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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 21

ΛΕΥΙΤΙΚΟΝ ΚΑ΄

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 21 belongs to the so-called Holiness Code (Lev 17–26) and legislates the special sanctity of the Aaronic priesthood.

Translation & textual notes

The Greek text of Leviticus 21 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 21 belongs to the so-called Holiness Code (Lev 17–26) and legislates the special sanctity of the Aaronic priesthood. The chapter falls into three movements: rules for the ordinary priests (οἱ ἱερεῖς οἱ υἱοὶ Ααρων) concerning corpse-defilement, mourning-disfigurement and marriage (vv. 1–9); the stricter rules for the high priest (ὁ ἱερεὺς ὁ μέγας), whose head bears the διάδημα τοῦ ἐλαίου τοῦ χρυσοῦ ('crown of the anointing oil', vv. 10–15); and the catalogue of physical defects (μῶμος)

that bar any descendant of Aaron from approaching the altar to offer the LORD's offerings (vv. 16–24). The governing logic is articulated by the refrain ἐγὼ κύριος ὁ ἀγιάζων αὐτούς ('I am the LORD who sanctifies them', vv. 8, 15, 23): the priest's holiness is derivative, conferred by the sanctifying LORD, and is grounded in his handling of τὰ δῶρα κυρίου ... ἄρτους / δῶρα τοῦ θεοῦ ('the gifts of the LORD ... the bread / gifts of God', vv. 6, 8, 17, 21–22). The LXX renders defilement throughout by μιáίνω (vv. 1, 3, 4, 11) and profanation by βεβηλόω (vv. 4, 6, 7, 9, 12, 15, 23), maintaining a sharp pure/holy versus defiled/profane (cf. 10:10) lexical axis. Two LXX features deserve note: the rare technical compound ἀποκιδαρῶ (v. 10), 'to remove the κίδαρις (turban)', a hapax-type formation built on the priestly headdress; and the unusual rendering of the high-priest's consecration by τετελειωμένου (v. 10, perfect passive participle of τελειῶ, 'to perfect / consecrate'), the LXX's standard cultic 'fill the hand / ordain' rendering of תָּמַלְךָ. The defect-list (vv. 18–20) supplies a chain of rare medical/physical terms — κολοβόρριν ('mutilated of nose'), ὠτότμητος ('crop-eared'), σύντριμμα χειρός / ποδός ('fracture of hand / foot'), κυρτός ('hunchbacked'), ἔφηλος ('with white spots'), πτίλος τοὺς ὀφθαλμούς ('with diseased / running eyes'), ψώρα ἀγρία ('wild scab'), λιχὴν ('lichen / scurvy'), μόνορχις ('having one testicle') — that mirror the unblemished-victim requirement of Lev 22:17–25 and stand behind the NT portrait of the sinless, ἀμίαντος high priest at Heb 7:26. The bodily-wholeness theme is theological, not merely hygienic: the one who handles the holy must himself be without μῶμος, even as the defective priest still eats the most holy food (v. 22) — he is barred from the altar yet not from the household of the holy.

A · 21:1–9

Holiness of the ordinary priests: corpse-defilement, mourning, marriage, and the priest's daughter

The LORD commands Moses to charge the priests, the sons of Aaron: a priest may not defile himself for the dead among his people (v. 1) except for his closest kin — father, mother, son, daughter, brother, and an unmarried virgin sister (vv. 2–4). He may not shave bald-patches on the head, shave the edge of the beard, or cut incisions in his flesh (v. 5), for the priests must be holy to their God and not profane his name, since they offer the sacrifices of the LORD, the gifts of God (vv. 6–8). Marriage is restricted (no harlot, no profaned or divorced woman, v. 7), and a priest's daughter who profanes herself by harlotry is burned with fire (v. 9). The refrain ἅγιος ... ὁ ἀγιάζων αὐτούς grounds priestly holiness in the sanctifying LORD.

B · 21:10–15

The high priest: stricter holiness of the anointed head

The high priest — ὁ ἱερεὺς ὁ μέγας, on whose head the anointing oil has been poured (τοῦ ἐπικεχυμένου ... τοῦ ἐλαίου τοῦ χριστοῦ) and who has been consecrated (τετελειωμένου) to wear the vestments — is held to stricter rules: he must not unbind his head (ἀποκιδάρῳσει) nor tear his garments (v. 10), must not approach any dead body at all, not even father or mother (v. 11), and must not leave the sanctuary or profane the holy place of his God, because the holy anointing oil of God is upon him (v. 12). He marries only a virgin of his own people (vv. 13–14), so that he not profane his seed among his people (v. 15).

C · 21:16–24

Physical defects barring a descendant of Aaron from the altar

The LORD instructs that no descendant of Aaron in whom there is a blemish (μῶμος) may approach to offer the gifts of God (vv. 16–17). A catalogue follows: lame, blind, mutilated-nose, crop-eared, fracture of hand or foot, hunchbacked, white-spotted, diseased-eyed, scabbed, lichen-ridden, or one-testicled (vv. 18–20). Such a man, though of Aaron's seed, may not draw near to offer the sacrifices (v. 21); yet he may eat the holy food, even the most holy (v. 22). He may not enter to the veil or approach the altar, lest he profane the sanctuary (v. 23), for the LORD sanctifies it. Moses then reports all this to Aaron, his sons, and all Israel (v. 24).

1 καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων εἰπὸν τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων καὶ ἔρεῖς πρὸς αὐτούς ἐν ταῖς ψυχαῖς οὐ μianθήσονται ἐν τῷ ἔθνει αὐτῶν

And the LORD said to Moses, saying, 'Speak to the priests, the sons of Aaron, and you shall say to them: For the dead they shall not defile themselves among their nation,

New divine speech-act introducing the priestly-holiness legislation

καὶ εἶπεν κύριος

The chapter opens with the standard LXX commission-formula καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων. The double command εἰπὸν ... καὶ ἔρεῖς (aorist imperative + future-as-imperative) frames Moses as relay of the divine word to the priests. ἐν ταῖς ψυχαῖς ('for souls', i.e. dead persons) is a Hebraism: ψυχή here denotes a corpse, as the following μianθήσονται (corpse-defilement) makes clear.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων recurs throughout Leviticus at each new legislative unit (cf. 4:1; 6:1; 21:16).

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech, the source of the priestly-holiness code.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν
Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

λέγων
saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (Hebraizing speech-marker = רַמַּז)

→ redundant/pleonastic present participle introducing direct discourse

λέγω: the participle λέγων renders the Hebrew infinitive רַמַּז ('saying'), a fixed LXX device opening the quoted content of a divine command; it carries no independent temporal force.

εἰπὼν
speak / say

Aor Act Impv 2 Sg · λέγω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (commissioned speech-act)

λέγω: the aorist imperative εἰπὼν (with recessive accent) commissions Moses to address the priests; the LXX uses this form for direct legislative charges (cf. 21:17 εἰπὼν Ααρων).

τοῖς
the

Dative

article (dative of addressee)

→ noun-phrase marking

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

ἱερεῦσιν
priests

Dative

dative indirect object of εἰπὼν (the addressees)

→ sphere or reference

ἱερεῖς: 'priest'; renders כֹּהֲנִים; the addressees of the entire chapter are the priests as a class — the consecrated cultic personnel who handle the holy offerings and whose special sanctity the code regulates.

τοῖς
the

Dative

article (in apposition)

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative in apposition to ἱερεῦσιν ('the sons of Aaron')

→ sphere or reference

υἱός: 'son'; the appositional τοῖς υἱοῖς Ααρων defines the priesthood genealogically — only Aaron's descendants are legitimate priests (cf. Exod 28:1; Lev 8).

Ααρων
Aaron

genitive of relationship (indeclinable proper noun: of Aaron)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; here functioning as a genitive of descent — the priesthood is the house of Aaron.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

future-as-imperative (legislative command)

→ volitive/jussive future (command rendering Hebrew weqatal)

λέγω (fut.): the future ἐρεῖς functions as an imperative, the LXX's standard rendering of the Hebrew waw-consecutive perfect וַיֹּאמֶר ('and you shall say'); it relays the binding force of the command to be passed on verbatim.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the priests)

→ participant reference

αὐτός: the personal pronoun resumes τοῖς ἱερεῦσιν, the priests who are to receive the legislation.

ἐν

for / over

preposition + dative (Hebraizing: occasion of defilement)

→ spatial or relational framing

ἐν: here with dative ψυχῶν the LXX renders the Hebrew שֶׁנֶפֶשׁ construction governing corpse-defilement; the sense is 'on account of / in connection with dead persons.'

ταῖς

the

Dative

article

→ noun-phrase marking

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

ψυχῶν

souls / dead persons

Dative

dative object of ἐν (Hebraism: 'dead bodies')

→ sphere or reference

ψυχή: 'soul / life / person'; renders נֶפֶשׁ , which in mourning-law contexts denotes a corpse (נֶפֶשׁ מֵת , cf. Num 6:6; Lev 19:28); the priest is forbidden to contract corpse-impurity by contact with the dead among his people.

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative μὴ γίνωσκοντο renders the Hebrew $\text{לֹא} + \text{imperfect}$, a categorical legal prohibition ('they shall not').

μιανθήσονται

they shall defile themselves

Fut Pass Indic 3 Pl · μιάινω

main verb (legal prohibition)

→ prohibitive future (categorical cultic prohibition)

μιάινω: 'defile / pollute / render ritually unclean'; renders ΝΑΨ; the passive (here reflexive in force, 'defile themselves') is the key verb of corpse-impurity in the chapter (vv. 1, 3, 4, 11); ritual defilement would disqualify the priest from cultic service.

ἐν

among

preposition + dative (locative: 'among the people')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἔθνει

nation

Dative

dative of place (locative: 'among their nation')

→ sphere or reference

ἔθνος: 'nation / people'; renders ΝΥ here (rather than the usual ἰλ); the phrase ἐν τῷ ἔθνει αὐτῶν marks the priest's restriction as operative within the ordinary social life of Israel — corpse-mourning that is permitted to laypeople is curtailed for the priest.

αὐτῶν

their

Genitive

genitive of possession (modifying ἔθνει)

→ relational specification

αὐτός; possessive genitive, 'their nation' — the priests belong to the people yet are set apart from ordinary mourning customs.

2 ἀλλ' ἢ ἐν τῷ οἰκείῳ τῷ ἔγγιστα αὐτῶν ἐπὶ πατρὶ καὶ μητρὶ καὶ υἱοῖς καὶ θυγατράσιν ἐπ' ἀδελφῷ

but only for the kinsman who is nearest to them: for a father and mother and sons and daughters, for a brother

Exceptive clause limiting the prohibition of v. 1

ἀλλ' ἢ

ἀλλ' ἢ ('except / but only') introduces the permitted exception to the corpse-defilement ban: the priest may mourn for his nearest blood-kin. The list (father, mother, sons, daughters, brother) is governed by ἐπὶ + dative ('for / over'), the LXX idiom for the object of mourning. The enumeration is resumed and completed in v. 3 (the unmarried sister).

ἀλλ'

but

adversative conjunction (elided before vowel)

→ discourse linkage or contrast

ἀλλά: 'but'; with following ἤ forms the exceptive idiom ἀλλ' ἤ ('except / but only'), restricting the absolute prohibition of v. 1.

ἢ

than / except

particle completing the exceptive idiom ἀλλ' ἢ

→ discourse linkage or contrast

ἢ: in the combination ἀλλ' ἢ it renders the Hebrew דִּן יִצְ ('except, but only'); the two particles together carve out the single class of permitted exceptions.

ἐν

for / in the case of

preposition + dative (sphere of permitted mourning)

→ spatial or relational framing

ἐν: meaning 'for'; here it marks the relation signaled by preposition + dative (sphere of permitted mourning).

τῷ

the

Dative

article

→ noun-phrase marking

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

οἰκεῖω

kinsman / household member

Dative

dative object of ἐν (the permitted relative)

→ sphere or reference

οἰκεῖος: 'belonging to the house / kinsman / relative'; renders רֶחֶם ('blood-relation, near kin'); substantivized adjective denoting the close family member for whom mourning is permitted.

τῷ

the

Dative

article (attributive, with ἔγγιστα)

→ noun-phrase marking

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

ἔγγιστα

nearest

adverbial superlative used attributively ('the nearest')

→ clausal contribution

ἔγγιστα: superlative adverb of ἐγγύς ('near'), 'nearest'; renders יִצְרָחֵן ('who is near to him'); qualifies οἰκεῖος, restricting the permitted mourning to the closest degree of kinship.

αὐτῶν

to them

Genitive

genitive with ἔγγιστα (point of reference: 'nearest to them')

→ relational specification

αὐτός: genitive of relation governed by the comparative-superlative adverb; defines whose nearest kin is meant — the priests'.

