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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 23

ΛΕΥΙΤΙΚΟΝ ΚΓ'

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 23 is the great festal calendar of the Pentateuch — αἱ ἑορταὶ κυρίου, κληταὶ ἅγιοι ('the feasts of the LORD, holy convocations', v.

Translation & textual notes

The Greek text of Leviticus 23 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 23 is the great festal calendar of the Pentateuch — αἱ ἑορταὶ κυρίου, κληταὶ ἅγιοι ('the feasts of the LORD, holy convocations', v. 2) — and the chapter is structured by a recurring liturgical refrain (κλητὴ ἁγία, 'a holy convocation') and by date-formulas keyed to the cultic months. The calendar opens with the weekly Sabbath (σάββατα ἀνάπαυσις, vv. 1–3), then sets out the spring cluster: Passover (πάσχα) on the fourteenth of the first month (v. 5) and the seven-day Feast of

Unleavened Bread (ἐορτὴ τῶν ἀζύμων, vv. 6–8); the wave-sheaf of firstfruits (δράγμα ἀπαρχήν) brought 'on the morrow after the sabbath' (τῇ ἐπαύριον τῆς πρώτης, vv. 9–14), read by the church as the firstfruits of resurrection (1 Cor 15:20, 23, ἀπαρχή); and the Feast of Weeks fifty days later (vv. 15–22), counted from the morrow of the sabbath (ἀπὸ τῆς ἐπαύριον τῶν σαββάτων) and marked by two leavened loaves of πρωτογενήματα — the harvest feast whose fiftieth-day reckoning (πεντήκοντα ἡμέρας, v. 16) gives Pentecost its name (Acts 2). The autumn cluster of the seventh month follows: the Day of Trumpets on the first (μνημόσυνον σαλπίγγων, vv. 23–25); the Day of Atonement on the tenth, a day of self-affliction (ταπεινώσετε τὰς ψυχὰς ὑμῶν, ἡμέρα ἐξιλασμοῦ, vv. 26–32) under penalty of being 'cut off' (ἐξολεθρευθήσεται); and the seven-day Feast of Booths/Tabernacles on the fifteenth (ἐορτὴ σκηνῶν, vv. 33–43), when Israel dwells in booths (ἐν σκηναῖς κατοικήσετε) in memory of the wilderness, with an added eighth-day assembly (ἐξόδιον, v. 36) and the taking of branches and palm-fronds to rejoice before the LORD (vv. 40). A summary colophon (v. 44) closes the chapter. The LXX vocabulary is technically liturgical: κλητὴ ἀγία renders שְׁתֵּי אֲרָבָה ('holy convocation/assembly'); ἔργον λατρευτὸν ('servile work') renders תְּפִלָּה וְעֲבֹדָה; νόμιμον αἰώνιον ('a perpetual statute') renders עֲוֹלָת עֲוֹלָה; and ἐξιλασμός ('atonement / propitiation') is the standard rendering of כִּפּוּר. The recurring gleaning-command (v. 22) embeds covenant charity within the cultic year. Theologically the chapter became the master-template for the NT festal typology: Passover→Christ the paschal lamb (1 Cor 5:7); Firstfruits→the resurrection (1 Cor 15:20); Pentecost→the outpouring of the Spirit (Acts 2:1); and Booths→the great feast of John 7:2, 37.

A · 23:1–3

The weekly Sabbath: the first holy convocation

After the speech-formula (v. 1), YHWH names the calendar of his feasts as κληταὶ ἅγιοι ('holy convocations', v. 2). The list opens not with a yearly festival but with the weekly rhythm of creation and covenant: six days of work, and the seventh a σάββατα ἀνάπαυσις ('a sabbath of rest'), a κλητὴ ἁγία on which no work is done, observed ἐν πάσῃ κατοικίᾳ ('in every dwelling', v. 3). The Sabbath thus heads and grounds the whole festal year.

B · 23:4–8

Passover and the Feast of Unleavened Bread

A second heading (v. 4) introduces the appointed-time feasts. Passover (πάσχα) falls on the fourteenth of the first month at twilight (ἀνὰ μέσον τῶν ἑσπερινῶν, v. 5); on the fifteenth begins the seven-day Feast of Unleavened Bread (ἐορτὴ τῶν ἀζύμων), during which unleavened bread is eaten (vv. 6). The first and seventh days are holy convocations on which no servile work (ἔργον λατρευτὸν) is done, framing seven days of whole burnt offerings (ὀλοκαυτώματα, vv. 7–8).

C · 23:9–14

The wave-sheaf of firstfruits: the morrow after the sabbath

On entering the land, Israel brings the first sheaf of the harvest (δράγμα ἀπαρχὴν τοῦ θερισμοῦ, v. 10) to the priest, who elevates it before the LORD 'on the morrow after the sabbath' (τῇ ἐπαύριον τῆς πρώτης, v. 11) for acceptance. The rite is accompanied by a lamb burnt offering, a grain offering of fine flour with oil, and a drink offering of wine (vv. 12–13). No new grain may be eaten until this offering is made — a perpetual statute (vv. 14). The church reads the firstfruit-sheaf as a type of Christ's resurrection (1 Cor 15:20, 23).

D · 23:15–22

The Feast of Weeks (Pentecost): fifty days and two loaves

From the morrow of the sabbath Israel counts seven full weeks (vv. 15) and then fifty days (πεντήκοντα ἡμέρας, v. 16), bringing a new grain offering — two leavened loaves of firstfruits (δύο ἄρτους ... ἐζυμωμένοι, πρωτογενημάτων, v. 17), with burnt offerings, a sin offering, and a peace offering elevated by the priest (vv. 18–20). The day is a holy convocation, a perpetual statute (v. 21), and the gleanings-command for the poor and the sojourner is repeated (v. 22). The fiftieth-day count gives Pentecost its name and its NT fulfilment in Acts 2.

E · 23:23–25

The Day of Trumpets: the first of the seventh month

On the first day of the seventh month Israel keeps a rest (ἀνάπαυσις), a memorial of trumpet-blasts (μνημόσυνον σαλπίγγων, v. 24), a holy convocation on which no servile work is done and a whole burnt offering is brought to the LORD (v. 25). The day opens the solemn autumn cluster of atonement and ingathering.

F · 23:26–32

The Day of Atonement: the tenth of the seventh month

On the tenth of the seventh month falls the Day of Atonement (ἡμέρα ἐξιλασμοῦ, v. 27), a holy convocation of self-affliction (ταπεινώσετε τὰς ψυχὰς ὑμῶν) and burnt offering, on which all work is forbidden under the sanction of being 'cut off' or 'destroyed from the people' (vv. 28–30). It is a sabbath of sabbaths (σάββατα σαββάτων), kept 'from evening to evening' from the ninth of the month (v. 32).

The Feast of Booths (Tabernacles): dwelling in booths seven days

On the fifteenth of the seventh month begins the seven-day Feast of Booths (ἐορτὴ σκηνῶν, v. 34); the first day is a holy convocation, the eighth a closing assembly (ἐξόδιον, v. 36). A summary names all these as the feasts of the LORD (vv. 37–38). On the fifteenth, after the ingathering, Israel rejoices before the LORD seven days, taking fruit, palm-branches, and willows (vv. 39–40), and dwells in booths (ἐν σκηναῖς κατοικήσετε, v. 42) so that future generations may know that YHWH made Israel dwell in booths at the Exodus (v. 43). This feast becomes the setting of John 7.

Colophon: Moses proclaims the feasts of the LORD

The chapter closes with a narrative subscription: Moses declared the feasts of the LORD (τὰς ἐορτὰς κυρίου) to the sons of Israel, sealing the calendar as delivered and promulgated.

1 καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (main narrative) καὶ εἶπεν κύριος

The formula καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX heading for direct YHWH-speech and structures the whole chapter, recurring at the major calendrical seams (vv. 9, 23, 26, 33). Here it opens the festal calendar as a single revealed legislative unit.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)
→ discourse linkage or contrast

καί: the chain-initial καὶ renders the Hebrew narrative waw; it links the chapter to the preceding legislation and marks a fresh divine speech-unit.

εἶπεν

spoke / 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; in the festal calendar the same formula recurs at each new section (vv. 9, 23, 26, 33), partitioning the year into discrete divine words.

κύριος

LORD

Nominative
subject
→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech, establishing the feasts as the LORD's own appointments (αἱ ἐορταὶ κυρίου, v. 2).

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-declension noun in
Rahlfs' LXX (gen. Μωυσῆ, acc. Μωυσῆν);
accusative here as the directional object of
πρὸς.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance of the speech-act)

λέγω (pres. ptcp.): the participle λέγων
renders the Hebrew infinitive לֵאמֹר
(‘saying’), a quotative marker introducing
the content of direct speech; it is a fixed
Hebraism of LXX legislative and narrative
formulas.

2 λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἔρεῖς πρὸς αὐτούς αἱ ἑορταὶ κυρίου ἃς καλέσετε αὐτὰς κλητὰς ἁγίας αὐταὶ εἰσιν ἑορταί μου

Speak to the sons of Israel, and you shall say to them: The feasts of the LORD, which you shall proclaim as holy convocations — these are my feasts.

Commissioned proclamation (content of the divine speech)

λάλησον ... καὶ ἔρεῖς

The paired imperative + future (λάλησον ... ἔρεῖς) is a standard LXX commissioning formula. The verse functions as the superscription to the entire calendar: the feasts are κυρίου ('of the LORD') and ἑορταί μου ('my feasts'), and they are to be 'called' (καλέσετε) as κληταὶ ἅγιοι — sacred assemblies summoned by proclamation.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of address: 'to the sons')

→ sphere or reference

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the covenant people, rendering לְאַחֲשָׁוִי בְנֵי.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew לְאַחֲשָׁוִי; indeclinable in the LXX; here functioning as a genitive of relationship with υἱοῖς.

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

main verb (future as command, paired with λάλησον)

→ imperatival future (commissioned proclamation)

λέγω (fut. ἐρῶ): the future ἐρεῖς ('you shall say') functions imperatively in the Hebraizing pattern דַּבֵּר ... לַדַּבֵּר ('speak ... and you shall say'); it introduces the actual words to be conveyed.

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 people addressed)

→ participant reference

αὐτούς: the personal pronoun resumes οἱ υἱοὶ Ἰσραὴλ as the recipients of the proclamation.

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἐορταί

feasts

Nominative

nominative (heading: 'the feasts of the LORD')

→ participant prominence

ἐορτή: 'feast / festival'; renders דְּמוֹעַ ('appointed time') and לִפְנֵי ('pilgrimage feast'); the plural αἱ ἐορταί heads the whole calendar and is resumed by the demonstrative αὗται in v. 4.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's own feasts)

→ relational specification

κύριος (gen.): the genitive κυρίου stresses divine ownership of the festal calendar; the feasts belong to YHWH (cf. ἐορταί μου at the verse's end), not merely to Israel's civic life.

ἃς

which

Accusative

relative pronoun (object of καλέσετε)

→ participant reference

ἃς: the relative pronoun ἃς (acc. fem. pl.) agrees with ἐορταί and introduces the defining clause: these feasts are precisely the ones to be 'proclaimed' as holy convocations.

καλέσετε

you shall proclaim / call

Fut Act Indic 2 Pl · καλέω

verb of relative clause (defining the feasts)

→ predictive/imperative future (cultic proclamation)

καλέω: 'call / summon / proclaim'; the verb is cognate with κλητή ('called / summoned') and renders נִקְרָא; the technical sense here is to 'proclaim' a sacred assembly — to convene the people by public declaration.

αὐτάς

them

Accusative

resumptive pronoun (redundant object, Hebraism)

→ participant reference

αὐτός: the resumptive αὐτάς after the relative ἃς is a Hebraism (the 'pleonastic' resumptive pronoun in a relative clause, rendering Hebrew אֵלֶּה ... רַבָּנָן); it is idiomatic and not separately translated.

κλητάς

convocations / called

Accusative

predicate accusative (object complement of καλέσετε)

→ object specification

κλητός: 'called / summoned'; here substantival/adjectival, 'convocations'; κλητή ἀγία renders שְׁתֵּי נִקְרָאִים ('holy convocation / sacred assembly'), the refrain of the chapter; the term marks a day on which the people are summoned to assemble and abstain from work.

ἀγίας

holy

Accusative

attributive adjective (modifying κλητάς)

→ object specification

ἅγιος: 'holy / set apart'; renders שְׁתֵּי; the holy convocations are days consecrated to YHWH, withdrawn from ordinary labor and devoted to worship.

αὗται

these

Nominative

demonstrative pronoun (subject of εἰσιν)

→ participant reference

οὗτος: the demonstrative αὗται ('these') gathers up the foregoing and identifies them emphatically as YHWH's own feasts.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula (equative)

→ stative present (identifying predication)

εἰμί: the copula links the demonstrative αὗται to the predicate ἑορταί μου, framing the entire list as a divine self-identification: 'these are my feasts.'

ἑορταί

feasts

Nominative

predicate nominative

→ participant prominence

ἑορτή: the predicate ἑορταί μου ('my feasts') with the possessive pronoun seals the divine claim: the festal year is the LORD's personal possession and self-revelation in time.

μου

my

Genitive

possessive genitive (modifying ἑορταί)

→ relational specification

ἐγώ (gen. μου): the first-person possessive underlines that the feasts are not Israel's invention but YHWH's appointment — 'my feasts.'

3 ἕξ ἡμέρας ποιήσεις ἔργα καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ πᾶν ἔργον οὐ ποιήσεις σάββατά ἐστιν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν

Six days you shall do works, but the seventh day is a sabbath, a rest, a holy convocation to the LORD; you shall do no work; it is a sabbath to the LORD in all your dwelling.

First festal ordinance: the weekly Sabbath (six-and-seventh antithesis)

ἕξ ἡμέρας ... καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ

The calendar opens not with an annual festival but with the weekly Sabbath, grounding the festal year in the creation-rhythm (cf. Gen 2:2–3; Exod 20:8–11). The six-days/seventh-day antithesis, the piling of σάββατα ἀνάπαυσις κλητὴ ἁγία, and the universalising ἐν πάσῃ κατοικίᾳ ('in every dwelling') mark the Sabbath as the most pervasive of the holy convocations — kept everywhere, every week.

ἕξ

six

indeclinable numeral (modifying ἡμέρας)

→ clausal contribution

ἕξ: 'six'; indeclinable numeral; renders $\psi\psi$; the 'six days' of labor frame the Sabbath as the goal and crown of the working week.

ἡμέρας

days

Accusative

accusative of extent of time ('for six days')

→ object specification

ἡμέρα: 'day'; the accusative ἡμέρας expresses duration — work is permitted throughout the six-day span.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (legislative future)

→ imperative future (permissive command)

ποιέω: 'do / make / perform'; renders $\eta\psi\chi$; the legislative future here is permissive ('you may/shall do work'), set in deliberate antithesis to the prohibitive οὐ ποιήσεις later in the verse.

ἔργα

works

Accusative

direct object

→ object specification

ἔργον: 'work / deed / labor'; renders $\eta\chi\alpha\lambda\mu$; the plural ἔργα denotes the ordinary labors of the working week, contrasted with the πᾶν ἔργον forbidden on the Sabbath.

καὶ

but / and

coordinate conjunction (adversative force)

→ discourse linkage or contrast

καί: here the simple connective bears adversative weight ('but'), pivoting from the six days of labor to the seventh day of rest.

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time ('on the seventh day')

→ sphere or reference

ἡμέρα (dat.): the dative of time fixes the Sabbath rest to the recurring seventh day of the week.

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμη

seventh

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

ἕβδομος: 'seventh'; renders יְבִיט; the seventh day is the Sabbath proper, the climactic day of the creation week whose sanctity (Gen 2:3) underlies the whole festal calendar.

σάββατα

a sabbath

Nominative

predicate nominative ('[is] a sabbath')

→ participant prominence

σάββατον (pl. σάββατα): transliteration of Hebrew שַׁבָּת; in the LXX the neuter plural σάββατα is frequently used with singular sense for the single Sabbath day; the doubling σάββατα ἀνάπαυσις renders שַׁבָּת וְשַׁבָּת ('a sabbath of solemn rest').

ἀνάπαυσις

rest

Nominative

predicate nominative (apposition to σάββατα)

→ participant prominence

ἀνάπαυσις: 'rest / cessation'; renders וַיָּנַח ('solemn rest'); the term names the positive content of the Sabbath — not mere idleness but a consecrated cessation that imitates the divine rest of creation.

κλητή

a convocation / called

Nominative

predicate nominative (apposition)

→ participant prominence

κλητός: 'called / summoned'; κλητὴ ἀγία ('holy convocation') is the chapter's structural refrain, rendering שְׁמִי אֶתְקַדְשֵׁנִי; the Sabbath is thus the first and most frequent of the sacred assemblies.

ἀγία

holy

Nominative

attributive adjective (modifying κλητή)

→ participant prominence

ἅγιος: 'holy'; renders שְׁמִי אֶתְקַדְשֵׁנִי; consecrates the convocation as set apart for YHWH.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage/dedication ('to/for the LORD')

→ sphere or reference

κύριος (dat.): renders יְיָ; the dative of dedication marks the Sabbath as a day belonging to and offered to the LORD.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / every'; with the negative οὐ ... ποιήσεις, πᾶν ... οὐ renders the Hebrew כָּל אֶל ... ('not any'), an absolute prohibition of all work.

ἔργον

work

Accusative

direct object of ποιήσεις

→ object specification

ἔργον: 'work'; renders מְלָכָה; the Sabbath prohibition is total (πᾶν ἔργον), broader than the ἔργον λατρευτόν ('servile work') permitted-exception forbidden on the annual feasts.

οὐ

not

negative particle (with ποιήσεις)

→ discourse linkage or contrast

οὐ: the objective negative; with the future ποιήσεις it forms a categorical prohibition ('you shall not do').

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (prohibitive future)

→ prohibitive future (categorical command)

ποιέω: the prohibitive future οὐ ποιήσεις mirrors the permissive ποιήσεις at the verse's head, creating a sharp antithesis between the six working days and the Sabbath.

σάββατά

a sabbath

Nominative

predicate nominative ('it is a sabbath')

→ participant prominence

σάββατον: the repeated σάββατά closes the ordinance with an emphatic restatement of the day's identity and ownership ('it is a sabbath to the LORD').

ἐστίν it is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present (identifying predication) εἰμί: the copula reasserts the Sabbath's settled status as the LORD's day.	τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ LORD Dative <i>dative of dedication</i> → sphere or reference κύριος (dat.): renders יהוה; reaffirms the Sabbath as a day belonging to YHWH.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).
πάσῃ all / every Dative <i>attributive adjective (modifying κατοικία)</i> → sphere or reference πᾶς: 'every'; the phrase ἐν πάσῃ κατοικίᾳ ὑμῶν universalises the Sabbath beyond the central sanctuary — it is kept in every household and locality.	κατοικία dwelling Dative <i>object of ἐν (locative: 'in your dwelling')</i> → sphere or reference κατοικία: 'dwelling / habitation / settlement'; renders בֵּית; the phrase marks the Sabbath as a non-localised, domestic ordinance — unlike the pilgrimage feasts, it requires no sanctuary.	ὑμῶν your Genitive <i>possessive genitive (modifying κατοικία)</i> → relational specification σύ (gen. pl. ὑμῶν): the second-person plural possessive addresses the whole community, distributing the Sabbath to every Israelite household.	

4 αὗται αἱ ἑορταὶ τῷ κυρίῳ κληταὶ ἅγιοι ἃς καλέσετε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν

These are the feasts to the LORD, holy convocations, which you shall proclaim in their appointed seasons.

Second heading: superscription to the annual appointed-time feasts αὗται αἱ ἑορταί

After the weekly Sabbath (vv. 1–3), this heading reintroduces the festal list, now specifically the annual feasts tied to fixed cultic dates (ἐν τοῖς καιροῖς αὐτῶν, 'in their appointed seasons'). The demonstrative αὗται and the repeated κληταὶ ἅγιοι / καλέσετε echo v. 2, marking a fresh start to the yearly calendar proper.

αὗται

these

Nominative

demonstrative pronoun (subject)

→ participant reference

οὗτος; the demonstrative αὗται reopens the festal list, now pointing forward to the annual feasts about to be enumerated (Passover, Unleavened Bread, Firstfruits, Weeks, Trumpets, Atonement, Booths).

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἐορταί

feasts

Nominative

predicate nominative ('[are] the feasts')

→ participant prominence

ἐορτή: 'feast'; renders פֶּסַח ; here the annual appointed festivals, distinguished from the weekly Sabbath by their fixed calendrical 'seasons'.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of dedication ('to/for the LORD')

→ sphere or reference

κύριος (dat.): renders יהוה ; reaffirms divine ownership of the whole calendar.

