ relational specification

σκηνή: as above.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of meeting

Genitive

genitive (defining the tent)

→ relational specification

μαρτύριον: as above.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίσει

shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

coordinate main verb (burning of the fat)

→ predictive/legal future (the prescribed offering of the fat)

ἀναφέρω (fut. ἀνοίσω): 'bring up / offer up (in smoke)'; renders הִקְטִיר / הָעֹלָה; the fat is burned upon the altar, ascending as a pleasing aroma.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of ἀνοίσει

→ object specification

στέαρ: 'fat / suet'; renders בֶּזֶק; like the blood, the fat belongs to YHWH and is burned on the altar (cf. Lev 3:16–17), not consumed by the offerer.

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

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

ὁσμήν

odor / savor

Accusative

accusative object of εἰς

→ object specification

ὁσμή: as in v. 4; ὁσμή εὐωδίας, the pleasing aroma of acceptable sacrifice.

εὐωδίας

of sweetness

Genitive

genitive of quality (modifying ὁσμήν)

→ relational specification

εὐωδία: as in v. 4; the genitive of quality 'a savor of sweetness' = קִיץ קִיץ.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): rendering of the Tetragrammaton.

7 καὶ οὐ θύσουσιν ἔτι τὰς θυσίας αὐτῶν τοῖς ματαίοις οἷς αὐτοὶ ἐκπορνεύουσιν ὀπίσω αὐτῶν νόμιμον αἰώνιον ἔσται ὑμῖν εἰς τὰς γενεὰς ὑμῶν

And they shall no longer sacrifice their sacrifices to the vain ones, after whom they go whoring. This shall be a perpetual statute for you throughout your generations.

Climactic prohibition + perpetuity formula closing section A καὶ οὐ θύσουσιν ἔτι

The negated future οὐ ... ἔτι ('no longer') states the polemical heart of vv. 1–7: the centralization of slaughter is aimed against the open-field cult τοῖς ματαίοις ('to the vain ones / goat-demons'). The verb ἐκπορνεύουσιν ('go whoring') casts idolatry as adultery against YHWH. The unit closes with the perpetuity formula νόμιμον αἰώνιον ... εἰς τὰς γενεὰς ὑμῶν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not / no longer

negative particle (with future indicative)

→ discourse linkage or contrast

οὐ: negates the future θύσουσιν; with ἔτι, 'they shall no longer sacrifice.'

θύσουσιν

they shall sacrifice

Fut Act Indic 3 Pl · θύω

main verb (prohibition expressed by negated future)

→ prohibitive future (legal prohibition: 'they shall not sacrifice')

θύω: 'sacrifice'; the negated future has the force of a binding prohibition (Hebrew אָל + imperfect); the object of the prohibition is the illicit field-cult.

ἔτι

any longer

temporal adverb ('still / any longer')

→ clausal contribution

ἔτι: 'still / yet / any longer'; renders תֵּיט; implies a former practice now to cease — Israel had been sacrificing in the open to the demons.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

direct object of θύσουσιν

→ object specification

θυσία: as above; the very sacrifices that should go to YHWH had been diverted to the demons.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

ματαίους

vain ones / idols (goat-demons)

Dative

dative of recipient (the false objects of the cult)

→ sphere or reference

μάταιος: 'vain / empty / worthless'; the substantive οἱ μάταιοι ('the vain ones') renders מַעֲיָשׁ ('he-goats / goat-demons,' the satyr-like field spirits); the LXX interprets the demons as 'empty nothings,' a standard polemic against idols (cf. Deut 32:21; the apostolic preaching at Acts 14:15 calls idols ματαίω).

οἷς

after whom

Dative

relative pronoun (with ἐκπορνέουσιν ὀπίσω)

→ participant reference or interest

ὅς: relative pronoun, dative by attraction / construction with the verb of whoring 'after' them; antecedent is οἱ μάταιοι.

αὐτοὶ

they themselves

Nominative

intensive pronoun (subject of ἐκπορνέουσιν)

→ participant reference

αὐτός: intensive nominative emphasizing the people's own complicity in the idolatrous cult.

ἐκπορνέουσιν

they go whoring

Pres Act Indic 3 Pl · ἐκπορνέω

verb of relative clause

→ iterative/customary present (habitual apostasy)

ἐκπορνέω: 'commit fornication / go whoring (after)'; renders הִזְנָה; the prophetic metaphor of idolatry as adultery against YHWH (cf. Exod 34:15–16; Hos 1–3); the intensive ἐκ- and the present tense mark a persistent, ongoing betrayal.

ὀπίσω

after

improper preposition + genitive (direction of pursuit)

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders אַחֲרָי; ἐκπορνέειν ὀπίσω ('whore after') is the idiom for chasing after false gods.

αὐτῶν

them

Genitive

genitive governed by ὀπίσω

→ relational specification

αὐτός: genitive after ὀπίσω, referring to the ματαίω.

νόμιμον

a statute / ordinance

Nominative

predicate nominative (with ἔσται)

→ participant prominence

νόμιμον: 'that which is lawful / a statute'; substantive of νόμιμος; renders הֶחָק; νόμιμον αἰώνιον is the recurring Levitical formula for a perpetual binding ordinance (cf. Lev 3:17; 16:34).

αἰώνιον

perpetual / everlasting

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'eternal / perpetual'; renders עוֹלָם; marks the statute as binding for all time, not a temporary measure.

ἔσται

shall be

Fut Indic 3 Sg · εἰμί

copula (main verb of perpetuity formula)

→ predictive future (durative: it will stand permanently)

εἰμί (fut. ἔσομαι): 'be'; the copula of the perpetuity formula, asserting the abiding validity of the statute.

ὕμῖν

for you

Dative

dative of advantage/reference (to/for whom the statute binds)

→ participant reference or interest

σύ (pl.): 'you'; dative marking those bound by the perpetual statute.

εἰς

throughout / for

preposition + accusative (temporal extent)

→ spatial or relational framing

εἰς: here of temporal extent, 'throughout (your generations)'; renders לְ in the formula כְּמִיָּתֶיךָ.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; εἰς τὰς γενεάς ὑμῶν ('throughout your generations') renders כְּמִיָּתֶיךָ, the standard formula extending the law to all descendants.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

σύ (pl.): possessive genitive, 'your generations.'

