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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 3

ΛΕΥΙΤΙΚΟΝ Γ'

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 3 sets out the ritual of the θυσία σωτηρίου, the 'sacrifice of deliverance / well-being,' the LXX's rendering of Hebrew זֶבַח שְׁלָמִים (the 'peace-' or 'fellowship-offering').

Translation & textual notes

The Greek text of Leviticus 3 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 3 sets out the ritual of the θυσία σωτηρίου, the 'sacrifice of deliverance / well-being,' the LXX's rendering of Hebrew זֶבַח שְׁלָמִים (the 'peace-' or 'fellowship-offering'). The chapter is built as three parallel cases distinguished by the victim — herd cattle (ἐκ τῶν βοῶν, vv. 1–5), a sheep / lamb from the flock (ἀπὸ τῶν προβάτων ... ἄρνα, vv. 6–11), and a goat (ἀπὸ τῶν αἰγῶν, vv. 12–16) — capped by a perpetual statute against eating fat and blood (v. 17). The Greek translator renders שְׁלָמִים

by the abstract noun σωτήριον ('deliverance / salvation / well-being'), so that what Hebrew names by its social effect (peace, wholeness) the LXX names by its theological ground (deliverance wrought by the LORD); the rite's verbal armature is heavily future-indicative (προσάξει, ἐπιθήσει, σφάξει, ἀνοίσει), the legislative future characteristic of Pentateuchal cultic prescription, where 'he shall do' functions as binding instruction rather than mere prediction. The defining technical vocabulary clusters here: κάρπωμα ('burnt portion / offering by fire,' rendering חֵטְאֵי), στέαρ ('fat,' בֶּלֶד), the anatomical inventory of νεφροί ('kidneys'), the λοβὸς τοῦ ἥπατος ('lobe of the liver,' יֶתֶרֶת הַכֶּבֶד), the μηρία ('loins / flanks'), and in the flock-case the ὀσφύς ('fat tail / rump,' אֲלֵהָ) removed σὺν ταῖς ψόαις ('with the loins'). The fat is the LORD's exclusive portion, turned to smoke as an ὁσμὴ εὐωδίας ('aroma of fragrance,' רִיחַ נִחֹחַ), a metonymy for divine acceptance recurring at vv. 5, 11, 16. Two text-internal features deserve note: at v. 9 the recipient is named τῷ θεῷ ('to God') rather than the κυρίῳ ('to the LORD') of the parallel verses, a variation in the divine designation within an otherwise formulaic frame; and v. 17 universalizes the rite's fat-and-blood logic into a νόμιμον αἰώνιον binding 'throughout your generations in all your dwellings' — the seed of the dietary blood-prohibition developed at Lev 7:22–27 and 17:10–14 and ultimately echoed in the apostolic decree of Acts 15:20, 29.

Discourse structure of the chapter

A · 3:1–5

The deliverance-offering from the herd

The first case: if the gift is a θυσία σωτηρίου from the cattle (ἐκ τῶν βοῶν), male or female, it must be unblemished (ἄμωμον) and presented before the LORD (vv. 1). The offerer lays his hands on its head and slaughters it at the door of the tent of witness; Aaron's sons the priests dash the blood around the altar of whole-burnt-offerings (v. 2). The fat covering the entrails, the two kidneys with their fat at the flanks, and the lobe of the liver are removed (vv. 3–4) and turned to smoke on the altar atop the whole-burnt-offerings as a κάρπωμα, an ὁσμὴ εὐωδίας to the LORD (v. 5).

B · 3:6–11

The deliverance-offering from the flock: the lamb and its fat tail

The second case: if the gift is from the flock (ἀπὸ τῶν προβάτων), male or female unblemished (v. 6); if a lamb (ἄρνᾱ), it is presented before the LORD (v. 7). The hand-laying, slaughter at the tent door, and blood-dashing repeat the herd-rite (v. 8). Distinctive to the flock-offering is the removal of the whole fat tail (τὴν ὀσφύν) close by the backbone (σὺν ταῖς ψόαις) along with the fat of the entrails, kidneys, and liver-lobe (vv. 9–10); the priest turns it to smoke as an ὁσμὴ εὐωδίας, a κάρπωμα to the LORD (v. 11). Here alone the recipient is named τῷ θεῷ ('to God').