κληταί

convocations / called

Nominative

predicate nominative (apposition to ἐορταί)

→ participant prominence

κλητός: 'called / summoned'; κληταί ἅγιοι ('holy convocations') renders $\text{שְׁתֵּי יָמֵי קֹדֶשׁ}$, the recurring designation of the festal days as days of sacred assembly.

ἅγιοι

holy

Nominative

attributive adjective (modifying κληταί)

→ participant prominence

ἅγιος: 'holy'; renders שֶׁטֶף ; consecrates the convocations to YHWH.

ἃς

which

Accusative

relative pronoun (object of καλέσετε)

→ participant reference

ἃς: the relative ἃς (acc. fem. pl.) agrees with ἐορταί / κληταί and introduces the defining clause about their proclamation.

καλέσετε

you shall proclaim

Fut Act Indic 2 Pl · καλέω

verb of relative clause

→ imperativ future (cultic proclamation)

καλέω: 'proclaim / convene'; cognate with κλητή; the feasts must be 'called' — publicly announced and convened — at their proper times.

αὐτάς

them

Accusative

resumptive pronoun (redundant object, Hebraism)

→ participant reference

αὐτός: the resumptive αὐτάς after the relative ἃς reproduces the Hebrew pleonastic resumptive pronoun (... וְשֵׁנִי וְשֵׁנִי); idiomatic and untranslated.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

καιροῖς

seasons / appointed times

Dative

object of ἐν (temporal: 'in the seasons')

→ sphere or reference

καιρός: 'appointed time / season / opportune moment'; renders **תָּמוּ**; the phrase ἐν τοῖς καιροῖς αὐτῶν ('in their appointed seasons') anchors each feast to its fixed calendrical date, distinguishing the annual cycle from the weekly Sabbath.

αὐτῶν

their

Genitive

possessive genitive (modifying καιροῖς)

→ relational specification

αὐτός (gen. pl.): the possessive 'their' assigns to each feast its own proper season, fixed by the cultic calendar.

5 ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαideκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν ἑσπερινῶν πάσχα τῷ κυρίῳ

In the first month, on the fourteenth day of the month, between the evenings, is the Passover to the LORD.

First annual feast: Passover (date-formula)

ἐν τῷ πρώτῳ μηνί

The yearly calendar opens with a precise date-formula: the first month, the fourteenth day, at twilight. **πάσχα** (transliterating **פֶּסַח**) is the foundational feast of redemption; ἀνὰ μέσον τῶν ἑσπερινῶν renders **בֵּין הָעֶרְבַּיִם** ('between the two evenings'), the appointed twilight hour for slaying the paschal lamb (Exod 12:6). The NT reads this feast christologically: Christ is τὸ πάσχα ἡμῶν (1 Cor 5:7).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πρῶτῳ

first

Dative

attributive ordinal (modifying μηνί)

→ sphere or reference

πρῶτος: 'first'; renders וְהַיּוֹם הַרְבֵּעִי; the first month (Abib/Nisan) is the month of the Exodus and thus the head of Israel's cultic year (Exod 12:2).

μηνί

month

Dative

dative of time ('in the month')

→ sphere or reference

μηνί: 'month'; renders וְהַיּוֹם הַרְבֵּעִי; the dative of time fixes Passover to the first lunar month of the year.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

τεσσαρεσκαιδεκάτῃ

fourteenth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

τεσσαρεσκαιδέκατος: 'fourteenth'; renders וְהַיּוֹם הַרְבֵּעִי; the fourteenth of the first month is the fixed Passover date (Exod 12:6), the eve of the full moon.

ἡμέρᾱ

day

Dative

dative of time

→ sphere or reference

ἡμέρᾱ: 'day'; the dative fixes the precise day of the Passover within the month.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μηνός

of the month

Genitive

partitive genitive ('of the month')

→ relational specification

μηνί (gen.): the genitive specifies the day's place within the month.

ἀνά

between

preposition (with μέσον: 'in the midst of')

→ spatial or relational framing

ἀνά: in the idiom ἀνά μέσον ('in the middle of / between'), a fixed LXX phrase rendering וּבֵינָם.

μέσον

midst

Accusative

adverbial accusative (with ἀνά: 'between')

→ object specification

μέσον: 'middle'; ἀνά μέσον τῶν ἑσπερινῶν renders וּבֵינָם הָעֶרְבָּיִם ('between the two evenings'), the twilight window between sunset and dark when the paschal victim was slain.

τῶν the Genitive article → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἑσπερινῶν evenings Genitive genitive (with ἀνά μέσον: 'between the evenings') → relational specification ἑσπερινός: 'of the evening'; substantival here, 'the evening (times)'; the plural τῶν ἑσπερινῶν renders the Hebrew dual מִן־בְּרֵיחַ, the two boundaries of dusk that frame the appointed twilight hour.	πάσχα Passover predicate (indeclinable: '[is] the Passover') → clausal contribution πάσχα: indeclinable transliteration of Aramaic/Hebrew פֶּסַח ('Passover / passing-over'); the foundational feast of the Exodus deliverance; the NT applies it directly to Christ, τὸ πάσχα ἡμῶν ἐτύθη Χριστός ('Christ our Passover has been sacrificed', 1 Cor 5:7).	τῷ to the Dative article → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
κυρίῳ LORD Dative dative of dedication ('to the LORD') → sphere or reference κύριος (dat.): renders יהוה; the Passover is kept 'to the LORD' — his feast, commemorating his act of redemption.			

6 καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε

And on the fifteenth day of this month is the Feast of Unleavened Bread to the LORD; seven days you shall eat unleavened bread.

Second annual feast: Unleavened Bread (adjacent to Passover)

καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ

The fifteenth, the day after Passover, opens the seven-day Feast of Unleavened Bread (ἑορτὴ τῶν ἀζύμων, rendering תּוֹמַצְוֵי חֶמֶץ). The two feasts are calendrically fused into a single eight-day spring observance. The command ἄζυμα ἔδεσθε ('you shall eat unleavened bread') recalls the haste of the Exodus (Exod 12:39); Paul moralises the leaven imagery in 1 Cor 5:7–8.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

πεντεκαιδεκάτῃ
fifteenth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

πεντεκαιδέκατος: 'fifteenth'; renders ἡμέρα; the fifteenth, day after the Passover slaughter, begins Unleavened Bread and falls at the full moon of the first month.

ἡμέρα
day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; fixes the feast's opening day.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

μηνός
month

Genitive

partitive genitive ('of the month')

→ relational specification

μῆν (gen.): specifies the day's place within the first month.

τούτου
this

Genitive

demonstrative (modifying μηνός: 'of this month')

→ relational specification

οὗτος: the demonstrative 'this month' refers back to the first month named in v. 5, binding Passover and Unleavened Bread into one calendrical unit.

ἑορτή
feast

Nominative

predicate nominative ('[is] the feast')

→ participant prominence

ἑορτή: 'feast / pilgrimage festival'; renders ἁγία; here the technical name ἑορτή τῶν ἄζύμων, the Feast of Unleavened Bread, one of the three annual pilgrimage feasts.

τῶν
of the

Genitive

article

→ noun-phrase marking

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

ἄζύμων
unleavened bread

Genitive

genitive (defining the feast: 'of unleavened things')

→ relational specification

ἄζυμος: 'unleavened'; substantival τὰ ἄζυμα ('unleavened bread/cakes'); renders תֵּלַחַם; the absence of leaven memorialises the haste of the Exodus departure (Exod 12:34, 39).

τῷ
to the

Dative

article

→ noun-phrase marking

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

κύριω

LORD

Dative

dative of dedication

→ sphere or reference

κύριος (dat.): renders יהוה; the feast is kept to the LORD.

ἐπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἐπτὰ: 'seven'; indeclinable; renders שבעה; the seven-day duration is characteristic of the major festivals (Unleavened Bread, Booths).

ἡμέρας

days

Accusative

accusative of extent of time ('for seven days')

→ object specification

ἡμέρα: the accusative of duration governs the seven-day eating of unleavened bread.

ἄζυμα

unleavened bread

Accusative

direct object of ἔδεσθε

→ object specification

ἄζυμος (n. pl. ἄζυμα): the object of the command — unleavened cakes are the mandated bread of the feast week.

ἔδεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (legislative future)

→ imperativ future (cultic obligation)

ἐσθίω (fut. mid. ἔδομαι): 'eat'; the deponent future ἔδεσθε commands the seven-day consumption of unleavened bread; renders יאכלו.

7 καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε

And the first day shall be a holy convocation for you; you shall do no servile work.

Convocation rubric for the first day of Unleavened Bread καὶ ἡ ἡμέρα ἡ πρώτη

The first and seventh days of the seven-day feast are marked off as holy convocations bracketing the week (cf. v. 8). The phrase πᾶν ἔργον λατρευτὸν ('all servile work') renders כָּל־מְלָאכָה עֲבֹדָה — a narrower prohibition than the total Sabbath ban (v. 3), permitting food-preparation (Exod 12:16).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject

→ participant prominence

ἡμέρα: 'day'; the first day of Unleavened Bread (the fifteenth) is set apart as a convocation.

ἡ

the

Nominative

article (with ordinal)

→ noun-phrase marking

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

πρώτη

first

Nominative

attributive ordinal (modifying ἡμέρα)

→ participant prominence

πρῶτος: 'first'; the first day of the festival week opens the holy bracket of convocations.

κλητή

a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός: κλητή ἀγία ('holy convocation'), the chapter refrain, rendering $\Psi\tilde{\tau}\rho\text{ } \kappa\tilde{\lambda}\eta\tau\eta$.

ἀγία

holy

Nominative

attributive adjective (modifying κλητή)

→ participant prominence

ἅγιος: 'holy'; renders $\Psi\tilde{\tau}\rho$.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the convocation)

→ predictive/legislative future

εἰμί (fut. ἔσται): the future copula gives the rubric legislative force — the day 'shall be' a holy convocation.

ὑμῖν

for you

Dative

dative of advantage ('for you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the dative of advantage addresses the community for whom the day is consecrated.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / any'; with the following οὐ ... ποιήσετε forms an absolute prohibition of servile work.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; here qualified by λατρευτόν as 'servile work,' a narrower category than the πᾶν ἔργον of the Sabbath.

λατρευτόν

servile / of labor

Accusative

attributive adjective (modifying ἔργον)

→ object specification

λατρευτός: 'pertaining to service/labor, servile'; renders $\lambda\tilde{\alpha}\tau\tilde{\rho}\epsilon\tilde{\upsilon}\tau\acute{o}\varsigma$; the phrase ἔργον λατρευτόν ('servile work') is the standard festal prohibition, distinguished from total Sabbath rest in that necessary food-preparation was allowed on feast days (Exod 12:16).

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: the objective negative forms a categorical prohibition with the future.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future (categorical command)

ποιέω: the prohibitive future οὐ ποιήσετε ('you shall not do') is the recurring festal work-ban formula throughout the chapter (cf. vv. 8, 21, 25, 35, 36).

8 καὶ προσάξετε ὅλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε

And you shall bring whole burnt offerings to the LORD seven days; and the seventh day shall be a holy convocation for you; you shall do no servile work.

Sacrificial rubric and closing convocation of Unleavened Bread

καὶ προσάξετε ὅλοκαυτώματα

The week of Unleavened Bread is framed by burnt offerings on all seven days and by holy convocations on the first (v. 7) and seventh days. προσάξετε ('you shall bring near / offer') is the technical cultic verb (rendering בִּרְקָה), and ὅλοκαύτωμα ('whole burnt offering') the totally-consumed offering (הִזְע).

The seventh-day convocation closes the spring feast's central observance.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξετε
you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future, cultic offering)

→ imperatival future (cultic obligation)

προσάγω: 'bring near / present / offer'; the technical sacrificial verb rendering בָּרַךְ ('bring near, present an offering'); the compound προσ- marks the approach to the altar; recurs throughout the chapter as the formula of festal offering (vv. 25, 27, 36).

όλοκαυτώματα
whole burnt offerings

Accusative

direct object

→ object specification

όλοκαύτωμα: 'whole burnt offering'; the offering wholly consumed on the altar (όλος + καίω, 'entirely burned'); renders הָלַךְ; the most complete of sacrifices, symbolising total self-dedication to YHWH.

τῷ
to the

Dative

article

→ noun-phrase marking

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

κυρίῳ
LORD

Dative

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

→ sphere or reference

κύριος (dat.): renders יְהוָה; the offerings are presented to the LORD.

ἐπτὰ
seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἐπτὰ: 'seven'; indeclinable; the offerings continue on each of the seven days of the feast.

ἡμέρας
days

Accusative

accusative of extent of time ('for seven days')

→ object specification

ἡμέρα: accusative of duration; the burnt offerings span the whole festal week.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ
the

Nominative

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμη
seventh

Nominative

attributive ordinal (modifying ἡμέρα)

→ participant prominence

ἑβδομος: 'seventh'; the seventh day of Unleavened Bread closes the holy bracket opened by the first day (v. 7).

ἡμέρα
day

Nominative

subject

→ participant prominence

ἡμέρα: 'day'; the closing convocation day of the feast.

κλητή
a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός; κλητή ἀγία ('holy convocation'), the recurring refrain.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew narrative waw, opening a new divine speech-unit.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; the aorist ἐλάλησεν introduces a new divine word; the formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard legislative heading in Leviticus, here marking the firstfruits ordinance.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: renders the Tetragrammaton יהוה; the nominative subject of unmediated divine speech.

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

Μωσῆς: transliteration of מֹשֶׁה; accusative as directional object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγω (pres. ptcp.): the participle λέγων renders the Hebrew quotative רָמַז ('saying'), introducing the content of the speech.

10 εἰπὸν τοῖς υἱοῖς Ἰσραὴλ καὶ ἔρεῖς πρὸς αὐτούς ὅταν εἰσέλθῃτε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ θερίζετε τὸν θερισμὸν αὐτῆς καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα

Speak to the sons of Israel, and you shall say to them: When you enter into the land which I am giving you, and you reap its harvest, then you shall bring a sheaf, the firstfruit of your harvest, to the priest.

Conditional-temporal protasis with future apodosis (entry into the land) ὅταν εἰσέλθῃτε ... καὶ οἴσετε

The firstfruits rite is set as a future, land-contingent ordinance: ὅταν + subjunctive (εἰσέλθῃτε, θερίζετε) introduces the conditions, with the future οἴσετε ('you shall bring') as apodosis. The δράγμα ('sheaf') is the first cut of the barley harvest, labelled ἀπαρχή ('firstfruit') — the very term Paul applies to the risen Christ (1 Cor 15:20, 23).

εἰπὸν

speak / say

Aor Act Impv 2 Sg · λέγω

main verb (divine imperative to Moses)

→ aorist imperative (commissioned speech-act)

λέγω (aor. impv. εἰπὸν): 'speak / say'; the second-aorist imperative commissions Moses to address the people; functions like λάλησον in v. 2.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of address)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the covenant people.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

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

main verb (future as command, paired with εἰπόν)

→ imperativ future

λέγω (fut. ἐρῶ): the imperativ future continues the Hebraizing commission formula מְדַבֵּר ... דַּבֵּר.

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

→ participant reference

αὐτός: the people addressed.

ὅταν
when

temporal conjunction (introducing subjunctive protasis)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive; here it frames the rite as land-contingent — to take effect upon entry and harvest in Canaan.

εἰσέλθῃτε
you enter

Aor Act Subj 2 Pl · εἰσέρχομαι

verb of temporal protasis

→ aorist subjunctive (future contingency: entry as completed condition)

εἰσέρχομαι: 'enter / go in'; the aorist subjunctive with ὅταν presents the entry into the land as a single completed precondition for the firstfruits law.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
land

Accusative

accusative object of εἰς (goal of entry)

→ object specification

γῆ: 'land / earth'; renders γῆ; the promised land of Canaan, the divine gift contingent on which the agricultural feasts become operative.

ἣν
which

Accusative

relative pronoun (object of δίδωμι)

→ participant reference

ὃς: the relative ἣν (acc. fem.) agrees with γῆν and introduces the divine-gift clause.

ἐγώ
I

I

Nominative

subject (emphatic pronoun: YHWH)

→ participant reference

ἐγώ: the emphatic first-person pronoun stresses that the land is YHWH's personal gift — the harvest firstfruits are therefore rendered back to the Giver.

δίδωμι
I give / am giving

I give / am giving

Pres Act Indic 1 Sg · δίδωμι

verb of relative clause (divine gift)

→ progressive/futuristic present (the giving in process)

δίδωμι: 'give'; renders דִּן; the present tense presents the land-gift as an ongoing divine act, certain though not yet enjoyed; the firstfruits-offering acknowledges YHWH as Lord of the land and its produce.

ὕμῃν

to you

Dative

indirect object (dative of recipient)

→ participant reference or interest

οὐ (dat. pl.): the recipients of the land-gift.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

θερίζετε

you reap

Pres Act Subj 2 Pl · θερίζω

verb of temporal protasis (second condition)

→ present subjunctive (action in process as condition)

θερίζω: 'reap / harvest'; renders רָצַק; the present subjunctive (still under ὅταν) presents the reaping as the ongoing condition triggering the firstfruits obligation.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θερισμόν

harvest

Accusative

direct object of θερίζετε (cognate object)

→ object specification

θερισμός: 'harvest / reaping'; renders רָצַק; the cognate object θερίζετε ... θερισμόν ('reap the harvest') is a figura etymologica; the barley harvest is in view, the earliest grain of spring.

αὐτῆς

its

Genitive

possessive genitive (modifying θερισμόν: 'its harvest')

→ relational specification

αὐτὸς (gen. fem.): refers to the land (γῆ); 'the land's harvest.'

καὶ

then / and

coordinate conjunction (introducing apodosis)

→ discourse linkage or contrast

καὶ: here the apodotic καὶ ('then'), marking the transition from the ὅταν-conditions to the main command.

οἴσετε

you shall bring

Fut Act Indic 2 Pl · φέρω

main verb (apodosis: the commanded action)

→ imperatival future (cultic obligation)

φέρω (fut. οἴσω): 'bring / carry'; the suppletive future of φέρω; the apodosis command — the first sheaf is to be brought to the priest as the firstfruit-offering.

δράγμα

a sheaf

Accusative

direct object of οἴσετε

→ object specification

δράγμα: 'sheaf / handful (of cut grain)'; renders רֶמֶס; the first sheaf of the barley harvest, presented as the representative firstfruit; its elevation 'on the morrow after the sabbath' (v. 11) became the seedbed of the resurrection typology.

ἀπαρχήν

firstfruit

Accusative

accusative in apposition to δράγμα

→ object specification

ἀπαρχή: 'firstfruit / first portion'; renders תְּשִׁירָא; the technical term for the consecrated first yield owed to YHWH; Paul applies ἀπαρχή directly to the risen Christ as the firstfruit of those who have died (1 Cor 15:20, 23), reading the firstfruit-sheaf rite typologically.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θερισμοῦ

harvest

Genitive

partitive/possessive genitive (modifying ἀπαρχήν)

→ relational specification

θερισμός (gen.): 'harvest'; the sheaf is the firstfruit 'of your harvest' — the consecrated portion representing the whole crop.

ὕμῶν

your

Genitive

possessive genitive (modifying θεισμοῦ)

→ relational specification

σύ (gen. pl.): the harvest belongs to the people, but its firstfruit is rendered to YHWH.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of πρὸς (recipient of the sheaf)

→ object specification

ἱερεύς: 'priest'; renders יִזְכֵּי; the priest is the cultic mediator who performs the elevation-rite of the sheaf before YHWH (v. 11).

11 καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεύς

And he shall offer up the sheaf before the LORD, to be accepted for you; on the morrow after the first day the priest shall offer it up.

Priestly elevation-rite of the sheaf (timing crux)

καὶ ἀνοίσει τὸ δράγμα

The priest 'lifts up' (ἀνοίσει) the sheaf before YHWH for acceptance (δεκτόν). The temporal phrase τῇ ἐπαύριον τῆς πρώτης ('on the morrow after the first [day/sabbath]') is the famous calendrical crux: the LXX's τῆς πρώτης interprets the Hebrew מָחָר יוֹם אֶחָד as the morrow after the first festival-day, dating the sheaf-offering and so fixing the fifty-day count to Pentecost (v. 16). The repeated ἀνοίσει frames the verse emphatically.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίσει

he shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (priestly elevation-rite)

→ imperatival future (cultic obligation)

ἀναφέρω (fut. ἀνοίσω): 'bring up / offer up / elevate'; renders הָנִיחַ ('wave / elevate') in the technical sense of the elevation-offering; the compound ἀνα- ('up') captures the lifting of the sheaf before YHWH; the suppletive future shares the stem of οἴσετε in v. 10.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δράγμα

sheaf

Accusative

direct object of ἀνοίσει

→ object specification

δράγμα: 'sheaf'; renders הָעֶלֶל; the firstfruit-sheaf elevated before the LORD; cf. v. 10.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לְפָנַי; the sheaf is elevated 'before the LORD' — the locative formula of cultic presentation at the sanctuary.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen.): renders יְהוָה; the offering is made in the divine presence.

