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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 2

ΛΕΥΙΤΙΚΟΝ Β΄

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 2 is the cultic prescription (תֹּרָה) for the grain offering, called in the LXX both θυσία (the generic 'sacrifice/offering', rendering מִנְחָה here) and δῶρον ('gift', rendering קָרְבַּן).

Translation & textual notes

The Greek text of Leviticus 2 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 2 is the cultic prescription (תֹּרָה) for the grain offering, called in the LXX both θυσία (the generic 'sacrifice/offering', rendering מִנְחָה here) and δῶρον ('gift', rendering קָרְבַּן). The chapter is governed by the casuistic ἐὰν δέ ('but if/whenever') protasis-formula (vv. 1, 4, 5, 7, 14), each introducing a sub-type of the offering: the raw flour offering (vv. 1–3), then three cooked variants — baked in an oven (ἐν κλιβάνῳ, v. 4), prepared on a griddle (ἀπὸ τηγάνου, v. 5), and made on a

hearth-pan (ἀπὸ ἐσχάρας, v. 7) — and finally the firstfruits offering of roasted new grain (vv. 14–16). The base material is σεμίδαλις ('fine wheat flour', rendering תִּלְשֵׁן), combined with ἔλαιον ('oil') and λίβανος ('frankincense'). A distinctive technical vocabulary recurs: the priest takes a handful (δραξάμενος ... πλήρη τὴν δράκα, v. 2, a calque of the Hebrew יָצַק מִלֵּא ... יָצַק) and burns the μνημόσυνον ('memorial portion', rendering הַזֵּכֶר) on the altar as an ὁσμὴ εὐωδίας ('aroma of pleasing fragrance', הַיִּסְדִּי); the remainder belongs to Aaron and his sons as ἅγια τῶν ἁγίων ('most holy', הַקֹּדֶשׁ הַקֹּדֶשׁ). The burnt portion is also called κάρπωμα ('a thing offered up', vv. 9, 10, 16, rendering הַשֵּׂה). Two cruxes dominate the chapter: the absolute prohibition against burning ζύμη ('leaven') and μέλι ('honey', v. 11) — fermentation and sweetness excluded from what ascends to God, a rule with deep resonance in NT leaven-symbolism (1 Cor 5:6–8; Matt 16:6) — and the positive requirement of ἅλας διαθήκης ('the salt of the covenant of God', v. 13): 'with all your gifts you shall offer salt', the seasoning of incorruptibility and covenant fidelity (cf. Mark 9:49–50; Col 4:6; Num 18:19; 2 Chr 13:5). The Greek shows several lexical refinements over the Hebrew, e.g. the participle chain πεπεμμένην ... πεφυραμένους ... διακεχρισμένα (v. 4) precisely distinguishing baking, kneading-in, and smearing of oil.

Discourse structure of the chapter

A · 2:1–3

The grain offering of fine flour: oil, frankincense, and the memorial portion

The opening casuistic law (ἐὰν δὲ ψυχὴ προσφέρῃ, v. 1) treats the basic, uncooked grain offering: fine flour (σεμίδαλις) over which oil is poured and frankincense laid. The worshipper brings it to Aaron's sons the priests, who take a handful — the μνημόσυνον ('memorial portion') — together with all its frankincense and burn it on the altar as an ὁσμὴ εὐωδίας ('aroma of pleasing fragrance', v. 2). The remainder is assigned to Aaron and his sons as ἅγιον τῶν ἁγίων ('most holy', v. 3), a portion 'from the offerings of the LORD.'

B · 2:4–10

Cooked grain offerings: oven-baked, griddle, and hearth-pan

Three sub-types of cooked offering are prescribed, each marked by its method: baked in an oven (ἐν κλιβάνῳ) as unleavened loaves kneaded with oil or wafers smeared with oil (v. 4); prepared on a griddle (ἀπὸ τηγάνου) as oil-mixed flour, broken into pieces with oil poured over (vv. 5–6); and made on a hearth-pan (ἀπὸ ἐσχάρας, v. 7). The worshipper brings the offering to the priest (v. 8), who removes its μνημόσυνον and burns it as a κάρπωμα, an ὁσμὴ εὐωδίας (v. 9); the rest, as in vv. 1–3, is ἅγια τῶν ἀγίων for Aaron and his sons (v. 10).

C · 2:11–13

Negative and positive rubrics: no leaven or honey; the salt of the covenant

A general rule governs every grain offering: nothing leavened (ζυμωτόν) may be made for the LORD, for no leaven (ζύμη) and no honey (μέλι) may be burned as a κάρπωμα (v. 11). Such may be brought as a firstfruits gift (δῶρον ἀπαρχῆς), but not sent up on the altar for an aroma (v. 12). Conversely — and emphatically — every grain offering must be salted: 'with salt you shall salt it ... the salt of the covenant of the LORD' (ἅλα διαθήκης κυρίου), 'with every gift of yours you shall offer salt' (v. 13).

D · 2:14–16

The firstfruits grain offering of roasted new grain

The final sub-type (ἐὰν δὲ προσφέρῃς, v. 14) is the grain offering of firstfruits (πρωτογενημάτων): new roasted grain, crushed groats (νέα πεφρυγμένα χίδρα ἐρικτά). Oil is poured over it and frankincense laid upon it (v. 15), and the priest sends up the μνημόσυνον from the groats with its oil and all its frankincense as a κάρπωμα to the LORD (v. 16) — closing the chapter by recapitulating the memorial-portion logic of vv. 1–3 in the harvest setting.

1 ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ σεμίδαλις ἔσται τὸ δῶρον αὐτοῦ καὶ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον καὶ ἐπιθήσει ἐπ' αὐτὸ λίβανον θυσία ἔστιν

And if a soul brings a gift, a grain offering to the LORD, his gift shall be fine flour, and he shall pour oil upon it and place frankincense upon it; it is a grain offering.

Casuistic protasis opening a new offering-type (parallel to the laws of ch. 1)

ἐὰν δὲ ψυχὴ προσφέρῃ

The chapter opens with the casuistic legal formula ἐὰν δέ + subjunctive ('but if/whenever someone brings'), the standard LXX rendering of the Hebrew י / יִּ + imperfect that structures Levitical case-law. δέ links this offering-type to the burnt-offering legislation of ch. 1. The double accusative δῶρον θυσίαν juxtaposes the two key terms of the chapter — δῶρον ('gift', דָּוָן) and θυσία ('offering', חֲבִיבָה) — defining the grain offering at the outset.

ἐάν

if

conditional conjunction (introducing casuistic protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / whenever'; with the subjunctive it introduces the protasis of a casuistic law; the formula ἐάν δέ recurs at vv. 4, 5, 7, 14 to mark each new sub-type of the grain offering, rendering the Hebrew conditional יְכִי / כִּי.

δὲ

now / and

narrative continuative (post-positive)

→ discourse linkage or contrast

δὲ: post-positive particle linking the grain-offering law to the burnt-offering legislation of ch. 1; here it marks the transition to a new class of sacrifice rather than an adversative contrast.

ψυχὴ

soul / person

Nominative

subject of προσφέρειν

→ participant prominence

ψυχὴ: 'soul / living being / person'; renders Hebrew נַפְשׁ, here in the idiomatic sense 'a person, anyone'; the LXX preserves the Hebrew use of נַפְשׁ for an individual human agent in cultic legislation (cf. Lev 4:2; 5:1).

προσφέρειν

brings / offers

Pres Act Subj 3 Sg · προσφέρω

verb of the protasis (subjunctive with ἐάν)

→ conative/general present subjunctive (the act of presenting an offering, viewed as a recurring case)

προσφέρω: 'bring to / present / offer'; the standard LXX verb for presenting a sacrifice (rendering Hebrew הִקְרִיב, Hiphil of קָרַב); the present subjunctive expresses the generic, repeatable circumstance of the case-law.

δῶρον

gift

Accusative

direct object of προσφέρειν

→ object specification

δῶρον: 'gift / present / offering'; renders Hebrew קָרְבָּן ('that which is brought near'); throughout the chapter δῶρον denotes the offering as the worshipper's gift to God, paired here in apposition with θυσίαν.

θυσίαν

grain offering / sacrifice

Accusative

accusative in apposition to δῶρον (defining the gift as a grain offering)

→ object specification

θυσία: generically 'sacrifice / offering', but in this chapter it renders Hebrew מִנְחָה, the cereal/grain offering specifically; the apposition δῶρον θυσίαν ('a gift, namely a grain offering') sets the chapter's defining term.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient/advantage ('to the LORD')

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the dative τῷ κυρίῳ marks the deity as the recipient of the offering; recurs as a refrain throughout the chapter (vv. 1, 2, 3, 4, etc.).

σεμίδαλις

fine flour

Nominative

predicate nominative (with ἔσται: 'shall be fine flour')

→ participant prominence

σεμίδαλις: 'fine wheat flour / semolina'; renders Hebrew מִן; the finest, most carefully milled wheat flour, the standard base of the grain offering and a costly, honorific material (cf. Gen 18:6; Ezek 16:13).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (linking σεμίδαλις to τὸ δῶρον αὐτοῦ)

→ legislative future (prescriptive: 'is to be')

εἰμί (fut. ἔσται): 'be'; the future has prescriptive/legislative force in cultic law, defining what the gift must consist of; renders the Hebrew imperfect of regulation.

τὸ

the

Nominative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift

Nominative

subject of ἔσται ('his gift shall be...')

→ participant prominence

δῶρον: here the grammatical subject; the clause σεμίδαλις ἔσται τὸ δῶρον αὐτοῦ specifies the material content of the worshipper's gift.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

αὐτός: 'he / his'; the genitive marks the offering as belonging to the worshipper of v. 1 (ψυχῇ).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιχεεῖ

he shall pour upon

Fut Act Indic 3 Sg · ἐπιχέω

main verb (prescriptive future)

→ legislative future (ritual prescription)

ἐπιχέω: 'pour upon / pour over'; the compound ἐπι- marks application onto a surface; renders Hebrew שָׁפַךְ; here the oil is poured over the flour, the first of the two added elements (oil, then frankincense).