C · 3:12–16

The deliverance-offering of a goat

The third case: if the gift is from the goats (ἀπὸ τῶν αἰγῶν), it is presented before the LORD (v. 12); the hand-laying, slaughter at the tent door, and blood-dashing again repeat the pattern (v. 13). The same fat portions — the fat covering and on the entrails, the two kidneys with their flank-fat, and the liver-lobe — are removed (vv. 14–15) and the priest turns them to smoke on the altar as a κάρπωμα, an ὁσμὴ εὐωδίας to the LORD; the verse closes with the summary refrain πᾶν τὸ στέαρ τῷ κυρίῳ ('all the fat is the LORD's,' v. 16).

D · 3:17

Perpetual statute: eat no fat and no blood

The closing legislative coda universalizes the chapter's logic: it is a νόμιμον εἰς τὸν αἰῶνα ('a perpetual statute') for all generations and in every dwelling — πᾶν στέαρ καὶ πᾶν αἷμα οὐκ ἔδεσθε ('all fat and all blood you shall not eat'). The prohibitive future ἔδεσθε binds Israel beyond the sanctuary into ordinary domestic life, grounding the later blood-laws of Lev 7:22–27 and 17:10–14 and the apostolic decree of Acts 15:20, 29.

1 ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἐὰν μὲν ἐκ τῶν βοῶν αὐτοῦ προσαγάγῃ ἐὰν τε ἄρσεν ἐὰν τε θῆλυ ἄμωμον προσάξει αὐτὸ ἐναντίον κυρίου

And if his gift to the LORD is a sacrifice of deliverance, if he should offer it from the herd, whether male or female, he shall present it unblemished before the LORD.

New legislative case (protasis introducing the peace-offering instruction)

ἐὰν δὲ θυσία σωτηρίου

δέ marks the transition from the burnt- and grain-offering legislation of chs. 1–2 to a new sacrificial class. The conditional ἐὰν + subjunctive (προσαγάγῃ) is the standard casuistic frame of Pentateuchal cultic law ('if anyone offers ..., then he shall ...'); the nested ἐὰν μὲν ... sets up the herd-case as the first of three parallel victim-options, with the inner ἐὰν τε ... ἐὰν τε pair ('whether ... or') admitting either sex — a permission notably broader than the male-only requirement of the whole-burnt-offering (1:3).

ἐάν

if

conditional conjunction (introducing casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive it frames the standard casuistic conditional of Levitical law; here it opens the whole peace-offering pericope, the apodosis arriving at προσάξει.

δέ

now / and

narrative/legislative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking the move to a new sacrificial class (the θυσία σωτηρίου) after the burnt- and grain-offerings of chs. 1–2.

θυσία

sacrifice

Nominative

predicate nominative (with implied copula: '[if] his gift is a sacrifice')

→ participant prominence

θυσία: 'sacrifice / offering'; renders חֶבֶל; in construct with σωτηρίου it names the חֶבֶל מִלְחָמָה, the shared sacrificial meal whose portions are divided between altar, priest, and offerer (cf. Lev 7:11–34).

σωτηρίου

of deliverance / of well-being

Genitive

genitive of definition (qualifying θυσία: 'sacrifice of deliverance')

→ relational specification

σωτήριον: 'deliverance / salvation / well-being'; the LXX's standard rendering of מִלְחָמָה (peace-/fellowship-offering); the translator names the rite by its theological ground (deliverance from the LORD) rather than its social effect (peace/wholeness); the genitive θυσία σωτηρίου is the chapter's leitmotif (vv. 1, 3, 6, 9).

τὸ

the

Nominative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift / offering

Nominative

subject ('his gift')

→ participant prominence

δῶρον: 'gift / offering'; renders קָרְבָּן ('that which is brought near'); the LXX's preferred term for the worshipper's presented offering throughout Leviticus; here the subject of the implied 'is.'

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

αὐτός: the genitive pronoun marks the offering as belonging to the individual worshipper whose voluntary act sets the rite in motion.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient (the offering is brought 'to the LORD')

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the dative of advantage names the divine recipient toward whom the whole rite is oriented.