δεκτὸν

acceptable

Accusative

predicate adjective (result: 'so as to be accepted')

→ object specification

δεκτός: 'acceptable / received with favor'; renders לָרָצוֹן / לְרָצוֹן; the verbal adjective expresses the purpose/result of the rite — the offering secures YHWH's gracious acceptance of the worshippers (cf. the same idiom of acceptable sacrifice, Isa 56:7; Phil 4:18).

ὕμῃν

for you

Dative

dative of advantage ('for your benefit')

→ participant reference or interest

σύ (dat. pl.): the acceptance is reckoned 'for you' — the elevation of the sheaf wins divine favor for the whole people.

τῇ

on the

Dative

article (with ἐπαύριον)

→ noun-phrase marking

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

ἐπαύριον

morrow / next day

adverbial (temporal: 'on the next day')

→ clausal contribution

ἐπαύριον: 'on the next day / the morrow'; indeclinable adverb (used with the article τῇ as a temporal noun); renders תַּרְחֻמִּי; the phrase τῇ ἐπαύριον τῆς πρώτης ('the morrow after the first') is the calendrical hinge that dates the sheaf-rite and so the counting toward Pentecost.

τῆς

of the

Genitive

article (with πρώτης)

→ noun-phrase marking

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

πρώτης

first (day)

Genitive

substantival ordinal (genitive: 'after the first day')

→ relational specification

πρώτος: 'first'; substantival ἡ πρώτη ('the first [day]'); the LXX's τῆς πρώτης renders the disputed Hebrew שַׁבָּת ('the sabbath'), interpreting it as the first festival-day of Unleavened Bread rather than the weekly Sabbath — a reading with major consequences for fixing the Pentecost date (cf. the later Pharisee-Sadducee dispute).

ἀνοίσει

shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (emphatic resumption)

→ imperativ future

ἀναφέρω (fut.): the repeated ἀνοίσει emphatically restates the elevation-act and assigns it explicitly to the priest, framing the verse by inclusio.

αὐτό

it

Accusative

direct object (resuming τὸ δράγμα)

→ participant reference

αὐτός (n.): the neuter pronoun resumes τὸ δράγμα as the object of the priestly elevation.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (agent of the elevation-rite)

→ participant prominence

ἱερεὺς: 'priest'; renders יֹהֵב; the priest alone performs the elevation of the sheaf before YHWH.

12 καὶ ποιήσετε ἐν τῇ ἡμέρᾳ ἐν ᾗ ἂν φέρετε τὸ δράγμα πρόβατον ἄμωμον ἐνιαύσιον εἰς ὁλοκαύτωμα τῷ κυρίῳ

And on the day on which you bring the sheaf you shall offer a lamb, unblemished, a year old, for a whole burnt offering to the LORD.

Accompanying burnt offering for the sheaf-day καὶ ποιήσετε ... πρόβατον

The sheaf-elevation is accompanied by a perfect-victim burnt offering: a lamb ἄμωμον ('unblemished') and ἐνιαύσιον ('a year old'). The unblemished-lamb language anticipates the NT's ἀμνὸς ἄμωμος applied to Christ (1 Pet 1:19), tightening the firstfruits-resurrection typology.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you shall offer / make

Fut Act Indic 2 Pl · ποιέω

main verb (legislative future, cultic 'offer')

→ imperatival future (cultic obligation)

ποιέω: 'do / make'; in cultic contexts ποιέω + sacrifice means 'offer / perform (a sacrifice)', rendering ἵψϣ used of preparing an offering.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time ('on the day')

→ sphere or reference

ἡμέρᾳ: 'day'; the sheaf-day on which the burnt offering accompanies the elevation.

ἐν

on

preposition + dative (in relative clause)

→ spatial or relational framing

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

ᾗ

which

Dative

relative pronoun (modifying ἡμέρᾳ)

→ participant reference or interest

ὅς: the relative ᾗ (dat. fem.) with ἐν refers to the day; ἐν ᾗ ἂν + subjunctive ('on whichever day') is a generalising temporal relative clause.

ᾗ

ever

modal particle (with subjunctive φέρετε)

→ discourse linkage or contrast

ᾗ: the modal particle generalises the relative clause ('on whatever day you bring').

φέρητε

you bring

Pres Act Subj 2 Pl · φέρω

verb of generalising relative clause

→ present subjunctive (indefinite temporal condition)

φέρω: 'bring / carry'; the present subjunctive with ἄν marks the indefinite day of the sheaf-bringing as the occasion for the offering.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δράγμα

sheaf

Accusative

direct object of φέρητε

→ object specification

δράγμα: 'sheaf'; the firstfruit-sheaf of vv. 10–11.

πρόβατον

lamb / sheep

Accusative

direct object of ποιήσετε (the victim)

→ object specification

πρόβατον: 'sheep / lamb'; renders שֶׁבֶט; the sacrificial victim offered with the sheaf; the perfect-lamb imagery feeds the NT portrayal of Christ the spotless lamb.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying πρόβατον)

→ object specification

ἄμωμος: 'without blemish / spotless'; renders אִמְאָם; the cultic requirement of physical perfection in the victim; applied to Christ in 1 Pet 1:19 (ἄμωμὸν ἄμωμου) and Heb 9:14.

ἐνιαύσιον

a year old

Accusative

attributive adjective (modifying πρόβατον)

→ object specification

ἐνιαύσιος: 'a year old / yearling'; renders בֶּן־שָׁנָה ('son of a year'); specifies the prescribed age of the lamb.

εἰς

for

preposition + accusative (purpose: 'for an offering')

→ spatial or relational framing

εἰς: here telic, 'for / as'; renders לְ of purpose.

όλοκαύτωμα

whole burnt offering

Accusative

accusative of purpose (with εἰς)

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders הָעֹלָה; the wholly-consumed offering symbolising total dedication.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְהוָה; the offering is made to the LORD.

13 καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ θυσία τῷ κυρίῳ ὁσμὴ εὐωδίας
κυρίῳ καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν οἴνου

And its grain offering: two tenths of fine flour mixed with oil, an offering to the LORD, a fragrance of sweet savor to the LORD; and its drink offering: the fourth of a hin of wine.

Grain offering and drink offering accompanying the lamb καὶ τὴν θυσίαν αὐτοῦ

The burnt-offering lamb (v. 12) is accompanied by its prescribed grain offering (θυσία: two-tenths of fine flour mixed with oil) and drink offering (σπονδή: a quarter-hin of wine). ὁσμὴ εὐωδίας ('fragrance of sweet savor', rendering חֵטְאֵי חֵטְאֵי) is the standard formula of an offering pleasing to YHWH (Gen 8:21; Eph 5:2 of Christ's self-offering).

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.

θυσίαν

grain offering / sacrifice

Accusative

accusative (object: the accompanying offering)

→ object specification

θυσία: 'sacrifice / offering'; here specifically the cereal/grain offering (ἡ ἑρῆ) that accompanies the burnt offering; the broad term θυσία covers both bloody and unbloody offerings in LXX usage.

αὐτοῦ

its

Genitive

possessive genitive (modifying θυσίαν: 'its offering')

→ relational specification

αὐτός (gen.): refers to the lamb (πρόβατον); the grain offering belongs to and accompanies the burnt offering.

δύο

two

indeclinable numeral (modifying δέκατα)

→ measure or count

δύο: 'two'; indeclinable; specifies the quantity of fine flour.

δέκατα

tenths

Accusative

accusative in apposition to θυσίαν (measure)

→ object specification

δέκατον: 'a tenth (part)'; renders תֵּשַׁבֵּעַ ('tenth of an ephah'); two-tenths is the prescribed measure of fine flour for this grain offering (double the usual single-tenth).

σεμιδάλεως

of fine flour

Genitive

partitive genitive (material: of fine flour')

→ relational specification

σεμίδαλις: 'fine wheat flour'; renders תִּלְשָׁנִי; the finest milled flour, the standard material of the grain offering.

ἀναπεποιημένης

mixed / prepared

Perf Mid/Pass Ptcp Gen Sg Fem · ἀναποιέω

attributive participle (modifying σεμιδάλεως)

→ perfect participle (resultant state: flour already mixed)

ἀναποιέω: 'work up / mix / knead thoroughly'; the perfect passive participle denotes the flour in its prepared, oil-mixed state; renders מְבֻלָּב ('mingled with oil'); the perfect stresses the completed condition of the prepared offering.

ἐν

with / in

preposition + dative (instrumental/material)

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental/material).

ἐλαίῳ

oil

Dative

dative object of ἐν (instrument: 'with oil')

→ sphere or reference

ἐλαιον: 'olive oil'; renders תַּבַּשְׂמֹן; the oil mixed into the flour is integral to the grain offering.

θυσία

an offering

Nominative

nominative (appositional summary: '[it is] an offering')

→ participant prominence

θυσία: the nominative restates the whole as 'an offering to the LORD,' a cultic summary label.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְהוָה.

ὀσμῇ

fragrance / odor

Nominative

nominative (appositional: 'a fragrance')

→ participant prominence

ὀσμῇ: 'smell / fragrance / odor'; ὀσμῇ εὐωδίας ('fragrance of sweet savor') renders תַּבַּשְׂמֹן נִיחֹיִם, the recurring formula of an offering pleasing to YHWH (Gen 8:21); applied to Christ's self-offering in Eph 5:2.

εὐωδίας

of sweet savor

Genitive

genitive of quality (modifying ὀσμῇ)

→ relational specification

εὐωδία: 'sweet smell / fragrance'; the genitive of quality forms the Hebraism ὀσμῇ εὐωδίας ('a soothing aroma'); the offering's acceptability is figured as a pleasing scent ascending to God.

κυρίῳ

to the LORD

Dative

dative of recipient (anarthrous)

→ sphere or reference

κύριος (dat.): renders יְהוָה; the pleasing aroma is offered to the LORD.

καὶ

and

coordinate conjunction (introducing drink offering)

→ discourse linkage or contrast

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

σπονδὴν

drink offering / libation

Accusative

accusative (object: the accompanying libation)

→ object specification

σπονδή: 'drink offering / libation'; renders לִשְׂכַּת ; the wine poured out beside the altar; Paul uses the cognate verb σπένδομαι of his own life poured out (Phil 2:17; 2 Tim 4:6).

αὐτοῦ

its

Genitive

possessive genitive (modifying σπονδὴν)

→ relational specification

αὐτός (gen.): refers to the lamb; the libation accompanies the burnt offering.

τὸ

the

Accusative

article

→ noun-phrase marking

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

τέταρτον

fourth (part)

Accusative

accusative in apposition to σπονδὴν (measure)

→ object specification

τέταρτος: 'fourth'; substantival τὸ τέταρτον ('a quarter'); the prescribed quarter-hin of wine for the libation (cf. Num 28:7).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἴν

hin

indeclinable measure-noun (genitive: 'of a hin')

→ clausal contribution

ἴν (hin): transliteration of Hebrew יִיִן , a liquid measure (about 3.6 litres); indeclinable in the LXX; 'the fourth of a hin' is the standard wine-libation for a lamb.

οἴνου

of wine

Genitive

partitive genitive (material of the libation)

→ relational specification

οἶνος: 'wine'; renders יַיִן ; the substance of the drink offering poured out to YHWH.

14 καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν

And you shall eat neither bread nor roasted new grain until this very day, until you bring the gifts to your God; it is a perpetual statute throughout your generations in all your dwelling.

Prohibition on new grain until the firstfruit is offered (perpetual statute) καὶ ἄρτον ... οὐ φάγεσθε

Until the firstfruit-sheaf has been offered, no bread, roasted grain, or fresh kernels of the new crop may be eaten — the firstfruit belongs to YHWH before the people may enjoy the harvest. The closing formula νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ('a perpetual statute throughout your generations', rendering עֲלֵיךְ תִּקַּח) recurs across the chapter (vv. 21, 31, 41), binding the legislation on all future generations.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρτον
bread

Accusative

direct object of φάγεσθε

→ object specification

ἄρτος: 'bread / loaf'; renders אֶרֶץ; baked bread from the new grain is forbidden until the firstfruit is rendered.

καὶ
and / nor

coordinate conjunction (with negated verb: 'neither ... nor')

→ discourse linkage or contrast

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

πεφρυγμένα
roasted

Perf Mid/Pass Ptcp Acc Pl Neut · φρύγω

attributive participle (modifying χίδρα)

→ perfect participle (resultant state: parched/roasted grain)

φρύγω: 'roast / parch'; the perfect passive participle describes grain that has been roasted; renders יָלֵךְ ('parched grain'); the perfect denotes the finished, roasted condition.

χίδρα

new grain / groats

Accusative

direct object of φάγεσθε

→ object specification

χίδρον (pl. χίδρα): 'fresh groats / soft new kernels of grain'; renders לַחֲרִיב ('fresh ears'); the tender kernels of the new crop, eaten roasted — also forbidden until the firstfruit-offering.

νέα

new

Accusative

attributive adjective (modifying χίδρα)

→ object specification

νέος: 'new / fresh'; renders the freshness of the just-harvested grain; the prohibition concerns specifically the new crop before its consecration.

οὐ

not

negative particle (with φάγεσθε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibitive future)

→ prohibitive future (categorical command)

ἐσθίω (fut. mid. φάγομαι): 'eat'; the prohibitive future οὐ φάγεσθε bars consumption of the new grain until the firstfruit has been presented.

ἕως

until

temporal conjunction/preposition ('until')

→ spatial or relational framing

ἕως: 'until'; marks the temporal limit of the prohibition.

εἰς

to / on

preposition + accusative (temporal: 'up to')

→ spatial or relational framing

εἰς: here temporal, 'up to / on'; the doubled ἕως εἰς ... τὴν ἡμέραν is a Hebraizing emphatic temporal expression.

αὐτήν

this very

Accusative

intensive pronoun (with τὴν ἡμέραν: 'this very day')

→ participant reference

αὐτός: in attributive position the intensive αὐτὴν τὴν ἡμέραν means 'this very/self-same day' (rendering הַיּוֹם הַזֶּה, 'the very same day'), emphasising the exact terminus.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἡμέραν

day

Accusative

accusative object of εἰς (temporal terminus)

→ object specification

ἡμέρα: 'day'; the day of the firstfruit-offering is the terminus of the prohibition.

ταύτην

this

Accusative

demonstrative (modifying ἡμέραν)

→ participant reference

οὗτος: 'this'; the demonstrative fixes the precise day on which the offering frees the new grain for consumption.

ἕως

until

temporal conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν + subjunctive it marks the indefinite-but-certain terminus.

ἄν

ever

modal particle (with subjunctive προσενέγκητε)

→ discourse linkage or contrast

ἄν: modal particle generalising the temporal clause ('until you have brought').

προσενέγκητε

you bring / offer

Aor Act Subj 2 Pl · προσφέρω

verb of temporal clause (terminal condition)

→ aorist subjunctive (completed offering as terminus)

προσφέρω: 'bring near / offer / present'; renders בָּרַךְ; the aorist subjunctive marks the offering as the completed act that lifts the prohibition; the standard cultic verb for presenting offerings (cf. Heb 5:1).

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ (nom. pl. ὑμεῖς): the explicit subject pronoun lends emphasis — the people themselves must render the offering before they may eat.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts / offerings

Accusative

direct object of προσενέγκητε

→ object specification

δῶρον: 'gift / offering'; renders קָרְבָּן ('offering brought near'); the cultic 'gifts' presented to God; the same term is used of offerings at the altar in Matt 5:23–24; Heb 5:1.

τῷ

to the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative of recipient ('to your God')

→ sphere or reference

θεός: 'God'; renders יְהוָה; the covenant formula τῷ θεῷ ὑμῶν ('your God') stresses the relationship grounding the offering.

ὑμῶν

your

Genitive

possessive genitive (modifying θεῷ)

→ relational specification

σύ (gen. pl.): the covenant possessive 'your God.'

νόμιμον

statute / ordinance

Nominative

nominative (appositional summary: '[it is] a statute')

→ participant prominence

νόμιμον: 'statute / legal ordinance'; substantival neuter; νόμιμον αἰώνιον renders עוֹלָם עוֹלָם ('a perpetual statute'), the recurring binding-formula of the chapter (vv. 21, 31, 41).

αἰώνιον

perpetual / everlasting

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting / perpetual'; renders עוֹלָם; the statute is permanently binding on the cultic community.

εἰς

throughout / for

preposition + accusative (temporal extent)

→ spatial or relational framing

εἰς: here distributive-temporal, 'throughout / for'; εἰς τὰς γενεάς renders לְדֹרֹת ('for/throughout generations').

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; renders דֹּר; the phrase εἰς τὰς γενεάς ὑμῶν binds the statute on all Israel's descendants in perpetuity.

ὕμῶν

your

Genitive

possessive genitive (modifying γενεάς)

→ relational specification

| σύ (gen. pl.): 'your generations.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάση

all / every

Dative

attributive adjective (modifying κατοικία)

→ sphere or reference

| πᾶς: 'every'; ἐν πάσῃ κατοικίᾳ ὑμῶν universalises the statute to every Israelite settlement.

κατοικία

dwelling

Dative

object of ἐν (locative)

→ sphere or reference

| κατοικία: 'dwelling / settlement'; renders בִּשְׂמֹרֶת; the statute holds in every place Israel dwells.

ὕμῶν

your

Genitive

possessive genitive (modifying κατοικία)

→ relational specification

| σύ (gen. pl.): 'your dwelling.'

15 καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος ἑπτὰ ἑβδομάδας ὁλοκλήρους

And you yourselves shall count from the morrow after the sabbath, from the day on which you bring the sheaf of the elevation-offering, seven full weeks.

The counting of the fifty days (start of the Pentecost legislation)

καὶ ἀριθμήσετε ὑμεῖς

The Feast of Weeks is defined by a count: seven full weeks (ἑπτὰ ἑβδομάδας ὁλοκλήρους) from the firstfruit-sheaf day. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων ('from the morrow after the sabbath') echoes v. 11 and is the counting-anchor; the term ἐπίθεμα ('that which is laid/placed upon', the elevation-offering) names the wave-sheaf rite. The seven-weeks count yields the name 'Feast of Weeks' (Heb. תִּשְׁעָה שָׁבָעִים).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀριθμήσετε
you shall count

Fut Act Indic 2 Pl · ἀριθμέω

main verb (legislative future)

→ imperativ future (cultic obligation)

ἀριθμέω: 'count / number'; renders רָכַשׁ; the counting of the seven weeks/fifty days is the defining act of the Feast of Weeks, fixing Pentecost relative to the firstfruit-sheaf.

ὕμεῖς
you yourselves

Nominative

subject (emphatic pronoun)

→ participant reference

σύ (nom. pl.): the explicit emphatic subject stresses that the whole community is responsible for the count.

ἀπὸ
from

preposition + genitive (starting point of count)

→ spatial or relational framing

ἀπὸ: 'from'; marks the terminus a quo of the fifty-day count.

τῆς
the

Genitive

article (with ἐπαύριον)

→ noun-phrase marking

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

ἐπαύριον
morrow / day after

adverbial noun (with article: 'the morrow')

→ clausal contribution

ἐπαύριον: 'the next day / morrow'; indeclinable adverb used substantivally with the article; ἀπὸ τῆς ἐπαύριον τῶν σαββάτων ('from the morrow after the sabbath') is the counting-anchor that echoes the sheaf-rite of v. 11.

τῶν
the

Genitive

article

→ noun-phrase marking

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

σαββάτων
sabbath

Genitive

genitive (with ἐπαύριον: 'after the sabbath')

→ relational specification

σάββατον (gen. pl. σαββάτων): the neuter plural with singular sense ('the sabbath'); the referent — whether the weekly Sabbath or the festival rest-day — is the crux that divided Pharisees and Sadducees over the Pentecost date; the LXX's pairing with τῆς πρώτης (v. 11) leans toward the festival reckoning.

ἀπὸ
from

preposition + genitive (restating the start-point)

→ spatial or relational framing

ἀπὸ: the second ἀπὸ restates the terminus a quo with the appositional 'from the day.'

τῆς
the

Genitive

article

→ noun-phrase marking

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

ἡμέρας
day

Genitive

genitive object of ἀπὸ (start-day of count)

→ relational specification

ἡμέρα: 'day'; the count begins from the very day of the sheaf-offering.

ἧς
on which

Genitive

relative pronoun (genitive by attraction, modifying ἡμέρας)

→ relational specification

ἧς: the relative ἧς (gen. fem.) is attracted to the case of its antecedent ἡμέρας; 'the day on which.'

ἄν

ever

modal particle (with subjunctive προσενέγκητε)

→ discourse linkage or contrast

ἄν: modal particle generalising the relative-temporal clause.