ἐπὶ

for / over

preposition + dative (object of mourning)

→ spatial or relational framing

ἐπί + dative: the LXX idiom for the person mourned, 'over / for'; renders the Hebrew עַל governing the relatives in mourning-law.

πατρί

father

Dative

dative object of ἐπί (first permitted relative)

→ sphere or reference

πατήρ: 'father'; renders אָב ; the father heads the list of close kin for whom the priest may incur corpse-impurity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μητρί

mother

Dative

dative object of ἐπί (coordinate)

→ sphere or reference

μήτηρ: 'mother'; renders אִמָּה ; second in the list of permitted close kin.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	υἱοῖς sons Dative <i>dative object of ἐπί (coordinate)</i> → sphere or reference υἱός: 'son'; renders ἱβ; the plural broadens to all the priest's sons among the permitted objects of mourning.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	θυγατράσιν daughters Dative <i>dative object of ἐπί (coordinate)</i> → sphere or reference θυγάτηρ (dat. pl. θυγατράσιν): 'daughter'; renders τβ; the daughters complete the immediate offspring among the permitted kin.
ἐπὶ for / over <i>preposition + dative (elided before vowel; resumes mourning-idiom)</i> → spatial or relational framing ἐπί + dative: repeated for the next mourning-object, ἀδελφῶ.	ἀδελφῶ brother Dative <i>dative object of ἐπὶ (coordinate)</i> → sphere or reference ἀδελφός: 'brother'; renders πγ; the brother is the last male relative in the list, continued by the sister in v. 3.		

3 καὶ ἐπὶ ἀδελφῇ παρθένῳ τῇ ἐγγιζούσῃ αὐτῷ τῇ μὴ ἐκδεδομένη ἀνδρί ἐπὶ τούτοις μιανθήσεται

and for a virgin sister who is near to him, who has not been given to a husband — for these he may defile himself.

Continuation of the exception-list (v. 2) with summary statement

καὶ ἐπὶ ἀδελφῇ

v. 3 completes the kin-list with the unmarried sister, qualified by two attributive participles (τῇ ἐγγιζούσῃ ... τῇ μὴ ἐκδεδομένη). A married sister belongs to her husband's household and so falls outside the priest's permitted mourning. The summary ἐπὶ τούτοις μιανθήσεται ('for these he may defile himself') closes the exception, balancing the prohibition of v. 1.

καὶ

and

coordinate conjunction (continuing the list)

→ discourse linkage or contrast

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

ἐπὶ

for / over

preposition + dative (elided; mourning-idiom)

→ spatial or relational framing

ἐπὶ + dative: the mourning-object idiom continued from v. 2.

ἀδελφῇ

sister

Dative

dative object of ἐπὶ (the permitted sister)

→ sphere or reference

ἀδελφή: 'sister'; renders תִּיכָה; only the unmarried sister is permitted, as the qualifying participles specify.

παρθένω

virgin

Dative

attributive adjective (modifying ἀδελφῇ)

→ sphere or reference

παρθένος: 'virgin / unmarried young woman'; renders הַלְוִיָּהּ; the sister must be a virgin still in her father's house for the priest's mourning to be permitted.

τῇ

the (who)

Dative

article (with attributive participle)

→ noun-phrase marking

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

ἐγγιζούση

who is near

Pres Act Ptc Dat Fem Sg · ἐγγίζω

attributive participle (modifying ἀδελφῇ)

→ descriptive present participle (ongoing state of nearness/kinship)

ἐγγίζω: 'draw near / be near'; the participle τῇ ἐγγιζούσῃ αὐτῷ renders אֵלֶּי הַקֶּרֶבָּה ('who is near to him'), denoting close kinship still bound to the priest's household.

αὐτῷ

to him

Dative

dative complement of ἐγγιζούσῃ ('near to him')

→ participant reference or interest

αὐτός: dative of relation governed by the participle of nearness.

τῇ

the (who)

Dative

article (with second attributive participle)

→ noun-phrase marking

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

μὴ

not

negative particle (with participle)

→ discourse linkage or contrast

μὴ: the subjective/qualitative negative used with the participle ἐκδεδομένη, marking the defining characteristic 'not (yet) married.'

ἐκδεδομένη

given (in marriage)

Perf Mid/Pass Ptc Dat Fem Sg · ἐκδίδωμι

attributive participle (modifying ἀδελφῇ)

→ resultative perfect participle (settled state: 'not having been given')

ἐκδίδωμι: 'give out / give in marriage'; the perfect passive τῇ μὴ ἐκδεδομένη ἀνδρί renders שִׁיֵּאֵל הַתְּיָה־לָא רָשָׁא ('who has not belonged to a man'); the perfect marks the abiding unmarried state — a married sister has passed into another household.

ἀνδρί

to a husband

Dative

dative complement of ἐκδεδομένη (recipient in marriage)

→ sphere or reference

ἀνὴρ: 'man / husband'; renders שִׁיֵּאֵל; the dative names the would-be husband to whom the sister has not been given.

ἐπὶ

for / over

preposition + dative (summary mourning-idiom)

→ spatial or relational framing

ἐπὶ: meaning 'for'; here it marks the relation signaled by preposition + dative (summary mourning-idiom).

τούτοις

these

Dative

demonstrative pronoun (summary: 'for these kin')

→ participant reference or interest

οὗτος: the demonstrative gathers the whole permitted list (vv. 2–3) into a single resumptive phrase ἐπὶ τούτοις ('for these').

μιανθήσεται

he may defile himself

Fut Pass Indic 3 Sg · μιάνω

main verb (permissive future closing the exception)

→ permissive future (concessive: 'he is allowed to defile himself')

μιάνω: here the future indicative is permissive rather than prohibitive (contrast v. 1 οὐ μιανθήσονται) — for these closest kin alone the priest may contract the corpse-impurity that mourning entails.

4 οὐ μιανθήσεται ἐξάπινα ἐν τῷ λαῷ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ

He shall not defile himself suddenly among his people, to his own profanation.

Restatement of the prohibition (closing the unit vv. 1–4) οὐ μιανθήσεται

v. 4 returns to the prohibition with the adverb ἐξάπινα ('suddenly / for any chance death'), excluding casual or unexpected corpse-contact beyond the permitted kin. The result-clause εἰς βεβήλωσιν αὐτοῦ ('to his profanation') introduces βεβήλωσις/βεβηλόω, the chapter's second key term — defilement of the priest would profane his consecrated status.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: categorical negation with the future indicative, resuming the prohibition of v. 1 after the exception of vv. 2–3.

μιανθήσεται

he shall defile himself

Fut Pass Indic 3 Sg · μιάνω

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

μιάνω: the same verb as vv. 1, 3 but here again prohibitive — apart from the named kin, no corpse-defilement is permitted.

ἐξάπινα

suddenly

adverb of manner (qualifying μιανθήσεται)

→ clausal contribution

ἐξάπινα: 'suddenly / unexpectedly'; the LXX seems to read the Hebrew as forbidding defilement for a chance or sudden death (cf. יִמָּוֶט לַעֲבָד, MT debated); the adverb stresses that the priest must avoid even unforeseen corpse-contact outside his closest family.

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῷ

people

Dative

dative of place (locative: 'among his people')

→ sphere or reference

λαός: 'people'; the standard LXX term for Israel as covenant community (renders $\square y$); ἐν τῷ λαῷ αὐτοῦ echoes ἐν τῷ ἔθνει αὐτῶν of v. 1.

αὐτοῦ

his

Genitive

genitive of possession (modifying λαῷ)

→ relational specification

αὐτός: possessive genitive, 'his people.'

εἰς

to / for

preposition + accusative (result/purpose)

→ spatial or relational framing

εἰς: with accusative βεβήλωσιν expresses result or consequence — the defilement would issue 'in his profanation.'

βεβήλωσιν

profanation

Accusative

accusative object of εἰς (result: 'to his profanation')

→ object specification

βεβήλωσις: 'profanation / desecration'; cognate of βεβηλώω; the noun marks the theological stakes — corpse-defilement does not merely render the priest unclean but profanes (de-sanctifies) his consecrated standing; cf. the same root throughout the chapter (vv. 6, 7, 9, 12, 15, 23).

αὐτοῦ

his (own)

Genitive

genitive (objective/possessive: profanation of himself)

→ relational specification

αὐτός: genitive, 'his own profanation' — the priest himself is the one desecrated.

5 καὶ φαλάκρωμα οὐ ξυρηθήσεσθε τὴν κεφαλὴν ἐπὶ νεκρῷ καὶ τὴν ὄψιν τοῦ πώγωνος οὐ ξυρήσονται καὶ ἐπὶ τὰς σάρκας αὐτῶν οὐ κατατεμοῦσιν ἐντομίδας

And you shall not shave the head bald for a dead person, nor shall they shave the appearance of the beard, nor shall they cut incisions in their flesh.

Prohibition of pagan mourning-disfigurement (new sub-topic)

καὶ φαλάκρωμα οὐ ξυρηθήσεσθε

v. 5 forbids three mourning-disfigurement rites associated with the cult of the dead and pagan grief: shaving a bald patch on the head, shaving off the edge of the beard, and cutting incisions in the flesh (cf. Lev 19:27–28; Deut 14:1). Note the shift between second-person plural (ξυρηθήσεσθε) and third-person plural (ξυρήσονται, κατατεμοῦσιν), a common LXX inconsistency of address within priestly law.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φαλάκρωμα

bald patch

Accusative

accusative of result (proleptic object: 'a baldness')

→ object specification

φαλάκρωμα: 'bald spot / baldness'; renders חֲרָק; a tonsured patch shaved on the head was a pagan mourning rite; the priest must not produce such disfigurement.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: categorical negation with the future indicative.

ξυρηθήσεσθε

you shall shave

Fut Pass Indic 2 Pl · ξυράω

main verb (prohibition; 2nd person plural address)

→ prohibitive future (categorical cultic prohibition)

ξυράω: 'shave'; renders חָלַק / חָלַקְתֶּם; the passive here is reflexive-tolerative ('shave yourselves / have yourselves shaved'); the shift to second plural directly addresses the priests.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative of respect (the part shaved)

→ object specification

κεφαλὴ: 'head'; renders *שׂרָא*; the accusative specifies the body-part subjected to the forbidden tonsure.

ἐπὶ

for / over

preposition + dative (occasion: mourning for the dead)

→ spatial or relational framing

ἐπί + dative: 'for / on account of', the occasion being a death.

νεκρῷ

a dead person

Dative

dative object of ἐπί (occasion of mourning)

→ sphere or reference

νεκρός: 'dead (person) / corpse'; renders *תּוֹמ*; the disfigurement is specifically a death-mourning rite, hence forbidden as part of the corpse-defilement complex.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὄψιν

appearance / edge

Accusative

direct object of *ξυρήσονται*

→ object specification

ὄψιν: 'face / appearance / aspect'; here τὴν ὄψιν τοῦ πώγωνος renders *דָּגְרִי תֵּרָא* ('the corner/edge of their beard'); the LXX 'appearance of the beard' denotes the visible outline that must not be shaved off.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πώγωνος

beard

Genitive

genitive (defining ὄψιν: 'edge of the beard')

→ relational specification

πώγων: 'beard'; renders *דָּגְרִי*; shaving the edge of the beard was a foreign mourning/idolatrous custom prohibited to Israel and emphatically to the priest.

οὐ

not

negative particle

→ discourse linkage or contrast

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

ξυρήσονται

they shall shave

Fut Mid Indic 3 Pl · *ξυράω*

main verb (prohibition; 3rd person plural)

→ prohibitive future (categorical prohibition)

ξυράω (mid.): the middle future 'they shall (not) shave for themselves'; the third-person plural reverts to speaking of the priests collectively after the second-person *ξυρηθήσεθε*.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ upon / in <i>preposition + accusative (location of the cutting)</i> → spatial or relational framing ἐπί + accusative: 'upon', marking the flesh as the surface of the forbidden incisions.	τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	σάρκας flesh Accusative <i>accusative object of ἐπί (the body cut)</i> → object specification σάρξ: 'flesh / body'; renders רֶשֶׁת; cutting the flesh in mourning (self-laceration) was a mourning rite for the dead (cf. 1 Kgs 18:28; Jer 16:6) forbidden to Israel.	αὐτῶν their Genitive <i>genitive of possession (modifying σάρκας)</i> → relational specification αὐτός: 'their flesh.'
οὐ not <i>negative particle</i> → discourse linkage or contrast οὐ; meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	κατατεμοῦσιν they shall cut / gash Fut Act Indic 3 Pl · κατατέμνω <i>main verb (prohibition)</i> → prohibitive future (categorical prohibition) κατατέμνω: 'cut up / gash / make incisions'; renders טָרַף; the compound κατα- intensifies the cutting; with ἐντομίδας it forms a near-cognate construction ('they shall not gash gashes'), a Hebraizing emphatic.	ἐντομίδας incisions Accusative <i>direct object of κατατεμοῦσιν (cognate-type accusative)</i> → object specification ἐντομίδας: 'incision / cut / gash'; renders טָרַף; the object intensifies the verb κατατεμοῦσιν, denoting the ritual self-laceration of pagan mourning that profanes the priest's sanctified body.	