ἐάν

if

conditional conjunction (inner protasis with μέν: 'if on the one hand')

→ discourse linkage or contrast

ἐάν: the inner conditional, paired with μέν, isolates the first of the three victim-options (the herd-case) anticipated by the δέ-cases of vv. 6 and 12.

μέν

indeed / on the one hand

correlative particle (anticipating the δέ-cases of vv. 6, 12)

→ discourse linkage or contrast

μέν: post-positive particle setting up a correlative contrast; the answering δέ falls at v. 6 (ἐὰν δὲ ἀπὸ τῶν προβάτων), structuring the chapter's three victim-cases.

ἐκ

from

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

→ spatial or relational framing

ἐκ: 'from / out of'; with the genitive it specifies the source-flock from which the victim is drawn.

τῶν

the

Genitive

article (with βοῶν)

→ noun-phrase marking

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

βοῶν

cattle / herd

Genitive

genitive object of ἐκ (source: the herd)

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / cow / head of cattle'; renders רָקֵב ('herd'); the large-cattle option is the most costly of the three victim-classes, opening the sequence.

αὐτοῦ

his

Genitive

genitive of possession (the offerer's own herd)

→ relational specification

αὐτός: the pronoun stresses that the animal comes from the worshipper's own possessions — a costly gift of his own substance.

προσαγάγη

he should offer / bring near

Aor Act Subj 3 Sg · προσάγω

verb of the protasis (aorist subjunctive with ἐάν)

→ aorist subjunctive in conditional protasis (single contemplated act of offering)

προσάγω: 'bring near / present / offer'; renders בִּרְקִי, the technical verb of cultic presentation (cognate with רָקֵב/δῶρον); the prefix προσ- captures the bringing-near of the offering into the LORD's presence; the subjunctive belongs to the casuistic protasis.

ἐάν

whether

disjunctive conditional (first member of ἐάν τε ... ἐάν τε: 'whether ... or')

→ clausal contribution

ἐάν (with τε): in the correlative ἐάν τε ... ἐάν τε construction it functions as 'whether ... or,' admitting either sex of victim.

τε

both / and

correlative particle (ἐάν τε ... ἐάν τε)

→ discourse linkage or contrast

τε: enclitic correlative; the doubled τε links the two permitted options (male or female) as equally acceptable.

ἄρσεν

male

Accusative

accusative (option of the victim's sex: 'male')

→ object specification

ἄρσεν: 'male'; renders רָקֵב; unlike the whole-burnt-offering (1:3, male only), the peace-offering admits either sex, a sign of its more festive, less strictly expiatory character.

ἐάν

or whether

disjunctive conditional (second member: 'or')

→ clausal contribution

ἐάν (with τε): the second member of the disjunction, introducing the alternative option.

τε

or

correlative particle (second τε of the pair)

→ discourse linkage or contrast

τε: enclitic correlative completing the 'whether ... or' pairing.

θῆλυ

female

Accusative

accusative (alternative option of sex: 'female')

→ object specification

θῆλυς: 'female'; renders תְּכֵנִי; the explicit permission of a female victim distinguishes the peace-offering from the burnt-offering and reflects its function as a voluntary fellowship-meal.

ἄμωμον

unblemished

Accusative

predicate/attributive adjective (modifying αὐτό: 'present it unblemished')

→ object specification

ἄμωμος: 'without blemish / spotless'; renders אִמָּם; the cardinal requirement of all sacrificial victims (Lev 22:19–25); only a flawless animal is fit for the LORD, a motif the NT applies christologically (1 Pet 1:19; Heb 9:14).

προσάξει

he shall present

Fut Act Indic 3 Sg · προσάγω

main verb of the apodosis (legislative instruction)

→ legislative future (binding cultic prescription: 'he shall present')

προσάγω: 'bring near / present'; the same verb as the protasis (προσαγάγη), now in the legislative future that pervades the chapter — the future indicative functions as binding instruction ('he shall'), not mere prediction; this is the apodosis of the casuistic law.