8 καὶ ἐρεῖς πρὸς αὐτούς ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ καὶ ἀπὸ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὃς ἂν ποιήσῃ ὀλοκαύτωμα ἢ θυσίαν

And you shall say to them: Any man whatsoever of the sons of Israel, or of the sons of the proselytes attached among you, who offers a whole burnt offering or a sacrifice,

New legislative sub-unit (protasis): the statute extended to all offerings and to sojourners

καὶ ἐρεῖς πρὸς αὐτούς

The renewed speech-formula καὶ ἐρεῖς opens section B (vv. 8–9), restating the centralizing rule in fully general terms — any offering (ὀλοκαύτωμα ἢ θυσίαν) by Israelite or proselyte. The doubled ἄνθρωπος ἄνθρωπος and the προσηλύτος-clause echo v. 3, setting up the karet-apodosis in v. 9.

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 introducing new statute)

→ volitive future (command introducing the quoted law)

λέγω (fut. ἐρῶ): as in v. 2; the imperatival future renders **תְּדַבֵּר**, introducing the extended statute.

πρὸς
to

preposition + accusative

→ spatial or relational framing

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

αὐτούς
them

Accusative

accusative object of πρὸς

→ participant reference

αὐτός: anaphoric pronoun, the addressees of v. 2.

ἄνθρωπος
a man

Nominative

subject (first member of distributive doubling)

→ participant prominence

ἄνθρωπος: as in v. 3.

ἄνθρωπος
any man whatsoever

Nominative

subject (distributive doubling: 'any man at all')

→ participant prominence

ἄνθρωπος: the distributive doubling ἄνθρωπος ἄνθρωπος = **שׁוֹנֵן שׁוֹנֵן**, as in v. 3; reasserts the law's individual application.

τῶν
of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

υἱῶν
sons

Genitive

partitive genitive ('of the sons of Israel')

→ relational specification

υἱός: τῶν υἱῶν Ἰσραὴλ, the native Israelite.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable; adnominal genitive.

καὶ
and

coordinate conjunction (joining the second category)

→ discourse linkage or contrast

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

ἀπὸ
from / of

preposition + genitive (partitive)

→ spatial or relational framing

ἀπὸ: here partitive, 'from among'; equivalent to the partitive genitive marking the second class of persons.

τῶν
the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ἀπό

→ relational specification

υἱός: 'sons (of the proselytes)'; extends the law even to the descendants of resident aliens.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

προσηλύτων

proselytes / sojourners

Genitive

genitive (defining υἱῶν: 'sons of the proselytes')

→ relational specification

προσήλυτος: as in v. 3; renders ἄλ; the resident alien, here with his descendants, bound by the same law.

τῶν

the

Genitive

article (attributive, with participle)

→ noun-phrase marking

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

προσκειμένων

attached / sojourning

Pres Mid/Pass Ptcp Gen Pl Masc · πρόσκειμαι

attributive participle (modifying προσηλύτων)

→ imperfective participle (ongoing state of residence)

πρόσκειμαι: as in v. 3; 'those who are attached/sojourning among you.'

ἐν

among

preposition + dative (association)

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (pl.): 'among you.'

ὅς

who

Nominative

relative pronoun (subject of ποιήσῃ)

→ participant reference

ὅς: introduces the conditional-relative protasis ὅς ἂν + subjunctive.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

ποιήσῃ

offers / makes

Aor Act Subj 3 Sg · ποιέω

verb of indefinite relative clause (protasis)

→ aorist subjunctive (indefinite/conditional)

ποιέω: 'make / do / offer'; in cultic context 'offer (a sacrifice)'; renders ποιεῖν ὁλοκαύτωμα = 'make/offer a burnt offering.'

ὁλοκαύτωμα

whole burnt offering

Accusative

direct object of ποιήσῃ

→ object specification

ὁλοκαύτωμα: as in v. 4; renders ἡλό.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

θυσίαν

a sacrifice

Accusative

direct object of ποιήση (alternative)

→ object specification

θυσία: as above; the pairing ὀλοκαύτωμα ἢ θυσίαν covers the full range of animal offerings, making the centralization comprehensive.

9 καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ποιῆσαι αὐτὸ τῷ κυρίῳ ἐξολεθρευθήσεται ὁ ἄνθρωπος ἐκεῖνος ἐκ τοῦ λαοῦ αὐτοῦ

and does not bring it to the door of the tent of meeting to offer it to the LORD — that man shall be utterly cut off from his people.

Apodosis: the karet-penalty closing section B

καὶ ... μὴ ἐνέγκῃ ... ἐξολεθρευθήσεται

The negated subjunctive μὴ ἐνέγκῃ completes the protasis of v. 8, and the karet-verdict ἐξολεθρευθήσεται ὁ ἄνθρωπος ἐκεῖνος ('that man shall be utterly cut off') is the apodosis — parallel in form to v. 4 but applied now to any offering brought outside the sanctuary, by native or alien.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

accusative object of ἐπὶ

→ object specification

θύρα: as above; the door of the tent of meeting.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive

→ relational specification

σκηνῆς: as above.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of meeting

Genitive

genitive (defining the tent)

→ relational specification

μαρτύριον: as above.

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

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

ἐνέγκη

he brings

Aor Act Subj 3 Sg · φέρω

verb of negated conditional clause (protasis)

→ aorist subjunctive (conditional, negated)

φέρω: as in v. 4; failure to bring the offering to the tent is the offense.

ποιῆσαι

to offer

Aor Act Inf · ποιέω

infinitive of purpose

→ aorist infinitive (purpose: to perform the offering)

ποιέω: as in v. 4; 'to offer it (as a sacrifice) to the LORD.'

αὐτό

it

Accusative

direct object of ποιῆσαι

→ participant reference

αὐτός: the offering.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): rendering of the Tetragrammaton.

ἐξολεθρευθήσεται

shall be utterly cut off

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb (the karet-penalty: apodosis)

→ predictive future (decreed penalty: extirpation)

ἐξολεθρεύω: as in v. 4; the karet-formula תְּהָרַג; removal from the covenant community for cultic transgression.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐξολεθρευθήσεται

→ participant prominence

ἄνθρωπος: the offending individual; here masculine ὁ ἄνθρωπος ἐκεῖνος (contrast the feminine ἡ ψυχὴ ἐκείνη of v. 4).