προσενέγκητε

you bring / offer

Aor Act Subj 2 Pl · προσφέρω

verb of relative clause

→ aorist subjunctive (offering as defining event of the start-day)

προσφέρω: 'bring near / offer'; renders בִּרְקִי; the aorist subjunctive fixes the count's start to the day the sheaf is presented.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δράγμα

sheaf

Accusative

direct object of προσενέγκητε

→ object specification

δράγμα: 'sheaf'; the firstfruit-sheaf of vv. 10–11, now called 'the sheaf of the elevation-offering.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐπιθέματος

elevation-offering

Genitive

genitive of definition (modifying δράγμα)

→ relational specification

ἐπίθεμα: 'that which is laid/placed upon; an offering set up/elevated'; renders תְּנוּפָה ('wave/elevation offering'); the term names the rite of lifting up the sheaf before YHWH.

ἐπτὰ

seven

indeclinable numeral (modifying εβδομάδας)

→ measure or count

ἐπτὰ: 'seven'; indeclinable; seven weeks structure the count toward Pentecost.

ἐβδομάδας

weeks

Accusative

direct object of ἀριθμήσετε

→ object specification

ἐβδομάς: 'a period of seven, a week'; renders שבוע; the 'seven weeks' counted give the feast its name (Weeks / שבועות).

όλοκλήρους

full / complete

Accusative

attributive adjective (modifying εβδομάδας)

→ object specification

όλοκληρος: 'whole / complete / entire'; renders תְּמִימִי ('complete'); the weeks must be 'full' — seven complete seven-day cycles, leaving no partial week, so the count lands exactly on the fiftieth day.

16 ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος ἀριθμήσετε πενήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ

Until the morrow after the last week you shall count fifty days, and you shall bring a new grain offering to the LORD.

Completion of the count: the fiftieth day and the new offering ἕως ... πενήκοντα ἡμέρας

The count terminates on 'the morrow after the seventh week' — the fiftieth day, πενήκοντα ἡμέρας, the number that gives Pentecost (πεντηκοστή) its Greek name. On that day a new grain offering (θυσίαν νέαν) of the wheat firstfruits is presented. The NT places the outpouring of the Spirit on this very day (Acts 2:1, ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς).

ἕως

until

preposition + genitive (terminus of count)

→ spatial or relational framing

ἕως: 'until'; marks the terminus ad quem of the fifty-day count.

τῆς

the

Genitive

article (with ἐπαύριον)

→ noun-phrase marking

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

ἐπαύριον

morrow / day after

adverbial noun (with article)

→ clausal contribution

ἐπαύριον: 'the morrow'; the fiftieth day is 'the day after' the seventh complete week — the count lands one day beyond seven sevens (49+1).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐσχάτης

last

Genitive

attributive adjective (modifying ἑβδομάδος)

→ relational specification

ἐσχάτος: 'last / final'; renders the seventh and final week of the count; the day after it completes the fifty.

ἑβδομάδος

week

Genitive

genitive (with ἐπαύριον: 'after the last week')

→ relational specification

ἑβδομάς (gen.): 'week'; the genitive specifies the seventh week beyond which the fiftieth day falls.

ἀριθμήσετε

you shall count

Fut Act Indic 2 Pl · ἀριθμέω

main verb (legislative future)

→ imperative future

ἀριθμέω: 'count'; the repeated counting-verb now expressed in days — fifty in total.

πεντήκοντα

fifty

indeclinable numeral (modifying ἡμέρας)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; renders $\text{D}^{\text{h}}\Psi\text{M}\text{N}$; the fifty-day count gives the feast its Greek name πεντηκοστή ('Pentecost'); cf. Acts 2:1.

ἡμέρας

days

Accusative

direct object of ἀριθμήσετε

→ object specification

ἡμέρα: 'day'; the fifty days counted from the firstfruit-sheaf to Pentecost.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσοίσετε

you shall bring / offer

Fut Act Indic 2 Pl · προσφέρω

main verb (legislative future, cultic offering)

→ imperatival future (cultic obligation)

προσφέρω (fut. προσοίσω): 'bring near / present / offer'; renders בִּיקְרֶה; the suppletive future shares the stem of οἴσετε; on the fiftieth day a new grain offering of the wheat harvest is presented.

θυσίαν

grain offering / sacrifice

Accusative

direct object of προσοίσετε

→ object specification

θυσία: 'offering'; here the cereal offering (הַמִּנְחָה) of the new wheat crop; cf. the two loaves of v. 17.

νέαν

new

Accusative

attributive adjective (modifying θυσίαν)

→ object specification

νέος: 'new'; renders הַחֲדָשָׁה; the offering is from the newly harvested wheat — the firstfruits of the second (wheat) harvest, distinct from the barley sheaf of v. 10.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְיָ; the new offering is brought to the LORD.

17 ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους ἐπίθεμα δύο ἄρτους ἐκ δύο δεκάτων σεμιδάλεως ἔσονται ἐζυμωμένοι πεφθήσονται πρωτογενημάτων τῷ κυρίῳ

From your dwelling you shall bring loaves as an elevation-offering — two loaves of two tenths of fine flour; they shall be leavened, baked of the firstfruits to the LORD.

The two leavened loaves of Pentecost (the distinctive Weeks-offering)

ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους

The Pentecost offering is uniquely two leavened loaves (δύο ἄρτους ... ἐζυμωμένοι) of the wheat firstfruits — exceptional, since leaven was normally barred from altar-offerings (2:11). The two leavened loaves came to be read of the union of two peoples, and the firstfruits (πρωτογενήματα) figure of the Spirit's first harvest at Pentecost (Acts 2; cf. Rom 8:23 ἀπαρχὴ τοῦ πνεύματος).

ἀπὸ

from

preposition + genitive (source)

→ spatial or relational framing

ἀπό: 'from'; the loaves come from the people's own settlements — domestic produce, not sanctuary stores.

τῆς

the

Genitive

article

→ noun-phrase marking

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

κατοικίας

dwelling

Genitive

genitive object of ἀπό (source)

→ relational specification

κατοικία: 'dwelling / settlement'; renders בֵּית; the loaves are baked from the people's own harvested grain at home.

ὑμῶν

your

Genitive

possessive genitive (modifying κατοικίας)

→ relational specification

σύ (gen. pl.): 'your dwelling.'

προσοίσετε

you shall bring / offer

Fut Act Indic 2 Pl · προσφέρω

main verb (legislative future)

→ imperatival future (cultic obligation)

προσφέρω (fut. προσοίσω): 'bring near / offer'; the loaves are presented as the elevation-offering of the Feast of Weeks.

ἄρτους

loaves

Accusative

direct object of προσοίσετε

→ object specification

ἄρτος: 'bread / loaf'; renders ὀρέ; the two baked loaves are the distinctive Pentecost offering of the wheat firstfruits.

ἐπίθεμα

elevation-offering

Accusative

accusative in apposition to ἄρτους

→ object specification

ἐπίθεμα: 'elevation-/wave-offering'; renders תְּנוּפָה; the loaves are 'lifted up' before YHWH as the sheaf was.

δύο

two

indeclinable numeral (modifying ἄρτους)

→ measure or count

δύο: 'two'; indeclinable; the prescribed number of loaves; the pairing was variously read typologically of two peoples or two harvests.

ἄρτους

loaves

Accusative

accusative (restating the offering with specification)

→ object specification

ἄρτος; the repeated ἄρτους introduces the precise specification of their composition.

ἐκ

of / from

preposition + genitive (material)

→ spatial or relational framing

ἐκ: 'out of / from'; marks the material from which the loaves are made.

δύο

two

indeclinable numeral (modifying δεκάτων)

→ measure or count

δύο: 'two'; the loaves are made from two-tenths of fine flour.

δεκάτων

tenths

Genitive

genitive of material (with ἐκ)

→ relational specification

δέκατον: 'a tenth (of an ephah)'; renders יִרְשָׁע; two-tenths of fine flour go into the two loaves.

σεμιδάλεως

of fine flour

Genitive

partitive genitive (material)

→ relational specification

σεμίδαλις: 'fine wheat flour'; renders תִּלְדָּ; the finest flour of the new wheat crop.

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

copula (with predicate ἐζυμωμένοι)

→ legislative future (prescribing the loaves' condition)

εἰμί (fut. ἔσονται): the future copula prescribes that the loaves 'shall be' leavened — a striking exception to the usual altar-ban on leaven.

ἐζυμωμένοι

leavened

Perf Mid/Pass Ptcp Nom Pl Masc · ζυμός

predicate participle (periphrastic with ἔσονται)

→ perfect participle (resultant state: fully leavened)

ζυμός: 'leaven / ferment'; the perfect passive participle with ἔσονται forms a periphrastic future-perfect ('shall be [in a] leavened [state]'); renders גָּמְדָּ; the leavening is exceptional — normally leaven is excluded from offerings (Lev 2:11) — marking these firstfruit loaves as ordinary daily bread brought before God.

πεφθήσονται

they shall be baked

Fut Pass Indic 3 Pl · πέσσω

main verb (future passive)

→ predictive/legislative future passive

πέσσω/πέπτω (fut. pass. πεφθήσονται): 'cook / bake'; renders הִיבִיחָהּ ('shall be baked'); the loaves are to be fully baked bread, presented as the staple food of the people consecrated to YHWH.

πρωτογεννημάτων

of firstfruits

Genitive

genitive of source/quality (modifying ἄρτους)

→ relational specification

πρωτογένημα: 'firstfruit / first produce'; renders בְּכֹרִית; the loaves are the firstfruits of the wheat harvest; the πρωτο- root connects to the firstfruits theology Paul develops of Christ and the Spirit (1 Cor 15:20; Rom 8:23).

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְהוָה; the firstfruit loaves are presented to the LORD.

18 καὶ προσάξετε μετὰ τῶν ἄρτων ἑπτὰ ἀμνοὺς ἀμώμους ἑνιαυσίους καὶ μόσχον ἓνα ἐκ βουκολίου καὶ κριοὺς δύο ἀμώμους ἔσονται ὅλοκαύτωμα τῷ κυρίῳ καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν θυσίαν ὁσμὴν εὐωδίας τῷ κυρίῳ

And with the loaves you shall bring seven unblemished lambs a year old, and one calf from the herd, and two unblemished rams; they shall be a whole burnt offering to the LORD, with their grain offerings and their drink offerings, an offering, a fragrance of sweet savor to the LORD.

The burnt-offering complement to the loaves καὶ προσάξετε μετὰ τῶν ἄρτων

Accompanying the two loaves is a full burnt-offering array: seven yearling lambs, a bull-calf, and two rams, all ἄμωμοι ('unblemished'), with their grain and drink offerings — a complete ὅλοκαύτωμα forming an ὁσμὴ εὐωδίας ('pleasing aroma') to YHWH. The lavishness marks Pentecost as a major harvest celebration.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξετε

you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future, cultic offering)

→ imperativ future (cultic obligation)

προσάγω: 'bring near / present'; renders בִּרְקִי; the accompanying animal offerings are presented alongside the loaves.

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with / together with'; the animal offerings accompany the loaf-offering.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄρτων

loaves

Genitive

genitive object of μετά

→ relational specification

ἄρτος (gen. pl.): the two firstfruit loaves of v. 17.

ἑπτὰ

seven

indeclinable numeral (modifying ἀμνούς)

→ measure or count

ἑπτὰ: 'seven'; indeclinable; the prescribed number of lambs.

ἀμνούς

lambs

Accusative

direct object of προσάξετε

→ object specification

ἀμνός: 'lamb'; renders שֶׁבַע; the seven lambs of the Pentecost burnt offering; ἀμνός is the term John applies to Christ (ἀμνός τοῦ θεοῦ, John 1:29).

ἀμώμους

unblemished

Accusative

attributive adjective (modifying ἀμνούς)

→ object specification

ἄμωμος: 'without blemish'; renders מְקַטְבִּים; the cultic requirement of unblemished victims.

ἐνιαυσίους

a year old

Accusative

attributive adjective (modifying ἀμνούς)

→ object specification

ἐνιαύσιος: 'yearling / a year old'; renders שְׁנֵי שָׁנָה; the prescribed age of the lambs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μόσχον

calf / young bull

Accusative

direct object (second victim)

→ object specification

μόσχος: 'calf / young bull'; renders פָּר ('bull'); the single bull-calf of the Pentecost offering.

ἓνα

one

Accusative

numeral adjective (modifying μόσχον)

→ measure or count

εἷς: 'one'; the masculine accusative ἓνα specifies a single bull-calf.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from'; the calf is taken from the herd.

βουκολίου

herd of cattle

Genitive

genitive object of ἐκ (source)

→ relational specification

βουκόλιον: 'herd of cattle'; renders בֶּקָר; the bovine herd from which the bull-calf is drawn.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κριοὺς

rams

Accusative

direct object (third set of victims)

→ object specification

κρίος: 'ram'; renders שְׁנֵי זָכָיִם; the two rams complete the Pentecost burnt offering.

δύο

two

indeclinable numeral (modifying κριούς)

→ measure or count

δύο: 'two'; indeclinable; the prescribed number of rams.

ἀμώμους

unblemished

Accusative

attributive adjective (modifying κριούς)

→ object specification

ἄμωμος: 'without blemish'; the rams too must be physically perfect.

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

copula (predicating ὀλοκαύτωμα)

→ legislative future

εἰμί (fut.): the future copula identifies the whole set of animals as constituting a single burnt offering.

ὀλοκαύτωμα

whole burnt offering

Nominative

predicate nominative

→ participant prominence

ὀλοκαύτωμα: 'whole burnt offering'; renders תָּזַב; the animals together form the wholly-consumed offering of the feast.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κύριῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יהוה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

θυσία

grain offerings

Nominative

nominative (the accompanying cereal offerings)

→ participant prominence

θυσία (pl.): the grain offerings (תְּזִבִּיּוֹת) prescribed to accompany each animal of the burnt offering.

αὐτῶν

their

Genitive

possessive genitive (modifying θυσία)

→ relational specification

αὐτός (gen. pl.): 'their' — belonging to the animal victims.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

σπονδαὶ drink offerings Nominative <i>nominative (the accompanying libations)</i> → participant prominence σπονδή (pl.): the wine libations (יִדְּבָר) prescribed with each victim.	αὐτῶν their Genitive <i>possessive genitive (modifying σπονδαὶ)</i> → relational specification αὐτός (gen. pl.): 'their' — belonging to the victims.	θυσίαν an offering Accusative <i>accusative in apposition (summary label)</i> → object specification θυσία (acc.): the appositional summary gathers the whole as 'an offering' — an aroma pleasing to YHWH.	ὀσμὴν fragrance Accusative <i>accusative in apposition (with εὐωδίας)</i> → object specification ὀσμή: 'fragrance'; ὀσμὴν εὐωδίας ('fragrance of sweet savor') renders תִּיבִי תִּיבִי, the formula of acceptable sacrifice.
εὐωδίας of sweet savor Genitive <i>genitive of quality (modifying ὀσμὴν)</i> → relational specification εὐωδία: 'sweet smell'; forms the Hebraism 'pleasing aroma'; the offering ascends acceptably to God.	τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίῳ LORD Dative <i>dative of recipient</i> → sphere or reference κύριος (dat.): renders יְיָ; the offering is pleasing to the LORD.	

19 καὶ ποιήσουσιν χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας καὶ δύο ἄμνους ἑνιαυσίους εἰς θυσίαν σωτηρίου μετὰ τῶν ἄρτων τοῦ πρωτογενήματος

And they shall offer one kid of the goats for a sin offering, and two lambs a year old for a peace offering, with the loaves of the firstfruits.

Sin offering and peace offering completing the Pentecost rite

καὶ ποιήσουσιν χίμαρον ... περὶ ἁμαρτίας

Beyond the burnt offering, Pentecost requires a goat περὶ ἁμαρτίας ('for a sin offering') and two lambs εἰς θυσίαν σωτηρίου ('for a peace/salvation offering'). The phrase περὶ ἁμαρτίας is the exact LXX idiom that Paul and Hebrews take up for Christ's atoning death (Rom 8:3; Heb 10:6, 18), and σωτήριον ('peace/well-being offering') renders דִּימְזָבִי, the fellowship sacrifice shared in a communal meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσουσιν

they shall offer / make

Fut Act Indic 3 Pl · ποιέω

main verb (legislative future, cultic 'offer')

→ imperatival future (cultic obligation)

ποιέω: 'do / make'; in cultic usage 'offer / perform (a sacrifice)'; the third-person plural shifts to the officiants/people who perform the rite.

χίμαρον

kid / he-goat

Accusative

direct object (sin-offering victim)

→ object specification

χίμαρος: 'young he-goat / kid'; renders רִיגֹב ('he-goat'); the standard sin-offering victim.

ἐξ

of / from

preposition + genitive (source/kind)

→ spatial or relational framing

ἐκ: 'from / of'; specifies the kind — a goat 'from the goats'.

αἰγῶν

goats

Genitive

genitive object of ἐξ (source)

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; renders אֵיזָ; the goat-flock from which the sin-offering kid is taken.

ἓνα

one

Accusative

numeral adjective (modifying χίμαρον)

→ measure or count

εἷς: 'one'; a single goat for the sin offering.

περὶ

for

preposition + genitive (purpose: 'for sin')

→ spatial or relational framing

περί + gen.: 'concerning / for'; the idiom περὶ ἁμαρτίας ('for a sin offering') renders תְּחֻלָּה; this exact phrase becomes a key NT atonement formula (Rom 8:3, περὶ ἁμαρτίας; Heb 10:6, 8, 18).

ἁμαρτίας

sin / sin offering

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin'; in the idiom περὶ ἁμαρτίας it denotes the sin offering itself; renders תְּחֻלָּה, which in Hebrew likewise means both 'sin' and 'sin offering'; the purificatory sacrifice cleanses the festal assembly.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

indeclinable numeral (modifying ἄμνους)

→ measure or count

δύο: 'two'; indeclinable; the two peace-offering lambs.

ἄμνους

lambs

Accusative

direct object (peace-offering victims)

→ object specification

ἄμνος: 'lamb'; renders שְׁכֵבִי; the two lambs of the fellowship offering.

ἐνιαυσίους

a year old

Accusative

attributive adjective (modifying ἄμνους)

→ object specification

ἐνιαύσιος: 'yearling'; the prescribed age of the lambs.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: telic, 'for / as'; renders ל of purpose.

θυσίαν

offering / sacrifice

Accusative

accusative of purpose (with εἰς)

→ object specification

θυσία: 'sacrifice'; here the fellowship/peace sacrifice qualified by σωτηρίου.

σωτηρίου

of peace / well-being

Genitive

genitive of definition (modifying θυσίαν)

→ relational specification

σωτήριον: 'deliverance / well-being / peace offering'; θυσία σωτηρίου renders שְׁלָמִים וְשָׁלוֹם ('peace/fellowship offering'); unlike the wholly-burnt offering, this sacrifice is shared in a communal meal, expressing covenant fellowship with God.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; the offerings accompany the firstfruit loaves.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄρτων

loaves

Genitive

genitive object of μετά

→ relational specification

ἄρτος (gen. pl.): the two firstfruit loaves of v. 17.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πρωτογενήματος

firstfruit

Genitive

genitive of definition (modifying ἄρτων)

→ relational specification

πρωτογένημα: 'firstfruit / first produce'; renders פְּרִיטָבָה; the loaves are 'of the firstfruit' — the consecrated first yield of the wheat harvest.

20 καὶ ἐπιθήσει αὐτὰ ὁ ἱερεὺς μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ἐπίθεμα ἔναντι κυρίου μετὰ τῶν δύο ἁμνῶν ἅγια ἔσονται τῷ κυρίῳ τῷ ἱερεῖ τῷ προσφέροντι αὐτὰ αὐτῷ ἔσται

And the priest shall set them as an elevation-offering before the LORD with the loaves of the firstfruit, with the two lambs; they shall be holy to the LORD; they shall belong to the priest who offers them.

Priestly elevation and the priest's portion

καὶ ἐπιθήσει αὐτὰ ὁ ἱερεὺς

The priest 'lays/sets up' (ἐπιθήσει, cognate with ἐπίθεμα) the loaves and the two peace-offering lambs as an elevation-offering before YHWH. The offerings are ἅγια ('holy') to the LORD and assigned as the priest's portion — the participle τῷ προσφέροντι ('to the one offering') marks the officiating priest as the recipient of the consecrated food.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

shall set / present

Fut Act Indic 3 Sg. ἐπιτίθημι

main verb (priestly elevation-rite)

→ imperatival future (cultic obligation)

ἐπιτίθημι: 'place upon / set up / present'; cognate with ἐπίθεμα ('elevation-offering'); renders הִנֵּחַ ('elevate / wave'); the priest 'sets up' the loaves and lambs before YHWH in the elevation-rite.