6 ἅγιοι ἔσονται τῷ θεῷ αὐτῶν καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσιν καὶ ἔσονται ἅγιοι

They shall be holy to their God and shall not profane the name of their God; for the sacrifices of the LORD, the gifts of their God, they themselves offer, and they shall be holy.

Positive ground of the preceding prohibitions (motive clause)

ἅγιοι ἔσονται

v. 6 supplies the theological rationale (γάρ) for the restrictions: the priests must be holy because they handle the LORD's sacrifices and the bread/gifts of God. The inclusio ἅγιοι ἔσονται ... καὶ ἔσονται ἅγιοι frames the verse, and βεβηλώσουσιν τὸ ὄνομα ('profane the name') marks the gravity — priestly impurity touches the divine name itself.

ἅγιοι

holy

Nominative

predicate adjective (with ἔσονται)

→ participant prominence

ἅγιος: 'holy / set apart'; renders שֶׁדִּקָּה; the defining attribute of the priesthood — separation unto God; the word forms the verse's inclusio (ἅγιοι ... ἅγιοι) and is the chapter's central category (ἀγιάζω, vv. 8, 15, 23).

ἔσονται

they shall be

Fut Indic 3 Pl · εἰμί

main verb (predicative future = obligation)

→ obligatory future ('they must be holy')

εἰμί (fut.): the future of obligation rendering the Hebrew imperfect of command — holiness is not optional but constitutive of the priestly office.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative of relation/advantage ('holy to their God')

→ sphere or reference

θεός: 'God'; renders אֱלֹהֵם; the dative τῷ θεῷ αὐτῶν marks the one to whom the priests are consecrated — holiness is relational, belonging to God.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their God' — the covenant God of the priests.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

βεβηλώσουσιν

they shall profane

Fut Act Indic 3 Pl · βεβηλώω

main verb (prohibition)

→ prohibitive future (categorical prohibition)

βεβηλώω: 'profane / desecrate / treat as common'; renders לִלְוֹת; the antonym of ἀγιάζω; the priest's impurity would profane God's very name by associating defilement with the holy cult.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of βεβηλώσουσιν

→ object specification

ὄνομα: 'name'; renders שֵׁם; the divine name represents God's revealed presence and reputation; to profane the name is to dishonor God himself before Israel (cf. Lev 22:32).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('name of their God')

→ relational specification

θεός: genitive, 'of their God.'

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

τὰς

the

Accusative

article (fronted object)

→ noun-phrase marking

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

γὰρ

for

causal particle (post-positive, introducing the rationale)

→ discourse linkage or contrast

γὰρ: 'for'; introduces the ground of the holiness-demand — the priests' handling of the sacrifices requires their sanctity.

θυσίας

sacrifices

Accusative

direct object of προσφέρουσιν (fronted for emphasis)

→ object specification

θυσία: 'sacrifice / offering'; renders / תִּשְׁלַח תְּבִי; the τὰς θυσίας κυρίου are the LORD's altar-offerings whose handling defines the priestly vocation.

κυρίου

of the LORD

Genitive

genitive of possession (modifying θυσίας)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the sacrifices belong to the LORD — they are his by right, and the priest only mediates them.

δῶρα

gifts

Accusative

accusative in apposition to θυσίας ('the gifts of their God')

→ object specification

δῶρον: 'gift / offering'; renders / מִנְחָה; the appositional δῶρα τοῦ θεοῦ ('the gifts/bread of God') is a recurring phrase in the chapter (vv. 8, 17, 21–22) designating the offerings as God's own food-portion.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('gifts of their God')

→ relational specification

θεός: genitive, 'of their God.'

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

αὐτοί

they themselves

Nominative

intensive pronoun (emphatic subject of προσφέρουσιν)

→ participant reference

αὐτοί: the intensive nominative αὐτοί ('they themselves') stresses that it is the priests personally — no others — who present the offerings; hence their personal holiness is indispensable.

προσφέρουσιν

they offer

Pres Act Indic 3 Pl · προσφέρω

main verb (characterizing present)

→ customary/gnomic present (the priests' standing function)

προσφέρω: 'bring to / offer / present'; renders / תָּרַבַּח; the standard LXX cultic verb for presenting offerings at the altar; the present describes the ongoing, defining priestly activity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσονται

they shall be

Fut Indic 3 Pl · εἰμί

main verb (closing the inclusio)

→ obligatory future ('they must be holy')

εἰμί (fut.): repeats ἔσονται from the verse's opening, closing the holiness-inclusio ἅγιοι ἔσονται ... καὶ ἔσονται ἅγιοι.

ἅγιοι

holy

Nominative

predicate adjective (closing inclusio)

→ participant prominence

ἅγιος: the repeated predicate seals the verse — because they handle the holy gifts, the priests must be and remain holy.

7 γυναῖκα πόρνην καὶ βεβηλωμένην οὐ λήμψονται καὶ γυναῖκα ἐκβεβλημένην ἀπὸ ἀνδρὸς αὐτῆς ἅγιός ἐστιν τῷ κυρίῳ θεῷ αὐτοῦ

They shall not take a wife who is a harlot or profaned, nor shall they take a woman who has been put away from her husband; for he is holy to the LORD his God.

Marriage restriction for the ordinary priest (new sub-topic)

γυναῖκα πόρνην ... οὐ λήμψονται

v. 7 turns to marriage: the priest may not marry a harlot, a profaned (sexually defiled) woman, or a divorced woman, since his holiness (ἅγιός ἐστιν τῷ κυρίῳ) requires a wife who does not compromise his consecrated standing. The participles πόρνην / βεβηλωμένην / ἐκβεβλημένην catalogue the forbidden categories; the same verb βεβηλώ links wife-profanation to the priest's own profanation-language.

γυναῖκα

wife / woman

Accusative

direct object of λήμψονται

→ object specification

γυνή: 'woman / wife'; renders ἡψῆ;
γυναῖκα λαμβάνειν is the standard idiom
for taking a wife (= marrying).

πόρνην

harlot

Accusative

attributive/appositional (the forbidden category)

→ object specification

πόρνη: 'prostitute / harlot'; renders ἡψῆ; a
woman of immoral profession is the first
category of wife forbidden to the priest.

καὶ

and / or

*coordinate conjunction (joining forbidden
categories)*

→ discourse linkage or contrast

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

βεβηλωμένην

profaned (woman)

Perf Mid/Pass Ptc Acc Fem Sg · βεβηλώω

*attributive participle (substantival: 'a profaned
woman')*

→ resultative perfect participle (settled state
of being defiled)

βεβηλώω: 'profane / defile'; the perfect
passive participle denotes a woman who
has been sexually violated or otherwise
rendered ritually common; the same verb
describes priestly profanation,
underscoring the contagion of impurity
into the priest's house.

οὐ

not

negative particle

→ discourse linkage or contrast

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

λήμψονται

they shall take

Fut Mid Indic 3 Pl · λαμβάνω

main verb (prohibition)

→ prohibitive future (categorical prohibition)

λαμβάνω: 'take / receive'; renders ἡψῆ;
γυναῖκα λαμβάνειν = 'to marry'; the
prohibitive future bars these marriages
categorically.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γυναῖκα

woman / wife

Accusative

direct object (implied λήμψονται)

→ object specification

γυνή: the second forbidden case — the
divorced woman.

ἐκβεβλημένην

put away / divorced

Perf Mid/Pass Ptc Acc Fem Sg · ἐκβάλλω

attributive participle (substantial: 'a divorced woman')

→ resultative perfect participle (settled state of having been expelled)

ἐκβάλλω: 'cast out / drive away / divorce'; renders $\eta\psi\eta\gamma$ ('a woman driven out / divorced'); the perfect passive marks the abiding status of one expelled from her husband — such a woman is barred to the priest, though permitted to laymen.

ἀπὸ

from

preposition + genitive (separation: 'from her husband')

→ spatial or relational framing

ἀπό: 'from', marking separation from the former husband.

ἀνδρὸς

husband

Genitive

genitive object of ἀπό (source of separation)

→ relational specification

ἀνὴρ: 'man / husband'; renders $\psi\eta\gamma$; the husband from whom the woman has been divorced.

αὐτῆς

her

Genitive

genitive of possession (modifying ἀνδρὸς)

→ relational specification

αὐτὸς: 'her husband.'

ἅγιός

holy

Nominative

predicate adjective (with ἔστιν)

→ participant prominence

ἅγιος; the priest's holiness is the stated ground (motive clause) for the marriage restriction — a holy man requires an unprofaned wife.

ἐστίν

is

Pres Indic 3 Sg · εἰμί

copula (predicative)

→ stative present (the priest's abiding holy status)

εἰμί: the copula links the priest to his predicate ἅγιος; the singular shifts from the plural $\lambda\eta\mu\psi\omicron\nu\nu\tau\alpha\iota$ to the individual priest, generalizing the rule to each one.

τῷ

the

Dative

article

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative of relation ('holy to the LORD')

→ sphere or reference

κύριος; rendering of the Tetragrammaton $\יהוה$; the priest's holiness belongs to the LORD, who is the source and owner of his consecration.

θεῷ

God

Dative

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

→ sphere or reference

θεός; appositional to κυρίῳ, 'the LORD his God' ($\kappa\upsilon\rho\iota\omega\ \theta\epsilon\acute{\omicron}\varsigma = ייְהוָה\ \אלהים$).

αὐτοῦ

his

Genitive

genitive of possession (modifying θεῷ)

→ relational specification

αὐτός: 'his God' — the covenant relationship binding the individual priest to the LORD.

8 καὶ ἀγιάσει αὐτόν τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν οὗτος προσφέρει ἅγιος ἔσται ὅτι ἅγιος ἐγὼ κύριος ὁ ἀγιάζων αὐτούς

And he shall sanctify him; the gifts of the LORD your God this one offers; he shall be holy, for I the LORD who sanctify them am holy.

Sanctification formula grounding priestly holiness in the LORD

καὶ ἀγιάσει αὐτόν

v. 8 introduces the chapter's signature self-predication: ἅγιος ἐγὼ κύριος ὁ ἀγιάζων αὐτούς ('I the LORD who sanctify them am holy'). The priest's holiness is derivative — he is sanctified (ἀγιάσει αὐτόν) because he handles the gifts of God and because the LORD who sanctifies is himself holy. The refrain recurs at vv. 15 and 23, structuring the whole chapter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγιάσει

he shall sanctify

Fut Act Indic 3 Sg · ἀγιάζω

main verb (declarative future)

→ declarative/obligatory future ('you/he shall regard him as holy')

ἀγιάζω: 'make holy / sanctify / treat as holy'; renders שׁתַּקְדֵּשׁ; the subject is ambiguous (the people, or the LORD) — 'he/you shall sanctify him', i.e. the priest is to be treated as holy because of his cultic function; the verb is the chapter's central theological term, climaxing in ὁ ἀγιάζων at the verse's end.

αὐτόν

him

Accusative

direct object of ἀγιάσει (the priest)

→ participant reference

αὐτός: the priest, who is to be regarded as holy by the community.

τὰ

the

Accusative

article (fronted object)

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of προσφέρει (fronted)

→ object specification

δῶρον: 'gift / offering'; the phrase τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν again designates the offerings as God's portion (cf. v. 6); the priest's handling of them is the ground of his sanctity.

κυρίου

of the LORD

Genitive

genitive of possession (modifying δῶρα)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the gifts belong to the LORD.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD your God')

→ relational specification

θεός: appositional, 'the LORD your God'; the shift to ὑμῶν ('your') addresses Israel directly.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural: 'your God')

→ relational specification

σύ (pl.): the second-person plural possessive addresses the people of Israel, for whom the priest offers.

οὗτος

this one / he

Nominative

demonstrative pronoun (emphatic subject of προσφέρει)

→ participant reference

οὗτος: the demonstrative singles out the priest — 'this one (and no other) offers the gifts of God', resuming the emphasis of αὐτοί in v. 6.

προσφέρει

offers

Pres Act Indic 3 Sg · προσφέρω

main verb (characterizing present)

→ customary/gnomic present (the priest's defining function)

προσφέρω: 'offer / present'; the standard cultic verb (cf. v. 6); the singular focuses on the individual priest as the one who presents the offerings.

ἅγιος

holy

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἅγιος: the priest's mandated holiness, grounded in his cultic mediation.

ἔσται

he shall be

Fut Indic 3 Sg · εἰμί

main verb (obligatory future)

→ obligatory future ('he must be holy')

εἰμί (fut.): the future of obligation — the priest's holiness is required, not merely described.

ὅτι

for / because

causal conjunction (introducing the divine self-predication)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ultimate ground of priestly holiness — the holiness of the LORD himself.