ἐκεῖνος

that

Nominative

demonstrative (modifying ἄνθρωπος)

→ participant prominence

ἐκεῖνος: 'that'; singles out the offender.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: separation from the community.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐκ

→ relational specification

λαός: as in v. 4; the covenant community.

αὐτοῦ

his

Genitive

genitive of possession (agreeing with ἄνθρωπος, masc.)

→ relational specification

αὐτός: masculine αὐτοῦ agreeing with ὁ ἄνθρωπος, 'his people.'

10 καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὃς ἂν φάγη
πᾶν αἷμα καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν τὴν ἔσθουσιν τὸ αἷμα καὶ ἀπολῶ αὐτὴν ἐκ τοῦ
λαοῦ αὐτῆς

And any man whatsoever of the sons of Israel, or of the proselytes attached among you, who eats
any blood — I will set my face against the person that eats the blood, and I will destroy it from
among its people.

New protasis opening section C: the absolute blood prohibition

καὶ ἄνθρωπος ἄνθρωπος ... ὃς ἂν φάγη πᾶν αἷμα

Section C (vv. 10–12) shifts from where one may sacrifice to the absolute ban on consuming blood. The
protasis (ὃς ἂν φάγη πᾶν αἷμα) is answered not by the impersonal karet-passive but by emphatic first-
person divine action: ἐπιστήσω τὸ πρόσωπόν μου ('I will set my face against') and ἀπολῶ αὐτήν ('I will
destroy it') — YHWH himself executes the penalty.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄνθρωπος

a man

Nominative

subject (first member of distributive doubling)

→ participant prominence

ἄνθρωπος: as in vv. 3, 8.

ἄνθρωπος

any man whatsoever

Nominative

subject (distributive doubling)

→ participant prominence

ἄνθρωπος: distributive doubling = $\psi\iota\chi$
 $\psi\iota\chi$; here the third occurrence in the
chapter, introducing the blood-prohibition.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive

→ relational specification

υἱός: τῶν υἱῶν Ἰσραηλ, the native Israelite.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

προσηλύτων

proselytes / sojourners

Genitive

partitive genitive

→ relational specification

προσῆλυτος: as in vv. 3, 8; the blood-ban binds the resident alien too.

τῶν

the

Genitive

article (attributive, with participle)

→ noun-phrase marking

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

προσκειμένων

attached / sojourning

Pres Mid/Pass Ptcp Gen Pl Masc · πρόσκειμαι

attributive participle (modifying προσηλύτων)

→ imperfective participle (ongoing residence)

πρόσκειμαι: as in vv. 3, 8.

ἐν

among

preposition + dative

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (pl.): 'among you.'

ὃς

who

Nominative

relative pronoun (subject of φάγη)

→ participant reference

ὃς: introduces the conditional-relative protasis; left grammatically suspended (casus pendens), resumed by the divine first-person clauses.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

verb of indefinite relative clause (protasis)

→ aorist subjunctive (indefinite/conditional)

ἐσθίω (aor. ἔφαγον): 'eat'; renders לִּכְלוֹ; φαγεῖν αἷμα ('to eat blood') is the precise act prohibited; the aorist subjunctive frames the hypothetical offender.

πᾶν

any

Accusative

adjective (modifying αἷμα: 'any blood at all')

→ object specification

πᾶς: 'all / any'; πᾶν αἷμα ('any blood whatsoever') makes the prohibition absolute — no quantity or kind of blood is exempt; cf. Lev 3:17; 7:26–27.

αἷμα

blood

Accusative

direct object of φάγη

→ object specification

αἷμα: 'blood'; renders דָּם; the forbidden food, because the life (ψυχή) resides in it (v. 11).

καὶ

and / then

apodotic conjunction (introducing the divine penalty)

→ discourse linkage or contrast

καί: apodotic, introducing YHWH's first-person response to the casus pendens.

ἐπιστήσω

I will set / direct

Fut Act Indic 1 Sg · ἐφίστημι

main verb (first-person divine action)

→ predictive future (decreed divine act of judgment)

ἐφίστημι (fut. ἐπιστήσω): 'set upon / set against / station'; here in the idiom ἐπιστήσω τὸ πρόσωπόν μου ἐπί ('I will set my face against'), rendering אֶנֶּכְּ יַתְּנֶנִּי ('I will set my face against'), an expression of hostile divine attention against the offender (cf. Lev 20:3, 5–6; 26:17).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἐπιστήσω

→ object specification

πρόσωπον: 'face / countenance'; renders פָּנָיו; 'setting the face against' someone is an idiom of judicial hostility — the inverse of the priestly blessing's 'lift up his face upon you' (Num 6:26).

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ: possessive genitive, 'my face.'

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: here hostile, 'against.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

person / life

Accusative

accusative object of ἐπί (the offender)

→ object specification

ψυχή: 'soul / person / life'; renders נַפְשׁוֹ; here 'the person who eats the blood'; note the irony — the ψυχή (life) that consumes blood is judged, because blood itself is ψυχή (v. 11).

τὴν

the (one)

Accusative

article (with attributive participle)

→ noun-phrase marking

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

ἔσθουσιν

eating

Pres Act Ptcp Acc Sg Fem · ἔσθω

attributive participle (modifying ψυχὴν)

→ imperfective participle (characterizing: the blood-eating person)

ἔσθω (poetic/Hellenistic byform of ἐσθίω): 'eat'; the articular participle τὴν ἔσθουσιν ('the one eating') defines the ψυχή under judgment as the habitual blood-consumer.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἔσθουσιν

→ object specification

αἷμα: as above; the object of the forbidden eating.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

coordinate main verb (divine penalty)

→ predictive future (decreed divine destruction)

ἀπόλλυμι (fut. ἀπολῶ): 'destroy utterly / cause to perish'; renders יָחַד / תִּיהָיֶה; here YHWH himself, rather than the community, executes the karet — the strongest possible sanction against blood-eating.

αὐτήν

it / her

Accusative

direct object of ἀπολῶ (the ψυχή)

→ participant reference

αὐτός: feminine αὐτήν agreeing with ψυχήν, the offending person.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: separation from the community.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐκ

→ relational specification

λαός: the covenant community.