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτό

it

Accusative

accusative object of ἐπὶ (the flour-gift)

→ participant reference

αὐτό: the neuter αὐτό refers back to τὸ δῶρον (the gift); the oil is poured 'upon it.'

ἔλαιον

oil

Accusative

direct object of ἐπιχεεῖ

→ object specification

ἔλαιον: 'olive oil'; renders Hebrew זַיִת; oil is a standard accompaniment of the grain offering, symbolizing richness and dedication; it is mixed with or poured over the flour in every cooked and uncooked variant of the chapter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall place upon

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (prescriptive future)

→ legislative future (ritual prescription)

ἐπιτίθημι: 'place upon / lay on'; renders Hebrew נָתַן (here 'put'); used of laying the frankincense on the flour, and again in v. 2 of placing the memorial portion on the altar — a key ritual verb in the chapter.

ἐπ̣

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτό

it

Accusative

accusative object of ἐπ̣ (the flour-gift)

→ participant reference

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

λίβανον

frankincense

Accusative

direct object of ἐπιθήσει

→ object specification

λίβανος: 'frankincense'; renders Hebrew לִבְנָן; the aromatic resin laid upon the offering and burned wholly with the memorial portion (v. 2); its fragrance gives the offering its character as an ὁσμὴ εὐωδίας ('aroma of pleasing fragrance').

θυσία

grain offering

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

θυσία: here in the closing classificatory formula θυσία ἐστίν ('it is a grain offering'), a summarizing tag that recurs at vv. 6, 15; renders the Hebrew הַמִּנְחָה.

ἐστίν

it is

Pres Act Indic 3 Sg: εἰμί

copula (classificatory: 'it is a grain offering')

→ gnomic/classificatory present (defining the offering's category)

εἰμί: 'be'; the present copula in the closing tag-formula classifies the rite just described as a θυσία; this declarative summation is characteristic of Levitical ritual definition.

2 καὶ οἷσει πρὸς τοὺς υἱοὺς Ααρων τοὺς ἱερεῖς καὶ δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα ἀπὸ τῆς σεμιδάλεως σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς καὶ ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον θυσία ὁσμὴ εὐωδίας τῷ κυρίῳ

And he shall bring it to the sons of Aaron, the priests, and having taken from it his handful full of the fine flour together with the oil and all its frankincense, the priest shall place its memorial portion upon the altar; it is a grain offering, an aroma of pleasing fragrance to the LORD.

Procedural continuation: the worshipper brings the offering and the priest officiates

καὶ οἷσει

v. 2 narrates the ritual procedure in two stages: the worshipper brings (οἷσει) the offering to the priests, then the priest (subject shifts via the aorist participle δραξάμενος and finite ἐπιθήσει) takes the handful and burns the memorial portion. The technical idiom δραξάμενος ... πλήρη τὴν δράκα ('having grasped ... a full handful') calques the Hebrew יָצַקְ לֵלֶךְ ... יָמַךְ; the burnt μνημόσυνον is the offering's representative token, and the closing formula ὁσμὴ εὐωδίας τῷ κυρίῳ recurs through the chapter.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (prescriptive future; subject = the worshipper)

→ legislative future (ritual prescription)

φέρω (fut. οἷσει, suppletive): 'bring / carry'; renders Hebrew יָצַקְ לֵלֶךְ; the worshipper conveys the prepared offering to the officiating priests — the transition from private preparation (v. 1) to sanctuary presentation.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article (with υἱοὺς)

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

accusative object of πρὸς

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἀαρων ('the sons of Aaron') is the standard Levitical designation of the priesthood (rendering לְכֹהֲנֵי אַהֲרֹן); the priests are the authorized recipients and officiants of the offering.

Ἀαρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἀαρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; Aaron, brother of Moses and first high priest, is the head of the priestly line whose sons officiate.

τοὺς

the

Accusative

article (with ἱερεῖς, in apposition to υἱοὺς)

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

accusative in apposition to υἱοὺς ('the sons of Aaron, the priests')

→ object specification

ἱερεύς: 'priest'; renders Hebrew כֹּהֵן; the appositional phrase clarifies that the sons of Aaron act here in their priestly office; the priest alone may handle the altar and the holy portions.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δραξάμενος

having taken a handful

Aor Mid Part Nom Sg Masc · δράσσομαι

circumstantial (temporal) participle (subject = the priest of ἐπιθήσει)

→ antecedent aorist participle (action prior to ἐπιθήσει)

δράσσομαι: 'grasp / take a handful'; renders Hebrew גָּבַח; the middle voice (acting in one's own interest/with one's own hand) suits the priestly gesture; the participle governs the technical phrase πλήρη τὴν δράκα ('a full handful').

ἀπ'

from

preposition + genitive (partitive, elided before vowel)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive, elided before vowel).

αὐτῆς

of it

Genitive

partitive genitive object of ἀπ' (from the offering)

→ relational specification

αὐτός: the feminine αὐτῆς refers to ἡ θυσία (the grain offering, feminine); the handful is taken 'from it.'

πλήρη

full

Accusative

attributive adjective (modifying δράκα: 'a full handful')

→ object specification

πλήρης: 'full / filled'; with δράκα it renders the Hebrew יצחק לֵחֶם ('the fullness of his fist'); the measure is the priest's closed hand brimful of flour.

τὴν

the

Accusative

article (with δράκα)

→ noun-phrase marking

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

δράκα

handful / fistful

Accusative

accusative object of δραξάμενος (cognate-style direct object)

→ object specification

δράξ (acc. δράκα): 'a handful / what the closed hand holds'; cognate with δράσσομαι; renders Hebrew יָמָץ; the technical phrase δραξάμενος ... πλήρη τὴν δράκα is a near-cognate construction echoing the Hebrew יצחק לֵחֶם ... יָמָץ.

ἀπὸ

from

preposition + genitive (partitive: the source-substance)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with σεμιδάλεως)

→ noun-phrase marking

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

σεμιδάλεως

fine flour

Genitive

partitive genitive object of ἀπὸ ('from the fine flour')

→ relational specification

σεμίδαλις (gen. σεμιδάλεως): 'fine wheat flour'; the handful is specifically of the flour (with its oil), distinguishing the burnt token from the bulk of the offering.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σύν: 'with / together with'; renders Hebrew לַע / preposition of accompaniment; the handful of flour is taken together with its oil.

τῷ

the

Dative

article (with ἐλαίῳ)

→ noun-phrase marking

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

ἐλαίῳ

oil

Dative

dative of accompaniment (object of σὺν)

→ sphere or reference

ἐλαίον: 'oil'; the oil poured over the flour in v. 1 is burned with the memorial handful; it is part of the token that ascends to God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying λίβανον: 'all its frankincense')

→ object specification

πᾶς: 'all / the whole'; the entirety of the frankincense (unlike the flour, of which only a handful is burned) is burned with the memorial portion — the whole frankincense ascends, a detail preserved from the Hebrew לְכֹל־הַבִּתָּה.

τὸν

the

Accusative

article (with λίβανον)

→ noun-phrase marking

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

λίβανον

frankincense

Accusative

accusative object (coordinate with δράκα as what is taken/burned)

→ object specification

λίβανος: 'frankincense'; all of it is burned, giving the rising smoke its fragrant character (δόμη εὐωδίας).

αὐτῆς

its

Genitive

genitive of possession (modifying λίβανον; refers to ἡ θυσία)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying λίβανον; refers to ἡ θυσία).

καὶ

and

coordinate conjunction (resuming the main clause after the participial phrase)

→ discourse linkage or contrast

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

ἐπιθήσει

shall place

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (prescriptive future; subject = the priest)

→ legislative future (ritual prescription)

ἐπιτίθημι: 'place upon'; here of placing the memorial portion on the altar to be burned; the same verb as in v. 1 (of laying the frankincense), now applied to the climactic act of offering up.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐπιθήσει

→ participant prominence

ἱερεύς: 'priest'; the explicit subject marks the shift from the worshipper (who brings) to the priest (who officiates at the altar); only the priest performs the altar-act.

τὸ

the

Accusative

article (with μνημόσυνον)

→ noun-phrase marking

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

μνημόσυνον

memorial portion

Accusative

direct object of ἐπιθήσει

→ object specification

μνημόσυνον: 'memorial / token of remembrance'; renders Hebrew מִזְבֵּחַ (from זָכַר 'to remember'); the burned handful represents the whole offering before God, a 'reminder' that brings the worshipper to divine remembrance; a key technical term recurring at vv. 9, 16.

αὐτῆς

its

Genitive

genitive of possession (the memorial portion of the offering)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the memorial portion of the offering).

ἐπὶ

upon

preposition + accusative (place onto which)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (place onto which the portion is set)

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; a Septuagintal coinage from θυσιάζω, rendering Hebrew מִזְבֵּחַ; the altar of burnt offering on which the memorial portion is consumed by fire.

θυσία

grain offering

Nominative

predicate nominative (classificatory tag, verbless)

→ participant prominence

θυσία: in the closing formula θυσία ὀσμὴ εὐωδίας τῷ κυρίῳ ('a grain offering, an aroma of pleasing fragrance to the LORD'); the verbless predication classifies the rite and states its acceptability to God.

ὀσμὴ

aroma / smell

Nominative

nominative in apposition to θυσία ('an aroma')

→ participant prominence

ὀσμὴ: 'smell / odor / fragrance'; the phrase ὀσμὴ εὐωδίας renders Hebrew נִיחֹיךְ ('a soothing/pleasing aroma'), the standard formula for a sacrifice accepted by God; the rising fragrant smoke signifies divine acceptance.

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (modifying ὀσμὴ: 'aroma of sweetness')

→ relational specification

εὐωδία: 'fragrance / sweet smell'; the genitive of quality ὀσμὴ εὐωδίας is a Hebraizing construction (= 'a fragrant aroma'); the phrase is taken up in the NT for Christ's self-offering (Eph 5:2; cf. 2 Cor 2:15; Phil 4:18).

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient ('to the LORD')

→ sphere or reference

κύριος: the Tetragrammaton יְהוָה; the dative names the recipient of the fragrant offering, sealing the formula of acceptance.

3 καὶ τὸ λοιπὸν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν κυρίου

And the remainder from the grain offering shall be for Aaron and for his sons, most holy, from the offerings of the LORD.