ἅγιος

holy

Nominative

predicate adjective (with ἐγώ, copula implied)

→ participant prominence

ἅγιος: predicated of the LORD himself in the self-declaration; the priest's holiness derives from and imitates God's intrinsic holiness (cf. Lev 11:44–45; 19:2).

ἐγώ

I

Nominative

emphatic subject of implied copula (divine self-predication)

→ participant reference

ἐγώ: the emphatic first-person pronoun introduces the solemn self-identification formula ἐγώ κύριος, characteristic of the Holiness Code.

κύριος

LORD

Nominative

subject in apposition to ἐγώ (divine self-naming)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the formula ἐγώ κύριος ('I am the LORD') is the recurring signature of the Holiness Code, asserting divine authority behind the law.

ὁ

the (one)

Nominative

article (with substantival participle)

→ noun-phrase marking

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

ἀγιάζων

who sanctifies

Pres Act Ptc Nom Masc Sg · ἀγιάζω

substantival participle in apposition to κύριος ('the one who sanctifies')

→ characterizing present participle (the LORD's continuous sanctifying action)

ἀγιάζω: the participle ὁ ἀγιάζων αὐτούς ('the one who sanctifies them') names sanctification as the LORD's own ongoing work; this refrain (vv. 8, 15, 23) grounds all priestly holiness in divine initiative — the priests do not sanctify themselves.

αὐτούς

them

Accusative

direct object of ἀγιάζων (the priests)

→ participant reference

αὐτός: 'them' — the priests, the objects of the LORD's sanctifying action.

9 καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν βεβηλωθῇ τοῦ ἐκπορνεῦσαι τὸ ὄνομα τοῦ πατρὸς αὐτῆς αὐτὴ βεβηλοῖ ἐπὶ πυρὸς κατακαυθήσεται

And if a daughter of a man who is a priest profanes herself by playing the harlot, she profanes the name of her father: she shall be burned with fire.

Case-law: the priest's daughter who profanes herself (capital sanction)

καὶ θυγάτηρ ἀνθρώπου ἱερέως

v. 9 supplies a casuistic law (ἐὰν + subjunctive) for the priest's daughter: harlotry profanes not only herself but her father's name (the sanctity-bearing house), so the penalty is death by burning — the most severe form of execution, marking the gravity of profaning a priestly household. The double βεβηλόω (βεβηλωθῇ ... βεβηλοῖ) ties the daughter's sin to the chapter's profanation-theme.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγάτηρ

daughter

Nominative

subject (the priest's daughter)

→ participant prominence

θυγάτηρ: 'daughter'; renders תַּב; the daughter of a priest shares in her father's consecrated status and so is bound by stricter consequences.

ἀνθρώπου

of a man

Genitive

genitive of relationship (modifying θυγάτηρ)

→ relational specification

ἄνθρωπος: 'man / person'; the construction θυγάτηρ ἀνθρώπου ἱερέως ('daughter of a man, a priest') is a Hebraizing periphrasis (יְהוָה שֵׁנִי תַב) identifying the father precisely as a priest.

ἱερέως

a priest

Genitive

genitive in apposition to ἀνθρώπου ('a man, a priest')

→ relational specification

ἱερεύς: 'priest'; appositional genitive specifying the father's office; the daughter's transgression is grave precisely because her father belongs to the holy order.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive introduces the casuistic condition (Hebrew ׀ / ׀ִ) typical of priestly case-law.

βεβηλωθῇ

she profanes herself

Aor Pass Subj 3 Sg · βεβηλόω

verb of protasis (conditional subjunctive)

→ ingressive aorist subjunctive (enters a state of profanation)

βεβηλόω: 'profane / defile'; the passive subjunctive here is reflexive ('profanes herself'); the daughter's self-defilement through harlotry desecrates her own consecrated standing.

τοῦ

the (of)

Genitive

article with articular infinitive (means/manner)

→ noun-phrase marking

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

ἐκπορνεῦσαι

to play the harlot

Aor Act Inf · ἐκπορνεύω

articular infinitive of means ('by playing the harlot')

→ ingressive aorist infinitive (the act constituting the profanation)

ἐκπορνεύω: 'commit fornication / play the harlot'; the compound ἐκ- intensifies (πορνεύω, render פְּזַז); the articular infinitive τοῦ ἐκπορνεῦσαι expresses the means by which she profanes herself — sexual immorality.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of βεβηλοῖ

→ object specification

ὄνομα: 'name'; the daughter's harlotry profanes her father's name (his honor and consecrated reputation), echoing the priestly concern for the divine name in v. 6.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('her father's name')

→ relational specification

πατήρ: 'father'; the priest-father whose name and house are dishonored by his daughter's immorality.

αὐτῆς

her

Genitive

genitive of possession (modifying πατὴρ)

→ relational specification

αὐτός: 'her father.'

αὐτὴ

she herself

Nominative

intensive pronoun (emphatic subject of βεβηλοῖ)

→ participant reference

αὐτός: the intensive nominative αὐτὴ ('she herself') emphasizes that the daughter is the agent of the profanation she brings upon her father's name.

βεβηλοῖ

she profanes

Pres Act Indic 3 Sg · βεβηλώ

main verb (consequence stated in the apodosis)

→ gnomic/declarative present (states the inevitable effect of the act)

βεβηλώ: the active present βεβηλοῖ (contracted -όω form) states the result — by her harlotry she actively profanes her father's name; the verb frames the offense as a desecration of the holy, not a mere private sin.

ἐπὶ

upon / with

preposition + genitive (means/instrument of execution)

→ spatial or relational framing

ἐπί + genitive: 'upon / over (the fire)'; the idiom ἐπὶ πυρὸς κατακαυθήσεται renders ἡψθη ψαῖ (‘she shall be burned with fire’).

πυρὸς

fire

Genitive

genitive object of ἐπὶ (instrument of execution)

→ relational specification

πῦρ: 'fire'; renders ψαῖ; death by burning is the prescribed penalty, the severest mode of execution, reserved for the gravest sexual offenses (cf. Lev 20:14; Gen 38:24).

κατακαυθήσεται

she shall be burned up

Fut Pass Indic 3 Sg · κατακαίω

main verb (apodosis: the sentence)

→ decretive future (legal sentence of execution)

κατακαίω: 'burn up / consume with fire'; renders ἡψθη; the compound κατα- conveys total consumption; the prescriptive future pronounces the capital sentence on the priest's daughter who profanes her father's house.

10 καὶ ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν αὐτοῦ τοῦ ἐπικεχυμένου ἐπὶ τὴν κεφαλὴν τοῦ ἐλαίου τοῦ χριστοῦ καὶ τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια τὴν κεφαλὴν οὐκ ἀποκιδαρῶσει καὶ τὰ ἱμάτια οὐ διαρρήξει

And the high priest among his brothers — upon whose head the anointing oil has been poured and who has been consecrated to put on the vestments — shall not unbind his head, nor shall he tear his garments.

Transition to the high priest: stricter holiness (new major unit, vv. 10–15) καὶ ὁ ἱερεὺς ὁ μέγας

v. 10 opens the high-priestly section. The subject ὁ ἱερεὺς ὁ μέγας ('the great/high priest') is defined by two perfect participles (τοῦ ἐπικεχυμένου ... καὶ τετελειωμένου): the man on whose head the anointing oil has been poured and who has been consecrated to wear the vestments. The two prohibitions — not unbinding the head (ἀποκιδαρῶσει, a rare technical verb built on the κίδαρις turban) and not tearing the garments — forbid the high priest the ordinary mourning gestures even permitted to laymen.

καὶ

and

coordinate conjunction (introducing new unit)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (the high priest)

→ participant prominence

ἱερεύς: 'priest'; with the attributive ὁ μέγας it forms ὁ ἱερεὺς ὁ μέγας, the LXX's standard title for the high priest (יהוהכהן הגדול), the chief mediator of the cult.

ὁ

the

Nominative

article (attributive, with μέγας)

→ noun-phrase marking

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

μέγας

great / high

Nominative

attributive adjective ('the great priest' = high priest)

→ participant prominence

μέγας; 'great'; renders ὁ ἱερεὺς ὁ μέγας it is the technical designation 'high priest' — the supreme cultic office whose holiness exceeds that of the ordinary priests.

ἀπὸ

from / among

preposition + genitive (partitive: 'from among')

→ spatial or relational framing

ἀπό: here partitive, 'from among his brothers' — the high priest is one chosen out of the priestly brotherhood and elevated above them.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive object of ἀπό (the fellow priests)

→ relational specification

ἀδελφός; 'brother'; here the high priest's fellow priests, his 'brothers' in the Aaronic order, above whom he is set.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἀδελφῶν)

→ relational specification

αὐτός; 'his brothers.'

τοῦ

the (one)

Genitive

article with substantival participle (defining the high priest)

→ noun-phrase marking

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

ἐπικεχυμένου

having been poured upon

Perf Mid/Pass Ptc Gen Masc Sg · ἐπιχέω

attributive participle (defining the high priest)

→ resultative perfect participle (abiding consecrated state)

ἐπιχέω: 'pour upon'; renders ἐπιχέμενος ; the perfect passive marks the abiding result of the anointing — the high priest is the one upon whose head the consecrating oil has been poured (cf. Exod 29:7; Lev 8:12); the genitive agrees with ὁ ἱερεὺς (constructio ad sensum via the partitive).

ἐπὶ

upon

preposition + accusative (direction onto the head)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ (the anointed head)

→ object specification

κεφαλὴ: 'head'; the locus of the anointing — the oil poured on the head marks the high priest's unique consecration.

τοῦ

the

Genitive

article (subject of the participle ἐπικεχυμένου)

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive subject of the passive participle ('the oil that has been poured')

→ relational specification

ἐλαίον: 'olive oil'; renders יָהֵשׁ; the anointing oil whose pouring consecrates; in the construction τοῦ ἐλαίου is the logical subject of ἐπικεχυμένου — 'the oil having been poured upon the head.'

τοῦ

the

Genitive

article

→ noun-phrase marking

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

χριστοῦ

anointing / of anointing

Genitive

genitive (defining ἐλαίου: 'oil of anointing')

→ relational specification

χριστός: lit. 'anointed', here as a verbal adjective/noun in τοῦ ἐλαίου τοῦ χριστοῦ ('the oil of anointing / the anointing oil'); renders יָהֵשׁ; the same root (חָרַץ) yields the messianic title — this 'anointing oil' marks the high priest as the LORD's anointed (διάδημα τοῦ ἐλαίου τοῦ χριστοῦ, cf. v. 12).

καὶ

and

coordinate conjunction (joining the two participles)

→ discourse linkage or contrast

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

τετελειωμένου

having been consecrated

Perf Mid/Pass Ptc Gen Masc Sg: τελειόω

attributive participle (coordinate with ἐπικεχυμένου)

→ resultative perfect participle (abiding ordained state)

τελειόω: 'make complete / perfect / consecrate'; the perfect passive renders the Hebrew cultic idiom מָלַךְ ('fill the hand' = ordain/install); τελειόω is the LXX's standard rendering of priestly ordination (cf. Exod 29; Lev 8); the same word-group stands behind Hebrews' portrait of the perfected high priest (Heb 5:9; 7:28).

ἐνδύσασθαι

to put on

Aor Mid Inf · ἐνδύω

complementary/exegetic infinitive (with τετελειωμένου: 'consecrated to wear')

→ *ingressive aorist infinitive (the purpose of consecration)*

ἐνδύω (mid.): 'put on / clothe oneself'; the infinitive defines the purpose of the high priest's consecration — he is ordained 'to put on the vestments', the holy garments of his office (Exod 28).

τὰ

the

Accusative

article

→ *noun-phrase marking*

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

ἱμάτια

garments / vestments

Accusative

direct object of ἐνδύσασθαι (the priestly vestments)

→ *object specification*

ἱμάτιον: 'garment / robe'; renders תְּכָנִי; here the consecrated priestly vestments; the same word recurs at the verse's end in the prohibition against tearing them in mourning.

τὴν

the

Accusative

article

→ *noun-phrase marking*

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

κεφαλὴν

head

Accusative

direct object of ἀποκιδάρωσει (the mourning-gesture)

→ *object specification*

κεφαλὴ: 'head'; the object of the forbidden mourning-gesture — uncovering/unbinding the head in grief.

οὐκ

not

negative particle (with future = prohibition)

→ *discourse linkage or contrast*

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

ἀποκιδάρωσει

he shall unbind / uncover the head

Fut Act Indic 3 Sg · ἀποκιδάρω

main verb (prohibition)

→ *prohibitive future (categorical prohibition)*

ἀποκιδάρω: a rare LXX technical coinage, 'to take off the κίδαρις (turban) / leave the head bare'; built on κίδαρις, the priestly headdress; renders the Hebrew פָּרַח ('let the hair hang loose / uncover'); the high priest may not adopt the mourning-gesture of an unbound or uncovered head, lest he profane the anointing upon it.