αὐτὰ

them

Accusative

direct object (the loaves and lambs)

→ participant reference

αὐτός (n. pl.): the neuter pronoun gathers the loaves and offerings as the object of the elevation.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (agent of the rite)

→ participant prominence

ἱερεύς: 'priest'; renders הַכֹּהֵן; the priest alone performs the elevation.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; the elevation includes the loaves.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄρτων

loaves

Genitive

genitive object of μετά

→ relational specification

ἄρτος (gen. pl.): the firstfruit loaves of v. 17.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πρωτογενήματος

firstfruit

Genitive

genitive of definition (modifying ἄρτων)

→ relational specification

πρωτογένημα: 'firstfruit'; renders בְּכֹרֶת; the loaves of the wheat firstfruit.

ἐπίθεμα

elevation-offering

Accusative

accusative in apposition (predicate: 'as an elevation-offering')

→ object specification

ἐπίθεμα: 'elevation-/wave-offering'; renders חֲבִיתָיִם; the loaves and lambs are presented as a single elevation before YHWH.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders עֲנֵי; the rite is performed in the divine presence.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen.): renders יְהוָה.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; the two peace-offering lambs are elevated together with the loaves.

τῶν

the

Genitive

article

→ noun-phrase marking

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

δύο

two

indeclinable numeral (modifying ἀμνῶν)

→ measure or count

δύο: 'two'; the two peace-offering lambs of v. 19.

ἀμνῶν

lambs

Genitive

genitive object of μετά

→ relational specification

ἀμνός (gen. pl.): the two fellowship-offering lambs.

ἅγια

holy

Nominative

predicate adjective (with ἔσονται)

→ participant prominence

ἅγιος (n. pl. ἅγια): 'holy / set apart'; renders שְׁתֵּי; the offerings, once elevated, are consecrated 'holy to the LORD' and pass into the sacred sphere — hence assignable only to the priest.

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

copula (predicating ἅγια)

→ legislative future

εἰμί (fut.): the future copula declares the consecrated status of the offerings.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ LORD Dative <i>dative of dedication ('holy to the LORD')</i> → sphere or reference κύριος (dat.): renders יהוה; the offerings belong to the LORD.	τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἱερεῖ priest Dative <i>dative of possession ('shall belong to the priest')</i> → sphere or reference ἱερεύς (dat.): 'priest'; the consecrated offerings become the priest's portion — the priestly share of holy food.	τῷ the Dative <i>article (with participle)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
προσφέροντι who offers Pres Act Ptcp Dat Sg Masc · προσφέρω <i>attributive participle (modifying ἱερεῖ)</i> → present participle (the officiating priest) προσφέρω (pres. ptcp.): 'offer / present'; the articular participle τῷ προσφέροντι ('the one offering') designates the specific officiating priest who performs the rite and so receives the portion.	αὐτὰ them Accusative <i>direct object of προσφέροντι</i> → participant reference αὐτός (n. pl.): the offerings the priest presents.	αὐτῷ to him Dative <i>dative of possession ('it shall belong to him')</i> → participant reference or interest αὐτός (dat.): the resumptive pronoun underscores that the holy portion is the offering priest's own.	ἔσται it shall be / belong Fut Mid Indic 3 Sg · εἰμί <i>copula (of possession with dative αὐτῷ)</i> → legislative future εἰμί (fut. ἔσται): with the dative αὐτῷ expresses possession ('it shall be his') — the priest's right to the consecrated firstfruit food.

21 καὶ καλέσετε ταύτην τὴν ἡμέραν κλητὴν ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν

And you shall proclaim this day a convocation; it shall be holy for you; you shall do no servile work on it; it is a perpetual statute throughout your generations in all your dwelling.

Convocation rubric and perpetual-statute formula for Pentecost

καὶ καλέσετε ταύτην τὴν ἡμέραν κλητὴν

The day of Weeks is proclaimed (καλέσετε, cognate with κλητή) a holy convocation with the standard servile-work ban and the perpetual-statute formula (νόμιμον αἰώνιον ... ἐν πάσῃ τῇ κατοικίᾳ). This refrain seals each major feast (cf. vv. 14, 31, 41).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

καλέσετε
you shall proclaim

Fut Act Indic 2 Pl · καλέω

main verb (cultic proclamation)

→ imperatival future

καλέω: 'call / proclaim'; cognate with κλητή; the day is publicly proclaimed a sacred assembly.

ταύτην
this

Accusative

demonstrative (modifying ἡμέραν)

→ participant reference

οὗτος: 'this'; points to the Pentecost day just legislated.

τὴν
the

Accusative

article

→ noun-phrase marking

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

ἡμέραν
day

Accusative

direct object of καλέσετε

→ object specification

ἡμέρα: 'day'; the fiftieth day, the Feast of Weeks.

κλητήν
a convocation

Accusative

predicate accusative (object complement of καλέσετε)

→ object specification

κλητός: 'called / convocation'; renders נִקְרָא; the day is to be 'called' a sacred assembly.

ἀγία
holy

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἅγιος: 'holy'; renders שֶׁנֶּקֶד; the day is consecrated for the people.

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

copula

→ legislative future

εἰμί (fut.): the future copula prescribes the day's holiness.

ὕμῃν
for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the community for whom the day is set apart.

πᾶν
any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / any'; with the negated verb, a total ban on servile work.

ἔργον
work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; qualified by λατρευτόν as servile work.

λατρευτόν
servile / of labor

Accusative

attributive adjective (modifying ἔργον)

→ object specification

λατρευτός: 'servile'; renders הַעֲבָדָה; the festal work-ban formula.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future

ποιέω: the recurring festal work-ban οὐ ποιήσετε.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

αὐτῇ

it

Dative

object of ἐν (temporal: 'on it')

→ participant reference or interest

αὐτός (dat. fem.): refers to ἡ ἡμέρα — 'on that day!'

νόμιμον

statute / ordinance

Nominative

nominative (appositional summary)

→ participant prominence

νόμιμον: 'statute'; νόμιμον αἰώνιον renders מְנִיחַ תָּקִי, the perpetual-statute refrain (cf. vv. 14, 31, 41).

αἰώνιον

perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting'; renders מְנִיחַ; the statute is permanently binding.

εἰς

throughout

preposition + accusative (temporal extent)

→ spatial or relational framing

εἰς: temporal-distributive, 'throughout'; εἰς τὰς γενεάς renders תָּדָר.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; renders גֵּדִי; the statute binds all descendants.

ὕμῶν

your

Genitive

possessive genitive (modifying γενεάς)

→ relational specification

σύ (gen. pl.): 'your generations.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσῃ

all

Dative

attributive adjective (modifying κατοικία)

→ sphere or reference

πᾶς: 'every / all'; universalises the statute to every settlement.

τῇ

the

Dative

article

→ noun-phrase marking

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

κατοικία

dwelling

Dative

object of ἐν (locative)

→ sphere or reference

κατοικία: 'dwelling / settlement'; renders מִשְׁכָּן.

ὕμῶν

your

Genitive

possessive genitive (modifying κατοικία)

→ relational specification

σύ (gen. pl.): 'your dwelling.'

22 καὶ ὅταν θερίζητε τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ τοῦ ἀγροῦ σου ἐν τῷ θερίζειν σε καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις τῷ πτωχῷ καὶ τῷ προσηλύτῳ ὑπολείψῃ αὐτὰ ἐγὼ κύριος ὁ θεὸς ὑμῶν

And when you reap the harvest of your land, you shall not finish off the remainder of the harvest of your field in your reaping, and the fallen grain of your harvest you shall not gather up; you shall leave them for the poor and the sojourner: I am the LORD your God.

The gleaning-law for the poor and the sojourner (covenant ethics within the calendar)

καὶ ὅταν θερίζητε ... τῷ πτωχῷ καὶ τῷ προσηλύτῳ

The harvest feast of Weeks is immediately followed by the gleaning-command (cf. 19:9–10): the edges and fallen grain are left for the poor (πτωχός) and the resident alien (προσήλυτος). The placement embeds covenant charity within the cultic year — the festal joy of harvest must overflow into care for the dependent. The clause closes with the self-revelation formula ἐγὼ κύριος ὁ θεὸς ὑμῶν.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὅταν
when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive; introduces the recurring harvest situation.

θερίζητε
you reap

Pres Act Subj 2 Pl · θερίζω

verb of temporal clause

→ present subjunctive (general/customary condition)

θερίζω: 'reap'; renders רָצַץ; the customary reaping that triggers the gleaning obligation.

τὸν
the

Accusative

article

→ noun-phrase marking

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

θερισμόν

harvest

Accusative

direct object (cognate object of θερίζητε)

→ object specification

θερισμός: 'harvest'; the cognate object 'reap the harvest' (figura etymologica).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

possessive genitive (modifying θερισμόν)

→ relational specification

γῆ: 'land'; the harvest of 'your land.'

ύμῶν

your

Genitive

possessive genitive (modifying γῆς)

→ relational specification

σύ (gen. pl.): 'your land.'

οὐ

not

negative particle (with συντελέσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

συντελέσετε

you shall finish off / complete

Fut Act Indic 2 Pl · συντελέω

main verb (prohibitive future)

→ prohibitive future (charitable restraint)

συντελέω: 'complete / finish off / exhaust'; renders ἡλῶ ('finish/consume to the end'); the command not to 'finish off' the harvest means not to reap the field's edges bare — leave a margin for the poor.

τὸ

the

Accusative

article (with λοιπόν)

→ noun-phrase marking

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

λοιπόν

remainder / rest

Accusative

direct object of συντελέσετε (substantival adjective)

→ object specification

λοιπός: 'remaining'; substantival τὸ λοιπόν ('the remainder'); here the standing grain left at the field's margins, reserved for gleaners.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θερισμοῦ

harvest

Genitive

partitive genitive (modifying τὸ λοιπόν)

→ relational specification

θερισμός (gen.): 'harvest'; the remainder 'of the harvest.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

possessive genitive (modifying θερισμοῦ)

→ relational specification

ἀγρός: 'field'; renders ἡλῶ; the cultivated field whose edges are spared.

σου

your

Genitive

possessive genitive (modifying ἀγροῦ)

→ relational specification

σύ (gen. sg. σου): the singular 'your' addresses the individual landholder (a shift from the plural of the preceding clauses).

ἐν

in

preposition + dative (articular infinitive: temporal)

→ spatial or relational framing

ἐν τῷ + inf.: a temporal construction, 'in/while the reaping' (= 'when you reap').

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

θερίζειν

to reap / reaping

Pres Act Inf · θερίζω

articular infinitive (temporal: 'while reaping')

→ present infinitive (contemporaneous action)

θερίζω (pres. inf.): 'reap'; the articular infinitive ἐν τῷ θερίζειν renders the Hebrew temporal infinitive כְּבֹרֵךְ ('in your reaping').

σε

you

Accusative

accusative subject of the infinitive

→ participant reference

σύ (acc. sg. σε): the accusative subject of the articular infinitive ('while you reap').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with participle)

→ noun-phrase marking

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

ἀποπίπτοντα

fallen / falling grain

Pres Act Ptcp Acc Pl Neut · ἀποπίπτω

substantival participle (direct object of συλλέξεις)

→ present participle (the grain that falls)

ἀποπίπτω: 'fall off / drop'; the articular participle τὰ ἀποπίπτοντα ('the things that fall', the gleanings) renders טְבֵּל ('gleanings'); the dropped ears are left for the needy (cf. Ruth 2).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θερισμοῦ

harvest

Genitive

partitive genitive (modifying τὰ ἀποπίπτοντα)

→ relational specification

θερισμός (gen.): 'harvest'; the fallen grain 'of your harvest.'

σου

your

Genitive

possessive genitive (modifying θερισμοῦ)

→ relational specification

σύ (gen. sg.): 'your harvest.'

οὐ

not

negative particle (with συλλέξεις)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

συλλέξεις

you shall gather up

Fut Act Indic 2 Sg · συλλέγω

main verb (prohibitive future)

→ prohibitive future (charitable restraint)

συλλέγω: 'gather / collect'; renders שָׂדֵךְ ('glean'); the landholder is forbidden to gather the dropped ears — they belong to the gleaning poor.

τῷ

for the

Dative

article (with πτωχῷ)

→ noun-phrase marking

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

πτωχῷ

poor

Dative

dative of advantage (beneficiary)

→ sphere or reference

πτωχός: 'poor / destitute'; renders עָנִי ('afflicted/poor'); the gleanings are the right of the destitute; the term is central to Jesus' beatitude (Luke 6:20, οἱ πτωχοί).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for the

Dative

article (with προσήλυτῳ)

→ noun-phrase marking

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

προσήλυτῳ

sojourner / proselyte

Dative

dative of advantage (beneficiary)

→ sphere or reference

προσήλυτος: 'sojourner / resident alien / proselyte'; renders גֵּר ('resident alien'); the LXX coinage προσήλυτος ('one who has come to') becomes the technical term for a convert to Israel's faith; the gleaning-law's care for the alien grounds the inclusion of the nations.

ὑπολείψῃ

you shall leave

Fut Mid Indic 2 Sg · ὑπολείπω

main verb (positive command)

→ imperative future (charitable obligation)

ὑπολείπω (mid. ὑπολείπομαι): 'leave behind / leave remaining'; renders עָזַב ('leave'); the positive counterpart to the prohibitions — the margins and gleanings are deliberately left for the needy.

αὐτά

them

Accusative

direct object of ὑπολείψῃ

→ participant reference

αὐτός (n. pl.): the gleanings and margins left behind.

ἐγὼ

I

Nominative

subject (emphatic, in self-revelation formula)

→ participant reference

ἐγὼ: the emphatic pronoun opens the self-identification formula ἐγὼ κύριος ὁ θεός ὑμῶν ('I am the LORD your God'), the covenant signature that grounds the ethical command in YHWH's own authority.

κύριος

LORD

Nominative

predicate nominative (self-identification)

→ participant prominence

κύριος: renders the Tetragrammaton יהוה; the self-revelation formula 'I am the LORD your God' (rendering אֲנִי יהוה אֱלֹהֵיכֶם) is the motivational seal of Holiness-Code legislation (cf. Lev 19:10).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (in apposition to κύριος)

→ participant prominence

θεός: 'God'; renders אֱלֹהֵי; the covenant title 'your God' binds the gleaning-law to Israel's redemptive relationship with YHWH.

ὑμῶν

your

Genitive

possessive genitive (modifying θεός)

→ relational specification

σύ (gen. pl.): 'your God' — the covenant
possessive.

23 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (calendrical seam: autumn feasts)

καὶ ἐλάλησεν κύριος

The ἐλάλησεν-formula opens the autumn cluster of the seventh month — the Day of Trumpets (vv. 23–25). The repeated speech-formula at vv. 26 and 33 keeps each autumn feast as a discrete divine word.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew narrative waw,
opening a new divine speech-unit.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; the aorist ἐλάλησεν
introduces the legislation of the Day of
Trumpets.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: renders the Tetragrammaton יהוה.

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

→ object specification

Μωυσῆς: transliteration of מֹשֶׁה;
accusative as object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγω (pres. ptcp.): renders the quotative
רָמַל ('saying').

24 λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων τοῦ μηνὸς τοῦ ἑβδόμου μιᾶ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις μνημόσυνον σαλπίγγων κλητὴ ἀγία ἔσται ὑμῖν

Speak to the sons of Israel, saying: In the seventh month, on the first of the month, you shall have a rest, a memorial of trumpet-blasts, a holy convocation.

The Day of Trumpets: first of the seventh month

τοῦ μηνὸς τοῦ ἑβδόμου μιᾶ

On the first of the seventh month Israel keeps a rest (ἀνάπαυσις) and a μνημόσυνον σαλπίγγων ('memorial of trumpet-blasts') — the day later known as Rosh Hashanah, opening the solemn season of atonement and ingathering. The trumpet-blast (σάλπιγξ) summons the assembly and 'remembers' Israel before God; the NT links the eschatological σάλπιγξ to resurrection and the Lord's coming (1 Cor 15:52; 1 Thess 4:16).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders דַּבֵּר; the aorist imperative commissions Moses to address the people.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of address)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the covenant people.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל;
indeclinable.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγων (pres. ptcp.): renders the quotative ῥαμλ ('saying'), introducing the content.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

genitive of time ('in the month')

→ relational specification

μῆν (gen.): 'month'; the genitive of time fixes the feast within the seventh month (Tishri).

τοῦ

the

Genitive

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμου

seventh

Genitive

attributive ordinal (modifying μηνός)

→ relational specification

ἐβδομος: 'seventh'; renders עֶבְדִּישׁ; the seventh month (Tishri) is the great festal month of the autumn — Trumpets, Atonement, and Booths.

μῆ

first (day)

Dative

dative of time (cardinal for ordinal: 'on the first')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine dative μῆ (sc. ἡμέρᾳ) renders the Hebrew idiom of using the cardinal 'one' for the first day of the month (שְׁתֵּי לַיָּמִים).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

partitive genitive (of the month)

→ relational specification

μῆν (gen.): 'the first of the month.'

ἔσται

shall be / you shall have

Fut Mid Indic 3 Sg · εἰμί

copula (with dative ὑμῖν: possession)

→ legislative future

εἰμί (fut. ἔσται): with the dative ὑμῖν ('there shall be for you') prescribes the day's observance.

ὑμῖν

for you

Dative

dative of advantage/possession

→ participant reference or interest

σύ (dat. pl.): the community for whom the day is appointed.

ἀνάπαυσις

rest

Nominative

predicate nominative

→ participant prominence

ἀνάπαυσις: 'rest / cessation'; renders יְהִי שְׁמִינִי ('solemn rest'); the day is a sabbath-like rest, though not the weekly Sabbath.

μνημόσυνον

memorial

Nominative

predicate nominative (apposition)

→ participant prominence

μνημόσυνον: 'memorial / remembrance'; renders יְהִי זִכְרוֹן; the trumpet-blasts serve as a 'memorial' — bringing Israel to remembrance before God; the term has cultic resonance (cf. Acts 10:4, prayers as μνημόσυνον).

σαλπίγγων

of trumpet-blasts / trumpets

Genitive

genitive of definition (modifying μνημόσυνον)

→ relational specification

σάλπιγξ: 'trumpet / trumpet-blast'; renders תְּשֻׁבָּה ('blast / shout'); the day is the 'memorial of trumpet-blasts'; the σάλπιγξ figures the eschatological summons in the NT (1 Cor 15:52; 1 Thess 4:16; Rev 8–9).

κλητὴ

a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός: κλητὴ ἁγία ('holy convocation'), the chapter refrain rendering שְׁמִיךְ אֵלֶיךָ.

ἁγία

holy

Nominative

attributive adjective (modifying κλητὴ)

→ participant prominence

ἅγιος: 'holy'; renders שֶׁנֶּאֱמַר.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the convocation)

→ legislative future

εἰμί (fut.): the repeated future copula reaffirms the day's status as a holy convocation.

ὕμῃν

for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the community for whom the day is consecrated.

25 πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ προσάξετε ὅλοκαύτωμα κυρίῳ

You shall do no servile work, and you shall bring a whole burnt offering to the LORD.

Work-ban and offering rubric for the Day of Trumpets

πᾶν ἔργον λατρευτὸν οὐ ποιήσετε

The standard festal pair: the servile-work prohibition and the command to bring a whole burnt offering. The brevity matches the day's role as the solemn opening of the seventh-month cycle, building toward the Day of Atonement.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / any'; with the negated verb, an absolute ban on servile work.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; qualified by λατρευτόν as servile work.

λατρευτόν

servile / of labor

Accusative

attributive adjective (modifying ἔργον)

→ object specification

λατρευτός: 'servile'; renders תָּבַע; the festal work-ban formula.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future

ποιέω: the recurring festal work-ban οὐ ποιήσετε.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξετε

you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future, cultic offering)

→ imperatival future (cultic obligation)

προσάγω: 'bring near / present'; renders בָּרַךְ; the command to offer a burnt offering on the day.

όλοκαύτωμα

whole burnt offering

Accusative

direct object

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders תָּלַע; the wholly-consumed offering of the Trumpets day.

κύριω

to the LORD

Dative

dative of recipient (anarthrous)

→ sphere or reference

κύριος (dat.): renders יהוה; the offering is brought to the LORD.

26 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (Day of Atonement legislation) καὶ ἐλάλησεν κύριος

A fresh ἐλάλησεν-formula opens the legislation of the Day of Atonement (vv. 26–32), the most solemn day of the year, distinguished by its summons to self-affliction and the severe 'cutting-off' sanctions.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew narrative waw, opening a new divine speech-unit.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; the aorist ἐλάλησεν introduces the Atonement legislation.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: renders the Tetragrammaton יהוה.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν
Moses

Accusative

accusative object of πρὸς

→ object specification

Μωσῆς: transliteration of מֹשֶׁה.