αὐτό

it

Accusative

direct object of προσάξει (the victim)

→ participant reference

αὐτός: the neuter pronoun (agreeing with δῶρον) refers to the offered animal.

ἐναντίον

before / in the presence of

preposition + genitive (locative: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering לִפְנֵי; locates the presentation at the sanctuary, in the LORD's presence, marking the act as cultic and public.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive with ἐναντίον frames the whole rite as transacted coram Deo, in the LORD's own presence.

2 καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κύκλῳ

And he shall lay his hands on the head of the gift and slaughter it beside the doors of the tent of witness, and the sons of Aaron, the priests, shall pour the blood around upon the altar of the whole-burnt-offerings.

Ritual sequence (hand-laying, slaughter, blood-manipulation) καὶ ἐπιθήσει

The verse chains the three core gestures of the rite by Hebraizing καί-parataxis: (1) the offerer lays his hands on the victim's head (identification/dedication), (2) slaughters it at the tent-door, and (3) the priests dash the blood around the altar. The shift from the offerer's singular acts (ἐπιθήσει, σφάξει) to the priests' plural blood-act (προσχεοῦσιν) marks the division of cultic labor: the lay worshipper kills, but only the priests handle the blood at the altar.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐπιθήσει
he shall lay

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (offerer's first ritual act)

→ legislative future (prescribed ritual gesture)

ἐπιτίθημι: 'place upon / lay on'; renders לָּמַח (lean/press); the laying-on of hands (ἐπίθεσις τῶν χειρῶν) identifies the offerer with the victim and dedicates it; the same gesture grounds the NT theology of ordination and blessing (Acts 6:6; 1 Tim 4:14).

τὰς
the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας
hands

Accusative

direct object of ἐπιθήσει

→ object specification

χείρ: 'hand'; renders כַּף ; the plural 'hands' (where MT often has the singular) emphasizes the full bodily act of pressing upon the victim's head.

ἐπὶ

on / upon

preposition + accusative (placement: 'upon the head')

→ spatial or relational framing

ἐπί + acc.: 'upon / onto'; locates the laying-on of hands precisely on the victim's head.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί (locus of hand-laying)

→ object specification

κεφαλὴ: 'head'; renders ψκγ; the head is the point of contact for the identifying gesture, the representative part standing for the whole animal.

τοῦ

of the

Genitive

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift

Genitive

genitive of relationship (the head of the gift')

→ relational specification

δῶρον: 'gift / offering' (cf. v. 1); the victim is again named by its cultic designation as the worshipper's presented gift.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

σφάξει

he shall slaughter

Fut Act Indic 3 Sg · σφάζω

main verb (offerer's second ritual act)

→ legislative future (prescribed act of slaughter)

σφάζω: 'slaughter / slay (by cutting the throat)'; renders υκψ, the technical verb for ritual killing; the lay offerer, not the priest, performs the slaughter — the priestly monopoly begins only with the blood; the same verb describes the slain Lamb at Rev 5:6, 12.

αὐτό

it

Accusative

direct object of σφάξει (the victim)

→ participant reference

αὐτός: neuter pronoun referring to the δῶρον (the animal).

παρά

beside / by

preposition + accusative (place of slaughter)

→ spatial or relational framing

παρά + acc.: 'beside / alongside'; locates the slaughter at the entrance of the sanctuary, the threshold between profane and sacred space.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors / entrance

Accusative

accusative object of παρά (place: 'at the doors')

→ object specification

θύρα: 'door / entrance'; renders κτθ; 'the doors (entrance) of the tent of witness' designates the courtyard before the sanctuary, the prescribed place for slaughter (cf. Lev 1:3, 5).

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (the doors 'of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders לֶהָא; the σκηνή τοῦ μαρτυρίου ('tent of witness') is the LXX's standard rendering of לֶהָא טַבֵּימ, the portable sanctuary that is the locus of all sacrificial action.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of witness / of testimony

Genitive

genitive of definition (qualifying σκηνῆς: 'tent of witness')

→ relational specification

μαρτύριον: 'witness / testimony'; the LXX renders מוֹעֵד ('appointed meeting') by μαρτύριον, perhaps construing the root as טַע ('witness'); the rendering frames the tent as the place of the covenant testimony, where the LORD meets and bears witness to his people.