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διαρρήξει

→ object specification

ἱμάτιον: the high priest's vestments; tearing the garment was a standard mourning act (cf. Gen 37:34) forbidden to him.

οὐ

not

negative particle

→ discourse linkage or contrast

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

διαρρήξει

he shall tear

Fut Act Indic 3 Sg · διαρρήγνυμι

main verb (prohibition)

→ prohibitive future (categorical prohibition)

διαρρήγνυμι: 'tear apart / rend'; renders $\gamma\lambda\tilde{\nu}$ / $\delta\lambda\tilde{\nu}$; the high priest may not rend his garments in mourning, the second forbidden grief-gesture; his consecrated state overrides ordinary mourning custom.

11 καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυία οὐκ εἰσελεύσεται ἐπὶ πατρὶ αὐτοῦ οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μianθήσεται

And he shall not go in to any dead body; he shall not defile himself even for his father or for his mother.

High-priestly intensification: no corpse-contact whatsoever

καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυία

v. 11 intensifies v. 1: whereas the ordinary priest may mourn his closest kin (vv. 2–3), the high priest may approach no dead body at all (πάσῃ ψυχῇ τετελευτηκυία), not even his own father or mother. The perfect participle τετελευτηκυία ('having died') makes ψυχή ('soul') a corpse. The double negation οὐδέ ... οὐ underscores the absolute character of the ban.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

to / for

preposition + dative (object of approach)

→ spatial or relational framing

ἐπὶ + dative: 'to / upon', marking the dead body the high priest must not approach.

πάση

any / every

Dative

attributive adjective (modifying ψυχῇ: 'any dead body')

→ sphere or reference

πάς: 'every / any'; the universal scope ('any dead body whatever') is the crux — no exception is allowed, unlike the ordinary priest.

ψυχῇ

soul / dead body

Dative

dative object of ἐπὶ (the corpse)

→ sphere or reference

ψυχῇ: 'soul / person'; renders שָׁרָף, here with τετελευτηκυῖα = תָּמָּ שָׁרָף ('a dead person / corpse'); the same corpse-idiom as v. 1.

τετελευτηκυῖα

having died / dead

Perf Act Ptc Dat Fem Sg · τελευτάω

attributive participle (modifying ψυχῇ: 'a soul that has died')

→ resultative perfect participle (settled state of death)

τελευτάω: 'die / come to an end'; the perfect active participle marks the abiding state of death, turning ψυχῇ into 'corpse'; ψυχῇ τετελευτηκυῖα = a dead body, contact with which is wholly forbidden to the high priest.

οὐκ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

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

εἰσελεύσεται

he shall go in

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (prohibition)

→ prohibitive future (categorical prohibition)

εἰσέρχομαι: 'go in / enter'; renders נִיב; 'he shall not go in (to where a corpse is)' — even entering the presence of the dead is forbidden, a stricter rule than mere non-touching.

ἐπὶ

for

preposition + dative (occasion: even a parent)

→ spatial or relational framing

ἐπὶ + dative: the mourning-occasion idiom, here naming the parents as the strongest test-case.

πατρί

father

Dative

dative object of ἐπὶ (occasion of defilement)

→ sphere or reference

πατήρ: 'father'; even the father, permitted to the ordinary priest (v. 2), is forbidden to the high priest.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his father!'

οὐδὲ

nor / not even

negative conjunction (correlative emphasis)

→ discourse linkage or contrast

οὐδέ: 'and not / not even'; intensifies the prohibition to include the mother as well — the closest possible kin are still excluded.

ἐπὶ

for

preposition + dative (occasion)

→ spatial or relational framing

ἐπὶ: meaning 'for'; here it marks the relation signaled by preposition + dative (occasion).

μητρὶ

mother

Dative

dative object of ἐπί

→ sphere or reference

μήτηρ: 'mother'; the mother too, permitted to the ordinary priest (v. 2), is forbidden to the high priest.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his mother.'

οὐ

not

negative particle

→ discourse linkage or contrast

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

μιανθήσεται

he shall defile himself

Fut Pass Indic 3 Sg · μιαίνω

main verb (summary prohibition)

→ prohibitive future (categorical prohibition)

μιαίνω: the chapter's corpse-defilement verb (cf. vv. 1, 3, 4); here it seals the absolute ban — the high priest may not contract corpse-impurity under any circumstance.

12 καὶ ἐκ τῶν ἁγίων οὐκ ἐξελεύσεται καὶ οὐ βεβηλώσει τὸ ἡγιασμένον τοῦ θεοῦ αὐτοῦ ὅτι τὸ ἅγιον ἔλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ' αὐτῷ ἐγὼ κύριος

And he shall not go out from the sanctuary, and he shall not profane the sanctified place of his God, because the holy anointing oil of God is upon him: I am the LORD.

Reason for the high priest's separation: the anointing oil upon him καὶ ἐκ τῶν ἁγίων

v. 12 forbids the high priest to leave the sanctuary (to follow a corpse out) or to profane the holy place, giving the reason (ὅτι): the holy anointing oil of God is upon him. The self-identification ἐγὼ κύριος ('I am the LORD') closes the verse, sealing the command with divine authority. τὸ χριστὸν ('the anointing / anointed [oil]') echoes v. 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from / out of

preposition + genitive (separation: 'from the sanctuary')

→ spatial or relational framing

ἐκ: 'out of'; with τῶν ἁγίων marks departure from the holy precinct, which the high priest must not do (e.g. to attend the dead).

τῶν

the

Genitive

article (substantival: 'the holy things/place')

→ noun-phrase marking

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

ἁγίων

sanctuary / holy place

Genitive

genitive object of ἐκ (substantivized: 'the sanctuary')

→ relational specification

ἅγιος: substantivized neuter plural τὰ ἅγια, 'the holy things / the sanctuary'; renders ὩΤΡΗ; the high priest must not leave the sacred precinct, since corpse-mourning outside would defile him and the sanctuary.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐξελεύσεται

he shall go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (prohibition)

→ prohibitive future (categorical prohibition)

ἐξέρχομαι: 'go out / depart'; renders ΝΥ; the high priest may not leave the sanctuary to mourn, since the anointing binds him to the holy place.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

βεβηλώσει

he shall profane

Fut Act Indic 3 Sg · βεβηλώω

main verb (prohibition)

→ prohibitive future (categorical prohibition)

βεβηλώω: 'profane / desecrate'; the chapter's profanation verb; the high priest's defilement would profane the sanctified place of his God — the gravest possible consequence.

τὸ

the

Accusative

article (with substantival participle)

→ noun-phrase marking

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

ἡγιασμένον

the sanctified place

Perf Mid/Pass Ptc Acc Neut Sg · ἁγιάζω

substantival participle (direct object of βεβηλώσει)

→ resultative perfect participle (settled state of having been sanctified)

ἁγιάζω: the perfect passive participle τὸ ἡγιασμένον ('that which has been sanctified') denotes the consecrated sanctuary of God; renders ὩΤΡΗ; the perfect marks its abiding holy status, which the high priest must never defile.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('the sanctified place of his God')

→ relational specification

θεός: genitive, 'of his God' — the sanctuary belongs to God whose holiness fills it.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his God.'

ὅτι

because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground for the high priest's heightened separation — the anointing oil consecrates him beyond ordinary status.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἅγιον

holy

Nominative

attributive adjective (modifying ἔλαιον)

→ participant prominence

ἅγιος: 'holy'; the anointing oil is itself holy (cf. Exod 30:25, 31–33), and its presence on the high priest's head makes his person inviolable to defilement.

ἔλαιον

oil

Nominative

subject (of implied copula: 'the holy oil ... is upon him')

→ participant prominence

ἔλαιον: 'oil'; the anointing oil of consecration (cf. v. 10); its presence ἐπ' αὐτῷ ('upon him') is the reason for the high priest's unique restrictions.

τὸ

the

Nominative

article (attributive, with χριστὸν)

→ noun-phrase marking

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

χριστὸν

anointing / anointed

Nominative

attributive adjective (modifying ἔλαιον: 'the anointing oil')

→ participant prominence

χριστός: verbal adjective 'anointed / for anointing'; τὸ ἅγιον ἔλαιον τὸ χριστὸν = 'the holy anointing oil'; the same χρι- root (χρίω) that yields the messianic title marks the high priest as the LORD's consecrated anointed one (cf. v. 10).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession (modifying ἔλαιον/ χριστὸν)

→ relational specification

θεός: genitive, 'of God' — the anointing oil is God's own consecrating gift.

ἐπ'

upon

preposition + dative (location: 'upon him')

→ spatial or relational framing

ἐπ' + dative: 'upon', locating the anointing oil on the high priest's person.

αὐτῷ

him

Dative

dative object of ἐπ' (the high priest)

→ participant reference or interest

αὐτός: 'upon him' — the anointing rests on the high priest, the ground of his consecrated inviolability.

ἐγώ

I

Nominative

emphatic subject of implied copula (self-identification formula)

→ participant reference

ἐγώ: opens the Holiness-Code signature ἐγώ κύριος ('I am the LORD'), sealing the command with divine authority.

κύριος

LORD

Nominative

predicate/subject in apposition (divine self-naming)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the formula ἐγώ κύριος authenticates the high-priestly law as YHWH's own command.

13 οὗτος γυναῖκα παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται

He shall take a wife who is a virgin of his own kindred.

High-priestly marriage rule (positive prescription) οὗτος γυναῖκα παρθένον

v. 13 prescribes the high priest's marriage positively: he must take a virgin (παρθένον) of his own people (ἐκ τοῦ γένους αὐτοῦ). The emphatic οὗτος ('this one') marks the high priest specifically, distinguishing his stricter rule from the ordinary priest's (v. 7). The negative complement follows in v. 14.

οὗτος

this one / he

Nominative

demonstrative pronoun (emphatic subject: the high priest)

→ participant reference

οὗτος: the demonstrative singles out the high priest from the ordinary priests — 'this one (the high priest) shall take...'; emphatic fronting marks the contrast with v. 7.

γυναῖκα

wife

Accusative

direct object of λήμψεται

→ object specification

γυνή: 'woman / wife'; γυναῖκα λαμβάνειν = 'to take a wife / marry'.

παρθένον

a virgin

Accusative

attributive/appositional (defining γυναῖκα)

→ object specification

παρθένος: 'virgin'; renders הַלְוִיָּהּ; the high priest must marry only a virgin — a stricter requirement than that for ordinary priests, safeguarding the purity of the high-priestly line.

ἐκ

from / of

preposition + genitive (origin: 'of his kindred')

→ spatial or relational framing

ἐκ: 'from / out of', marking the wife's required descent from the high priest's own people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γένους

kindred / people

Genitive

genitive object of ἐκ (origin)

→ relational specification

γένος: 'race / family / kindred / people'; renders ΠΥ; the wife must come from the high priest's own people, preserving the holiness of his lineage.

αὐτοῦ

his

Genitive

genitive of possession (modifying γένους)

→ relational specification

αὐτός: 'his kindred / his own people.'

λήμψεται

he shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (prescriptive future)

→ prescriptive future (positive command: 'he shall marry')

λαμβάνω: 'take / receive'; renders Πῶ; γυναῖκα λαμβάνειν = marry; the prescriptive future commands the high priest's required marriage to a virgin of his people.

14 χήραν δὲ καὶ ἐκβεβλημένην καὶ βεβηλωμένην καὶ πόρνην ταύτας οὐ λήμψεται ἀλλ' ἢ παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται γυναῖκα

But a widow, or a divorced woman, or one profaned, or a harlot — these he shall not take; but rather he shall take as a wife a virgin of his own kindred.

Negative counterpart to v. 13 (forbidden categories for the high priest)

χήραν δὲ

v. 14 lists the women forbidden to the high priest — even a widow (χήραν), which the ordinary priest may marry — alongside the divorced, the profaned, and the harlot. The resumptive ταύτας ('these') gathers the four forbidden categories, and the exceptive ἀλλ' ἢ ('but rather') restates the positive rule of v. 13. The widow's inclusion marks the stricter high-priestly standard (contrast Ezek 44:22).

χήραν

a widow

Accusative

direct object of λήμψεται (forbidden category)

→ object specification

χήρα: 'widow'; renders חַתָּן; uniquely forbidden to the high priest (the ordinary priest is not so restricted), heading the list of prohibited marriages.

δὲ

but

adversative particle (post-positive, contrasting with v. 13)

→ discourse linkage or contrast

δὲ: 'but'; marks the contrast between the permitted virgin (v. 13) and the forbidden categories that follow.