λέγων
saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγω (pres. ptcp.): renders the quotative לאמר ('saying').

27 καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἡμέρα ἐξιλασμοῦ κλητὴ ἁγία ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν καὶ προσάξετε ὅλοκαύτωμα τῷ κυρίῳ

And on the tenth of this seventh month is a day of atonement; it shall be a holy convocation for you, and you shall afflict your souls, and you shall bring a whole burnt offering to the LORD.

The Day of Atonement: tenth of the seventh month

τῇ δεκάτῃ ... ἡμέρα ἐξιλασμοῦ

The tenth of the seventh month is ἡμέρα ἐξιλασμοῦ ('a day of atonement'), the supreme purgation-day of Leviticus 16. Uniquely, the people must ταπεινώσετε τὰς ψυχὰς ὑμῶν ('afflict/humble your souls', rendering תַּשְׁפִּילְתֶּם אֶת-נַפְשֵׁיכֶם — fasting and penitence. ἐξιλασμός ('propitiation/atonement') is the term Hebrews develops for Christ's once-for-all cleansing (Heb 9; cf. ἰλασμός, 1 John 2:2).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ
the

Dative

article (with ordinal)

→ noun-phrase marking

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

δεκάτη
tenth (day)

Dative

dative of time (substantival ordinal: 'on the tenth')

→ sphere or reference

δέκατος: 'tenth'; substantival ἡ δεκάτη (sc. ἡμέρα); renders יוֹשֵׁב; the tenth of Tishri is the fixed Day of Atonement (Lev 16:29).

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

μηνός
month

Genitive

partitive genitive ('of the month')

→ relational specification

μῆν (gen.): 'month'; the tenth day of the seventh month.

τοῦ
the

Genitive

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμου
seventh

Genitive

attributive ordinal (modifying μηνός)

→ relational specification

ἐβδομος: 'seventh'; the same seventh month (Tishri) of the Trumpets day.

τούτου
this

Genitive

demonstrative (modifying μηνός)

→ relational specification

οὗτος: 'this'; binds the Atonement day to the same seventh month already named (v. 24).

ἡμέρα
day

Nominative

predicate nominative ('[it is] a day')

→ participant prominence

ἡμέρα: 'day'; ἡμέρα ἐξιλασμοῦ ('day of atonement') names the supreme purgation-day.

ἐξιλασμοῦ

of atonement / propitiation

Genitive

genitive of definition (modifying ἡμέρα)

→ relational specification

ἐξιλασμός: 'atonement / propitiation / expiation'; renders עֲוֹנוֹת; the cognate verb ἐξιλάσκομαι ('make atonement') runs through Lev 16; the word-group (with ἱλαστήριον, ἱλασμός) is foundational for NT atonement theology (Rom 3:25; Heb 9:5; 1 John 2:2).

κλητῇ

a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός: κλητὴ ἀγία ('holy convocation'), the chapter refrain.

ἀγία

holy

Nominative

attributive adjective (modifying κλητῇ)

→ participant prominence

ἅγιος: 'holy'; renders שֶׁדִּי.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the convocation)

→ legislative future

εἰμί (fut.): the future copula prescribes the day's sacred status.

ὕμῖν

for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the community for whom the day is set apart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ταπεινώσετε

you shall afflict / humble

Fut Act Indic 2 Pl · ταπεινῶ

main verb (legislative future)

→ imperativ future (penitential obligation)

ταπεινῶ: 'humble / afflict / abase'; renders תָּנַח; the idiom ταπεινώσετε τὰς ψυχὰς ὑμῶν ('afflict your souls') denotes the self-denial — fasting and penitence — required uniquely on the Day of Atonement; failure carries the 'cutting-off' sanction (vv. 29–30).

τὰς

the

Accusative

article

→ noun-phrase marking

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

ψυχὰς

souls / selves

Accusative

direct object of ταπεινώσετε

→ object specification

ψυχή: 'soul / life / self'; renders נַפְשְׁךָ; in the idiom 'afflict your souls' it denotes the whole self subjected to penitential self-denial (fasting); cf. the Hebraic breadth of נַפְשְׁךָ as the living person.

ὑμῶν

your

Genitive

possessive genitive (modifying ψυχὰς)

→ relational specification

σύ (gen. pl.): 'your souls.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξετε

you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future, cultic offering)

→ imperativ future (cultic obligation)

προσάγω: 'bring near / present'; renders הִקְרִיב; the command to offer the burnt offering of the day.

όλοκαύτωμα

whole burnt offering

Accusative

direct object

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders הֶעֱלָה; the festal burnt offering, distinct from the great atonement rites of Lev 16.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְהוָה.

28 πᾶν ἔργον οὐ ποιήσετε ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἔστιν γὰρ ἡμέρα ἐξιλασμοῦ αὕτη ὑμῖν ἐξιλάσασθαι περὶ ὑμῶν ἔναντι κυρίου τοῦ θεοῦ ὑμῶν

You shall do no work on this very day, for it is a day of atonement for you, to make atonement for you before the LORD your God.

Total work-ban grounded by the atonement purpose-clause

πᾶν ἔργον οὐ ποιήσετε ... ἔστιν γὰρ ἡμέρα ἐξιλασμοῦ

Unlike the other annual feasts (which forbid only servile work), the Day of Atonement forbids πᾶν ἔργον ('all work') like the weekly Sabbath — the γάρ-clause grounds the ban in the day's unique purpose: ἐξιλάσασθαι περὶ ὑμῶν ('to make atonement for you'). The infinitive of purpose and the περὶ ὑμῶν ('for you / on your behalf') anticipate the substitutionary logic of NT atonement.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

παῖς: 'all / any'; note the total prohibition πᾶν ἔργον (not merely ἔργον λατρευτόν) — the Atonement ban matches the absolute Sabbath ban of v. 3.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; the unqualified ἔργον (without λατρευτόν) marks the Atonement-day rest as total, like the weekly Sabbath — even food-preparation is excluded.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the absolute prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future (absolute work-ban)

ποιέω: the prohibitive future; the total work-ban distinguishes Atonement from the other annual feasts.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

αὐτῇ

this very

Dative

intensive pronoun (with τῇ ἡμέρᾳ: 'this very day')

→ participant reference or interest

αὐτός: in attributive position the intensive αὐτῇ τῇ ἡμέρᾳ ('this very/self-same day') renders אֵלֶּיךָ הַיּוֹם , emphasising the precise day of the absolute rest.

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

object of ἐν (temporal)

→ sphere or reference

ἡμέρα: 'day'; the Atonement day on which all work ceases.

ταύτη

this

Dative

demonstrative (modifying ἡμέρᾳ)

→ participant reference or interest

οὗτος: 'this'; reinforces the deictic precision ('on this day').

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (in causal γάρ-clause)

→ stative present (grounding predication)

εἰμί: the present copula in the γάρ-clause grounds the work-ban in the day's identity as the atonement-day.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; the explanatory particle grounds the total work-ban in the supreme purpose of the day.

ἡμέρα

day

Nominative

predicate nominative ('it is a day')

→ participant prominence

ἡμέρα: 'day'; ἡμέρα ἐξιλασμοῦ restates the day's atoning function as the reason for the absolute rest.

ἐξιλασμοῦ

of atonement

Genitive

genitive of definition (modifying ἡμέρᾳ)

→ relational specification

ἐξιλασμός: 'atonement / propitiation'; renders כִּפּוּרֵי ; cf. v. 27.

αὕτη

this

Nominative

demonstrative (subject, resuming ἡμέρᾳ)

→ participant reference

οὗτος: 'this'; the demonstrative αὕτη identifies 'this day' as the atonement-day for the people.

ὕμῃν

for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the atonement is wrought 'for you' — on the people's behalf.

ἐξιλάσασθαι

to make atonement

Aor Mid Inf · ἐξιλάσκομαι

infinitive of purpose

→ aorist infinitive (telic: 'in order to atone')

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; renders כִּפּוּר ; the infinitive of purpose states the day's goal — to purge and reconcile the people before YHWH; this verb-group underlies NT atonement language (ἰλάσκομαι, Heb 2:17; ἰλασμός, 1 John 2:2).

περὶ for / concerning <i>preposition + genitive (on behalf of)</i> → spatial or relational framing περί + gen.: 'concerning / on behalf of'; with the atonement-verb it has substitutionary force ('to make atonement on your behalf').	ὕμῶν you Genitive <i>genitive object of περὶ (beneficiaries of atonement)</i> → relational specification σύ (gen. pl.): the people on whose behalf atonement is made.	ἔναντι before <i>preposition + genitive (in the presence of)</i> → spatial or relational framing ἔναντι: 'before / in the presence of'; renders יָלַץ; the atonement is enacted in the divine presence.	κυρίου LORD Genitive <i>genitive object of ἔναντι</i> → relational specification κύριος (gen.): renders יְהוָה; atonement is made before the LORD.
τοῦ the Genitive <i>article (with θεοῦ)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεοῦ God Genitive <i>genitive in apposition to κυρίου</i> → relational specification θεός: 'God'; the covenant title 'the LORD your God' grounds the atonement in the covenant relationship.	ὕμῶν your Genitive <i>possessive genitive (modifying θεοῦ)</i> → relational specification σύ (gen. pl.): 'your God.'	

29 πᾶσα ψυχὴ ἣτις μὴ ταπεινωθήσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς

Every soul that is not humbled on this very day shall be utterly destroyed from its people.

Karet-sanction for failure to afflict oneself

πᾶσα ψυχὴ ἣτις μὴ ταπεινωθήσεται ... ἐξολεθρευθήσεται

The first of two severe sanctions: anyone who refuses the self-affliction (fasting) is to be 'utterly destroyed from the people' (ἐξολεθρευθήσεται). ἐξολεθρεύω renders the Hebrew כָּטַף ('cut off'), the karet penalty — exclusion from the covenant community, whether by death or excommunication. Refusing to humble oneself on the atonement-day is treated as covenant apostasy.

πᾶσα

every

Nominative

attributive adjective (modifying ψυχή)

→ participant prominence

πᾶς: 'every / all'; the distributive πᾶσα ψυχή ('every soul/person') makes the sanction universal — no exceptions.

ψυχή

soul / person

Nominative

subject

→ participant prominence

ψυχή: 'soul / person / individual life'; renders **𐤒𐤕𐤕**; here the whole human person as a legal subject ('every soul' = 'everyone').

ἥτις

whoever / which

Nominative

indefinite relative pronoun (subject of subordinate clause)

→ participant reference

ὅστις: the indefinite relative ἥτις ('whoever / any that') generalises — 'every soul of whatever kind that does not humble itself'; emphasises the categorical scope of the law.

μή

not

negative particle (with future, in conditional-relative clause)

→ discourse linkage or contrast

μή: the subjective negative; in this conditional-relative clause μή negates the verb ('whoever does not humble himself').

ταπεινωθήσεται

will be humbled / humble himself

Fut Pass Indic 3 Sg · ταπεινός

verb of relative clause (condition)

→ future passive (reflexive sense: 'humble oneself')

ταπεινός (fut. pass.): 'be humbled / humble oneself'; renders the reflexive **𐤕𐤒𐤕** (Pual/Hithpael nuance, 'afflict oneself'); the passive here bears reflexive force — whoever does not undertake the self-affliction of fasting and penitence.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

αὐτῇ

this very

Dative

intensive pronoun (with τῇ ἡμέρᾳ)

→ participant reference or interest

αὐτός: the intensive αὐτῇ τῇ ἡμέρᾳ ('this very day') renders **𐤀𐤓𐤕 𐤕𐤕𐤕**.

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

object of ἐν (temporal)

→ sphere or reference

ἡμέρα: 'day'; the Atonement day on which self-affliction is mandatory.

ταύτη

this

Dative

demonstrative (modifying ἡμέρα)

→ participant reference or interest

οὗτος: 'this'; reinforces the deictic precision.

ἐξολεθρευθήσεται

shall be utterly destroyed / cut off

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb (apodosis: the sanction)

→ future passive (judicial sentence)

ἐξολεθρεύω: 'utterly destroy / exterminate'; renders the karet-verb כָּרַךְ ('cut off'); the standard LXX rendering of the כָּרַךְ penalty — removal from the covenant community by death or excommunication; the intensive ἐξ- underscores total severance from the people.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: 'out of / from'; marks the separation from the people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐκ (separation)

→ relational specification

λαός: 'people'; renders כָּהֵן; the covenant community from which the offender is cut off.

αὐτῆς

its

Genitive

possessive genitive (modifying λαοῦ: 'its people')

→ relational specification

αὐτός (gen. fem.): refers back to ψυχή; the offender is cut off 'from its (own) people' — the loss of covenant belonging.

30 καὶ πᾶσα ψυχή ἥτις ποιήσει ἔργον ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἀπολεῖται ἡ ψυχή ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς

And every soul that does work on this very day, that soul shall perish from its people.

Second karet-sanction: for working on the Atonement-day

καὶ πᾶσα ψυχή ἥτις ποιήσει ἔργον ... ἀπολεῖται

The parallel sanction targets working rather than fasting: anyone who does work shall 'perish' (ἀπολεῖται) from the people. The resumptive ἡ ψυχή ἐκείνη ('that soul') is a Hebraism (rendering the casus pendens), and ἀπόλλυμι here is functionally synonymous with the ἐξολεθρεύω of v. 29 — both render the divine extirpation of the covenant-breaker.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα
every

Nominative

attributive adjective (modifying ψυχή)

→ participant prominence

πᾶς: 'every'; universalises the second sanction.

ψυχή
soul / person

Nominative

subject (casus pendens, resumed by ἡ ψυχή ἐκείνη)

→ participant prominence

ψυχή: 'soul / person'; renders $\Psi\chi\iota$; the fronted subject is resumed pleonastically by ἡ ψυχή ἐκείνη — a Hebraism (casus pendens / nominative absolute).

ἥτις
whoever

Nominative

indefinite relative pronoun (subject of relative clause)

→ participant reference

ὅστις: 'whoever / any that'; generalises the offender.

ποιήσει
will do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause (condition)

→ future (conditional protasis)

ποιέω: 'do'; the future in the relative clause states the violating act — doing work on the Atonement-day.

ἔργον
work

Accusative

direct object of ποιήσει

→ object specification

ἔργον: 'work'; the unqualified ἔργον (any work) matches the absolute ban of v. 28.

ἐν
on

preposition + dative (temporal)

→ spatial or relational framing

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

αὐτῇ
this very

Dative

intensive pronoun (with τῇ ἡμέρᾳ)

→ participant reference or interest

αὐτός: 'this very day' (αὐτῇ τῇ ἡμέρᾳ), rendering אֲתָּהּ הַיּוֹם .

τῇ
the

Dative

article

→ noun-phrase marking

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

ἡμέρα
day

Dative

object of ἐν (temporal)

→ sphere or reference

ἡμέρα: 'day'; the Atonement day.

ταύτη
this

Dative

demonstrative (modifying ἡμέρᾳ)

→ participant reference or interest

οὗτος: 'this'; deictic precision.

ἀπολεῖται
shall perish

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb (apodosis: the sanction)

→ future middle (judicial perishing)

ἀπόλλυμι (mid. ἀπόλλυμαι): 'perish / be destroyed / be lost'; renders אָפֵּל / the karet penalty; functionally synonymous here with ἐξολεθρεύω (v. 29) — both denote divine extirpation from the covenant people.

ἡ the Nominative <i>article (with ψυχή)</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	ψυχή soul Nominative <i>subject (resumptive, in apposition to the fronted πάσα ψυχή)</i> → participant prominence ψυχή: the resumptive ἡ ψυχή ἐκείνη ('that soul') is a Hebraism reprising the suspended subject (casus pendens).	ἐκείνη that Nominative <i>demonstrative (modifying ψυχή)</i> → participant prominence ἐκεῖνος: 'that'; the distal demonstrative points back to the offending soul; ἡ ψυχή ἐκείνη renders מִיָּדָהּ שֶׁנֶּאֱמַר, the formula of judicial identification.	ἐκ from <i>preposition + genitive (separation)</i> → spatial or relational framing ἐκ: 'from'; separation from the people.
τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαοῦ people Genitive <i>genitive object of ἐκ (separation)</i> → relational specification λαός: 'people'; renders אָמְ; the covenant community.	αὐτῆς its Genitive <i>possessive genitive (modifying λαοῦ)</i> → relational specification αὐτός (gen. fem.): 'its people' — refers to ψυχή.	

31 πᾶν ἔργον οὐ ποιήσετε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις κατοικίαις ὑμῶν

You shall do no work; it is a perpetual statute throughout your generations in all your dwellings.

Restated total work-ban with perpetual-statute formula πᾶν ἔργον οὐ ποιήσετε νόμιμον αἰώνιον

The absolute work-ban (πᾶν ἔργον, as in v. 28) is restated and sealed with the perpetual-statute formula (νόμιμον αἰώνιον ... ἐν πάσαις κατοικίαις) that recurs across the chapter (vv. 14, 21, 41), binding the Atonement-day rest on all generations everywhere.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

παῖς: 'all / any'; the total work-ban, repeated from v. 28.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; the unqualified ἔργον marks the absolute Atonement-day rest.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future (absolute work-ban)

ποιέω: the prohibitive future restates the total ban.

νόμιμον

statute / ordinance

Nominative

nominative (appositional summary)

→ participant prominence

νόμιμον: 'statute'; νόμιμον αἰώνιον renders עוֹלָם תָּקִיָּה, the perpetual-statute refrain (cf. vv. 14, 21, 41).

αἰώνιον

perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting'; renders עוֹלָם; the statute is permanently binding.

εἰς

throughout

preposition + accusative (temporal extent)

→ spatial or relational framing

εἰς: temporal-distributive, 'throughout'; εἰς τὰς γενεάς renders לְדָרֶךְ.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; renders דֹּרֹת; binds the statute on all descendants.

ὑμῶν

your

Genitive

possessive genitive (modifying γενεάς)

→ relational specification

σύ (gen. pl.): 'your generations.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying κατοικίας)

→ sphere or reference

παῖς: 'all'; universalises the statute to every settlement.

κατοικίαις

dwellings

Dative

object of ἐν (locative)

→ sphere or reference

κατοικία (pl.): 'dwellings / settlements'; renders תבִּשְׁמִי; the plural here ('in all your dwellings') matches the universalising scope.

ὑμῶν

your

Genitive

possessive genitive (modifying κατοικίαις)

→ relational specification

σύ (gen. pl.): 'your dwellings.'

32 σάββατα σαββάτων ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν ἀπὸ ἐνάτης τοῦ μηνὸς ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν

It shall be a sabbath of sabbaths for you, and you shall afflict your souls; from the ninth of the month, from evening to evening, you shall keep your sabbath.

The supreme sabbath: timing of the Atonement-rest (evening to evening)

σάββατα σαββάτων ἔσται ὑμῖν

The Atonement-day is named σάββατα σαββάτων ('a sabbath of sabbaths', the Hebrew superlative תבִּשְׁמִי יוֹתֵבֶשֶׁת) — the most solemn rest of the year. Its reckoning is unusual: ἀπὸ ἑσπέρας ἕως ἑσπέρας ('from evening to evening'), beginning the evening of the ninth — the basis for the Jewish evening-to-evening day. The cognate σαββατιεῖτε τὰ σάββατα ('you shall sabbath your sabbath') is a figura etymologica intensifying the command.

σάββατα

a sabbath

Nominative

predicate nominative

→ participant prominence

σάββατον (pl. σάββατα): the neuter plural with singular sense; σάββατα σαββάτων ('a sabbath of sabbaths') renders יְיָ יִתְבַּשֵּׁשׁ, a Hebrew superlative idiom marking the most absolute rest.

σαββάτων

of sabbaths

Genitive

genitive of intensity (Hebraic superlative)

→ relational specification

σάββατον (gen. pl.): the genitive σαββάτων forms the superlative 'sabbath of sabbaths' — a rest surpassing all others, fitting the supreme atonement-day.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the sabbath)

→ legislative future

εἰμί (fut.): the future copula prescribes the day's supreme sabbath-status.

ὕμῃν

for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the community for whom the rest is appointed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ταπεινώσετε

you shall afflict / humble

Fut Act Indic 2 Pl · ταπεινῶω

main verb (legislative future)

→ imperativ future (penitential obligation)

ταπεινῶω: 'humble / afflict'; renders תַּבִּיחַ; the repeated command to 'afflict your souls' (cf. v. 27) reaffirms the fasting-penitence at the heart of the day.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ψυχὰς

souls

Accusative

direct object of ταπεινώσετε

→ object specification

ψυχή: 'soul / self'; renders שְׂרָפָה; the whole person subjected to penitential self-denial.

ὕμῶν

your

Genitive

possessive genitive (modifying ψυχὰς)

→ relational specification

σύ (gen. pl.): 'your souls.'