καὶ

and

narrative conjunction (shift to priestly action)

→ discourse linkage or contrast

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

προσχεοῦσιν

they shall pour around

Fut Act Indic 3 Pl · προσχέω

main verb (priests' blood-act, third person plural)

→ legislative future (prescribed priestly blood-manipulation)

προσχέω: 'pour upon / dash against'; renders קָרַךְ ('dash/sprinkle'); the shift to the plural priestly subject marks the blood-manipulation as the exclusive prerogative of Aaron's sons; the blood, the seat of life (Lev 17:11), is applied to the altar to effect atonement and consecration.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of προσχεοῦσιν

→ participant prominence

υἱός: 'son'; renders בָּנֵי; 'the sons of Aaron' is the LXX's standing designation for the Aaronic priesthood, the only legitimate handlers of sacrificial blood at the altar.

Ααρων

of Aaron

genitive of relationship (indeclinable: 'sons of Aaron')

→ participant identification

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

οἱ

the

Nominative

article (with ἱερεῖς, in apposition to υἱοὶ)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to υἱοὶ ('the sons of Aaron, the priests')

→ participant prominence

ἱερεῖς: 'priest'; renders יִהְיֶה; the appositive 'the priests' specifies the official cultic role of Aaron's sons; only they may approach the altar with blood.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεῦσιν

→ object specification

αἷμα: 'blood'; renders דָּם; in Levitical theology the blood is the life (Lev 17:11) and the agent of atonement; its prohibition from human consumption is the burden of v. 17.

ἐπὶ

upon

preposition + accusative (target of the blood)

→ spatial or relational framing

ἐπὶ + acc.: 'upon / against'; directs the dashed blood onto the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar'; a LXX coinage (from θυσιάζω) rendering תִּבְרָתָא, reserved for the legitimate altar of the LORD (pagan altars being βωμός); the great bronze altar of burnt-offering stands in the tabernacle court.

τῶν

of the

Genitive

article (with ὀλοκαυτωμάτων)

→ noun-phrase marking

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

όλοκαυτωμάτων

of the whole-burnt-offerings

Genitive

genitive of definition (qualifying θυσιαστήριον: 'altar of the burnt-offerings')

→ relational specification

όλοκαύτωμα: 'whole-burnt-offering'; renders חֹלֶב; the compound (ὅλος + καίω, 'wholly burned') names the offering consumed entirely on the altar; here it identifies the altar — 'the altar of the whole-burnt-offerings' — distinguishing the great bronze altar from the incense altar.

κύκλω

round about

adverb of place (dative form: 'all around')

→ clausal contribution

κύκλω: 'in a circle / round about'; adverbial dative of κύκλος rendering כִּבְדָּ; the blood is dashed against all four sides of the altar's base, encircling it.

3 καὶ προσάξουσιν ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα κυρίῳ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας

And they shall present from the sacrifice of deliverance an offering by fire to the LORD: the fat that covers the belly and all the fat that is upon the belly,

Specification of the LORD's portion (the fat parts to be burned)

καὶ προσάξουσιν

The verse begins the inventory of the κάρπωμα — the fat portions reserved for the LORD and turned to smoke on the altar. The partitive ἀπὸ τῆς θυσίας ('from the sacrifice') signals that only a part of the peace-offering goes to the altar; the rest is shared by priest and offerer (Lev 7:15–18, 31–34), which is what distinguishes the σωτήριον from the wholly-consumed ὅλοκαύτωμα. The first item is the great omental fat (τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσάξουσιν
they shall present

Fut Act Indic 3 Pl · προσάγω

main verb (priests present the fat-portion)

→ legislative future (prescribed presentation of the altar-portion)

προσάγω: 'bring near / present / offer'; the plural subject (the priests of v. 2) now bring forward the fat as the LORD's portion; the verb resumes the cultic 'presentation' language of v. 1.

ἀπό
from

preposition + genitive (partitive: 'a part from the sacrifice')

→ spatial or relational framing

ἀπό: 'from'; the partitive ἀπό marks that only a portion of the victim — the fat — is burned on the altar, the rest being eaten; this is the defining feature of the shared peace-offering.