Allocation clause: disposition of the unburned remainder (the priestly portion)

καὶ τὸ λοιπὸν

Having specified what ascends to God (the μνημόσυνον, v. 2), v. 3 assigns the remainder (τὸ λοιπὸν) to the priesthood. The verbless clause (supply ἔσται) is balanced by the predicate ἅγιον τῶν ἁγίων ('most holy'), the superlative-by-construct Hebraism מִן הַקֳּדָשִׁים הַקֳּדָשִׁים, which marks the priestly portion as belonging to the highest grade of sanctity. This vv. 1–3 pattern (token burned, remainder to priests, 'most holy') is repeated for the cooked offering at vv. 9–10.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὸ
the

Nominative

article (with substantivized λοιπὸν)

→ noun-phrase marking

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

λοιπὸν
remainder / rest

Nominative

subject (substantivized adjective; verbless clause, supply ἔσται)

→ participant prominence

λοιπός: 'remaining / the rest'; the substantivized neuter τὸ λοιπὸν denotes the bulk of the flour left after the handful is burned; renders Hebrew תְּנוּחָה; this is the priests' food-portion.

ἀπὸ
from

preposition + genitive (partitive/source)

→ spatial or relational framing

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

τῆς
the

Genitive

article (with θυσίας)

→ noun-phrase marking

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

θυσίας
grain offering

Genitive

partitive genitive object of ἀπὸ ('from the offering')

→ relational specification

θυσία: the grain offering as a whole, from which the remainder is taken; the priestly portion is 'from the offering' as a sacred allotment.

Ααρων
for Aaron

dative of advantage (indeclinable; the remainder belongs to Aaron)

→ participant identification

Ααρων: indeclinable; though formally undeclined, the syntax is dative ('to/for Aaron'), parallel to the explicitly dative τοῖς υἱοῖς αὐτοῦ; the priestly portion goes to the high priest and his line.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
for the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative of advantage ('for his sons')

→ sphere or reference

υἱός: 'son'; the priestly portion is shared by Aaron and his sons, the whole officiating priesthood; the dative marks them as beneficiaries.

αὐτοῦ
his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

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

ἅγιον
holy

Nominative

predicate adjective ('most holy'; with genitive τῶν ἁγίων)

→ participant prominence

ἅγιος: 'holy / set apart'; renders Hebrew שָׁדֵךְ; the construction ἅγιον τῶν ἁγίων ('holy of holies') is a superlative Hebraism (שָׁדֵךְ שְׁדֵךְ) marking the highest grade of sanctity — only priests, in a holy place, may eat it (cf. Lev 6:16–18).

τῶν

of the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

partitive/superlative genitive (with ἅγιον: 'holy of holies')

→ relational specification

ἅγιος (gen. pl. ἁγίων): the genitive of the same adjective forms the Hebraizing superlative; the grain offering's remainder shares the 'most holy' status of the sin and guilt offerings (Lev 6–7).

ἀπὸ

from

preposition + genitive (source: 'from the offerings')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with θυσίων)

→ noun-phrase marking

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

θυσίων

offerings

Genitive

genitive object of ἀπὸ (the class of offerings to which it belongs)

→ relational specification

θυσία (gen. pl. θυσίων): 'offerings / sacrifices'; the phrase ἀπὸ τῶν θυσίων κυρίου ('from the offerings of the LORD') classifies the priestly portion as drawn from the LORD's own sacrifices — it is God's food shared with his priests.

κυρίου

of the LORD

Genitive

genitive of possession (the offerings belong to the LORD)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the offerings are 'the LORD's', so the priestly share is a participation in what is given to God.

4 ἔαν δὲ προσφέρῃ δῶρον θυσίαν πεπεμμένην ἐν κλιβάνῳ δῶρον κυρίῳ ἐκ σεμιδάλεως ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ

But if he brings as a gift a grain offering baked in an oven, a gift to the LORD of fine flour, they shall be unleavened loaves kneaded with oil and unleavened wafers smeared with oil.

New casuistic protasis: the first cooked sub-type (oven-baked) ἔαν δὲ προσφέρῃ

v. 4 opens the second major case (parallel to v. 1) with the same ἔαν δέ formula, treating the offering baked in an oven (ἐν κλιβάνῳ). The chain of perfect participles — πεπεμμένην ('baked'), πεφυραμένους ('kneaded/mixed'), διακεχρισμένα ('smeared') — precisely distinguishes the modes of preparation; the perfects describe the finished, resultant state of the items. Two products are specified: thicker loaves (ἄρτους) with oil kneaded in, and thin wafers (λάγανα) with oil smeared on the surface — both ἄζυμα ('unleavened'), anticipating the leaven-prohibition of v. 11.

ἔαν

if

conditional conjunction (new casuistic protasis, + subjunctive)

→ discourse linkage or contrast

ἔαν: 'if / whenever'; marks the second main offering-type (oven-baked); the repetition of ἔαν δέ structures the chapter into its sub-cases.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the move to the next case; lightly contrastive ('but if instead...').

προσφέρῃ

he brings / offers

Pres Act Subj 3 Sg · προσφέρω

verb of the protasis (subjunctive with ἔαν)

→ general present subjunctive (recurring circumstance of the case-law)

προσφέρω: 'present / offer'; the same verb as v. 1, now introducing the baked-offering case.

δῶρον

gift

Accusative

direct object of προσφέρῃ

→ object specification

δῶρον: 'gift / offering'; renders דָּוָר; as in v. 1, paired with θυσίαν to define the offering.

θυσίαν

grain offering

Accusative

accusative in apposition to δῶρον

→ object specification

θυσία: the grain offering (תְּחִנִּיחַ), here qualified by the participle πεπεμμένην as oven-baked.

πεπεμμένην

baked

Perf Mid/Pass Part Acc Sg Fem · πέσσω/πέπτω

attributive participle (modifying θυσίαν: 'a baked offering')

→ resultative perfect participle (the finished, baked state)

πέσσω / πέπτω: 'cook / bake'; the perfect passive participle πεπεμμένην ('having been baked') describes the offering's finished state; renders Hebrew תְּחִנִּיחַ (from תִּפַּח 'to bake'); the perfect stresses the completed condition of the product.

ἐν

in

preposition + dative (instrument/locale of baking)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (instrument/locale of baking).

κλιβάνῳ

oven

Dative

dative object of ἐν (means/place: 'in an oven')

→ sphere or reference

κλίβανος: 'oven / baking-pot'; renders Hebrew רִנְנִיחַ; a portable clay oven; the first of the three cooking methods (oven, griddle, hearth-pan) distinguished in vv. 4–7.

δῶρον

gift

Accusative

accusative in apposition (resumptive: 'a gift to the LORD')

→ object specification

δῶρον: the repeated δῶρον resumes and emphasizes the offering's character as a gift, now specifying its recipient (κυρίῳ) and material (ἐκ σμιδάλεως).

κυρίῳ

to the LORD

Dative

dative of recipient (modifying δῶρον)

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the offering is a gift to the LORD.

ἐκ

from / of

preposition + genitive (material: 'made of')

→ spatial or relational framing

ἐκ: 'out of / from'; here of material composition — the offering is made of fine flour.

σμιδάλεως

fine flour

Genitive

genitive of material (object of ἐκ)

→ relational specification

σμιδάλις (gen. σμιδάλεως): 'fine wheat flour'; the base material of the baked products as of the raw offering (v. 1).

ἄρτους

loaves

Accusative

accusative (the products specified; predicate/object of an implied 'they shall be/he shall make')

→ object specification

ἄρτος: 'bread / loaf'; renders Hebrew תֵּלֶךְ ('cakes'); the thicker baked product, here unleavened (ἄζύμους) and kneaded with oil; contrasted with the thin λάγανα ('wafers').

ἄζύμους

unleavened

Accusative

attributive adjective (modifying ἄρτους)

→ object specification

ἄζυμος: 'unleavened'; renders Hebrew תֵּלֶךְ; the privative ἄ- + ζύμη ('leaven'); the loaves must be without leaven, anticipating the absolute prohibition of v. 11; cf. the Passover ἄζυμα (Exod 12).

πεφυραμένους

kneaded / mixed

Perf Mid/Pass Part Acc Pl Masc · φυράω

attributive participle (modifying ἄρτους: 'kneaded with oil')

→ resultative perfect participle (the finished mixed state)

φυράω: 'mix / knead / moisten'; the perfect passive πεφυραμένους ('having been mixed') renders Hebrew תֵּלֶךְ; the oil is worked into the dough of the loaves (as opposed to merely smeared on the wafers), a precise culinary distinction preserved in the Greek.

ἐν

with

preposition + dative (instrument: 'with oil')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument: 'with oil').

ἐλαίῳ

oil

Dative

dative of means (object of ἐν: the oil kneaded in)

→ sphere or reference

ἐλαιον: 'oil'; mixed into the dough of the loaves.

καὶ

and

coordinate conjunction (introducing the second product)

→ discourse linkage or contrast

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

λάγανα

wafers / thin cakes

Accusative

accusative (second product, coordinate with ἄρτους)

→ object specification

λάγανον: 'thin cake / wafer'; renders Hebrew פִּתְּתִים; flat, thin baked goods; distinguished from the thicker ἄρτοι, and treated with oil by smearing rather than kneading.

ἄζυμα

unleavened

Accusative

attributive adjective (modifying λάγανα)

→ object specification

ἄζυμος: 'unleavened'; the wafers, like the loaves, must be made without leaven.

διακεχρισμένα

smeared / anointed

Perf Mid/Pass Part Acc Pl Neut · διαχρίω

attributive participle (modifying λάγανα: 'smeared with oil')

→ **resultative perfect participle (the finished anointed state)**

διαχρίω: 'smear over / anoint thoroughly'; the perfect passive διακεχρισμένα ('having been smeared') renders Hebrew **מִשְׁחָה** (from **שָׁח** 'to anoint'); the διά- compound marks oil spread over the whole surface of the wafers — distinct from the kneading-in (φυράω) of the loaves.

ἐν

with

preposition + dative (instrument: 'with oil')

→ **spatial or relational framing**

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument: 'with oil').