ἀπὸ

from

preposition + genitive (temporal start)

→ spatial or relational framing

ἀπό: 'from'; marks the start of the day's reckoning.

ἐνάτης

ninth (day)

Genitive

substantival ordinal (genitive: 'from the ninth')

→ relational specification

ἐνατος: 'ninth'; substantival ἡ ἐνάτη (sc. ἡμέρα); the Atonement-rest begins the evening of the ninth — anticipating the tenth — establishing the evening-to-evening cultic day.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

partitive genitive (of the month')

→ relational specification

μήν (gen.): 'month'; the ninth of the seventh month.

ἀπὸ

from

preposition + genitive (temporal start)

→ spatial or relational framing

ἀπό: the second ἀπό specifies the time of day — 'from evening.'

ἑσπέρας

evening

Genitive

genitive object of ἀπό (temporal start)

→ relational specification

ἑσπέρα: 'evening'; renders ערב; the day's rest begins at evening.

ἕως

until / to

preposition + genitive (temporal end)

→ spatial or relational framing

ἕως: 'until / to'; marks the terminus of the rest.

ἑσπέρας

evening

Genitive

genitive object of ἕως (temporal end)

→ relational specification

ἑσπέρα: 'evening'; ἀπὸ ἑσπέρας ἕως ἑσπέρας ('from evening to evening') defines the cultic day and grounds the Jewish evening-reckoning of the day.

σαββατιεῖτε

you shall keep sabbath

Fut Act Indic 2 Pl · σαββατίζω

main verb (legislative future, cognate construction)

→ imperatival future (cultic obligation)

σαββατίζω: 'keep sabbath / observe a sabbath-rest'; a denominative verb from σάββατον; the cognate construction σαββατιεῖτε τὰ σάββατα ('you shall sabbath your sabbath') is a figura etymologica rendering שבת שבת, intensifying the rest-command.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σάββατα

sabbath

Accusative

cognate accusative (object of σαββατιεῖτε)

→ object specification

σάββατον (pl.): the cognate object 'your sabbath'; the figura etymologica binds verb and noun for emphasis — 'keep your sabbath-rest completely.'

ὑμῶν

your

Genitive

possessive genitive (modifying σάββατα)

→ relational specification

οὗ (gen. pl.): 'your sabbath.'

33 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (Feast of Booths legislation)

καὶ ἐλάλησεν κύριος

The final ἐλάλησεν-formula opens the legislation of the Feast of Booths/Tabernacles (vv. 33–43), the climactic ingathering-feast of the year and the setting of John 7.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew narrative waw, opening a new divine speech-unit.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; the aorist ἐλάλησεν introduces the Booths legislation.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: renders the Tetragrammaton יהוה.

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

→ object specification

Μωυσῆς: transliteration of מֹשֶׁה.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγω (pres. ptcp.): renders the quotative לאמר ('saying').

34 λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων τῇ πεντεκαιδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ

Speak to the sons of Israel, saying: On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD.

The Feast of Booths: fifteenth of the seventh month τῇ πεντεκαιδεκάτῃ ... ἑορτὴ σκηνῶν

Five days after Atonement, on the fifteenth (full moon) of the seventh month, begins the seven-day ἑορτὴ σκηνῶν ('Feast of Booths/Tabernacles', rendering תּוֹבַחַת לַחַג) — the great ingathering and joy-feast. In the NT it is the setting of Jesus' temple discourse and the 'living water' cry of John 7:2, 37–39; σκηνή ('tent/tabernacle') also undergirds the incarnation language of John 1:14 (ἐσκήνωσεν).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (commissioned speech-act)

λαλέω: 'speak'; renders לַחַג; commissions Moses to address the people.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of address)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the covenant people.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct discourse)

→ present participle (attendant circumstance)

λέγω (pres. ptcp.): renders the quotative לֵאמֹר ('saying').

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

πεντεκαιδεκάτῃ

fifteenth (day)

Dative

dative of time (substantival ordinal: 'on the fifteenth')

→ sphere or reference

πεντεκαδέκατος: 'fifteenth'; substantival (sc. ἡμέρα); renders יוֹם הַחֲמִישִׁי; the fifteenth of the seventh month (full moon) opens Booths.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

partitive genitive ('of the month')

→ relational specification

μήν (gen.): 'month'; the fifteenth day of the seventh month.

τοῦ

the

Genitive

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμου

seventh

Genitive

attributive ordinal (modifying μηνός)

→ relational specification

ἑβδομος: 'seventh'; the same seventh month (Tishri).

τούτου

this

Genitive

demonstrative (modifying μηνός)

→ relational specification

οὗτος: 'this'; binds Booths to the same seventh month as Trumpets and Atonement.

ἑορτή

feast

Nominative

predicate nominative ('[is] the feast')

→ participant prominence

ἑορτή: 'feast / pilgrimage festival'; renders אָד; ἑορτή σκηνῶν ('Feast of Booths') is the climactic ingathering pilgrimage-feast, also called σκηνοπηγία ('tent-pitching', John 7:2).

σκηνῶν

of booths / tents

Genitive

genitive of definition (modifying ἑορτή)

→ relational specification

σκηνή: 'tent / booth / tabernacle'; renders הֶחָד ('booth'); the temporary shelters in which Israel dwells during the feast; σκηνή also names the wilderness Tabernacle and underlies the incarnation verb of John 1:14 (ἐσκήνωσεν, 'tabernacled among us').

ἑπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: 'seven'; indeclinable; the seven-day span of the feast.

ἡμέρας

days

Accusative

accusative of extent of time ('for seven days')

→ object specification

ἡμέρα: accusative of duration; the feast lasts seven days, with an eighth-day assembly (v. 36).

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of dedication

→ sphere or reference

κύριος (dat.): renders יהוה; the feast is kept to the LORD.

35 καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία πᾶν ἔργον λατρευτὸν οὐ ποιήσετε

And the first day is a holy convocation; you shall do no servile work.

Convocation rubric for the first day of Booths

καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία

The first day of the seven-day feast is a holy convocation with the servile-work ban, paralleling the opening day of Unleavened Bread (v. 7). The rubric brackets the festal week alongside the eighth-day convocation of v. 36.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject

→ participant prominence

ἡμέρα: 'day'; the first day of Booths.

ἡ

the

Nominative

article (with ordinal)

→ noun-phrase marking

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

πρώτη

first

Nominative

attributive ordinal (modifying ἡμέρα)

→ participant prominence

πρῶτος: 'first'; the opening convocation-day of the feast.

κλητὴ

a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός: κλητὴ ἁγία ('holy convocation'), the chapter refrain.

ἁγία

holy

Nominative

attributive adjective (modifying κλητὴ)

→ participant prominence

ἅγιος: 'holy'; renders ὅτι.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / any'; the total ban on servile work.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; qualified by λατρευτὸν as servile work.

λατρευτὸν

servile / of labor

Accusative

attributive adjective (modifying ἔργον)

→ object specification

λατρευτός: 'servile'; renders תַּבִּיחַ; the festal work-ban formula.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future

ποιέω: the recurring festal work-ban οὐ ποιήσετε.

36 ἑπτὰ ἡμέρας προσάξετε ὅλοκαυτώματα τῷ κυρίῳ καὶ ἡ ἡμέρα ἡ ὀγδόη κλητὴ ἀγία ἔσται ὑμῖν καὶ προσάξετε ὅλοκαυτώματα τῷ κυρίῳ ἐξόδιόν ἐστὶν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε

Seven days you shall bring whole burnt offerings to the LORD; and the eighth day shall be a holy convocation for you, and you shall bring whole burnt offerings to the LORD; it is a closing assembly; you shall do no servile work.

Seven days of offerings and the eighth-day closing assembly

ἑπτὰ ἡμέρας ... καὶ ἡ ἡμέρα ἡ ὀγδόη ... ἐξόδιόν ἐστὶν

Burnt offerings span all seven days; then an added eighth day is a holy convocation called ἐξόδιον ('a closing/solemn assembly', rendering תַּבִּיחַ) — a festal coda beyond the seven. This 'last, great day of the feast' (cf. John 7:37, τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς) is the occasion of Jesus' cry of living water.

ἑπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: 'seven'; indeclinable; the burnt offerings span all seven days of the feast.

ἡμέρας

days

Accusative

accusative of extent of time ('for seven days')

→ object specification

ἡμέρα: accusative of duration; offerings on each day of the feast.

προσάξετε

you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future, cultic offering)

→ imperative future (cultic obligation)

προσάγω: 'bring near / present'; renders בָּרַקֵּךְ; the command to offer burnt offerings throughout the feast.

ὅλοκαυτώματα

whole burnt offerings

Accusative

direct object

→ object specification

ὅλοκαύτωμα (pl.): 'whole burnt offerings'; renders תּוֹלַעַ; the daily offerings of Booths (the largest of any feast, Num 29:12–34).

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יהוה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject

→ participant prominence

ἡμέρα: 'day'; the added eighth day.

ἡ

the

Nominative

article (with ordinal)

→ noun-phrase marking

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

ὁγδόη

eighth

Nominative

attributive ordinal (modifying ἡμέρα)

→ participant prominence

ὁγδοος: 'eighth'; renders יְמִינִי; the eighth day is an added closing assembly beyond the seven, the 'last great day' (John 7:37).

κλητὴ

a convocation / called

Nominative

predicate nominative

→ participant prominence

κλητός: κλητὴ ἀγία ('holy convocation'), the chapter refrain.

ἀγία

holy

Nominative

attributive adjective (modifying κλητὴ)

→ participant prominence

ἅγιος: 'holy'; renders שֶׁנֶּקֶד.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the convocation)

→ legislative future

εἰμί (fut.): the future copula prescribes the eighth day's sacred status.

ὕμῃν

for you

Dative

dative of advantage

→ participant reference or interest

σύ (dat. pl.): the community for whom the day is set apart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξετε

you shall bring / offer

Fut Act Indic 2 Pl · προσάγω

main verb (legislative future)

→ imperativ future (cultic obligation)

προσάγω: 'bring near / offer'; the eighth day too has its burnt offering.

ὅλοκαυτώματα

whole burnt offerings

Accusative

direct object

→ object specification

ὅλοκαύτωμα (pl.): the burnt offerings of the eighth-day assembly.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יהוה.

ἐξόδιον

closing assembly / solemn close

Nominative

predicate nominative ('[it is] a closing assembly')

→ participant prominence

ἐξόδιον: 'closing/concluding (festal) assembly'; renders תַּעֲרֹךְ ('solemn assembly / restraint'); the term (from ἐξοδος, 'a going out') marks the eighth day as the solemn conclusion of the entire festal year.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present (identifying predication)

εἰμί: the present copula identifies the eighth day as the festal close.

πᾶν

any / all

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'all / any'; the ban on servile work.

ἔργον

work

Accusative

direct object of ποιήσετε

→ object specification

ἔργον: 'work'; qualified by λατρευτὸν as servile work.

λατρευτὸν

servile / of labor

Accusative

attributive adjective (modifying ἔργον)

→ object specification

λατρευτός: 'servile'; renders תַּעֲבָד; the festal work-ban formula.

οὐ

not

negative particle (with ποιήσετε)

→ discourse linkage or contrast

οὐ: objective negative forming the prohibition.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ prohibitive future

ποιέω: the recurring festal work-ban οὐ ποιήσετε.

37 αὗται αἱ ἑορταὶ κυρίῳ ἅς καλέσετε κλητὰς ἀγίας ὥστε προσενέγκαι καρπώματα τῷ κυρίῳ ὀλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ' ἡμέραν εἰς ἡμέραν

These are the feasts of the LORD, which you shall proclaim as holy convocations, so as to bring fire-offerings to the LORD — whole burnt offerings and their grain offerings and their drink offerings — the matter of each day on its day.

Summary subscription to the annual feasts αὗται αἱ ἑορταὶ κυρίῳ

A closing summary gathers the whole annual cycle: these are the feasts to be proclaimed as holy convocations, each with its proper offerings — burnt offerings, grain offerings, and libations — rendered τὸ καθ' ἡμέραν εἰς ἡμέραν ('the matter of each day on its day'), a Hebraism (תְּדַבֵּר יְיָ בְּיוֹמוֹ), a Hebraism for the daily-appointed portion.

αὗται

these

Nominative

demonstrative pronoun (subject)

→ participant reference

οὗτος: 'these'; the demonstrative gathers up the whole festal list in summary (echoing vv. 2, 4).

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἐορταί

feasts

Nominative

predicate nominative

→ participant prominence

ἐορτή: 'feast'; the annual appointed feasts summarised.

κυρίῳ

of/to the LORD

Dative

dative of dedication ('feasts to the LORD')

→ sphere or reference

κύριος (dat.): renders יהוה; the feasts belong to the LORD.

ἃς

which

Accusative

relative pronoun (object of καλέσετε)

→ participant reference

ἃς: the relative ἃς agrees with ἐορταί and introduces the defining clause.

καλέσετε

you shall proclaim

Fut Act Indic 2 Pl · καλέω

verb of relative clause

→ imperatival future (cultic proclamation)

καλέω: 'proclaim / convene'; cognate with κλητή; the feasts are publicly proclaimed as sacred assemblies.

κλητάς

convocations / called

Accusative

predicate accusative (object complement)

→ object specification

κλητός: 'called / convocation'; κλητάς ἁγίας ('holy convocations'), renders יְהִיזְבִּיחַ.

ἁγίας

holy

Accusative

attributive adjective (modifying κλητάς)

→ object specification

ἅγιος: 'holy'; renders שְׁדֵי.

ὥστε

so as / in order to

conjunction (introducing result/purpose infinitive)

→ discourse linkage or contrast

ὥστε: 'so as to / in order to'; with the infinitive προσενέγκαι it expresses the purpose of the convocations — the presenting of offerings.

προσενέγκαι

to bring / offer

Aor Act Inf · προσφέρω

infinitive of purpose/result (with ὥστε)

→ aorist infinitive (telic)

προσφέρω: 'bring near / present / offer'; renders בְּרִיחַ; the aorist infinitive states the goal of the convocations — to present the appointed offerings to YHWH.

καρπώματα

fire-offerings / burnt gifts

Accusative

direct object of προσενέγκαι

→ object specification

καρπῶμα: 'offering made by fire / burnt gift'; renders הַשֵּׂחַ ('fire-offering'); the general category of offerings consumed on the altar, here itemised as burnt offerings, grain offerings, and libations.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יהוה.

όλοκαυτώματα

whole burnt offerings

Accusative

accusative in apposition to καρπώματα

→ object specification

όλοκαύτωμα (pl.): 'whole burnt offerings'; the first itemised category of fire-offerings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυσίας

grain offerings

Accusative

accusative (further itemisation of offerings)

→ object specification

θυσία (pl.): the accompanying grain offerings (הקִנְיָה).

αὐτῶν

their

Genitive

possessive genitive (modifying θυσίας)

→ relational specification

αὐτός (gen. pl.): 'their' — belonging to the burnt offerings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σπονδάς

drink offerings

Accusative

accusative (further itemisation)

→ object specification

σπονδή (pl.): the accompanying drink offerings/libations (תְּנִיבִי).

αὐτῶν

their

Genitive

possessive genitive (modifying σπονδάς)

→ relational specification

αὐτός (gen. pl.): 'their' — belonging to the offerings.

τὸ

the (matter)

Accusative

substantival article (adverbial: 'the matter of')

→ noun-phrase marking

ὁ/τό: the neuter article substantivises the following phrase — 'the (appointed thing) of each day'; introduces the Hebraism of daily-portioned offerings.

καθ

according to / each

preposition + accusative (distributive, elided)

→ spatial or relational framing

κατά + acc.: in distributive sense 'day by day'; τὸ καθ ἡμέραν ('the matter of each day').

ἡμέραν

day

Accusative

accusative object of κατά (distributive)

→ object specification

ἡμέρα: 'day'; in the distributive idiom 'each day'.

εἰς

for / on

preposition + accusative (distributive: 'on its day')

→ spatial or relational framing

εἰς: here distributive, 'on/for (its) day'; the phrase τὸ καθ ἡμέραν εἰς ἡμέραν renders מְיוֹם בְּיוֹמוֹ ('the matter of a day on its day'), i.e. each day's offerings on their appointed day.

ἡμέραν

day

Accusative

accusative object of εἰς (distributive)

→ object specification

ἡμέρα: 'day'; the repeated ἡμέραν completes the Hebraism of daily-appointed portions.

38 πλὴν τῶν σαββάτων κυρίου καὶ πλὴν τῶν δομάτων ὑμῶν καὶ πλὴν πασῶν τῶν εὐχῶν ὑμῶν καὶ πλὴν τῶν ἐκουσίων ὑμῶν ἃ ἂν δώτε τῷ κυρίῳ

Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides your freewill offerings, which you give to the LORD.

Qualification: the festal offerings are additional to the regular and votive offerings

πλὴν τῶν σαββάτων κυρίου

The fourfold πλὴν ('besides / apart from') clarifies that the festal offerings do not replace but supplement the ongoing cultic life: the weekly Sabbath offerings, freewill gifts (δόματα), vows (εὐχαί), and voluntary offerings (ἐκούσια). The festal calendar is layered atop the regular and the voluntary worship of Israel.

πλὴν

besides / apart from

preposition + genitive (exception/addition)

→ spatial or relational framing

πλὴν: 'besides / except / apart from'; renders בְּלִפְנֵי ('apart from'); the fourfold anaphora of πλὴν marks the festal offerings as additional to the standing categories of worship.

τῶν

the

Genitive

article

→ noun-phrase marking

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

σαββάτων

sabbaths

Genitive

genitive object of πλὴν

→ relational specification

σαββάτων (pl.): 'sabbaths'; the regular weekly Sabbath offerings (Num 28:9–10), distinct from and prior to the festal offerings.

κυρίου

of the LORD

Genitive

possessive genitive (modifying σαββάτων)

→ relational specification

κύριος (gen.): renders יְהוָה ; 'the sabbaths of the LORD' — the LORD's own appointed weekly rest.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πλὴν
besides

preposition + genitive (addition)

→ spatial or relational framing

πλὴν: 'besides'; second member of the anaphora.

τῶν
the

Genitive

article

→ noun-phrase marking

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

δομάτων
gifts

Genitive

genitive object of πλήν

→ relational specification

δόμα: 'gift'; renders ἑῷ (gift); the voluntary gifts brought to the sanctuary apart from the prescribed festal offerings.

ὑμῶν
your

Genitive

possessive genitive (modifying δομάτων)

→ relational specification

σύ (gen. pl.): 'your gifts.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πλὴν
besides

preposition + genitive (addition)

→ spatial or relational framing

πλὴν: 'besides'; third member of the anaphora.

πασῶν
all

Genitive

attributive adjective (modifying εὐχῶν)

→ relational specification

πᾶς: 'all'; 'all your vows.'

τῶν
the

Genitive

article

→ noun-phrase marking

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

εὐχῶν
vows

Genitive

genitive object of πλήν

→ relational specification

εὐχή: 'vow / prayer'; renders ἑῷ ('vow'); the votive offerings pledged to YHWH, distinct from the calendar's fixed offerings.

ὑμῶν
your

Genitive

possessive genitive (modifying εὐχῶν)

→ relational specification

σύ (gen. pl.): 'your vows.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πλήν

besides

preposition + genitive (addition)

→ spatial or relational framing

πλήν: 'besides'; fourth member of the anaphora.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐκουσίων

freewill offerings

Genitive

genitive object of πλήν (substantival adjective)

→ relational specification

ἐκούσιος: 'voluntary / freewill'; substantival τὰ ἐκούσια ('freewill offerings'); renders תְּרֻמָּה ('freewill offering'); the spontaneous gifts given beyond all obligation.

ὕμῶν

your

Genitive

possessive genitive (modifying ἐκουσίων)

→ relational specification

σύ (gen. pl.): 'your freewill offerings.'

ὃ

which

Accusative

relative pronoun (object of δῶτε)

→ participant reference

ὃς; the relative ὃ (acc. n. pl.) gathers all the foregoing voluntary offerings as the object of 'give.'

ἄν

ever

modal particle (with subjunctive δῶτε)

→ discourse linkage or contrast

ἄν: modal particle generalising the relative clause ('whatever you give').

δῶτε

you give

Aor Act Subj 2 Pl · δίδωμι

verb of relative clause

→ aorist subjunctive (indefinite: 'whatever you may give')

δίδωμι: 'give'; renders תָּתַן; the aorist subjunctive with ἄν generalises — all such voluntary gifts, whenever offered, are additional to the festal calendar.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat.): renders יְהוָה; all the offerings are given to the LORD.

39 καὶ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ὅταν συντελέσητε τὰ γενήματα τῆς γῆς
ἐορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας τῇ ἡμέρᾳ τῇ πρώτη ἀνάπαυσις καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις

And on the fifteenth day of this seventh month, when you have gathered in the produce of the land,
you shall keep a feast to the LORD seven days; on the first day a rest, and on the eighth day a rest.