τῆς
the

Genitive

article (with θυσίας)

→ noun-phrase marking

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

θυσίας
sacrifice

Genitive

genitive object of ἀπό (source: the sacrifice)

→ relational specification

θυσία: 'sacrifice' (cf. v. 1); the partitive genitive names the whole offering from which the fat-portion is taken.

τοῦ
of the

Genitive

article (with σωτηρίου)

→ noun-phrase marking

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

σωτηρίου
of deliverance

Genitive

genitive of definition (qualifying θυσίας: 'sacrifice of deliverance')

→ relational specification

σωτήριον: 'deliverance / well-being' (cf. v. 1); the recurring leitmotif-phrase τῆς θυσίας τοῦ σωτηρίου anchors the inventory in the peace-offering rite.

κάρπωμα
offering by fire / burnt portion

Accusative

accusative in apposition / object (the portion presented as a fire-offering)

→ object specification

κάρπωμα: 'burnt offering / offering by fire'; a LXX cultic term (from καρπώω, 'offer in smoke') rendering ἡ ψῆ ('fire-offering'); it designates the portion turned to smoke for the LORD, the technical category under which the fat is given.

κυρίῳ
to the LORD

Dative

dative of recipient (the fire-offering 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative names the divine recipient of the burned fat — the LORD's exclusive portion of the shared sacrifice.

τὸ
the

Accusative

article (with στέαρ, in apposition to κάρπωμα)

→ noun-phrase marking

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

στέαρ
fat

Accusative

accusative in apposition to κάρπωμα (defining the fire-offering: 'the fat')

→ object specification

στέαρ: 'fat / suet'; renders בֶּזֶק, the hard fat reserved for the LORD; στέαρ is the chapter's central material noun (vv. 3, 4, 9, 10, 14, 15, 16, 17); its burning expresses that the richest part belongs to God alone.

τὸ
the

Accusative

article (introducing the attributive participle κατακαλύπτον)

→ noun-phrase marking

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

κατακαλύπτων

covering

Pres Act Ptcp Acc Sg Neut · κατακαλύπτω

attributive participle (modifying στέαρ: 'the fat that covers')

→ *attributive present participle (describing the omental fat)*

κατακαλύπτω: 'cover over / veil'; renders ἡρᾶ; the present participle (articular, attributive) describes the omentum — the caul of fat that drapes over and conceals the entrails; the prefix κατα- intensifies the sense of full covering.

τὴν

the

Accusative

article (with κοιλίαν)

→ *noun-phrase marking*

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

κοιλίαν

belly / entrails

Accusative

direct object of κατακαλύπτων (what the fat covers)

→ *object specification*

κοιλία: 'belly / inward parts / entrails'; renders βλῆ; here the abdominal cavity over which the omental fat lies; the fat 'covering the belly' and 'upon the belly' together name the visceral suet given to the altar.

καὶ

and

coordinate conjunction (adding the second fat-item)

→ *discourse linkage or contrast*

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all the fat')

→ *object specification*

πᾶς: 'all / every'; the neuter πᾶν agrees with στέαρ; the totalizing 'all the fat' ensures that none of the visceral fat is withheld from the LORD's portion.

τὸ

the

Accusative

article (with second στέαρ)

→ *noun-phrase marking*

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

στέαρ

fat

Accusative

accusative (second fat-item, coordinate with the first)

→ *object specification*

στέαρ: 'fat' (cf. above); the repetition with πᾶν underscores the comprehensiveness of the fat dedicated to the altar.

τὸ

the

Accusative

article (introducing the prepositional attributive ἐπὶ τῆς κοιλίας)

→ *noun-phrase marking*

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

ἐπὶ

upon

preposition + genitive (location of the fat: 'upon the belly')

→ *spatial or relational framing*

ἐπί + gen.: 'upon / on'; with the article τό it forms an attributive phrase 'the [fat] that is upon the belly', specifying the location of the second portion of suet.

τῆς

the

Genitive

article (with κοιλίας)

→ *noun-phrase marking*

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

κοιλίας

belly / entrails

Genitive

genitive object of ἐπὶ (location: 'upon the belly')

→ *relational specification*

κοιλία: 'belly / entrails' (cf. above); the genitive locates the second fat-portion lying upon the visceral mass.