καὶ

and

coordinate conjunction (joining forbidden categories)

→ discourse linkage or contrast

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

ἐκβεβλημένην

a divorced woman

Perf Mid/Pass Ptc Acc Fem Sg · ἐκβάλλω

substantival participle (forbidden category)

→ resultative perfect participle (settled state of having been divorced)

ἐκβάλλω: 'cast out / divorce'; the perfect passive participle denotes the divorced woman (cf. v. 7); forbidden to the high priest as to the ordinary priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βεβηλωμένην

a profaned woman

Perf Mid/Pass Ptc Acc Fem Sg · βεβηλόω

substantival participle (forbidden category)

→ resultative perfect participle (settled state of being defiled)

βεβηλόω: 'profane / defile'; the perfect passive participle denotes a sexually defiled woman (cf. v. 7); the profanation-verb again links the woman's status to the holiness-axis of the chapter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πόρνην

a harlot

Accusative

direct object (forbidden category)

→ object specification

πόρνη: 'prostitute / harlot'; renders זֵנִי; the last and gravest of the forbidden categories (cf. v. 7).

ταύτας

these

Accusative

resumptive demonstrative (gathering the four forbidden categories)

→ object specification

οὗτος: the resumptive accusative ταύτας ('these [women]') sums up the four prohibited types before the verb, a Hebraizing object-resumption.

οὐ

not

negative particle

→ discourse linkage or contrast

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

λήμψεται

he shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (prohibition)

→ prohibitive future (categorical prohibition)

λαμβάνω: γυναῖκα λαμβάνειν = marry; here negated — the high priest may not marry any of the four forbidden categories.

ἀλλ

but

adversative conjunction (elided; with ἢ = 'but rather')

→ discourse linkage or contrast

ἀλλά: 'but'; with following ἢ forms the exceptive ἀλλ ἢ ('but only / but rather'), reasserting the positive rule of v. 13.

ἢ than / rather <i>particle completing the exceptive idiom ἀλλ' ἢ</i> → discourse linkage or contrast ἢ: in ἀλλ' ἢ renders אֲבָל יְ (‘but only’); restricts the high priest's marriage to a virgin of his people.	παρθένον a virgin Accusative <i>direct object of λήμψεται (the permitted category)</i> → object specification παρθένος: ‘virgin’; the only permitted wife for the high priest, repeated from v. 13 for emphasis.	ἐκ from / of <i>preposition + genitive (origin)</i> → spatial or relational framing ἐκ: ‘from / out of’, the wife's required descent.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
γένους kindred / people Genitive <i>genitive object of ἐκ (origin)</i> → relational specification γένος: ‘kindred / people’; the wife must be of the high priest's own people (cf. v. 13).	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτός: ‘his kindred.’	λήμψεται he shall take Fut Mid Indic 3 Sg · λαμβάνω <i>main verb (prescriptive future)</i> → prescriptive future (positive command) λαμβάνω: the positive command repeated, framing the verse as prohibition-then-prescription.	γυναῖκα as a wife Accusative <i>predicate accusative (the virgin taken ‘as a wife’)</i> → object specification γυνή: ‘wife’; the second object completes the idiom — he shall take the virgin ‘as a wife’, emphasizing the marital relationship.

15 καὶ οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ ἐν τῷ λαῷ αὐτοῦ ἐγὼ κύριος ὁ ἀγιάζων αὐτόν

And he shall not profane his seed among his people, for I am the LORD who sanctifies him.

Rationale and refrain closing the high-priestly unit (vv. 10–15)

καὶ οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ

v. 15 gives the purpose of the marriage rule: a forbidden union would profane the high priest's seed (his descendants in the holy line) among his people. The chapter's refrain ἐγὼ κύριος ὁ ἀγιάζων αὐτόν (‘I am the LORD who sanctifies him’) closes the high-priestly section, parallel to v. 8 (plural αὐτούς) and v. 23.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ
not

negative particle

→ discourse linkage or contrast

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

βεβηλώσει
he shall profane

Fut Act Indic 3 Sg · βεβηλώω

main verb (prohibition / purpose)

→ prohibitive future (categorical prohibition)

βεβηλώω: 'profane / defile'; an unsuitable marriage would profane the high priest's offspring, mingling holy seed with the profane; the verb ties the marriage law to the chapter's holiness/profanation axis.

τὸ
the

Accusative

article

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

direct object of βεβηλώσει

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders שְׂרָף; the high priest's progeny constitute the holy line of the high priesthood, which an improper marriage would desecrate.

αὐτοῦ

his

Genitive

genitive of possession (modifying σπέρμα)

→ relational specification

αὐτός: 'his seed / his descendants.'

ἐν

among

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place (locative: 'among his people')

→ sphere or reference

λαός: 'people'; renders אָמְרָא; the high priest's holy line must remain unprofaned within the covenant community.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his people.'

ἐγὼ

I

Nominative

emphatic subject of implied copula (refrain)

→ participant reference

ἐγὼ: opens the sanctification refrain ἐγὼ κύριος ὁ ἀγιάζων αὐτόν.

κύριος

LORD

Nominative

subject in apposition to ἐγὼ (divine self-naming)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the self-identification formula grounds the high priest's holiness in the LORD.

ὁ

the (one)

Nominative

article (with substantival participle)

→ noun-phrase marking

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

ἀγιάζων

who sanctifies

Pres Act Ptc Nom Masc Sg · ἀγιάζω

substantival participle in apposition to κύριος

→ characterizing present participle (the LORD's continuous sanctifying action)

ἀγιάζω: the refrain ὁ ἀγιάζων αὐτόν ('who sanctifies him') — here singular αὐτόν of the high priest (contrast αὐτούς, vv. 8, 23) — grounds the high priest's consecration in the LORD's own sanctifying work.

αὐτόν

him

Accusative

direct object of ἀγιάζων (the high priest)

→ participant reference

αὐτός: 'him' — the high priest, sanctified by the LORD.

16 καὶ ἐλάλησεν κύριος πρὸς Μωσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act introducing the defect-list (vv. 16–24) καὶ ἐλάλησεν κύριος

v. 16 is the standard LXX speech-introduction formula opening the third major unit — the catalogue of physical defects that bar a descendant of Aaron from the altar. The verb ἐλάλησεν (rather than εἶπεν of v. 1) varies the formula but performs the same discourse function: marking a fresh divine oracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders לַאמַר; the formula καὶ ἐλάλησεν κύριος πρὸς Μωσῆν λέγων opens a new legislative oracle (cf. Lev 4:1; 6:1).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker of the defect-legislation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωυσῆς; acc. Μωυσῆν; the recipient of the divine command, to be relayed to Aaron (v. 17).

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (Hebraizing speech-marker = לַמַּנְהִיג)

→ redundant/pleonastic present participle introducing direct discourse

λέγω: the participle λέγων renders the Hebrew לַמַּנְהִיג, the fixed LXX device introducing the quoted divine command.

17 εἰπὼν Ααρων ἄνθρωπος ἐκ τοῦ γένους σου εἰς τὰς γενεὰς ὑμῶν τίνι ἐὰν ᾗ ἐν αὐτῷ μῶμος οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ θεοῦ αὐτοῦ

Speak to Aaron: A man of your kindred throughout your generations in whom there is a blemish shall not draw near to offer the gifts of his God.

Statement of the defect-principle (heads the catalogue vv. 18–20)

εἰπὼν Ααρων

v. 17 states the governing principle: any descendant of Aaron, in any generation, who bears a μῶμος ('blemish, physical defect') is barred from approaching the altar to offer the gifts of God. The relative-conditional τίνι ἐὰν ᾗ ('to whomever there be') generalizes the rule; μῶμος becomes the keyword of the unit (vv. 17, 18, 21, 23) and links the defective priest to the unblemished-victim requirement of Lev 22.

εἰπὼν

speak / say

Aor Act Impv 2 Sg · λέγω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λέγω: aorist imperative εἰπὼν,
commissioning Moses to address Aaron (cf.
v. 1 εἰπὼν τοῖς ἱερεῦσιν).

Ααρων

Aaron

dative addressee (indeclinable proper noun: 'to Aaron')

→ participant identification

Ααρων: transliteration of אַהֲרֹן;
indeclinable; here the dative addressee of
εἰπὼν — the high priest receives the law
concerning his own descendants.

ἄνθρωπος

a man

Nominative

subject (the hypothetical defective descendant)

→ participant prominence

ἄνθρωπος: 'man / person'; renders שִׂי;
the generic subject — any man of Aaron's
line in any generation.

ἐκ

from / of

preposition + genitive (origin: 'of your kindred')

→ spatial or relational framing

ἐκ: 'from / out of', marking descent from
Aaron.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γένους

kindred / seed

Genitive

genitive object of ἐκ (origin)

→ relational specification

γένος: 'race / family / kindred'; renders
עַרְךָ; the man must be of Aaron's own line —
the rule concerns the priestly descendants
specifically.

σου

your

Genitive

*genitive of possession (2nd person singular:
Aaron's kindred)*

→ relational specification

σύ: the singular 'your' addresses Aaron
directly — his own seed is in view.

εἰς

throughout / for

*preposition + accusative (temporal extent:
'throughout the generations')*

→ spatial or relational framing

εἰς: 'for / unto', here temporal — the rule
holds 'throughout your generations', a
perpetual statute.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεὰς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; renders דֹּרֹת; εἰς τὰς
γενεὰς ὑμῶν ('throughout your
generations') marks the law as a perpetual
ordinance binding all future Aaronides.

ὑμῶν

your

Genitive

*genitive of possession (2nd person plural: 'your
generations')*

→ relational specification

σύ (pl.): the shift to plural broadens from
Aaron to all his descendants across the
generations.

τίνι

to whom(ever)

Dative

*interrogative/indefinite relative pronoun (dative
of possession with ἦ)*

→ participant reference or interest

τίς: here as an indefinite-relative
(‘whoever’), dative of possession with the
verb ‘to be’ — ‘in whom(ever) there be a
blemish’; renders the Hebrew בְּוָשֶׁר־בּוֹ
construction.

ἐάν

if / -ever

conditional particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἐάν: 'if / -ever'; with the subjunctive ἥ generalizes the relative clause ('whoever it be in whom...').

ἥ

there be

Pres Subj 3 Sg · εἰμί

verb of the conditional-relative clause

→ present subjunctive (general/indefinite condition)

εἰμί: the subjunctive ἥ with ἐάν expresses the indefinite condition — 'in whomever there should be a blemish.'

ἐν

in

preposition + dative (locative: 'in him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν ('in him')

→ participant reference or interest

αὐτός: 'in him' — locating the blemish in the person of the descendant.

μῶμος

blemish / defect

Nominative

subject of ἥ (the disqualifying defect)

→ participant prominence

μῶμος: 'blemish / physical defect / fault'; renders מוֹמָה; the keyword of the unit (vv. 17, 18, 21, 23); a bodily defect disqualifies the priest from the altar exactly as a μῶμος disqualifies a sacrificial victim (Lev 22:20–25), grounding the bodily-wholeness/holiness theme that culminates in the sinless, ἀμίαντος high priest of Heb 7:26.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

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

προσελεύσεται

he shall draw near

Fut Mid Indic 3 Sg · προσέρχομαι

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

προσέρχομαι: 'come to / approach / draw near'; renders בָּרֵךְ; the cultic 'drawing near' to the altar to officiate; the blemished descendant is barred from this priestly approach (the verb recurs vv. 18, 21, 23).

προσφέρειν

to offer

Pres Act Inf · προσφέρω

complementary/purpose infinitive (with προσελεύσεται)

→ present infinitive of purpose (the act of offering)

προσφέρω: 'offer / present'; the infinitive of purpose — he shall not approach 'in order to offer'; the standard cultic verb (cf. vv. 6, 8).

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of προσφέρειν

→ object specification

δῶρον: 'gift / offering'; τὰ δῶρα τοῦ θεοῦ ('the gifts of God', cf. vv. 6, 8, 21–22) — the holy offerings the blemished priest may not present.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession (gifts of his God')

→ relational specification

θεός: genitive, 'of his God' — the offerings belong to God.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his God.'

18 πᾶς ἄνθρωπος ᾧ ἂν ἦ ἐν αὐτῷ μῶμος οὐ προσελεύσεται ἄνθρωπος χωλὸς ἢ τυφλὸς ἢ κολοβόρριν ἢ ὠτότμητος

Every man in whom there is a blemish shall not draw near: a man lame, or blind, or mutilated in the nose, or with a cropped ear,

Beginning of the defect-catalogue (continuing the principle of v. 17)

πᾶς ἄνθρωπος ᾧ ἂν ἦ

v. 18 restates the principle universally (πᾶς ἄνθρωπος) and begins the enumeration of disqualifying defects: lame, blind, mutilated-nose, crop-eared. The list of rare physical terms (κολοβόρριν, ὠτότμητος) continues through v. 20, mirroring the defect-list for sacrificial animals (Lev 22:22–24).

πᾶς

every

Nominative

attributive adjective (modifying ἄνθρωπος)

→ participant prominence

πᾶς: 'every / all'; universalizes the rule — no blemished man whatever may approach.