ἐλαίω

oil

Dative

dative of means (object of ἐν: the oil smeared on)

→ **sphere or reference**

ἐλαιον: 'oil'; smeared over the surface of the wafers.

5 ἐὰν δὲ θυσία ἀπὸ τηγάνου τὸ δῶρόν σου σεμίδαλις πεφυραμένη ἐν ἐλαίῳ ἄζυμα ἔσται

But if your gift is a grain offering from a griddle, it shall be fine flour kneaded with oil, unleavened.

New casuistic protasis: the second cooked sub-type (griddle) ἐὰν δὲ θυσία ἀπὸ τηγάνου

v. 5 introduces the griddle-offering with the same ἐὰν δέ formula. Note the shift to second-person address (τὸ δῶρόν σου, 'your gift'), which continues through vv. 6–8 and recurs in the firstfruits section (v. 14), giving the prescription a directly personal cast. The offering is again σεμίδαλις πεφυραμένη ('flour kneaded with oil') and ἄζυμα ('unleavened'). The verbless protasis (θυσία ἀπὸ τηγάνου) parallels v. 7 (θυσία ἀπὸ ἐσχάρας).

ἐάν

if

conditional conjunction (new casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if / whenever'; marks the griddle-offering sub-case.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the transition to the next sub-type.

θυσία

grain offering

Nominative

subject of the verbless protasis ('if [your] offering is from a griddle')

→ participant prominence

θυσία: the grain offering (תִּשְׁבָּעָה); the protasis classifies it by its mode of preparation (ἀπὸ τηγάνου).

ἀπὸ

from

preposition + genitive (source/instrument of preparation)

→ spatial or relational framing

ἀπό: 'from'; with τηγάνου it denotes the implement on which the offering is prepared (cf. ἀπὸ ἐσχάρας, v. 7).

τηγάνου

griddle / frying-pan

Genitive

genitive object of ἀπὸ (the implement)

→ relational specification

τήγανον: 'griddle / flat frying-pan'; renders Hebrew תִּבְרִיחַ; a flat plate on which the flour-and-oil mixture is cooked; the second of the three cooking methods (oven, griddle, hearth-pan).

τὸ

the

Nominative

article (with δῶρόν)

→ noun-phrase marking

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

δῶρόν

gift

Nominative

subject (resumptive: 'your gift'); subject of ἔσται

→ participant prominence

δῶρον: 'gift'; the resumptive τὸ δῶρόν σου names the offering, now in second-person address to the worshipper.

σου

your

Genitive

genitive of possession (modifying δῶρόν; 2nd person)

→ relational specification

σύ (gen. σου): 'you / your'; the second-person possessive marks the shift to direct address, addressing the individual worshipper.

σεμίδαλις

fine flour

Nominative

predicate nominative (with ἔσται: 'shall be fine flour')

→ participant prominence

σεμίδαλις: 'fine wheat flour'; the base material, here kneaded with oil and baked unleavened on the griddle.

πεφυραμένη

kneaded / mixed

Perf Mid/Pass Part Nom Sg Fem · φυράω

attributive participle (modifying σεμίδαλις: 'flour kneaded with oil')

→ resultative perfect participle (the finished mixed state)

φυράω: 'mix / knead'; the perfect passive πεφυραμένη describes the flour as already worked with oil; the same verb as v. 4 (πεφυραμένους), here feminine to agree with σεμίδαλις.

ἐν

with

preposition + dative (instrument: 'with oil')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument: 'with oil').

ἐλαίω

oil

Dative

dative of means (object of ἐν)

→ sphere or reference

ἐλαιον: 'oil'; mixed into the griddle-flour.

ἄζυμα

unleavened

Nominative

predicate adjective (neuter plural; with ἔσται)

→ participant prominence

ἄζυμος: 'unleavened'; the neuter plural ἄζυμα is used as a general predicate ('it shall be unleavened [things]'), again anticipating the leaven-prohibition of v. 11.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (apodosis verb)

→ legislative future (prescriptive)

εἰμί (fut. ἔσται): 'be'; the prescriptive future defines the required composition of the griddle-offering.

6 καὶ διαθρύψεις αὐτὰ κλάσματα καὶ ἐπιχεεῖς ἐπ' αὐτὰ ἔλαιον θυσία ἐστὶν κυρίῳ

And you shall break them into pieces and pour oil upon them; it is a grain offering to the LORD.

Procedural continuation: handling of the griddle-offering (still 2nd person) καὶ διαθρύψεις

v. 6 continues the second-person instruction of v. 5: the griddle-cakes are broken into pieces (κλάσματα) and oil poured over. The verb διαθρύπτω + the cognate-style object κλάσματα ('you shall break them [into] pieces') and the closing tag θυσία ἐστὶν κυρίῳ ('it is a grain offering to the LORD') echo the classificatory formula of v. 1. The breaking and re-oiling recall the eucharistic resonance of κλάσμα (cf. the κλάσματα gathered after the feeding-miracles, Matt 14:20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διαθρύψεις

you shall break in pieces

Fut Act Indic 2 Sg · διαθρύπτω

main verb (prescriptive future; 2nd person)

→ legislative future (ritual prescription, direct address)

διαθρύπτω: 'break up / crumble thoroughly'; the διά- compound marks complete breaking into fragments; renders Hebrew תִּתֵּן (inf. abs. of תָּתַן 'to crumble'); the second-person form continues the direct address begun in v. 5.

αὐτὰ

them

Accusative

direct object of διαθρύψεις (the griddle-cakes)

→ participant reference

αὐτός; neuter plural αὐτά referring to the cakes/products of v. 5 (treated collectively as ἄζυμα).

κλάσματα

pieces / fragments

Accusative

accusative of result (predicate: 'break them [into] pieces')

→ object specification

κλάσμα: 'piece / fragment / broken bit'; from κλάω ('break'); the accusative of result specifies the outcome of the breaking; the same noun is used of the fragments gathered after Jesus' feeding miracles (Matt 14:20; John 6:12).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπιχεεῖς you shall pour upon Fut Act Indic 2 Sg · ἐπιχέω <i>main verb (prescriptive future; 2nd person)</i> → legislative future (ritual prescription) ἐπιχέω: 'pour upon'; the same verb as v. 1 (ἐπιχεεῖ), here second-person; oil is poured over the broken pieces, re-anointing the fragmented offering.	ἐπὶ upon <i>preposition + accusative (elided before vowel)</i> → spatial or relational framing ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided before vowel).	αὐτὰ them Accusative <i>accusative object of ἐπὶ (the broken pieces)</i> → participant reference αὐτός: the broken fragments (κλάσματα) over which oil is poured.
ἔλαιον oil Accusative <i>direct object of ἐπιχεεῖς</i> → object specification ἔλαιον: 'oil'; poured over the pieces, as in the raw offering of v. 1.	θυσία grain offering Nominative <i>predicate nominative (classificatory tag)</i> → participant prominence θυσία: in the closing tag θυσία ἐστὶν κυρίῳ ('it is a grain offering to the LORD'), recapitulating the formula of v. 1.	ἐστὶν it is Pres Act Indic 3 Sg · εἰμί <i>copula (classificatory)</i> → classificatory present (defining the rite) εἰμί: 'be'; the present copula in the summarizing classification of the griddle-offering.	κυρίῳ to the LORD Dative <i>dative of recipient</i> → sphere or reference κύριος: the Tetragrammaton יהוה; recipient of the offering.

7 ἐὰν δὲ θυσία ἀπὸ ἐσχάρας τὸ δῶρόν σου σεμίδαλις ἐν ἐλαίῳ ποιηθήσεται

But if your gift is a grain offering from a hearth-pan, it shall be made of fine flour with oil.

New casuistic protasis: the third cooked sub-type (hearth-pan) ἐὰν δὲ θυσία ἀπὸ ἐσχάρας

v. 7 gives the third cooking method (ἀπὸ ἐσχάρας, 'from a hearth-pan/stew-pan'), parallel in form to v. 5. The protasis is again verbless (θυσία ἀπὸ ἐσχάρας) and the apodosis uses the passive ποιηθήσεται ('it shall be made'). With v. 7 the catalogue of cooked variants (oven, griddle, hearth-pan, vv. 4–7) is complete, all sharing flour and oil and all unleavened.

ἐάν

if

conditional conjunction (new casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if / whenever'; marks the hearth-pan sub-case, the last of the cooked variants.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: transition to the next sub-type.

θυσία

grain offering

Nominative

subject of the verbless protasis

→ participant prominence

θυσία: the grain offering, classified here by preparation ἀπὸ ἐσχάρας.

ἀπὸ

from

preposition + genitive (implement of preparation)

→ spatial or relational framing

ἀπὸ: 'from'; with ἐσχάρας, the implement on which the offering is cooked.

ἐσχάρας

hearth-pan / brazier

Genitive

genitive object of ἀπὸ (the implement)

→ relational specification

ἐσχάρα: 'hearth / brazier / cooking-pan'; renders Hebrew תַּשְׁחִימָה (a pan for cooking in liquid/fat); distinguished from the dry griddle (תִּגְלָחֹן, v. 5); the third and final cooking implement of the chapter.

τὸ

the

Nominative

article (with δῶρόν)

→ noun-phrase marking

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

δῶρόν

gift

Nominative

subject of ποιηθήσεται ('your gift shall be made')

→ participant prominence

δῶρον: 'gift'; the resumptive τὸ δῶρόν σου, again with second-person address.

σου

your

Genitive

genitive of possession (2nd person)

→ relational specification

σύ (gen. σου): 'your'; direct address to the worshipper, as in v. 5.

σεμίδαλις

fine flour

Nominative

predicate nominative / subject-complement (with ποιηθήσεται)

→ participant prominence

σεμίδαλις: 'fine wheat flour'; the base material for the hearth-pan offering, made up with oil.

ἐν

with

preposition + dative (instrument: 'with oil')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument: 'with oil').

ἐλαίω

oil

Dative

dative of means (object of ἐν)

→ sphere or reference

ἐλαιον: 'oil'; combined with the flour for the hearth-pan preparation.