4 καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεῖ

and the two kidneys and the fat that is upon them, that is upon the flanks, and the lobe that is upon the liver — together with the kidneys he shall remove it.

Continuation of the fat-inventory (kidneys, flank-fat, liver-lobe)

καὶ τοὺς δύο νεφροὺς

The verse completes the catalogue of the LORD's portion begun in v. 3, adding the two kidneys with their fat at the flanks and the lobe of the liver. The string of accusatives (νεφρούς, στέαρ, λοβόν) all hang on the verb περιελεῖ ('he shall remove') held to the very end of the verse — a periodic Hebraizing word-order that suspends the governing verb after its objects. This same anatomical inventory recurs verbatim for the goat (vv. 14–15) and, with the fat tail added, for the lamb (vv. 9–10).

καὶ
and

coordinate conjunction (continuing the object-list)

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with νεφρούς)

→ noun-phrase marking

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

δύο
two

Accusative

numeral (modifying νεφρούς: 'the two kidneys')

→ measure or count

δύο: 'two'; renders יָדָאֵשׁ; the indeclinable numeral specifies both kidneys; the precise anatomical enumeration reflects the priestly concern for exact ritual conformity.

νεφρούς
kidneys

Accusative

direct object of περιελεῖ (object of the fat-removal)

→ object specification

νεφρός: 'kidney'; renders כִּלְיָאֵשׁ; the kidneys, embedded in suet, are part of the LORD's portion; in Hebrew idiom the kidneys are also the seat of the inmost self and conscience (Ps 7:9; Jer 11:20), though here the sense is strictly anatomical.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of περιελεῖ (the fat on the kidneys)

→ object specification

στέαρ: 'fat' (cf. v. 3); here the fat adhering to the kidneys and reaching toward the flanks.

τὸ

the

Accusative

article (introducing attributive ἐπὶ αὐτῶν)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (elided before vowel: 'upon them')

→ spatial or relational framing

ἐπί + gen.: 'upon'; elided to ἐπὶ before the rough/smooth vowel; with the article forms the attributive phrase 'the [fat] that is upon them (the kidneys).'

αὐτῶν

them

Genitive

genitive object of ἐπὶ (the kidneys)

→ relational specification

αὐτός: the genitive plural pronoun refers back to the two kidneys, locating the fat upon them.

τὸ

the

Accusative

article (introducing a second attributive ἐπὶ τῶν μηρίων)

→ noun-phrase marking

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

ἐπὶ

upon / at

preposition + genitive ('upon the flanks')

→ spatial or relational framing

ἐπί + gen.: 'upon / at'; with the article forms the attributive 'the [fat] that is at the flanks,' further localizing the suet.

τῶν

the

Genitive

article (with μηρίων)

→ noun-phrase marking

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

μηρίων

flanks / loins

Genitive

genitive object of ἐπὶ (location: 'at the flanks')

→ relational specification

μηρίον (dim. of μηρός): 'thigh / flank / loin'; renders מִי־לֶזָק ('loins/flanks'); the fat reaching toward the flanks is part of the suet removed for the altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with λοβόν)

→ noun-phrase marking

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

λοβὸν

lobe

Accusative

direct object of περιελεῖ (the liver-lobe)

→ object specification

λοβός: 'lobe / flap'; renders לֶבֶת ('appendage/caudate lobe'); the λοβὸς τοῦ ἥπατος is the projecting lobe of the liver, removed with the kidneys as part of the LORD's portion; a fixed item of the fat-inventory throughout Leviticus.

τὸν

the

Accusative

article (introducing attributive ἐπὶ τοῦ ἥπατος)

→ noun-phrase marking

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

ἐπὶ

upon / by

preposition + genitive ('upon the liver')

→ spatial or relational framing

ἐπὶ + gen.: 'upon / over'; with the article forms the attributive 'the lobe that is upon the liver,' specifying which lobe is meant.