αὐτῆς

its / her

Genitive

genitive of possession (agreeing with ψυχή, fem.)

→ relational specification

αὐτῆς: feminine, 'its [own] people,' agreeing with ψυχή.

11 ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται

For the life of all flesh is its blood, and I have given it to you upon the altar to make atonement for your lives; for it is the blood that makes atonement by the life.

Theological rationale (γάρ) grounding the blood-prohibition — the chapter's headline crux

ἡ γὰρ ψυχὴ ... αἷμα αὐτοῦ ἐστὶν

The double γάρ frames the chapter's theological center. The first clause states the ontological reason for the ban: ἡ ψυχὴ ... αἷμα αὐτοῦ ἐστὶν ('the life is its blood'). The second states the cultic counterpart: Ὡς ἔδωκεν ὁ θεὸς τὸ αἷμα ἐπὶ τοῦ θυσιαστηρίου ('upon the altar') ἐξιλάσκεσθαι ('to make atonement'). The closing τὸ γὰρ αἷμα ... ἀντὶ τῆς ψυχῆς ἐξιλάσεται ('the blood makes atonement by/in place of the life') articulates substitutionary atonement — the OT basis for Heb 9:22 and the apostolic decree of Acts 15:20, 29.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γάρ

for

causal conjunction (post-positive, grounding the prohibition)

→ discourse linkage or contrast

γάρ: 'for'; renders ἵνα; introduces the explanatory rationale for why blood may not be eaten.

ψυχὴ

life / soul

Nominative

subject (predicate: 'the life ... is the blood')

→ participant prominence

ψυχὴ: 'life / soul'; renders ψυχή; here in its concrete Hebraic sense of the vital life-principle, not an immaterial 'soul'; the identification of life with blood is the axiom underlying the whole chapter (restated v. 14).

πάσης

of all

Genitive

attributive (modifying σαρκός)

→ relational specification

πάς: 'all / every'; πάσης σαρκός ('of all flesh') universalizes the principle to every living creature.

σαρκός

flesh

Genitive

genitive (possessive: 'the life of all flesh')

→ relational specification

σάρξ: 'flesh'; renders רֶשֶׁת; here 'all flesh' = every living animal; the genitive πάσης σαρκός denotes the creature whose life is bound up in its blood.

αἷμα

blood

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

αἷμα: 'blood'; the predicate of the identification 'the life ... is its blood' (ἡ ψυχή ... αἷμα αὐτοῦ ἔστιν), rendering כִּי רוּחַ הַבְּרִית רֶשֶׁת בְּנֵי; the LXX makes blood the very seat of life.

αὐτοῦ

its

Genitive

genitive of possession (referring to σάρξ/flesh)

→ relational specification

αὐτός: 'its'; the blood belongs to the flesh whose life it is — 'its blood.'

ἐστιν

is

Pres Indic 3 Sg · εἰμί

copula (equating life and blood)

→ stative present (timeless identification)

εἰμί: 'be'; the copula of the timeless theological axiom equating ψυχή and αἷμα.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

emphatic subject pronoun (YHWH)

→ participant reference

ἐγώ: the emphatic first-person pronoun stresses that the atoning function of blood is YHWH's own gracious provision — 'I myself have given it.'

δέδωκα

have given

Perf Act Indic 1 Sg · δίδωμι

main verb (divine gift of the blood for atonement)

→ perfect (settled, abiding gift with continuing validity)

δίδωμι (perf. δέδωκα): 'give'; renders יָתַן; the perfect tense marks the blood's atoning ordinance as a standing, abiding gift — God has appointed blood for the altar; the verse thus grounds both the prohibition (don't eat it) and the provision (it atones).

αὐτό

it

Accusative

direct object of δέδωκα (the blood)

→ participant reference

αὐτός: neuter, referring to αἷμα; 'I have given it [the blood] to you.'

ὕμῃν

to you

Dative

dative of recipient/advantage

→ participant reference or interest

σύ (pl.): the blood is given 'to you' (Israel) for your benefit — as the appointed means of atonement.

ἐπὶ

upon

preposition + genitive (place: 'upon the altar')

→ spatial or relational framing

ἐπὶ + gen.: 'upon / on'; locating the atoning use of blood at the altar.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπὶ

→ relational specification

θυσιαστήριον: as in v. 6; the altar is the appointed locus where blood effects atonement — its only legitimate destiny, hence the ban on eating it.

ἐξιλάσkesthai

to make atonement

Pres Mid Inf · ἐξιλάσκομαι

infinitive of purpose (the aim of the gift of blood)

→ imperfective infinitive (purpose: ongoing atoning function)

ἐξιλάσκομαι: 'make atonement / expiate / propitiate'; the technical cultic term of the LXX Pentateuch, rendering רָפָא (Piel of רָפָא); the intensive compound ἐξ- and the middle voice express the effecting of atonement; the purpose-infinitive states why God gave blood for the altar.

περὶ

for / on behalf of

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'concerning / on behalf of'; renders לְ; the atonement is made 'for your lives.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

ψυχῶν

lives / souls

Genitive

genitive object of περί

→ relational specification

ψυχή: as above; τῶν ψυχῶν ὑμῶν ('your lives'); the blood atones 'for your lives' — life given for life, the substitutionary logic spelled out in the next clause.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

σύ (pl.): possessive genitive, 'your lives.'

τὸ

the

Nominative

article

→ noun-phrase marking

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

γάρ

for

causal conjunction (post-positive)

→ discourse linkage or contrast

γάρ: the second γάρ grounds the atoning gift: blood atones because it is the bearer of life.

αἷμα

blood

Nominative

subject of ἐξιλάσεται

→ participant prominence

αἷμα: 'blood'; the subject of the atoning verb — 'the blood itself makes atonement.'

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

αὐτός: 'its blood,' i.e. the creature's own blood offered on the altar.