ποιηθήσεται

it shall be made

Fut Pass Indic 3 Sg · ποιέω

main verb (prescriptive future passive; apodosis)

→ legislative future passive (prescriptive: 'is to be made')

ποιέω: 'make / do / prepare'; the future passive ποιηθήσεται ('it shall be made/prepared') renders Hebrew הִשְׁעֲלֵה (Niphal); the passive leaves the agent unexpressed and focuses on the prescribed result.

8 καὶ προσοίσει τὴν θυσίαν ἣν ἂν ποιῇ ἐκ τούτων τῷ κυρίῳ καὶ προσοίσει πρὸς τὸν ἱερέα καὶ προσεγγίσας πρὸς τὸ θυσιαστήριον

And he shall bring the grain offering, whichever of these he makes, to the LORD, and he shall bring it to the priest, and drawing near to the altar,

Procedural summary: presentation of any of the cooked offerings to the priest καὶ προσοίσει

v. 8 returns to third-person procedure and gathers the cooked variants under one rubric: 'whichever of these (ἐκ τούτων) he makes', the worshipper brings it to the LORD via the priest. The threefold προσοίσει ... προσοίσει ... προσεγγίσας (a paronomastic cluster of προσ- compounds) traces the movement of approach to the altar; the verse ends with the participle προσεγγίσας ('drawing near'), syntactically leading into the priestly action of v. 9.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσοίσει
he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (prescriptive future)

→ legislative future (ritual prescription)

προσφέρω (fut. προσοίσει): 'bring to / present / offer'; the standard verb of cultic presentation; the future continues the legislation, here gathering all cooked variants under a single act of presentation.

τὴν
the

Accusative

article (with θυσίαν)

→ noun-phrase marking

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

θυσίαν
grain offering

Accusative

direct object of προσοίσει

→ object specification

θυσία: the grain offering (any of the cooked forms of vv. 4–7), now to be presented.

ἣν

which

Accusative

relative pronoun (object of ποιῇ; antecedent θυσίαν)

→ participant reference

ὅς: relative pronoun; with ἣν + subjunctive (ἣν ἄν ποιῇ) it forms an indefinite relative clause, 'whichever he makes.'

ἄν

-ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: modal particle; with the relative and subjunctive it generalizes ('whichever, of whatever kind').

ποιῇ

he makes

Pres Act Subj 3 Sg · ποιέω

verb of indefinite relative clause (subjunctive with ἄν)

→ general present subjunctive (any instance of making the offering)

ποιέω: 'make / prepare'; the subjunctive in the indefinite relative clause covers any of the prepared variants the worshipper might choose.

ἐκ

of / from among

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

→ spatial or relational framing

ἐκ: 'out of / from among'; partitive, referring back to the cooked types just listed.

τούτων

these

Genitive

partitive genitive (object of ἐκ; the offering-types of vv. 4-7)

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; the demonstrative summarizes the oven, griddle, and hearth-pan variants as the options among which the worshipper chooses.

τῷ

to the

Dative

article (with κυρίῳ)

→ 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: the Tetragrammaton יהוה; the offering is presented 'to the LORD', the priest acting as intermediary.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσοίσει

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (prescriptive future; repeated)

→ legislative future (ritual prescription)

προσφέρω: the verb is repeated to specify the second stage — presentation specifically to the priest (πρὸς τὸν ἱερέα); the repetition mirrors the Hebrew construction and underlines the mediated approach.

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 (with ἱερέα)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of πρὸς (recipient of the presentation)

→ object specification

ἱερεύς (acc. ἱερέα): 'priest'; the offering is brought to the priest, who alone may bring it to the altar; the layperson approaches God only through the priestly mediator.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεγγίσας

drawing near / having approached

Aor Act Part Nom Sg Masc · προσεγγίζω

circumstantial participle (leading into the priestly act of v. 9)

→ antecedent aorist participle (approach prior to the altar-act)

προσεγγίζω: 'draw near / approach'; the aorist participle (subject = the priest) describes the approach to the altar that precedes the removal of the memorial portion in v. 9; the third προσ- compound in the verse, reinforcing the theme of cultic 'drawing near.'

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς (goal of the approach)

→ object specification

θυσιαστήριον: 'altar'; the goal of the priest's approach; the verse ends mid-movement, the action completed in v. 9 (ἄφελεῖ ὁ ἱερεὺς).

9 ἀφελεῖ ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον
κάρπωμα ὀσμὴ εὐωδίας κυρίῳ

And the priest shall remove from the grain offering its memorial portion, and the priest shall place it upon the altar; it is an offering by fire, an aroma of pleasing fragrance to the LORD.

Priestly officiation: removal and burning of the memorial portion (parallel to v. 2) ἀφελεῖ ὁ ἱερεὺς

v. 9 is the cooked-offering counterpart of v. 2: the priest removes (ἀφελεῖ) the μνημόσυνον and burns it on the altar. Here the burned token is also called κάρπωμα ('that which is offered up by fire', rendering קָרְבָּן), a term that recurs at vv. 10, 16; the closing ὀσμὴ εὐωδίας κυρίῳ matches v. 2. The doubled ὁ ἱερεὺς (subject of both ἀφελεῖ and ἐπιθήσει) keeps the priest grammatically central to the altar-rite.

ἀφελεῖ

shall remove / take away

Fut Act Indic 3 Sg · ἀφαιρέω

main verb (prescriptive future; subject = the priest)

→ legislative future (ritual prescription)

ἀφαιρέω (fut. ἀφελεῖ): 'take away / remove / set apart'; renders Hebrew קָרְבָּן (Hiphil of קָרַב, 'to lift off / set aside'); the priest lifts off the memorial handful from the offering for burning.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἀφελεῖ

→ participant prominence

ἱερεὺς: 'priest'; the explicit subject; the priest alone performs the removal and the altar-burning.

ἀπὸ

from

preposition + genitive (partitive/source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with θυσίας)

→ noun-phrase marking

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

θυσίας

grain offering

Genitive

partitive genitive object of ἀπό

→ relational specification

θυσία: the cooked grain offering, from which the memorial portion is removed.

τὸ

the

Accusative

article (with μνημόσυνον)

→ noun-phrase marking

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

μνημόσυνον

memorial portion

Accusative

direct object of ἀφελεῖ

→ object specification

μνημόσυνον: 'memorial / token of remembrance'; renders Hebrew זִכָּרֹן; as in v. 2, the representative portion burned on the altar, bringing the offerer to divine remembrance.

αὐτῆς

its

Genitive

genitive of possession (the memorial portion of the offering)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the memorial portion of the offering).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

shall place

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (prescriptive future)

→ legislative future (ritual prescription)

ἐπιτίθημι: 'place upon'; of placing the memorial portion on the altar to be consumed, exactly as in v. 2.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐπιθήσει (repeated for emphasis)

→ participant prominence

ἱερεὺς: 'priest'; the repeated subject keeps the priestly agent foregrounded through both verbs of the altar-rite.

ἐπὶ

upon

preposition + accusative (place onto which)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar'; the place of burning, on which the memorial portion is consumed by fire.

κάρπωμα

offering by fire / burnt-gift

Nominative

nominative in apposition / predicate (classifying the burned portion)

→ participant prominence

κάρπωμα: 'that which is offered up / a fire-offering'; from καρπώω ('offer up in smoke'); renders Hebrew *הִשָּׁח* ('offering made by fire'); a key term distinguishing what is wholly burned to God; recurs at vv. 10, 16, and links the grain offering to the fire-offering class.

ὄσμῃ

aroma

Nominative

nominative in apposition (to κάρπωμα: 'an aroma')

→ participant prominence

ὄσμῃ: 'smell / fragrance'; the phrase ὄσμῃ εὐωδίας ('aroma of pleasing fragrance') renders *רִיחַ הַנֶּחֱדָר*, the formula of divine acceptance, as in v. 2.

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (modifying ὄσμῃ)

→ relational specification

εὐωδία: 'fragrance / sweet smell'; the Hebraizing genitive of quality; the rising fragrant smoke signifies that the offering is accepted by God.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton *יהוה*; recipient of the fire-offering's fragrance.

10 τὸ δὲ καταλειφθὲν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ ἅγια τῶν ἁγίων ἀπὸ τῶν καρπωμάτων κυρίου

And what is left over from the grain offering shall be for Aaron and for his sons, most holy, from the offerings by fire of the LORD.

Allocation clause: disposition of the unburned remainder (parallel to v. 3)

τὸ δὲ καταλειφθὲν

v. 10 is the cooked-offering counterpart of v. 3: the unburned remainder goes to the priesthood as ἅγια τῶν ἁγίων ('most holy'). The substantivized aorist passive participle τὸ καταλειφθὲν ('that which is left over') replaces τὸ λοιπὸν of v. 3, and ἀπὸ τῶν καρπωμάτων κυρίου ('from the fire-offerings of the LORD') replaces ἀπὸ τῶν θυσιῶν — a deliberate verbal echo with variation marking the same legal structure for the cooked case.

τὸ

the

Nominative

article (with substantivized καταλειφθέν)

→ noun-phrase marking

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

δὲ

and / but

narrative continuative (post-positive; marks the allocation clause)

→ discourse linkage or contrast

δὲ: contrasts the priestly remainder with the burned portion of v. 9, exactly as in v. 3.

καταλειφθέν

what is left over

Aor Pass Part Nom Sg Neut · καταλείπω

substantivized participle (subject of the verbless clause, supply ἔσται)

→ resultative aorist passive participle (that which has been left)

καταλείπω: 'leave behind / leave remaining'; the substantivized aorist passive participle τὸ καταλειφθέν ('that which is left over') renders Hebrew תְּרִיגְנָה; functionally equivalent to τὸ λοιπὸν (v. 3), denoting the priests' portion.

ἀπὸ

from

preposition + genitive (partitive/source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with θυσίας)

→ noun-phrase marking

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

θυσίας

grain offering

Genitive

partitive genitive object of ἀπὸ

→ relational specification

θυσία: the offering from which the remainder is taken.