Recapitulation of Booths as the ingathering-feast (with the booth-rite)

ὅταν συντελέσητε τὰ γενήματα ... ἐορτάσετε

A second account of Booths, now stressing its agricultural meaning: it is celebrated 'when you have gathered in the produce of the land' (ὅταν συντελέσητε τὰ γενήματα), the autumn ingathering. The first and eighth days are each a rest (ἀνάπαυσις), framing the seven-day rejoicing introduced in v. 40.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

πεντεκαίδεκάτῃ

fifteenth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

πεντεκαίδεκατος: 'fifteenth'; the fifteenth of the seventh month, repeated from v. 34.

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the opening day of Booths.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνὸς

month

Genitive

partitive genitive

→ relational specification

μῆν (gen.): 'month'; the fifteenth of the seventh month.

τοῦ

the

Genitive

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμου

seventh

Genitive

attributive ordinal (modifying μηνός)

→ relational specification

ἐβδόμος: 'seventh'; the seventh month (Tishri).

τούτου

this

Genitive

demonstrative (modifying μηνός)

→ relational specification

οὗτος: 'this'; the same seventh month.

ὅταν

when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive; ties Booths to the completion of the harvest.

συντελέσητε

you have gathered in / completed

Aor Act Subj 2 Pl · συντελέω

verb of temporal clause

→ aorist subjunctive (completed harvest as condition)

συντελέω: 'complete / finish / bring to an end'; renders ἡρᾱ ('gather in') in the sense of completing the harvest; here the autumn ingathering of all the land's produce, which Booths celebrates.

τὰ

the

Accusative

article

→ noun-phrase marking

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

γενήματα

produce / yield

Accusative

direct object of συντελέσητε

→ object specification

γένημα: 'produce / fruit / yield (of the soil)'; renders הַתְּבוּאָה; the land's harvested crops — Booths is the feast of the completed ingathering.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

possessive genitive (modifying γενήματα)

→ relational specification

γῆ: 'land'; renders γῆ; 'the produce of the land.'

ἐορτάσετε

you shall keep a feast

Fut Act Indic 2 Pl · ἐορτάζω

main verb (legislative future)

→ imperatival future (festal celebration)

ἐορτάζω: 'celebrate a feast / keep festival'; denominative from ἐορτή; renders לַקִּיּוֹם ('celebrate a pilgrimage feast'); Booths is the joyous ingathering-festival kept before YHWH.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of dedication

→ sphere or reference

κύριος (dat.): renders יְיָ; the feast is kept to the LORD.

ἐπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἐπτὰ: 'seven'; indeclinable; the seven-day feast.

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: accusative of duration; seven days of feasting.

τῇ

on the

Dative

article (with ordinal)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the first day of the feast.

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

πρώτη

first

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

πρῶτος: 'first'; the first day's rest opens the feast.

ἀνάπαυσις

rest

Nominative

predicate nominative ('[is] a rest')

→ participant prominence

ἀνάπαυσις: 'rest'; renders ἡτρεψ; the first day is a sabbath-like rest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

on the

Dative

article (with ordinal)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the eighth day.

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

ὀγδόη

eighth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

ὀγδοος: 'eighth'; the added eighth-day rest (cf. v. 36).

ἀνάπαυσις

rest

Nominative

predicate nominative ('[is] a rest')

→ participant prominence

ἀνάπαυσις: 'rest'; the eighth day too is a sabbath-like rest, the festal coda.

40 καὶ λήμψετε τῇ ἡμέρᾳ τῇ πρώτη καρπὸν ξύλου ὠραῖον καὶ κάλλυνθρα φοινίκων καὶ κλάδους ξύλου
 δασεῖς καὶ ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάρρου εὐφρανθῆναι ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ
 ἡμέρας

And on the first day you shall take goodly fruit of a tree, and palm-fronds, and leafy boughs of a tree,
 and willows, and branches of the chaste-tree from the brook, to rejoice before the LORD your God
 seven days.

The taking of branches and the command to rejoice (the lulav-rite)

καὶ λήμψετε ... εὐφρανθῆναι ἔναντι κυρίου

The distinctive Booths-rite: taking goodly fruit, palm-fronds (φοίνικες), leafy and willow boughs to
 'rejoice before the LORD' (εὐφρανθῆναι ἔναντι κυρίου) for seven days. This is the basis of the later
 lulav and the festal joy; the palm-branches of John 12:13 and the great Hosanna of the feast trace to
 this command. Joy (εὐφραίνομαι) is the keynote of Booths.

καὶ
 and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψετε
 you shall take

Fut Mid Indic 2 Pl · λαμβάνω

main verb (legislative future)

→ imperatival future (festal obligation)

λαμβάνω (fut. mid. λήμψομαι): 'take /
 receive'; renders Πῶ; the command to
 take the festal branches and fruit — the
 ceremonial 'four species' of the lulav
 tradition.

τῇ
 on the

Dative

article (with ordinal)

→ noun-phrase marking

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

ἡμέρᾳ
 day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the first day of the feast.

τῇ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

πρώτη

first

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

πρώτος: 'first'; the branch-taking begins on the first day.

καρπὸν

fruit

Accusative

direct object of λήμψεσθε

→ object specification

καρπός: 'fruit'; renders יֶרֶב; the 'goodly fruit of a tree' (traditionally the citron, etrog).

ξύλου

of a tree / wood

Genitive

genitive of source (modifying καρπὸν)

→ relational specification

ξύλον: 'tree / wood'; renders γῦ; 'fruit of a tree'; the term ξύλον is also that of the cross in NT usage (Acts 5:30; Gal 3:13).

ώραιο

goodly / beautiful

Accusative

attributive adjective (modifying καρπὸν)

→ object specification

ώραιο: 'beautiful / in its prime / goodly'; renders רָדָה ('splendor / beauty'); the fruit must be choice and beautiful — fitting for presentation before YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κάλλυνθρα

palm-fronds

Accusative

direct object of λήμψεσθε

→ object specification

κάλλυνθρον: 'palm-frond / palm-branch (for adorning)'; renders תִּפְרִי (‘fronds’) of מִתְּפִרֵּי; the palm-branches central to the festal procession (cf. the palm-waving of John 12:13).

φοινίκων

of palm trees

Genitive

genitive of source (modifying κάλλυνθρα)

→ relational specification

φοῖνιξ: 'palm tree / date-palm'; renders רֶמֶס; 'fronds of palm trees'; φοῖνιξ is the palm of John 12:13 (τὰ βᾶϊα τῶν φοινίκων).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κλάδους

boughs / branches

Accusative

direct object of λήμψεσθε

→ object specification

κλάδος: 'branch / bough'; renders גִּזְעִי; the leafy boughs of the festal bundle.

ξύλου

of a tree

Genitive

genitive of source (modifying κλάδους)

→ relational specification

ξύλον: 'tree'; 'boughs of a tree' (the leafy/myrtle branch of tradition).

δασεῖς

leafy / bushy

Accusative

attributive adjective (modifying κλάδους)

→ object specification

δασύς: 'thick / leafy / bushy'; renders תְּלֵךְ ('leafy / thick-foliaged'); the boughs are to be densely-leaved (the myrtle of later tradition).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἰτέας
willows

Accusative

direct object of λήμψεσθε

→ object specification

ἰτέα: 'willow'; renders יְרֵכָע ('willow of the brook'); the willow-branches of the festal bundle.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄγνου

of the chaste-tree / agnus castus

Genitive

genitive of source (modifying κλάδους)

→ relational specification

ἄγνος: 'chaste-tree / agnus castus (a willow-like shrub)'; the LXX adds this species; the genitive 'branches of the chaste-tree' supplements the willow imagery of the brook-side foliage.

κλάδους
branches

Accusative

direct object of λήμψεσθε

→ object specification

κλάδος: 'branch'; 'branches of the chaste-tree from the brook.'

ἐκ
from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from'; the branches are gathered from the watercourse.

χειμάρρου
brook / wadi

Genitive

genitive object of ἐκ (source)

→ relational specification

χείμαρρος: 'winter-torrent / brook / wadi'; renders לְחַי ('brook / wadi'); the willow and chaste-tree grow by the water; the brook-side imagery resonates with the 'living water' theme Jesus proclaims at this feast (John 7:38).

εὐφρανθῆναι
to rejoice

Aor Pass Inf · εὐφραίνω

infinitive of purpose

→ aorist passive infinitive (telic: 'in order to rejoice')

εὐφραίνω (pass. εὐφραίνομαι 'rejoice / be glad'); renders נִמְשׁ ('rejoice'); the infinitive of purpose names the keynote of Booths — festal joy before YHWH; Booths is supremely 'the season of our rejoicing.'

ἔναντι
before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לִפְנֵי; the rejoicing is enacted in the divine presence at the sanctuary.

κυρίου
LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen.): renders יְהוָה.

τοῦ
the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ
God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; the covenant title 'the LORD your God.'

ὕμῶν

your

Genitive

possessive genitive (modifying θεοῦ)

→ relational specification

ού (gen. pl.): 'your God.'

ἑπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: 'seven'; the rejoicing lasts seven days.

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: accusative of duration; the seven-day span of festal joy.

41 τοῦ ἐνιαυτοῦ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν

Of the year it is a perpetual statute throughout your generations; in the seventh month you shall keep it as a feast.

Perpetual-statute formula for Booths νόμιμον αἰώνιον ... ἑορτάσετε αὐτήν

Booths is sealed with the perpetual-statute formula (νόμιμον αἰώνιον ... εἰς τὰς γενεάς, cf. vv. 14, 21, 31), fixed annually to the seventh month. The seven-day feast is to be kept every year in perpetuity.

τοῦ

of the

Genitive

article (with ἐνιαυτοῦ)

→ noun-phrase marking

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

ἐνιαυτοῦ

year

Genitive

genitive of time (annual recurrence: 'in the year')

→ relational specification

ἐνιαυτός: 'year'; renders ἡ; the genitive marks the feast as an annual observance — kept each year of the cycle.

νόμιμον

statute / ordinance

Nominative

nominative (appositional summary)

→ participant prominence

νόμιμον: 'statute'; νόμιμον αἰώνιον renders ὁ νόμος τῆς ἐκκλησίας, the perpetual-statute refrain (cf. vv. 14, 21, 31).

αἰώνιον

perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'everlasting'; renders ὁ νόμος; permanently binding.

εἰς

throughout

preposition + accusative (temporal extent)

→ spatial or relational framing

εἰς: temporal-distributive, 'throughout'; εἰς
τὰς γενεάς renders תַּדְרֵךְ.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; renders גֵּרָם; binds the
statute on all descendants.

ὕμῶν

your

Genitive

possessive genitive (modifying γενεάς)

→ relational specification

σύ (gen. pl.): 'your generations.'

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

μηνί

month

Dative

dative of time ('in the month')

→ sphere or reference

μῆν (dat.): 'month'; the seventh month, the
fixed time of Booths.

τῷ

the

Dative

article (with ordinal)

→ noun-phrase marking

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

ἐβδόμῳ

seventh

Dative

attributive ordinal (modifying μηνί)

→ sphere or reference

ἑβδόμος: 'seventh'; the seventh month
(Tishri), fixed time of the feast.

ἐορτάσετε

you shall keep as a feast

Fut Act Indic 2 Pl · ἐορτάζω

main verb (legislative future)

→ imperativ future (festal obligation)

ἐορτάζω: 'celebrate a feast'; renders לַחֲגֹג;
the annual command to keep Booths in the
seventh month.

αὐτήν

it

Accusative

direct object (resuming ἡ ἐορτή)

→ participant reference

αὐτός (acc. fem.): the pronoun refers to the
feast (ἐορτή); 'you shall keep it.'

42 ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας πᾶς ὁ αὐτόχθων ἐν Ἰσραὴλ κατοικήσει ἐν σκηναῖς

In booths you shall dwell seven days; every native-born in Israel shall dwell in booths,

The booth-dwelling command (the defining rite of Tabernacles) ἐν σκηναῖς κατοικήσετε

The command that gives the feast its name: for seven days Israel dwells ἐν σκηναῖς ('in booths'), every native-born Israelite. The temporary shelters re-enact the wilderness sojourn (v. 43); σκηνή ('tent / tabernacle') resonates with the wilderness Tabernacle and with the incarnation (John 1:14, ἐσκήνωσεν, 'he tabernacled among us').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σκηναῖς

booths / tents

Dative

object of ἐν (locative: 'in booths')

→ sphere or reference

σκηνή: 'tent / booth'; renders תִּשְׁבּוּ; the temporary shelters of the feast; the booth-dwelling re-enacts the wilderness wandering and gives Tabernacles its name.

κατοικήσετε

you shall dwell

Fut Act Indic 2 Pl · κατοικέω

main verb (legislative future)

→ imperativ future (festal obligation)

κατοικέω: 'dwell / inhabit / settle'; renders בָּשׂוּ; the command to live in booths for the seven days of the feast.

ἑπτὰ

seven

indeclinable numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: 'seven'; the seven-day span of booth-dwelling.

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: accusative of duration.

πᾶς

every

Nominative

attributive adjective (modifying ὁ αὐτόχθων)

→ participant prominence

πᾶς: 'every / all'; the booth-dwelling is universal among native Israelites — no exceptions.

ὁ

the

Nominative

article (with αὐτόχθων)

→ noun-phrase marking

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

αὐτόχθων

native-born

Nominative

subject (substantival adjective)

→ participant prominence

αὐτόχθων: 'native / indigenous / native-born'; renders תָּיִשׁ ('native'); the homeborn Israelite, distinguished from the προσήλυτος ('sojourner'); all native-born Israel keeps the booth-rite.

ἐν

in

preposition + dative (locative: sphere of belonging)

→ spatial or relational framing

ἐν: here 'in / among'; ἐν Ἰσραὴλ ('in Israel') marks the sphere of the covenant nation.

Ἰσραὴλ

Israel

indeclinable proper noun (object of ἐν)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; 'the native-born in Israel!'

κατοικήσει

shall dwell

Fut Act Indic 3 Sg · κατοικέω

main verb (legislative future, distributive subject)

→ imperatival future (festal obligation)

κατοικέω: 'dwell'; the third-person future applies the booth-dwelling distributively to every native Israelite.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σκηναῖς

booths

Dative

object of ἐν (locative)

→ sphere or reference

σκηνή (pl.): 'booths'; the repeated ἐν σκηναῖς frames the verse and underscores the central rite of the feast.

43 ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατώκισα τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ ἔξαγαγεῖν με αὐτοὺς ἐκ γῆς Αἰγύπτου ἐγὼ κύριος ὁ θεὸς ὑμῶν

so that your generations may know that I made the sons of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.

Purpose clause: the memorial rationale of Booths (with self-revelation formula)

ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν

The ὅπως-clause gives the feast its theological rationale: the booth-dwelling is a living memorial so that future generations may know that YHWH made Israel dwell in booths at the Exodus. The clause closes with the covenant signature ἐγὼ κύριος ὁ θεὸς ὑμῶν ('I am the LORD your God'), grounding the festal memory in the redemptive history of the Exodus.

ὥπως

so that

conjunction (introducing purpose clause + subjunctive)

→ discourse linkage or contrast

ὥπως: 'so that / in order that'; introduces the purpose clause with the subjunctive; states the memorial rationale of the feast.

ἴδωσιν

they may know / see

Aor Act Subj 3 Pl · ὁράω

verb of purpose clause

→ aorist subjunctive (purpose: 'that they may come to know')

ὁράω (aor. subj. ἴδωσιν): 'see / perceive / know'; renders וַיֵּדְעוּ ('know') in the sense of perceiving and grasping the meaning; the booth-rite is a teaching-memorial for future generations.

αἱ

the

Nominative

article

→ noun-phrase marking

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

γενεαὶ

generations

Nominative

subject of ἴδωσιν

→ participant prominence

γενεά: 'generation'; renders דֹּרֹת; the future generations who learn from the feast the meaning of the Exodus.

ὕμῶν

your

Genitive

possessive genitive (modifying γενεαί)

→ relational specification

οὗ (gen. pl.): 'your generations.'

ὅτι

that

conjunction (introducing content clause)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what the generations are to know.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σκηναῖς

booths

Dative

object of ἐν (locative)

→ sphere or reference

σκηνή (pl.): 'booths'; the booths of the wilderness, which the feast commemorates.

κατώκισα

I made dwell / settled

Aor Act Indic 1 Sg · κατοικίζω

main verb of content clause (divine first-person)

→ constative aorist (the historical Exodus act)

κατοικίζω: 'cause to dwell / settle / make to dwell'; the causative of κατοικέω; renders הִשְׁכַּנְתִּי (Hiphil of שָׁכַן, 'I made dwell'); YHWH himself is the one who settled Israel in booths during the wilderness journey — the festal rite memorialises his providential care.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of κατώκισα

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the people YHWH led out of Egypt and settled in booths.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; 'the sons of Israel.'

ἐν

when / in

preposition + dative (articular infinitive: temporal)

→ spatial or relational framing

ἐν τῷ + inf.: a temporal construction, 'when / while I brought out' (= 'at the Exodus').

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

ἐξαγαγεῖν

to bring out / brought out

Aor Act Inf · ἐξάγω

articular infinitive (temporal: 'when I brought out')

→ aorist infinitive (the Exodus event)

ἐξάγω: 'lead out / bring out'; renders הוציא (Hiphil of נצַח); the articular infinitive ἐν τῷ ἐξαγαγεῖν renders the Hebrew temporal infinitive יוציא (Hiphil of נצַח) ('when I brought out'); the Exodus is the redemptive event the feast memorialises.

με

I / me

Accusative

accusative subject of the infinitive

→ participant reference

ἐγώ (acc. με): the accusative subject of the articular infinitive ('when I brought them out'); YHWH himself is the Exodus-agent.

αὐτοὺς

them

Accusative

direct object of the infinitive

→ participant reference

αὐτοὺς (acc. pl.): the sons of Israel, object of the bringing-out.

ἐκ

from / out of

preposition + genitive (separation/source)

→ spatial or relational framing

ἐκ: 'out of'; marks the place of departure.

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; 'out of the land of Egypt.'

Αἰγύπτου

of Egypt

Genitive

genitive of relationship (with γῆς)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; 'the land of Egypt,' the house of bondage from which YHWH redeemed Israel.

ἐγώ

I

Nominative

subject (emphatic, self-revelation formula)

→ participant reference

ἐγώ: the emphatic pronoun opens the covenant signature ἐγώ κύριος ὁ θεὸς ὑμῶν ('I am the LORD your God'), sealing the festal rationale in YHWH's redemptive self-identification.

κύριος

LORD

Nominative

predicate nominative (self-identification)

→ participant prominence

κύριος: renders the Tetragrammaton יהוה; the self-revelation formula 'I am the LORD your God' grounds the feast in the covenant relationship and the Exodus deliverance.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (in apposition to κύριος)

→ participant prominence

θεός: 'God'; renders יהוה; the covenant title 'your God.'

ὑμῶν

your

Genitive

possessive genitive (modifying θεός)

→ relational specification

σύ (gen. pl.): 'your God' — the covenant
possessive.

44 καὶ ἐλάλησεν Μωυσῆς τὰς ἐορτὰς κυρίου τοῖς υἱοῖς Ισραηλ

And Moses declared the feasts of the LORD to the sons of Israel.

Narrative colophon (subscription closing the festal calendar)

καὶ ἐλάλησεν Μωυσῆς

The chapter closes with a narrative subscription: Moses 'declared the feasts of the LORD' (τὰς ἐορτὰς κυρίου) to the people, sealing the whole calendar as faithfully delivered and promulgated. The colophon mirrors the opening speech-formula (v. 1), forming an inclusio around the legislation.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: renders the Hebrew narrative waw, closing the chapter with the report of Moses' faithful transmission.

ἐλάλησεν

declared / spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narrative report)

→ constative aorist (completed act of proclamation)

λαλέω: 'speak / declare'; the aorist reports Moses' faithful promulgation of the festal calendar to Israel — the human echo of the divine ἐλάλησεν that opened each section.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of מֹשֶׁה; the mediator who conveys YHWH's calendar to the people, fulfilling the commission of v. 2.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐορτὰς

feasts

Accusative

direct object of ἐλάλησεν

→ object specification

ἐορτή: 'feast'; the whole festal calendar —
τὰς ἐορτὰς κυρίου ('the feasts of the LORD')
— gathered up in the closing summary.

κυρίου

of the LORD

Genitive

possessive genitive (modifying ἐορτὰς)

→ relational specification

κύριος (gen.): renders יהוה; the feasts
belong to the LORD — the closing phrase
echoes the opening designation αἱ ἐορταὶ
κυρίου (v. 2), framing the chapter.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of recipient)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the recipients of
the festal legislation.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל;
indeclinable; 'the sons of Israel,' the
covenant people to whom the calendar is
given.

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.