ἀντὶ

in place of / by

preposition + genitive (substitution/exchange)

→ spatial or relational framing

ἀντί: 'instead of / in exchange for'; renders אֵין here in the sense 'by means of / at the price of'; the construction αἷμα ἀντὶ τῆς ψυχῆς ('blood in place of / by the life') is the key substitutionary phrase — life ransoms life; ἀντί is precisely the preposition of substitution underlying NT ransom-theology (cf. Mark 10:45 λύτρον ἀντὶ πολλῶν).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

life / soul

Genitive

genitive governed by ἀντί

→ relational specification

ψυχή: as above; ἀντὶ τῆς ψυχῆς ('by/in place of the life'); the blood atones precisely because the life is in it — the slain creature's life stands in for the offerer's.

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (the atoning function of blood)

→ gnomic/predictive future (the abiding efficacy of blood-atonement)

ἐξιλάσκομαι: as above; the future ἐξιλάσεται states the standing efficacy of sacrificial blood; this clause is the OT foundation cited at Heb 9:22 (χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις) and grounds the apostolic 'abstain from blood' (Acts 15:20, 29).

12 διὰ τοῦτο εἶρηκα τοῖς υἱοῖς Ἰσραὴλ πᾶσα ψυχὴ ἐξ ὑμῶν οὐ φάγεται αἷμα καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν οὐ φάγεται αἷμα

Therefore I have said to the sons of Israel: No person among you shall eat blood, and the proselyte attached among you shall not eat blood.

Conclusion (διὰ τοῦτο) drawn from the rationale of v. 11; closes section C

διὰ τοῦτο εἶρηκα

διὰ τοῦτο ('therefore') draws the practical conclusion from the blood-rationale: because blood is life and belongs to the altar, no one — native (πᾶσα ψυχὴ ἐξ ὑμῶν) or proselyte (ὁ προσήλυτος) — may eat it. The doubled οὐ φάγεται restates the absolute prohibition for both classes, binding alien and Israelite identically.

διὰ

because of

preposition + accusative (causal: 'for this reason')

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; διὰ τοῦτο ('therefore') draws the inference from v. 11.

τοῦτο

this

Accusative

demonstrative (object of διὰ: 'because of this')

→ participant reference

οὗτος: 'this'; refers back to the rationale of v. 11 (life is in the blood).

εἶρηκα

I have said

Perf Act Indic 1 Sg · λέγω

main verb (divine pronouncement with abiding force)

→ perfect (a settled, standing decree)

λέγω (perf. εἶρηκα): 'have said / spoken'; the perfect denotes a pronouncement made and still in force — YHWH's standing word to Israel; renders יְהִי מִנְּךָ.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of recipient (indirect object of εἶρηκα)

→ sphere or reference

υἱός: τοῖς υἱοῖς Ἰσραὴλ, the recipients of the standing decree.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable.

πᾶσα

every

Nominative

attributive adjective (modifying ψυχή)

→ participant prominence

πᾶς: 'every / all'; πᾶσα ψυχή with the negative οὐ ... φάγεται = 'no person at all shall eat' (Hebraic 'all ... not' = 'none').

ψυχή

person / soul

Nominative

subject of φάγεται

→ participant prominence

ψυχή: 'soul / person / living being'; renders ψῆχ; here = 'person'; πᾶσα ψυχή ... οὐ φάγεται is the idiom 'no one shall eat!'

ἐξ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ/ἐξ: partitive, 'of / from among you.'

ὕμῶν

you

Genitive

genitive object of ἐξ (partitive)

→ relational specification

σύ (pl.): 'from among you,' i.e. of the Israelite community.

οὐ

not

negative particle (with future)

→ discourse linkage or contrast

οὐ: with the future φάγεται forms an emphatic prohibition (Hebrew אַל + imperfect).

φάγεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (prohibition by negated future)

→ prohibitive future (binding negative command)

ἐσθίω (fut. mid. φάγομαι): 'eat'; the negated future οὐ φάγεται has the force of an apodictic prohibition — 'shall not eat.'

αἷμα

blood

Accusative

direct object of φάγεται

→ object specification

αἷμα: the forbidden food.

καὶ

and

coordinate conjunction (extending ban to the proselyte)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

προσήλυτος

proselyte / sojourner

Nominative

subject of the second φάγεται

→ participant prominence

προσήλυτος: as in vv. 3, 8, 10; the resident alien is bound by the blood-ban exactly as the native — a key indication that the prohibition is grounded in creation/life-theology, not merely covenant membership.

ὁ

the (one)

Nominative

article (with attributive participle)

→ noun-phrase marking

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

προσκειμένος

attached / sojourning

Pres Mid/Pass Ptcp Nom Sg Masc · πρόσκειμαι

attributive participle (modifying προσήλυτος)

→ imperfective participle (ongoing residence)

πρόσκειμαι: as in vv. 3, 8, 10; here singular ὁ προσκειμένος ('the one sojourning').

ἐν

among

preposition + dative

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (pl.): 'among you.'

οὐ

not

negative particle (with future)

→ discourse linkage or contrast

οὐ: prohibitive negative.

φάγεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (prohibition repeated for the proselyte)

→ prohibitive future

ἐσθίω: as above; the repetition οὐ φάγεται αἷμα for the proselyte underscores the universality of the ban.

αἷμα

blood

Accusative

direct object of φάγεται

→ object specification

αἷμα: the forbidden food, repeated for emphasis.

13 καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ καὶ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν ὃς ἂν
θηρεύσῃ θήρευμα θηρίον ἢ πετεινόν ὃ ἔσθεται καὶ ἐκχεεῖ τὸ αἷμα καὶ καλύψει αὐτὸ τῇ γῇ

And any man whatsoever of the sons of Israel, or of the proselytes attached among you, who hunts a catch — a beast or a bird that may be eaten — shall pour out its blood and cover it with the earth.

New protasis opening section D: the blood of hunted game

καὶ ἄνθρωπος ἄνθρωπος ... ὃς ἂν θηρεύσῃ

Section D (vv. 13–16) addresses game taken in the hunt — animals not brought to the altar. Since such blood cannot be dashed against the altar, it must instead be poured out and covered with earth (ἐκχεεῖ ... καλύψει αὐτὸ τῇ γῇ). The doubled ἄνθρωπος ἄνθρωπος (fourth occurrence) again binds native and proselyte alike.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄνθρωπος

a man

Nominative

subject (first member of distributive doubling)

→ participant prominence

ἄνθρωπος: as in vv. 3, 8, 10.