ἄνθρωπος

man

Nominative

subject (the blemished descendant)

→ participant prominence

ἄνθρωπος: 'man / person'; the generic subject of the prohibition.

ᾧ

in whom

Dative

relative pronoun (dative of possession: 'to whom there be')

→ participant reference or interest

ὅς: relative pronoun, dative of possession; ᾧ ... ἐν αὐτῷ is a Hebraizing redundant resumption ('whom ... in him'), rendering בּוֹ רַשָּׁע.

ἂν

-ever

modal particle (generalizing the relative with subjunctive)

→ discourse linkage or contrast

ἂν: the modal particle with the subjunctive ἦ generalizes the relative clause ('whoever').

ἤ

there be

Pres Subj 3 Sg · εἰμί

verb of the relative-conditional clause

→ present subjunctive (general/indefinite condition)

εἰμί: subjunctive ἤ generalizing the condition — 'in whomever there should be a blemish.'

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν (resumptive: 'in him')

→ participant reference or interest

αὐτός: the resumptive pronoun ('in him') doubling the relative ὃ, a Hebraism.

μῶμος

blemish

Nominative

subject of ἤ (the disqualifying defect)

→ participant prominence

μῶμος: 'blemish / defect'; renders מום; the keyword of the unit (cf. v. 17).

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσελεύσεται

he shall draw near

Fut Mid Indic 3 Sg · προσέρχομαι

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

προσέρχομαι: 'approach / draw near'; the cultic approach to the altar, barred to the blemished man (cf. v. 17).

ἄνθρωπος

a man

Nominative

nominative in apposition (heading the defect-list)

→ participant prominence

ἄνθρωπος: resumes the subject, introducing the concrete enumeration of defects.

χωλός

lame

Nominative

attributive/predicate adjective (first defect)

→ participant prominence

χωλός: 'lame / crippled'; renders חָסֵד; the first listed defect; the same term describes lame sacrificial animals (Lev 22:22; Deut 15:21).

ἢ

or

disjunctive conjunction (separating defects)

→ discourse linkage or contrast

ἢ: 'or'; the disjunctive separating the items of the defect-list.

τυφλός

blind

Nominative

adjective (second defect)

→ participant prominence

τυφλός: 'blind'; renders גָּמַל; the second defect; blindness likewise disqualifies sacrificial animals (Lev 22:22).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

κολοβόρριν

mutilated in the nose / flat-nosed

Nominative

adjective (third defect)

→ participant prominence

κολοβόρριν (acc./nom. κολοβόρριν): a rare compound, 'with a mutilated/docked nose' (κολοβός 'docked' + ρίς 'nose'); renders מַחֲרָץ ('slit / mutilated [in the face]'); a striking LXX medical-physical coinage in this list of rare defect-terms.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ὠτότμητος

crop-eared / with cut ear

Nominative

adjective (fourth defect)

→ participant prominence

ὠτότμητος: a rare compound, 'with a cut/cropped ear' (οὖς 'ear' + τμητός 'cut'); renders ὑγιής ('with a limb too long / deformed', here taken as ear-deformity); another distinctive LXX defect-term.

19 ἢ ἄνθρωπος ᾧ ἐστὶν ἐν αὐτῷ σύντριμμα χειρὸς ἢ σύντριμμα ποδός

or a man in whom there is a fracture of a hand or a fracture of a foot,

Continuation of the defect-catalogue (limb fractures) ἢ ἄνθρωπος ᾧ ἐστὶν

v. 19 continues the catalogue with skeletal defects: a fracture (σύντριμμα) of hand or foot. The parallelism σύντριμμα χειρὸς ... σύντριμμα ποδός mirrors the symmetry of the catalogue and the animal-defect lists; here the relative uses the indicative ἐστὶν rather than the generalizing subjunctive.

ἢ

or

disjunctive conjunction (continuing the list)

→ discourse linkage or contrast

ἢ: 'or'; links this defect to the preceding catalogue.

ἄνθρωπος

a man

Nominative

subject (next defect-case)

→ participant prominence

ἄνθρωπος: 'man'; the generic subject continued.

ᾧ

in whom

Dative

relative pronoun (dative of possession)

→ participant reference or interest

ὧς: relative, dative of possession; ᾧ ... ἐν αὐτῷ, the Hebraizing redundant resumption (cf. v. 18).

ἐστὶν

there is

Pres Indic 3 Sg · εἰμί

verb of the relative clause (existential)

→ stative present (the existing defect)

εἰμί: the indicative ἐστὶν (not subjunctive) states the defect as actual fact within the relative clause.

ἐν in <i>preposition + dative (resumptive Hebraism)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (resumptive Hebraism).	αὐτῷ him Dative <i>dative object of ἐν (resumptive: 'in him')</i> → participant reference or interest αὐτός: resumptive pronoun ('in him'), doubling ᾧ.	σύντριμμα fracture / breaking Nominative <i>subject of ἐστίν (the defect)</i> → participant prominence σύντριμμα: 'fracture / breaking / crushing'; from συντρίβω ('shatter'); renders רָשׁ ('break / fracture'); here a broken/maimed limb that disqualifies (cf. Lev 22:22 'broken'-defect for animals).	χειρὸς of a hand Genitive <i>genitive (defining σύντριμμα: 'fracture of a hand')</i> → relational specification χείρ: 'hand'; renders טָ; the location of the first fracture.
ἢ or <i>disjunctive conjunction</i> → discourse linkage or contrast ἢ: meaning 'or'; conjunction or particle linking this unit with the surrounding discourse.	σύντριμμα fracture / breaking Nominative <i>subject (parallel: the second fracture)</i> → participant prominence σύντριμμα: the parallel term for the foot-fracture, maintaining the catalogue's symmetry.	ποδός of a foot Genitive <i>genitive (defining σύντριμμα: 'fracture of a foot')</i> → relational specification πούς: 'foot'; renders לָרָ; the location of the second fracture.	

20 ἢ κυρτὸς ἢ ἔφηλος ἢ πτίλος τοὺς ὀφθαλμοὺς ἢ ἄνθρωπος ᾧ ἂν ἢ ἐν αὐτῷ ψώρα ἀγρία ἢ λιχὴν ἢ μόνορχις

or hunchbacked, or with white spots, or with running eyes, or a man in whom there is a wild scab, or a lichen-rash, or one having a single testicle.

Conclusion of the defect-catalogue (skin and bodily defects) ἢ κυρτὸς

v. 20 closes the catalogue with a final cluster of rare physical/medical terms: hunchbacked (κυρτός), white-spotted (ἔφηλος), with diseased/running eyes (πτίλος τοὺς ὀφθαλμούς), scabbed (ψώρα ἀγρία 'wild scab'), lichen-ridden (λιχὴν), one-testicled (μόνορχις). This dense list of hapax-like terms is the LXX's most striking accumulation of bodily-defect vocabulary, mirroring the unblemished-victim law of Lev 22:22–24.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; continues the defect-list.

κυρτός

hunchbacked

Nominative

adjective (defect)

→ participant prominence

κυρτός: 'curved / humpbacked'; renders קבֹּל ('hunchbacked'); a spinal deformity disqualifying the priest.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἔφηλος

with white spots / blotched

Nominative

adjective (defect)

→ participant prominence

ἔφηλος: 'having white/freckled spots on the skin / blotched'; renders דָּק ('thin / dwarfish', or a skin-condition); a rare LXX dermatological term.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πίλος

with running / diseased eyes

Nominative

adjective (defect, with accusative of respect)

→ participant prominence

πίλος: 'thin-eyelashed / blear-eyed / with running eyes'; renders תַּבִּלֵּל ('a defect/spot in the eye') or מְרוֹחַ אֵשׁ context; the term denotes a diseased eye-condition.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

accusative of respect (specifying πίλος: 'in the eyes')

→ object specification

ὀφθαλμός: 'eye'; renders עֵינַי; the accusative of respect (πίλος τοὺς ὀφθαλμούς, 'diseased as to the eyes') localizes the defect.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἄνθρωπος

a man

Nominative

subject (next defect-case)

→ participant prominence

ἄνθρωπος: 'man'; reintroduces the relative-conditional construction for the final defects.

ὃν

in whom

Dative

relative pronoun (dative of possession)

→ participant reference or interest

ὃς: relative, dative of possession (cf. v. 18).

ἄν

-ever

modal particle (generalizing with subjunctive)

→ discourse linkage or contrast

ἄν: with the subjunctive generalizes the relative clause.

ἦ

there be

Pres Subj 3 Sg · εἰμί

verb of the relative-conditional clause

→ present subjunctive (general/indefinite condition)

εἰμί: subjunctive ἦ generalizing the condition ('in whomever there be...').

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν (resumptive: 'in him')

→ participant reference or interest

αὐτός: resumptive pronoun ('in him').

ψώρα

scab / itch

Nominative

subject of ἦ (the defect)

→ participant prominence

ψώρα: 'scab / mange / itch'; renders בַּרָּא ('scab / scurvy'); a skin-eruption that disqualifies; qualified here as 'wild / malignant.'

ἀγρία

wild / malignant

Nominative

attributive adjective (modifying ψώρα)

→ participant prominence

ἀγrios: 'wild / fierce / malignant'; ψώρα ἀγρία = 'wild scab', a severe, spreading skin-disease; the adjective intensifies the gravity of the defect.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

lichen

lichen / skin-rash

Nominative

subject (parallel defect)

→ participant prominence

lichen: 'lichen / a lichen-like skin eruption / tetter'; renders תַּחֲלִי ('scab / scurf'); a chronic skin-disease, a medical term paralleling ψώρα.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

μόνορχις

having one testicle

Nominative

adjective/noun (final defect)

→ participant prominence

μόνορχις: 'having a single testicle' (μόνος 'single' + ὄρχις 'testicle'); renders מְרוּחַ ('with crushed/damaged testicle'); the final and most intimate bodily defect in the catalogue, completing the unblemished-body requirement for altar-service.

21 πᾶς ὧς ἔστιν ἐν αὐτῷ μῶμος ἐκ τοῦ σπέρματος Ααρων τοῦ ἱερέως οὐκ ἐγγιεῖ τοῦ προσενεγκεῖν τὰς θυσίας τῷ θεῷ σου ὅτι μῶμος ἐν αὐτῷ τὰ δῶρα τοῦ θεοῦ οὐ προσελεύσεται προσενεγκεῖν

Every one of the seed of Aaron the priest in whom there is a blemish shall not come near to offer the sacrifices to your God, because there is a blemish in him; he shall not draw near to offer the gifts of God.

Summary statement of the defect-prohibition (recapitulation of vv. 17–20)

πᾶς ὧς ἔστιν ἐν αὐτῷ μῶμος

v. 21 summarizes: any blemished descendant of Aaron may not come near (ἐγγιεῖ) to offer the LORD's sacrifices, the reason restated (ὅτι μῶμος ἐν αὐτῷ). The verse stacks the cultic-approach verbs (ἐγγιεῖ ... προσελεύσεται) with the offering-infinitive (προσενεγκεῖν, twice), forming an emphatic double prohibition that closes the principle before the concession of v. 22.

πᾶς

every one

Nominative

substantival adjective (subject: 'everyone')

→ participant prominence

πᾶς: 'every / all'; substantival, 'everyone (of Aaron's seed)' — universalizing the prohibition.

ὧς

in whom

Dative

relative pronoun (dative of possession)

→ participant reference or interest

ὧς: relative, dative of possession; ὧς ... ἐν αὐτῷ, the Hebraizing resumption (cf. vv. 18, 20).

ἔστιν

there is

Pres Indic 3 Sg · εἰμί

verb of the relative clause (existential)

→ stative present (the existing defect)

εἰμί: the indicative ἔστιν states the blemish as actual fact.

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν (resumptive: 'in him')

→ participant reference or interest

αὐτός: resumptive pronoun ('in him').

μῶμος

blemish

Nominative

subject of ἔστιν (the disqualifying defect)

→ participant prominence

μῶμος: 'blemish / defect'; renders מומ; the keyword, repeated to close the prohibition.

ἐκ

from / of

preposition + genitive (origin: 'of the seed of Aaron')

→ spatial or relational framing

ἐκ: 'from / out of', marking descent from Aaron.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σπέρματος

seed / offspring

Genitive

genitive object of ἐκ (origin)

→ relational specification

σπέρμα: 'seed / offspring'; renders שָׂרֵץ; the man must be of Aaron's priestly line — even legitimate priestly descent does not override the disqualifying blemish.

Ααρων

of Aaron

genitive of relationship (indeclinable: 'of Aaron')

→ participant identification

Ααρων: indeclinable; the genitive of descent, 'the seed of Aaron.'