Ααρων

for Aaron

dative of advantage (indeclinable; the remainder belongs to Aaron)

→ participant identification

Ααρων: indeclinable; functionally dative, parallel to τοῖς υἱοῖς αὐτοῦ, as in v. 3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

for the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of advantage ('for his sons')

→ sphere or reference

υἱός: 'son'; Aaron and his sons share the priestly portion, as in v. 3.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἅγια

holy

Nominative

predicate adjective (neuter plural; 'most holy,' with τῶν ἁγίων)

→ participant prominence

ἅγιος: 'holy'; the neuter plural ἅγια here (vs. neuter singular ἅγιον in v. 3) with the genitive τῶν ἁγίων forms the same superlative Hebraism 'most holy' (שְׁרָקָה).
שְׁרָקָה.

τῶν

of the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

superlative genitive (with ἁγια: 'most holy')

→ relational specification

ἅγιος (gen. pl. ἁγίων): forms the Hebraizing superlative; the priestly portion belongs to the highest grade of sanctity.

ἀπὸ

from

preposition + genitive (source: 'from the fire-offerings')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with καρπωμάτων)

→ noun-phrase marking

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

καρπωμάτων

offerings by fire

Genitive

genitive object of ἀπὸ (the class of offerings)

→ relational specification

κάρπωμα (gen. pl. καρπωμάτων): 'fire-offerings'; the phrase ἀπὸ τῶν καρπωμάτων κυρίου ('from the fire-offerings of the LORD') parallels ἀπὸ τῶν θυσιῶν κυρίου (v. 3), classifying the priestly portion as drawn from the LORD's fire-offerings.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the fire-offerings belong to the LORD, so the priestly share is a participation in what is given to God.

11 πᾶσαν θυσίαν ἣν ἂν προσφέρητε κυρίῳ οὐ ποιήσετε ζυμωτόν πᾶσαν γὰρ ζύμην καὶ πᾶν μέλι οὐ προσοίσετε ἀπ' αὐτοῦ καρπῶσαι κυρίῳ

Every grain offering that you bring to the LORD you shall not make leavened, for no leaven and no honey shall you offer from it as a burnt gift to the LORD.

General prohibition (negative rubric governing all grain offerings) πᾶσαν θυσίαν ... οὐ ποιήσετε

v. 11 issues a comprehensive negative rule (note the shift to second-person plural address, προσφέρητε / ποιήσετε / προσοίσετε): no grain offering may be made leavened. The γὰρ-clause gives the reason — neither leaven (ζύμη) nor honey (μέλι), both agents of fermentation/sweet decay, may be burned to God. This crux underlies the NT symbolism of leaven as corruption (1 Cor 5:6–8; Gal 5:9; Matt 16:6, 11–12). The fronted πᾶσαν ... οὐ and πᾶσαν ... οὐ form a Hebraizing 'all ... not = none' negation.

πᾶσαν

every

Accusative

attributive adjective (modifying θυσίαν; fronted for emphasis)

→ object specification

παῖς: 'every / all'; the fronted πᾶσαν θυσίαν ... οὐ ποιήσετε is a Hebraizing universal negation ('every offering ... you shall not' = 'no offering shall you'); renders הַכֹּל לֹא

θυσίαν

grain offering

Accusative

direct object (fronted; resumed conceptually by the prohibition)

→ object specification

θυσία: 'grain offering'; the rule applies to every instance of the offering.

ἣν

which

Accusative

relative pronoun (object of προσφέρητε; antecedent θυσίαν)

→ participant reference

ὅς: relative pronoun; with ἂν + subjunctive forms an indefinite relative clause, 'whatever offering you bring.'

ἂν

-ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἂν: modal particle generalizing the relative clause.

προσφέρητε

you bring / offer

Pres Act Subj 2 Pl · προσφέρω

verb of indefinite relative clause (subjunctive with ἄν)

→ general present subjunctive (any instance of offering)

προσφέρω: 'bring / offer'; the second-person plural marks the shift to address of the whole community of worshippers; the subjunctive generalizes.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος; the Tetragrammaton יהוה;
recipient of the offering.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: 'not'; objective negation with the indicative-force future of prohibition; with the fronted πᾶσαν it yields 'no offering shall you make leavened.'

ποιήσετε

you shall make

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future; 2nd person plural)

→ prohibitive future (legislative ban: 'you shall not make')

ποιέω: 'make / prepare'; the future with οὐ has the force of an absolute prohibition (as in the Decalogue, οὐ ... ποιήσεις); renders Hebrew לֹא תַעֲשֶׂה / לֹא תַעֲשֶׂה.

ζυμωτόν

anything leavened

Accusative

direct object of ποιήσετε (predicate: 'make [it] leavened')

→ object specification

ζυμωτός: 'leavened / fermented'; verbal adjective from ζυμώω ('to leaven'); renders Hebrew גֶּמֶחַ; what is made with leaven is forbidden — the offering must be ἄζυμον (cf. vv. 4, 5).

πᾶσαν

any / all

Accusative

attributive adjective (modifying ζύμην; fronted in the γάρ-clause)

→ object specification

πᾶς: 'all / any'; πᾶσαν ... ζύμην ... οὐ προσοίσετε is again a Hebraizing 'all ... not = no/none' negation.

γάρ

for

causal conjunction (post-positive; giving the reason)

→ discourse linkage or contrast

γάρ: 'for / because'; introduces the rationale for the prohibition — the underlying ban on burning leaven and honey.

ζύμην

leaven

Accusative

direct object of προσοίσετε

→ object specification

ζύμη: 'leaven / yeast'; renders Hebrew רֶאֱשֵׁי גֶמֶחַ /; fermentation symbolizes corruption and the old life; the NT develops ζύμη as a figure of malice and false teaching (1 Cor 5:6–8; Matt 16:6; Gal 5:9), and unleavenness as sincerity and truth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

any / all

Accusative

attributive adjective (modifying μέλι)

→ object specification

πᾶς: 'all / any'; neuter πᾶν agreeing with μέλι; with οὐ, 'no honey at all.'

μέλι

honey

Accusative

direct object of προσοίσετε (coordinate with ζύμην)

→ object specification

μέλι: 'honey'; renders Hebrew שֶׁבֶט; like leaven, honey ferments and was excluded from what is burned on the altar (perhaps as an agent of fermentation, or by association with pagan/sweet offerings); permitted only as a firstfruits gift, not as a fire-offering (v. 12).

οὐ

not

negative particle (with προσοίσετε)

→ discourse linkage or contrast

οὐ: 'not'; objective negation of the prohibitive future.

προσοίσετε

you shall offer

Fut Act Indic 2 Pl · προσφέρω

main verb (prohibitive future; 2nd person plural)

→ prohibitive future (legislative ban)

προσφέρω (fut. προσοίσετε): 'bring / offer'; with οὐ, the prohibition against offering leaven or honey as a fire-offering.

ἀπ'

from

preposition + genitive (partitive: 'from it', elided)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'from it', elided).

αὐτοῦ

it

Genitive

partitive genitive object of ἀπ' (referring to leaven/honey)

→ relational specification

αὐτός: 'it'; the genitive refers back to the leaven/honey (or the offering containing them) from which nothing is to be burned.

καρπῶσαι

to offer up by fire

Aor Act Infin · καρπώω

infinitive of purpose (with προσοίσετε: 'to burn as an offering')

→ telic aorist infinitive (purpose: in order to burn)

καρπώω: 'offer up in smoke / burn as a fire-offering'; cognate with κάρπωμα (vv. 9, 10); the infinitive of purpose specifies what is forbidden — to send leaven or honey up in smoke on the altar; renders Hebrew הִקְטִיר (Hiphil of קטר).

κύριω

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה; recipient of the (forbidden) burnt gift.

12 δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ ἐπὶ δὲ τὸ θυσιαστήριον οὐκ ἀναβιβασθήσεται εἰς ὄσμην εὐωδίας κυρίῳ

As a gift of firstfruits you shall offer them to the LORD, but they shall not be brought up onto the altar for an aroma of pleasing fragrance to the LORD.

Qualification of the prohibition: leaven/honey permitted as firstfruits, not as fire-offering

δῶρον ἀπαρχῆς προσοίσετε

v. 12 qualifies v. 11: leaven and honey (αὐτά, neuter plural) may be presented as a 'gift of firstfruits' (δῶρον ἀπαρχῆς), but the adversative δέ marks the limit — they shall not be sent up onto the altar (οὐκ ἀναβιβασθήσεται) for a pleasing aroma. The distinction is between offerings given to the sanctuary/priests and offerings burned to God; only the latter is barred to fermenting substances.

δῶρον

gift

Accusative

accusative (predicate/appositional: 'as a gift'; with προσοίσετε)

→ object specification

δῶρον: 'gift / offering'; here leaven and honey may be brought as a δῶρον ἀπαρχῆς — a firstfruits gift to the sanctuary — but not burned.

ἀπαρχῆς

of firstfruits

Genitive

genitive of definition/material (modifying δῶρον)

→ relational specification

ἀπαρχή: 'firstfruits / first portion'; renders Hebrew תְּשִׁיבָה; the first/best of produce given to God; the NT uses ἀπαρχή figuratively of Christ (1 Cor 15:20, 23) and of the Spirit and believers (Rom 8:23; Jas 1:18).

προσοίσετε

you shall offer

Fut Act Indic 2 Pl · προσφέρω

main verb (prescriptive future; 2nd person plural)

→ permissive/legislative future (what may be brought)

προσφέρω: 'bring / present'; here positively — leaven and honey may be brought as firstfruits, in contrast to the prohibition of burning them (v. 11).

αὐτὰ

them

Accusative

direct object of προσοίσετε (the leaven and honey)

→ participant reference

αὐτός: neuter plural αὐτά referring to the leaven and honey of v. 11, which may be given but not burned.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος; the Tetragrammaton יהוה; recipient of the firstfruits gift.

ἐπὶ

onto

preposition + accusative (place onto which; fronted)

→ spatial or relational framing

ἐπὶ: meaning 'onto'; here it marks the relation signaled by preposition + accusative (place onto which; fronted).

δὲ

but

adversative particle (post-positive; marks the contrasting limit)

→ discourse linkage or contrast

δὲ: 'but'; adversative, contrasting the permitted presentation with the forbidden burning.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (place onto which they may not be brought)

→ object specification

θυσιαστήριον: 'altar'; the leaven and honey may not be brought up onto the altar to be burned.