ἄνθρωπος

any man whatsoever

Nominative

subject (distributive doubling)

→ participant prominence

ἄνθρωπος: distributive doubling = ψιχ ψιχ; the fourth and last occurrence in the chapter.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive

→ relational specification

υἱός: τῶν υἱῶν Ἰσραὴλ.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable.

καὶ

and / or

coordinate conjunction (joining the second class)

→ discourse linkage or contrast

καὶ: joins the proselytes to the native Israelites as equally bound.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

προσηλύτων

proselytes / sojourners

Genitive

partitive genitive

→ relational specification

προσήλυτος: as throughout the chapter.

τῶν

the

Genitive

article (attributive, with participle)

→ noun-phrase marking

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

προσκειμένων

attached / sojourning

Pres Mid/Pass Ptcp Gen Pl Masc · πρόσκειμαι

attributive participle (modifying προσηλύτων)

→ imperfective participle (ongoing residence)

πρόσκειμαι: as in vv. 3, 8, 10.

ἐν

among

preposition + dative

→ spatial or relational framing

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

ὕμῃν

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (pl.): 'among you.'

ὃς

who

Nominative

relative pronoun (subject of θηρεύσει)

→ participant reference

ὃς: introduces the conditional-relative protasis.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

θηρεύσει

hunts / catches

Aor Act Subj 3 Sg · θηρεύω

verb of indefinite relative clause (protasis)

→ aorist subjunctive (indefinite/conditional)

θηρεύω: 'hunt / catch (game)'; renders תִּצַּד; the cognate construction θηρεύσει θήρευμα ('hunts a catch') is a figura etymologica calquing the Hebrew.

θήρευμα

game / catch / prey

Accusative

cognate accusative (object of θηρεύσει)

→ object specification

θήρευμα: 'that which is hunted, prey, game'; cognate object of θηρεύω; renders תִּצַּד; the catch is then specified as a beast or bird.

θηρίον

beast / wild animal

Accusative

accusative in apposition to θήρευμα

→ object specification

θηρίον: 'wild beast / animal'; renders הַיָּעַר; in apposition to θήρευμα, specifying the kind of game.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πετεινόν

bird / fowl

Accusative

accusative (alternative to θηρίον)

→ object specification

πετεινόν: 'bird / flying creature'; renders הַיָּעַר; the other category of huntable game, both subject to the blood-covering rule.

ὃ

which

Accusative

relative pronoun (subject of ἔσθεται; neuter)

→ participant reference

ὃς: neuter relative agreeing with θηρίον/πετεινόν, restricting the rule to clean (edible) game.

ἔσθεται

may be eaten

Pres Mid/Pass Indic 3 Sg · ἔσθω

verb of relative clause (permissibility)

→ stative/gnomic present (permissibility: 'that may be eaten')

ἔσθω (mid./pass.): 'be eaten / may be eaten'; the rule applies only to clean game whose flesh is permitted as food; renders the Hebrew לֶחֶם טָהוֹר.

καὶ

and / then

apodotic conjunction (introducing the requirement)

→ discourse linkage or contrast

καί: apodotic, introducing the prescribed action.

ἐκχεεῖ

shall pour out

Fut Act Indic 3 Sg · ἐκχέω

main verb (the required disposal of blood)

→ predictive/legal future (the prescribed act)

ἐκχέω: 'pour out'; renders יָצַק; for game not offered at the altar, the blood must be poured out on the ground — a reverent disposal acknowledging that the life belongs to God; contrast אִימָא עֲזָחָהּ of murder/bloodguilt (v. 4).

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐκχεεῖ

→ object specification

αἷμα: the blood of the hunted creature, to be poured out and covered, never eaten.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καλύψει

shall cover

Fut Act Indic 3 Sg · καλύπτω

coordinate main verb

→ predictive/legal future (the prescribed act)

καλύπτω: 'cover / conceal'; renders יָכַס; covering the poured-out blood with earth completes the reverent disposal, returning the life to the ground from which the creature came.

αὐτό

it

Accusative

direct object of καλύψει (the blood)

→ participant reference

αὐτός: neuter, referring to τὸ αἷμα.

τῇ

with the

Dative

article

→ noun-phrase marking

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

γῇ

earth / soil

Dative

dative of instrument ('with earth')

→ sphere or reference

γῇ: 'earth / ground / soil'; dative of means; renders עָפָר ('dust'); the blood is covered with earth as an act of reverence for the life it carries.

14 ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν καὶ εἶπα τοῖς υἱοῖς Ἰσραὴλ αἷμα πάσης σαρκὸς οὐ φάγεσθε ὅτι ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶν πᾶς ὁ ἔσθων αὐτὸ ἐξολεθρευθήσεται

For the life of all flesh is its blood; and I said to the sons of Israel, You shall not eat the blood of any flesh, because the life of all flesh is its blood; everyone who eats it shall be utterly cut off.

Restatement of the rationale (γάρ) reinforcing the blood-ban; closes the doctrinal core

ἡ γὰρ ψυχὴ ... αἷμα αὐτοῦ ἐστὶν

v. 14 reiterates the v. 11 axiom (ἡ ψυχὴ ... αἷμα αὐτοῦ ἐστὶν), now stated three times in a single verse for maximal emphasis, and reattaches it to the explicit prohibition (αἷμα ... οὐ φάγεσθε) and the karet-penalty (πᾶς ὁ ἔσθων αὐτὸ ἐξολεθρευθήσεται). The triple repetition of the life-in-the-blood formula makes this the doctrinal climax of the chapter.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γάρ

for

causal conjunction (post-positive)

→ discourse linkage or contrast

γάρ: grounding the blood-covering rule of v. 13 in the life-in-blood axiom.

ψυχὴ

life / soul

Nominative

subject (predicate: 'the life ... is its blood')

→ participant prominence

ψυχὴ: as in v. 11; the life-principle, here repeated to ground the hunting-blood rule.

πάσης

of all

Genitive

attributive (modifying σαρκός)

→ relational specification

πᾶς: 'all'; πάσης σαρκός, as in v. 11.

σαρκὸς

flesh

Genitive

genitive (possessive: 'the life of all flesh')

→ relational specification

σάρξ: as in v. 11.