τοῦ

the

Genitive

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

the priest

Genitive

genitive in apposition to Ααρων ('Aaron the priest')

→ relational specification

ἱερεύς: 'priest'; appositional to Ααρων, identifying him by his office — the seed of 'Aaron the priest.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐγγιεῖ

he shall come near

Fut Act Indic 3 Sg · ἐγγίζω

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

ἐγγίζω: 'draw near / approach'; renders קָרַב / שָׁגַב; the cultic approach to the altar, here barred to the blemished priest (the verb recurs in v. 23, πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ).

τοῦ

the (to)

Genitive

article with articular infinitive (purpose)

→ noun-phrase marking

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

προσενεγκεῖν

to offer

Aor Act Inf · προσφέρω

articular infinitive of purpose ('to offer')

→ aorist infinitive of purpose (the act of offering)

προσφέρω: 'offer / present'; the articular infinitive τοῦ προσενεγκεῖν expresses purpose — 'come near in order to offer'; the aorist views the offering as a single act.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυσίας

sacrifices

Accusative

direct object of προσενεγκεῖν

→ object specification

θυσία: 'sacrifice / offering'; the altar-offerings the blemished priest may not present (cf. v. 6).

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative of advantage/recipient ('to your God')

→ sphere or reference

θεός: 'God'; the dative names the recipient of the sacrifices — the LORD.

σου

your

Genitive

genitive of possession (2nd person singular: 'your God')

→ relational specification

σύ: the singular 'your' addresses Aaron (cf. v. 17), to whom the law is spoken.

ὅτι

because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because'; restates the ground of the prohibition — the presence of the blemish.

μῶμος

a blemish

Nominative

subject of implied copula ('there is a blemish in him')

→ participant prominence

μῶμος: 'blemish'; the reason-clause μῶμος ἐν αὐτῷ ('a blemish is in him') restates the disqualifying defect with verbless emphasis.

ἐν

in

preposition + dative (locative: 'in him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν ('in him')

→ participant reference or interest

αὐτός: 'in him' — the blemish resides in his person.

τὰ

the

Accusative

article (fronted object)

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of προσενεγκεῖν (fronted)

→ object specification

δῶρον: 'gift / offering'; τὰ δῶρα τοῦ θεοῦ ('the gifts of God', cf. vv. 6, 8, 17, 22) — the holy offerings he may not present.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession ('gifts of God')

→ relational specification

θεός: genitive, 'of God' — the offerings belong to God.

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσελεύσεται

he shall draw near

Fut Mid Indic 3 Sg · προσέρχομαι

main verb (second prohibition, emphatic restatement)

→ prohibitive future (categorical cultic prohibition)

προσέρχομαι: 'approach / draw near'; the second approach-verb (cf. ἐγγιῖ above), stacking the prohibition for emphasis — he shall not draw near to offer.

προσενεγκεῖν

to offer

Aor Act Inf · προσφέρω

complementary/purpose infinitive (with προσελεύσεται)

→ aorist infinitive of purpose (the act of offering)

προσφέρω: 'offer'; the infinitive repeated, completing the emphatic double prohibition — neither may he come near, nor offer.

22 τὰ δῶρα τοῦ θεοῦ τὰ ἅγια τῶν ἁγίων καὶ ἀπὸ τῶν ἁγίων φάγεται

The gifts of God, the most holy things and the holy things, he may eat.

Concession: the blemished priest may still eat the holy food τὰ δῶρα τοῦ θεοῦ

v. 22 grants a crucial concession: though barred from the altar, the blemished priest is not expelled from the holy community — he may still eat the priestly portions, even the most holy things (τὰ ἅγια τῶν ἁγίων). The phrase distinguishes the 'most holy' offerings from the (merely) 'holy', both of which the defective priest may consume; he is barred from serving but not from the household of the holy.

τὰ

the

Accusative

article (fronted object)

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of φάγεται (fronted)

→ object specification

δῶρον: 'gift / offering'; τὰ δῶρα τοῦ θεοῦ — the same holy offerings he may not present (v. 21) but may eat as a priestly portion.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession ('gifts of God')

→ relational specification

θεός: genitive, 'of God.'

τὰ

the

Accusative

article (substantival, in apposition to δῶρα)

→ noun-phrase marking

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

ἅγια

holy things / most holy

Accusative

substantival adjective in apposition ('the most holy things')

→ object specification

ἅγιος: 'holy'; substantivized τὰ ἅγια τῶν ἁγίων ('the holy of holies / most holy things') renders $\text{הַשְּׁמִינִיּוֹת הַקְּדוֹת}$, the highest grade of sacrificial food, eaten only by priests in a holy place (cf. Lev 2:3; 6:17–18).

τῶν

the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

ἁγίων

of the holy things

Genitive

partitive/superlative genitive (with ἅγια: 'most holy')

→ relational specification

ἅγιος: the genitive ἁγίων completes the Hebraizing superlative τὰ ἅγια τῶν ἁγίων ('the most holy of the holy things'); the construction renders the Hebrew superlative-genitive.

καὶ

and

coordinate conjunction (adding the second grade)

→ discourse linkage or contrast

καί: 'and'; joins the two grades of holy food the blemished priest may eat — most holy and (simply) holy.

ἀπό

of / from

preposition + genitive (partitive: of the holy things')

→ spatial or relational framing

ἀπό: partitive 'of / from', marking the share of the (less-holy) holy offerings he may consume.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

partitive genitive object of ἀπό (the holy offerings)

→ relational specification

ἅγιος: substantivized 'the holy things'; the second, lesser grade of consecrated food (the simply 'holy', e.g. the priests' share of peace-offerings) — both grades are open to the blemished priest's table though not his hand at the altar.

φάγεται

he may eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (permissive future)

→ permissive future ('he is allowed to eat')

ἐσθίω (fut. mid. φάγομαι): 'eat'; renders 𐤀𐤕𐤅; the permissive future marks the concession — the defective priest retains his right to eat the holy food, sharing the priestly maintenance even while excluded from altar-service.

23 πλὴν πρὸς τὸ καταπέτασμα οὐ προσελεύσεται καὶ πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ ὅτι μῶμον ἔχει καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ ὅτι ἐγὼ εἰμι κύριος ὁ ἀγιάζων αὐτούς

Only he shall not approach the veil, and he shall not draw near to the altar, because he has a blemish, and he shall not profane the sanctuary of his God; for I am the LORD who sanctifies them.

Restriction restated with closing sanctification refrain **πλὴν πρὸς τὸ καταπέτασμα**

v. 23 sharpens the limit (πλὴν, 'only / nevertheless'): the concession of v. 22 does not extend to the sanctuary itself — the blemished priest may approach neither the veil (καταπέτασμα) nor the altar (θυσιαστήριον), lest he profane the holy place. The chapter's refrain ἐγὼ εἰμι κύριος ὁ ἀγιάζων αὐτούς ('I am the LORD who sanctifies them', cf. vv. 8, 15) closes the legislation.

πλὴν

only / nevertheless

adversative/restrictive particle

→ discourse linkage or contrast

πλὴν: 'only / however / nevertheless'; restricts the concession of v. 22 — eating is allowed, but altar-approach is not.

πρὸς

to / toward

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

καταπέτασμα

veil / curtain

Accusative

accusative object of πρὸς (the sanctuary veil)

→ object specification

καταπέτασμα: 'veil / curtain'; renders כַּתָּנֶת, the curtain screening the Holy of Holies (Exod 26:31–33); the blemished priest may not approach it; the same term names the temple veil torn at Christ's death (Matt 27:51; Heb 10:20).

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσελεύσεται

he shall approach

Fut Mid Indic 3 Sg · προσέρχομαι

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

προσέρχομαι: 'approach / draw near'; the blemished priest may not approach the veil (cf. vv. 17, 18, 21).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to / toward

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς (the altar)

→ object specification

θυσιαστήριον: 'altar'; renders ἱερόν; the place of sacrifice, which the blemished priest may not approach to officiate — the climactic exclusion.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐγγιεῖ

he shall draw near

Fut Act Indic 3 Sg · ἐγγίζω

main verb (prohibition)

→ prohibitive future (categorical cultic prohibition)

ἐγγίζω: 'draw near / approach'; the altar-approach verb (cf. v. 21), here barred — the defective priest may not draw near to the altar.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — the presence of the blemish.

μῶμον

a blemish

Accusative

direct object of ἔχει

→ object specification

μῶμος: 'blemish / defect'; renders ὀνίχις; here the accusative object of ἔχει ('he has a blemish'), the keyword recurring for the last time as the ground of exclusion.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

verb of the causal clause

→ stative present (the possessed defect)

ἔχω: 'have / hold'; the present states the priest's abiding condition — he has a blemish, hence the exclusion.

καὶ

and

coordinate conjunction (introducing the purpose)

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

βεβηλώσει

he shall profane

Fut Act Indic 3 Sg · βεβηλώω

main verb (prohibition / purpose)

→ prohibitive future (categorical prohibition)

βεβηλώω: 'profane / desecrate'; the chapter's profanation-verb (cf. vv. 4, 6, 9, 12, 15); the blemished priest's approach to the altar would profane the sanctuary of his God — the ultimate stake of the whole law.

τὸ

the

Accusative

article (substantival)

→ noun-phrase marking

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

ἅγιον

sanctuary / holy place

Accusative

substantival adjective (direct object of βεβηλώσει)

→ object specification

ἅγιος: substantivized neuter τὸ ἅγιον ('the holy place / sanctuary'); renders Ἱερόν; the consecrated precinct that the blemished priest must not profane by improper approach.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('sanctuary of his God')

→ relational specification

θεός: genitive, 'of his God' — the sanctuary belongs to God.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his God.'

ὅτι

for / because

causal conjunction (introducing the refrain)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the closing sanctification-formula grounding the whole law in the LORD's holiness.

ἐγώ

I

Nominative

emphatic subject of εἰμι (self-identification formula)

→ participant reference

ἐγώ: opens the expanded refrain ἐγώ εἰμι κύριος ὁ ἀγιάζων αὐτούς ('I am the LORD who sanctifies them').

εἰμι

am

Pres Indic 1 Sg · εἰμί

copula (divine self-predication)

→ stative present (timeless divine self-identification)

εἰμί: the explicit copula ἐγώ εἰμι ('I am') in the self-identification formula (here fuller than the verbless ἐγώ κύριος of vv. 8, 12, 15) — the solemn divine 'I am' grounding the law.

κύριος

LORD

Nominative

predicate nominative (divine self-naming)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the self-identification formula seals the priestly-holiness code as YHWH's own command.

ὁ

the (one)

Nominative

article (with substantival participle)

→ noun-phrase marking

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

ἀγιάζων

who sanctifies

Pres Act Ptc Nom Masc Sg · ἀγιάζω

substantival participle in apposition to κύριος

→ characterizing present participle (the LORD's continuous sanctifying action)

ἀγιάζω: the refrain ὁ ἀγιάζων αὐτούς ('who sanctifies them', plural, of the priests; cf. v. 8) — the LORD's sanctifying work is the ground and goal of the entire chapter's holiness-legislation.

αὐτούς

them

Accusative

direct object of ἀγιάζων (the priests)

→ participant reference

αὐτός: 'them' — the priests, the objects of the LORD's sanctifying action, closing the legislation.

24 καὶ ἐλάλησεν Μωυσῆς πρὸς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ

And Moses spoke to Aaron and to his sons and to all the sons of Israel.

Narrative closure: Moses relays the law (chapter colophon)

καὶ ἐλάλησεν Μωυσῆς

v. 24 is the narrator's closing summary: Moses faithfully relays the whole legislation to its intended recipients — Aaron, the priestly sons, and all Israel. The triple πρὸς ... καὶ ... καὶ πρὸς widens the audience from the priesthood to the entire nation, marking the priestly-holiness code as concerning all the covenant people, not the clergy alone.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg· λαλέω

main verb (narrative report of compliance)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders לָאָלַף; the narrator records Moses' faithful transmission of the divine law, closing the chapter as a colophon of obedience.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: nominative; Moses, the obedient mediator who relays the law he received in vv. 1, 16–17.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ααρων

Aaron

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the high priest, the first and primary recipient of the law (cf. v. 17).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

accusative object (parallel to Ααρων: 'his sons')

→ object specification

υἱός: 'son'; the priestly sons of Aaron, the ordinary priests addressed in vv. 1–9.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱοῦς)

→ relational specification

αὐτός: 'his sons' — Aaron's sons, the priesthood.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

πάντας

all

Accusative

attributive adjective (modifying υἱοῦς Ἰσραὴλ)

→ object specification

πᾶς: 'all'; broadens the audience to the whole nation — the priestly-holiness law concerns all Israel, not the priests alone.

υἱοῦς

sons

Accusative

accusative object of πρὸς ('the sons of Israel')

→ object specification

υἱός: 'son'; the idiom υἱοὶ Ἰσραὴλ ('sons of Israel') renders יִשְׂרָאֵל בְּנֵי, the standard designation of the covenant people.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant nation to whom, finally, the whole law is addressed.

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.