οὐκ

not

negative particle (with ἀναβιβασθήσεται)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): 'not'; objective negation of the future.

ἀναβιβασθήσεται

shall be brought up

Fut Pass Indic 3 Sg · ἀναβιβάζω

main verb (prohibitive future passive)

→ prohibitive future passive (legislative ban: 'shall not be brought up')

ἀναβιβάζω: 'cause to go up / bring up / offer up'; causative of ἀναβαίνω; renders Hebrew הִלָּחַץ (Hiphil of הָלַח, 'to bring up [in offering]'); the passive states that leaven/honey shall not be brought up onto the altar for burning.

εἰς

for

preposition + accusative (purpose/result: 'for an aroma')

→ spatial or relational framing

εἰς: 'into / for'; here of purpose — to produce a pleasing aroma; the burning produces the ὁσμὴ εὐωδίας which leaven/honey may not yield.

ὁσμὴν

aroma

Accusative

accusative object of εἰς (purpose)

→ object specification

ὁσμὴ: 'smell / fragrance'; εἰς ὁσμὴν εὐωδίας ('for an aroma of pleasing fragrance'), the standard acceptance-formula, here negated for leaven/honey.

εὐωδίας

of pleasing fragrance

Genitive

genitive of quality (modifying ὁσμὴν)

→ relational specification

εὐωδία: 'fragrance / sweet smell'; the Hebraizing genitive of quality, as in vv. 2, 9.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος; the Tetragrammaton יהוה; the aroma would be 'to the LORD', but leaven/honey are barred from producing it.

13 καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλὶ ἀλισθήσεται οὐ διαπαύσετε ἄλλα διαθήκης κυρίου ἀπὸ θυσιασμάτων ὑμῶν ἐπὶ παντὸς δώρου ὑμῶν προσοίσετε κυρίῳ τῷ θεῷ ὑμῶν ἄλλας

And every gift of your grain offering shall be salted with salt; you shall not omit the salt of the covenant of the LORD from your sacrifices; with every gift of yours you shall offer salt to the LORD your God.

Positive counterpart to vv. 11–12: the mandatory salt of the covenant

καὶ πᾶν δῶρον ... ἀλὶ ἀλισθήσεται

v. 13 is the positive twin of the prohibition: where leaven and honey are banned, salt is required. The cognate dative-construction ἀλὶ ἀλισθήσεται ('with salt it shall be salted') is a Hebraism intensifying the command (cf. חֶלֶב ... חֶלֶב־תָּה). The phrase ἄλλα διαθήκης κυρίου ('the salt of the covenant of the LORD') is the chapter's central crux: salt as an emblem of incorruption and enduring covenant fidelity (cf. Num 18:19; 2 Chr 13:5; and the NT 'salt' sayings, Mark 9:49–50; Col 4:6). The triple ὑμῶν and the climactic κυρίῳ τῷ θεῷ ὑμῶν ('to the LORD your God') stress the covenantal relationship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶν

every

Nominative

attributive adjective (modifying δῶρον)

→ participant prominence

πᾶς: 'every / all'; the positive universal ('every gift ... shall be salted') answers the negative universals of v. 11.

δῶρον

gift

Nominative

subject of ἀλισθήσεται

→ participant prominence

δῶρον: 'gift'; the offering as a gift must be salted; the salt-rule applies to every grain offering without exception.

θυσίας

of grain offering

Genitive

genitive of definition (modifying δῶρον: 'gift of grain offering')

→ relational specification

θυσία: 'grain offering'; the genitive defines the kind of gift in view.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the second-person plural addresses the worshipping community; the threefold ὑμῶν in this verse emphasizes 'your' offerings as bound to the covenant.

ἅλι

with salt

Dative

cognate/instrumental dative (with ἁλισθήσεται: Hebraism)

→ sphere or reference

ἅλς (dat. ἅλι): 'salt'; the cognate dative ἅλι ἁλισθήσεται ('with salt it shall be salted') renders the Hebrew emphatic **חֶלֶךְךָ מֶלַח**, intensifying the command — salting is mandatory and complete.

ἁλισθήσεται

shall be salted

Fut Pass Indic 3 Sg · ἁλίζω

main verb (prescriptive future passive)

→ legislative future passive (mandatory: 'is to be salted')

ἁλίζω: 'salt / season with salt'; renders Hebrew **חֶלֶךְ**; the future passive with the cognate dative expresses an absolute requirement; the same verb appears in the NT salt-sayings (Mark 9:49, **πᾶς γὰρ πυρὶ ἁλισθήσεται**).

οὐ

not

negative particle (with διαπαύσετε)

→ discourse linkage or contrast

οὐ: 'not'; with the future of prohibition, 'you shall not cease/omit.'

διαπαύσετε

you shall cease / omit

Fut Act Indic 2 Pl · διαπαύω

main verb (prohibitive future; 2nd person plural)

→ prohibitive future (legislative ban: 'do not leave off')

διαπαύω: 'cause to cease / leave off / discontinue'; with οὐ, 'you shall not omit/discontinue [the salt]'; renders the Hebrew **לֹא תַשְׁבִּיט** (Hiphil of **שָׁבַט**, 'cause to cease') — the salt of the covenant must never be left out.

ἅλα

salt

Accusative

direct object of διαπαύσετε ('omit the salt')

→ object specification

ἅλς (acc. ἅλα): 'salt'; the salt itself is the object not to be discontinued; the construction ἅλα διαθήκης κυρίου defines it as covenant-salt.

διαθήκης

of the covenant

Genitive

genitive of relationship (modifying ἅλα: 'salt of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders Hebrew **בְּרִית**; the phrase ἅλα διαθήκης ('salt of the covenant', **חֶלֶךְ בְּרִית**) makes the salting a covenantal act — salt's incorruptibility symbolizes the permanence of God's covenant (cf. Num 18:19, 'a covenant of salt'; 2 Chr 13:5).

κυρίου

of the LORD

Genitive

genitive of possession (modifying διαθήκης: 'the LORD's covenant')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton **יהוה**; the covenant is the LORD's, so its salt binds the offering to him.

ἀπὸ

from

preposition + genitive (separation: 'from your sacrifices')

→ spatial or relational framing

ἀπό: 'from'; here of removal/omission — the salt is not to be withheld from the sacrifices.

θυσιασμάτων

sacrifices

Genitive

genitive object of ἀπὸ (the sacrifices the salt must not be omitted from)

→ relational specification

θυσίασμα: 'sacrifice / that which is offered'; a noun from θυσιάζω, near-synonym of θυσία; renders Hebrew חֶבֶט / חֶבֶטָה; the salt may not be omitted from any of the worshipper's sacrifices.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the second occurrence in the verse.

ἐπὶ

with / upon

preposition + genitive (accompaniment/condition: 'with every gift')

→ spatial or relational framing

ἐπί + genitive: 'on / with / in the case of'; here distributive — 'in the case of every gift of yours.'

παντός

every

Genitive

attributive adjective (modifying δώρου)

→ relational specification

πᾶς (gen. παντός): 'every / all'; the universal 'with every gift' restates the comprehensive scope of the salt-rule.

δώρου

gift

Genitive

genitive object of ἐπὶ ('upon/with every gift')

→ relational specification

δῶρον (gen. δώρου): 'gift'; every offering of the worshipper requires salt.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural; third occurrence)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the third ὑμῶν, hammering the covenant-bond between worshipper and offering.

προσοίσετε

you shall offer

Fut Act Indic 2 Pl · προσφέρω

main verb (prescriptive future; 2nd person plural)

→ legislative future (mandatory: 'you shall offer')

προσφέρω: 'bring / offer'; here the positive command to offer salt with every gift — the verbal complement to the prohibition of v. 11.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה; recipient of the salted offerings, here named in the fuller covenant-formula κυρίῳ τῷ θεῷ ὑμῶν.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ ('the LORD your God')

→ sphere or reference

θεός: 'God'; renders Hebrew אֱלֹהִים; the formula κύριος ὁ θεός ὑμῶν ('the LORD your God', אֱלֹהֵינוּ) is the standard covenant-name, underscoring the covenantal force of the salt-command.

ὑμῶν

your

Genitive

genitive of relationship (modifying θεῷ: 'your God')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; binds the deity to the worshippers in covenant relationship.

ἅλας

salt

Accusative

direct object of προσοίσετε (placed emphatically at the end)

→ object specification

ἅλας (acc.): 'salt'; the later/Koine neuter form (beside classical ἅλς); the verse ends emphatically on ἅλας — salt is the last and lasting word of the rubric, framing the whole offering as a covenant act. Cf. the NT τὸ ἅλας (Matt 5:13; Mark 9:50; Col 4:6).

14 ἐὰν δὲ προσφέρῃς θυσίαν πρωτογενημάτων τῷ κυρίῳ νέα πεφρυγμένα χίδρα ἐρικτὰ τῷ κυρίῳ καὶ προσοίσεις τὴν θυσίαν τῶν πρωτογενημάτων

But if you bring a grain offering of firstfruits to the LORD, new roasted ears, crushed groats, to the LORD, then you shall bring the grain offering of the firstfruits.

New casuistic protasis: the firstfruits grain offering (final sub-type)

ἐὰν δὲ προσφέρῃς θυσίαν πρωτογενημάτων

v. 14 opens the last case with the ἐὰν δέ formula (here second-person singular, προσφέρῃς), treating the grain offering of firstfruits (πρωτογενήματα). The material is freshly harvested grain: νέα ('new'), πεφρυγμένα ('roasted'), χίδρα ('green ears/groats') ἐρικτὰ ('crushed/pounded'). The apodosis (καὶ προσοίσεις ...) repeats the act of presentation, recapitulating the procedure of the chapter in the harvest setting and closing the catalogue of offering-types.

ἐάν

if

conditional conjunction (new casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if / whenever'; the final occurrence of the structuring ἐάν δέ formula, introducing the firstfruits offering.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δὲ: marks the transition to the firstfruits sub-type.

προσφέρειν

you bring / offer

Pres Act Subj 2 Sg · προσφέρω

verb of the protasis (subjunctive with ἐάν; 2nd person singular)

→ general present subjunctive (recurring case)

προσφέρω: 'bring / offer'; the second-person singular returns to direct address of the individual worshipper (as in vv. 5–7).