αἷμα

blood

Nominative

predicate nominative (with ἐστὶν)

→ participant prominence

αἷμα: the predicate of the identification, as in v. 11.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

αὐτός: 'its blood.'

ἐστὶν

is

Pres Indic 3 Sg · εἰμί

copula (equating life and blood)

→ stative present (timeless identification)

εἰμί: the copula of the axiom, as in v. 11.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπα
I said

Aor Act Indic 1 Sg · λέγω

main verb (divine pronouncement)

→ constative aorist (the decree as a completed pronouncement)

λέγω (aor. εἶπα, Hellenistic 1st-aorist form): 'said'; YHWH recalls his own decree to Israel; the aorist εἶπα complements the perfect εἶρηκα of v. 12.

τοῖς
to the

Dative

article

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative of recipient

→ sphere or reference

υἱός: τοῖς υἱοῖς Ἰσραὴλ, the recipients of the decree.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable.

αἷμα
blood

Accusative

direct object of φάγεσθε (fronted for emphasis)

→ object specification

αἷμα: the forbidden food; fronted before the verb for emphasis — 'blood ... you shall not eat.'

πάσης
of all

Genitive

attributive (modifying σαρκός)

→ relational specification

πᾶς: 'all'; 'the blood of all flesh.'

σαρκός
flesh

Genitive

genitive (defining αἷμα: 'blood of all flesh')

→ relational specification

σᾶρξ: as above; the prohibition embraces the blood of every creature.

οὐ
not

negative particle (with future)

→ discourse linkage or contrast

οὐ: with the future φάγεσθε forms an apodictic prohibition.

φάγεσθε
you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition by negated future, 2nd person)

→ prohibitive future (apodictic command)

ἐσθίω (fut. mid. φάγομαι): 'eat'; the 2nd-person plural negated future οὐ φάγεσθε ('you shall not eat') is the direct apodictic prohibition, addressing Israel directly.

ὅτι
because

causal conjunction (introducing the repeated rationale)

→ discourse linkage or contrast

ὅτι: 'because'; renders ὅτι; reintroduces the life-in-blood rationale for the third time in the verse.

ἡ
the

Nominative

article

→ noun-phrase marking

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

ψυχή

life / soul

Nominative

subject (predicate identification, repeated)

→ participant prominence

ψυχή: the third statement of the axiom in this verse — the threefold repetition is the rhetorical climax of the chapter's blood-theology.

πάσης

of all

Genitive

attributive (modifying σαρκός)

→ relational specification

πᾶς: 'all.'

σαρκός

flesh

Genitive

genitive (possessive)

→ relational specification

σάρξ: as above.

αἷμα

blood

Nominative

predicate nominative

→ participant prominence

αἷμα: the predicate, as above.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

αὐτός: 'its blood.'

ἐστίν

is

Pres Indic 3 Sg · εἰμί

copula

→ stative present (timeless identification)

εἰμί: the copula of the thrice-stated axiom.

πᾶς

everyone

Nominative

subject (with articular participle: 'everyone who eats')

→ participant prominence

πᾶς: 'everyone'; πᾶς ὁ ἔσθων ('everyone who eats') universalizes the karet-penalty to every blood-eater without exception.

ὁ

the (one)

Nominative

article (with attributive participle)

→ noun-phrase marking

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

ἔσθων

eating / who eats

Pres Act Ptcp Nom Sg Masc · ἔσθω

substantival participle (subject: 'the one who eats')

→ imperfective participle (characterizing: the habitual blood-eater)

ἔσθω: as in v. 10; the substantival participle ὁ ἔσθων ('the one eating') with πᾶς designates every offender.

αὐτό

it

Accusative

direct object of ἔσθων (the blood)

→ participant reference

αὐτό: neuter, referring to αἷμα.

ἐξολεθρευθήσεται

shall be utterly cut off

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb (the karet-penalty)

→ predictive future (decreed penalty: extirpation)

ἐξολεθρεύω: as in vv. 4, 9; the karet-formula תִּרְצַן; here closing the doctrinal core — to eat blood is to incur being cut off from the people.

15 καὶ πᾶσα ψυχὴ ἣτις φάγεται θνησιμαῖον ἢ θηριάλωτον ἐν τοῖς αὐτόχθοσιν ἢ ἐν τοῖς προσηλύτοις πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας καὶ καθαρὸς ἔσται

And every person, whether among the natives or among the proselytes, who eats a carcass or an animal torn by beasts, shall wash his garments and bathe in water, and shall be unclean until evening, and then shall be clean.

Casuistic law of purification: eating carcass or torn flesh καὶ πᾶσα ψυχὴ ἣτις φάγεται

vv. 15–16 treat the lesser case of eating an animal that died of itself (θνησιμαῖον) or was torn by beasts (θηριάλωτον) — flesh whose blood was not properly drained. This is not a karet-offense but a defilement requiring washing, bathing, and uncleanness until evening; the rule binds native (αὐτόχθων) and proselyte alike.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

every

Nominative

attributive adjective (modifying ψυχὴ)

→ participant prominence

πᾶς: 'every'; πᾶσα ψυχὴ ('every person').

ψυχὴ

person / soul

Nominative

subject (antecedent of ἣτις)

→ participant prominence

ψυχὴ: 'soul / person'; renders *נַפְשׁ*; here = 'person.'

ἣτις

whoever / who

Nominative

relative pronoun (subject of φάγεται)

→ participant reference

ὅστις: indefinite relative 'whoever'; feminine ἣτις agreeing with ψυχὴ; introduces the conditional case.

φάγεται

eats

Fut Mid Indic 3 Sg · ἐσθίω

verb of relative clause

→ future indicative (conditional sense within the relative clause)

ἐσθίω (fut. mid. φάγεται): 'eat'; the future in the relative clause expresses the hypothetical case of eating tainted flesh.

θνησιμαῖον

a carcass / what died of itself

Accusative

direct object of φάγεται

→ object specification

θνησιμαῖον: 'a dead body / carcass; an animal that died of itself'; renders *הַבְּלֵיָה*; flesh from which the blood was not ritually drained, hence defiling (cf. Lev 11:39–40; 22:8).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

θηριάλωτον

an animal torn by beasts

Accusative

direct object of φάγεται (alternative)

→ object specification

θηριάλωτος: lit. 'caught/seized by a wild beast' (θηρίον + ἀλίσκομαι); renders *הַבְּרִיָּה* ('torn flesh'); like the carcass, its blood remains in the flesh, rendering the eater unclean (cf. Exod 22:31).

ἐν

among

preposition + dative (class membership)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

αὐτόχθοσιν

natives / native-born

Dative

dative object of ἐν (first class)

→ sphere or reference

αὐτόχθων: 'native / sprung from the land itself'; renders Πῆλ ('native-born'); the standard LXX term for the native Israelite, paired with προσήλυτος (the alien).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐν

among

preposition + dative

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

προσηλύτοις

proselytes / sojourners

Dative

dative object of ἐν (second class)

→ sphere or reference

προσήλυτος: as throughout; the αὐτόχθων-προσήλυτος pairing makes the purification rule binding on native and alien equally.

πλυνεῖ

shall wash

Fut Act Indic 3 Sg · πλύνω

main verb (prescribed purification)

→ predictive/legal future (the required act)

πλύνω: 'wash (clothes)'; renders בָּטַח; the washing of garments is the standard first step of ritual purification.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of πλυνεῖ

→ object specification

ἱμάτιον: 'garment / clothing'; renders טָבַח; washing garments is required to remove ritual defilement.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive, 'his garments.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λούσεται

shall bathe

Fut Mid Indic 3 Sg · λούω

coordinate main verb (purification)

→ predictive/legal future (the required act)

λούω (mid. λούσεται): 'bathe / wash oneself'; renders לָחַץ ; the middle voice ('bathe oneself') denotes washing the whole body, the second purification step.

ὕδατι

with water

Dative

dative of means/instrument

→ sphere or reference

ὕδωρ: 'water'; dative of means; renders בַּמֵּי ; bathing 'in/with water' is the ordinary purification medium.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκάθαρτος

unclean

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἀκάθαρτος: 'unclean / impure'; renders טָמֵא ; the eater remains ritually unclean until evening even after washing — the defilement runs its appointed course.

ἔσται

shall be

Fut Indic 3 Sg · εἰμί

copula (predicate: 'shall be unclean')

→ predictive future (the resulting state)

εἰμί (fut. ἔσομαι): 'be'; the copula of the impurity-status clause.

ἕως

until

improper preposition + genitive (temporal terminus)

→ spatial or relational framing

ἕως: 'until'; ἕως ἑσπέρας ('until evening') is the standard duration of minor ritual impurity (cf. Lev 11:24ff.).

ἑσπέρας

evening

Genitive

genitive governed by ἕως (temporal)

→ relational specification

ἑσπέρα: 'evening'; renders עֶרֶב ; uncleanness lapses at sundown, when the new day begins.

καὶ

and then

coordinate conjunction (consecutive)

→ discourse linkage or contrast

καὶ: consecutive, 'and then he shall be clean.'

καθαρός

clean

Nominative

predicate adjective (with ἔσται)

→ participant prominence

καθαρός: 'clean / pure'; renders טָהוֹר ; once evening passes and the washing is done, ritual purity is restored.

ἔσται

shall be

Fut Indic 3 Sg · εἰμί

copula (predicate: 'shall be clean')

→ predictive future (restored state)

εἰμί: the copula of the restored-purity clause.

16 ἐὰν δὲ μὴ πλύνῃ τὰ ἱμάτια καὶ τὸ σῶμα μὴ λούσῃται ὕδατι καὶ λήμψεται ἀνόμημα αὐτοῦ

But if he does not wash his garments and does not bathe his body in water, then he shall bear his iniquity.

Conditional sanction closing the chapter: failure to purify

ἐὰν δὲ μὴ πλύνῃ

The closing ἐάν-clause states the consequence of neglecting the purification of v. 15: λήμψεται ἀνόμημα αὐτοῦ ('he shall bear his iniquity'), the formula for assuming personal liability for guilt. The chapter ends not with karet but with this milder yet real sanction, rounding off the Holiness Code's opening unit on blood.

ἐὰν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive introduces the protasis of a conditional sanction; renders $\square\aleph$.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δέ: 'but'; marks the contrast with the obedient case of v. 15.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: negates the subjunctive πλύνῃ.

πλύνῃ

he washes

Aor Act Subj 3 Sg · πλύνω

verb of conditional clause (protasis)

→ aorist subjunctive (conditional, negated)

πλύνω: as in v. 15; the failure to wash the garments is the condition that incurs guilt.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of πλύνῃ

→ object specification

ἱμάτιον: as in v. 15.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

direct object of λούσεται

→ object specification

σῶμα: 'body'; renders בָּשָׂר ('flesh / body') here; the body must be bathed as in v. 15 (where λούσεται is used absolutely).

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: negates λούσεται.

λούσεται

he bathes

Aor Mid Subj 3 Sg · λούω

verb of conditional clause (protasis, coordinate)

→ aorist subjunctive (conditional, negated)

λούω (mid. λούσεται): as in v. 15; failure to bathe the body completes the condition of neglect.

ὕδατι

with water

Dative

dative of means/instrument

→ sphere or reference

ὕδωρ: as in v. 15; the medium of bathing.

καὶ

then

apodotic conjunction (introducing the consequence)

→ discourse linkage or contrast

καί: apodotic, rendering the Hebrew apodosis-waw; 'then he shall bear...'

λήμψεται

he shall bear / incur

Fut Mid Indic 3 Sg · λαμβάνω

main verb of apodosis (assumption of guilt)

→ predictive/legal future (the resulting liability)

λαμβάνω (fut. mid. λήμψεται): 'take / receive / bear'; the idiom λαμβάνειν ἀνόμημα ('bear iniquity') renders לָקַח נֶפֶשׁ, meaning to be held personally liable for one's guilt; the one who neglects purification carries the consequence himself.

ἀνόμημα

iniquity / guilt

Accusative

direct object of λήμψεται

→ object specification

ἀνόμημα: 'lawless deed / iniquity / guilt'; renders לָקַח ('iniquity / guilt / punishment for guilt'); λήμψεται ἀνόμημα αὐτοῦ = 'he shall bear his own iniquity,' the formula of personal culpability that closes the chapter.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive, 'his iniquity' — the guilt is his own to bear.

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.