θυσίαν

grain offering

Accusative

direct object of προσφέρειν

→ object specification

θυσία: 'grain offering'; here qualified as 'of firstfruits.'

πρωτογενημάτων

of firstfruits

Genitive

genitive of definition (modifying θυσίαν: 'offering of firstfruits')

→ relational specification

πρωτογένημα: 'firstfruits / first produce'; renders Hebrew בְּכֹרֶת; the first-ripened grain of the harvest, offered to God as an acknowledgment that all produce is his gift; cf. ἀπαρχή (v. 12).

τῷ

to the

Dative

article (with κυρίῳ)

→ 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: the Tetragrammaton יְהוָה; recipient of the firstfruits offering.

νέα

new

Accusative

attributive adjective (modifying χίδρα: 'new [grain]')

→ object specification

νέος: 'new / fresh'; renders Hebrew אָזֵיב (fresh/green ears); the newly harvested grain, in contrast to the milled flour of the earlier offerings.

πεφρυγμένα

roasted / parched

Perf Mid/Pass Part Acc Pl Neut · φρύγω

attributive participle (modifying χίδρα: 'roasted [grain]')

→ resultative perfect participle (the finished roasted state)

φρύγω: 'roast / parch / dry by fire'; the perfect passive πεφρυγμένα ('having been roasted') renders Hebrew קָלַי (from קָלַח 'to roast'); fresh ears were roasted/parched to be eaten — here prepared for offering.

χίδρα

groats / green ears

Accusative

accusative (the offered material, in apposition to θυσίαν)

→ object specification

χίδρον (pl. χίδρα): 'fresh/green grain, groats'; a rare word rendering Hebrew שֶׁבֶל כֶּמֶל / (fresh ears, fresh grain); the roasted new ears that constitute the firstfruits offering.

ἐρικτὰ

crushed / pounded

Accusative

attributive adjective (modifying χίδρα: 'crushed groats')

→ object specification

ἐρικτός: 'crushed / pounded / ground coarse'; verbal adjective from ἐρείκω ('to bruise/crush'); renders Hebrew שֶׁבֶל ('crushed grain'); the new roasted ears are also pounded/coarse-ground for the offering.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient (repeated)

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the repeated dative reinforces the firstfruits as wholly directed to the LORD.

καὶ

and / then

coordinate conjunction (introducing the apodosis)

→ discourse linkage or contrast

καί: here marks the apodosis of the conditional ('if you bring ... then you shall bring'), a Hebraizing use of waw-apodosis.

προσοίσεις

you shall bring

Fut Act Indic 2 Sg · προσφέρω

main verb (apodosis; prescriptive future; 2nd person singular)

→ legislative future (ritual prescription)

προσφέρω (fut. προσοίσεις): 'bring / present'; the apodosis-verb prescribes the act of presentation, recapitulating the procedural language of the chapter.

τὴν

the

Accusative

article (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

direct object of προσοίσεις

→ object specification

θυσία: the firstfruits grain offering, now formally presented.

τῶν

of the

Genitive

article (with πρωτογεννημάτων)

→ noun-phrase marking

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

πρωτογεννημάτων

of the firstfruits

Genitive

genitive of definition (modifying θυσίαν: 'the offering of the firstfruits')

→ relational specification

πρωτογένημα: 'firstfruits'; the articular genitive τῶν πρωτογεννημάτων repeats and specifies the firstfruits character of this final offering.

15 καὶ ἐπιχεεῖς ἐπ' αὐτὴν ἔλαιον καὶ ἐπιθήσεις ἐπ' αὐτὴν λίβανον θυσία ἐστίν

And you shall pour oil upon it and place frankincense upon it; it is a grain offering.

Procedural continuation: oil and frankincense added to the firstfruits offering (echoing v. 1)

καὶ ἐπιχεεῖς

v. 15 applies to the firstfruits offering the same treatment prescribed for the raw flour offering in v. 1: oil poured over (ἐπιχεεῖς) and frankincense laid upon (ἐπιθήσεις). The verbs are second-person singular here (continuing v. 14's address) where v. 1 was third-person, but the actions and the closing tag θυσία ἐστίν ('it is a grain offering') are identical — a deliberate inclusio binding the firstfruits offering to the chapter's opening type.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιχεεῖς

you shall pour upon

Fut Act Indic 2 Sg · ἐπιχέω

main verb (prescriptive future; 2nd person singular)

→ legislative future (ritual prescription)

ἐπιχέω: 'pour upon'; the same verb as v. 1 (ἐπιχεεῖ), here second-person; oil is poured over the firstfruits offering.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτήν

it

Accusative

accusative object of ἐπὶ (the firstfruits offering)

→ participant reference

αὐτός: feminine αὐτήν referring to ἡ θυσία (the offering); oil is poured 'upon it.'

ἔλαιον

oil

Accusative

direct object of ἐπιχεεῖς

→ object specification

ἔλαιον: 'oil'; added to the firstfruits offering as to all grain offerings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσεις

you shall place upon

Fut Act Indic 2 Sg · ἐπιτίθημι

main verb (prescriptive future; 2nd person singular)

→ legislative future (ritual prescription)

ἐπιτίθημι: 'place upon'; the same verb as v. 1 (ἐπιθήσει), here second-person; frankincense is laid upon the offering.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτήν

it

Accusative

accusative object of ἐπὶ (the firstfruits offering)

→ participant reference

αὐτός: feminine αὐτήν referring to the offering; frankincense is placed 'upon it.'

λίβανον

frankincense

Accusative

direct object of ἐπιθήσεις

→ object specification

λίβανος: 'frankincense'; laid on the firstfruits offering, to be burned with the memorial portion (v. 16), exactly as in v. 1–2.

θυσία

grain offering

Nominative

predicate nominative (classificatory tag)

→ participant prominence

θυσία: in the closing tag θυσία ἐστίν ('it is a grain offering'), the same formula as v. 1, binding the firstfruits offering to the chapter's opening type.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (classificatory)

→ classificatory present (defining the rite)

εἰμί: 'be'; the present copula classifies the firstfruits rite as a θυσία, echoing vv. 1 and 6.

16 καὶ ἀνοίσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἀπὸ τῶν χίδρων σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς κάρπωμά ἐστιν κυρίῳ

And the priest shall offer up its memorial portion from the groats, together with the oil and all its frankincense; it is an offering by fire to the LORD.

Priestly officiation and closing tag: burning the memorial portion of the firstfruits (parallel to vv. 2, 9)

καὶ ἀνοίσει ὁ ἱερεὺς

v. 16 closes the chapter as the priest offers up (ἀνοίσει) the μνημόσυνον of the firstfruits offering — the handful of groats with its oil and all its frankincense — recapitulating the memorial-portion logic of vv. 2 and 9. The final classification κάρπωμά ἐστιν κυρίῳ ('it is a fire-offering to the LORD') seals the firstfruits offering with the same term used of the cooked offering in vv. 9–10, ending the chapter on its core idea: a portion offered up by fire to God.

καὶ
and

narrative 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

main verb (prescriptive future; subject = the priest)

→ legislative future (ritual prescription)

ἀναφέρω (fut. ἀνοίσει): 'bring up / offer up / carry up'; renders Hebrew / יָרָא הַלֵּחֶם; the ἀνα- compound marks the upward motion of offering on the altar; a key sacrificial verb (cf. its NT use of Christ offering himself, Heb 7:27; 1 Pet 2:24).

ὁ
the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς
priest

Nominative

subject of ἀνοίσει

→ participant prominence

ἱερεύς: 'priest'; the priest officiates at the altar, as in vv. 2, 9; the chapter ends with the priest performing the offering-up.

τὸ

the

Accusative

article (with μνημόσυνον)

→ noun-phrase marking

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

μνημόσυνον

memorial portion

Accusative

direct object of ἀνοίσει

→ object specification

μνημόσυνον: 'memorial / token of remembrance'; renders Hebrew מִזְבֵּחַ; as in vv. 2, 9, the representative portion offered up by fire — here from the firstfruits groats.

αὐτῆς

its

Genitive

genitive of possession (the memorial portion of the offering)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the memorial portion of the offering).

ἀπὸ

from

preposition + genitive (partitive/source)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with χίδρων)

→ noun-phrase marking

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

χίδρων

groats / green ears

Genitive

partitive genitive object of ἀπὸ (the firstfruits grain)

→ relational specification

χίδρων (gen. pl. χίδρων): 'groats / fresh grain'; the memorial portion is taken from the roasted, crushed new ears of v. 14, the firstfruits material.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σὺν: 'with / together with'; the memorial portion is offered together with its oil, as in v. 2.

τῷ

the

Dative

article (with ἐλαίῳ)

→ noun-phrase marking

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

ἐλαίῳ

oil

Dative

dative of accompaniment (object of σὺν)

→ sphere or reference

ἐλαίον: 'oil'; offered up with the memorial portion, part of the burned token.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying λίβανον: 'all its frankincense')

→ object specification

πᾶς: 'all / the whole'; as in v. 2, the entire frankincense is burned with the memorial portion — the whole of it ascends to God.

τὸν

the

Accusative

article (with λίβανον)

→ noun-phrase marking

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

λίβανον

frankincense

Accusative

accusative object (coordinate with μνημόσυνον as what is offered up)

→ object specification

λίβανος: 'frankincense'; all of it is offered up, giving the rising smoke its fragrant character, as in v. 2.

αὐτῆς

its

Genitive

genitive of possession (modifying λίβανον; refers to the offering)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying λίβανον; refers to the offering).

κάρπωμά

offering by fire

Nominative

predicate nominative (classificatory tag)

→ participant prominence

κάρπωμα: 'fire-offering / that which is offered up'; renders Hebrew קֶרֶן; the closing classification κάρπωμά ἐστιν κυρίῳ ('it is a fire-offering to the LORD') seals the firstfruits offering with the same term as vv. 9–10, ending the chapter on its central idea.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (classificatory)

→ classificatory present (defining the rite)

εἰμί: 'be'; the present copula in the chapter's final classificatory tag.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the final word of the chapter names the recipient of the fire-offering, closing the whole grain-offering law on its Godward orientation.

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.