τοῦ

the

Genitive

article (with ἥπατος)

→ noun-phrase marking

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

ἥπατος

liver

Genitive

genitive object of ἐπὶ (location: 'upon the liver')

→ relational specification

ἥπαρ (gen. ἥπατος: 'liver'; renders לֶבֶר; the liver itself is not burned, but its projecting lobe is; in surrounding cultures the liver was used in divination (hepatoscopy), but Israelite law gives it no mantic role — only a fixed sacrificial portion.

σὺν

together with

preposition + dative (accompaniment: 'with the kidneys')

→ spatial or relational framing

σύν: 'with / together with'; renders לֵבָי ('together with') here; the lobe is removed 'with the kidneys,' the items taken as a single connected portion of suet.

τοῖς

the

Dative

article (with νεφροῖς)

→ noun-phrase marking

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

νεφροῖς

kidneys

Dative

dative object of σὺν (accompaniment)

→ sphere or reference

νεφρός: 'kidney' (cf. above); the dative with σύν marks the kidneys as removed together with the liver-lobe as one ritual unit.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (held to verse-end, governing all preceding accusatives)

→ legislative future (prescribed removal of the fat-portion)

περαιρέω: 'take away / strip off / remove all around'; renders רִיבֵּה; the prefix περι- captures the careful detaching of the suet from all around the organs; the verb is suspended to the end of the verse in periodic Hebraizing order, gathering up the whole accusative inventory as its object.

5 καὶ ἀνοίσουσιν αὐτὰ οἱ υἱοὶ Ααρων οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὅλοκαυτώματα ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τοῦ θυσιαστηρίου κάρπωμα ὁσμὴ εὐωδίας κυρίῳ

And the sons of Aaron, the priests, shall offer them up upon the altar, upon the whole-burnt-offerings, upon the wood that is on the fire upon the altar — an offering by fire, an aroma of fragrance to the LORD.

Climax of the herd-rite: the fat turned to smoke as a pleasing aroma καὶ ἀνοίσουσιν

The herd-case closes with the priests burning the fat-portions on the altar. The fourfold ἐπὶ ('upon the altar ... upon the burnt-offerings ... upon the wood ... upon the fire') layers the fat atop the daily whole-burnt-offering, so the σωτήριον fat ascends with the continual הָלַל. The verse ends with the verbless cultic formula κάρπωμα ὁσμὴ εὐωδίας κυρίῳ ('an offering by fire, an aroma of fragrance to the LORD'), the standard expression of divine acceptance (cf. Gen 8:21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνοίσουσιν

they shall offer up

Fut Act Indic 3 Pl · ἀναφέρω

main verb (priests burn the fat on the altar)

→ legislative future (prescribed burning of the altar-portion)

ἀναφέρω: 'bring up / offer up / cause to ascend'; renders הָעֹלָה / הֶקְטִיר; the prefix ἀνα- ('up') captures the smoke rising to the LORD; the verb is the technical term for turning a portion to smoke on the altar (cf. Heb 7:27; 1 Pet 2:5, 24).

αὐτὰ

them

Accusative

direct object of ἀνοίσουσιν (the fat-portions of vv. 3–4)

→ participant reference

αὐτός; the neuter plural pronoun gathers up all the fat-portions enumerated in vv. 3–4 as the object of the burning.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of ἀνοίσουσιν

→ participant prominence

υἱός: 'son' (cf. v. 2); 'the sons of Aaron the priests' again as the officiating subject of the altar-act.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the priestly line who alone may burn the LORD's portion on the altar.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to υἱοί

→ participant prominence

ἱερεύς: 'priest' (cf. v. 2); the appositive defines the cultic office of Aaron's sons.

ἐπὶ

upon

preposition + accusative (first of four: 'upon the altar')

→ spatial or relational framing

ἐπί + acc.: 'upon'; the first of a fourfold ἐπί stacking the fat onto the altar-apparatus.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar' (cf. v. 2); the great altar of burnt-offering on which the fat is turned to smoke.

ἐπὶ

upon

preposition + accusative (second: 'upon the burnt-offerings')

→ spatial or relational framing

ἐπί + acc.: the second layer — the σωτήριον fat is placed atop the burnt-offerings already on the altar.

τὰ

the

Accusative

article (with ὁλοκαυτώματα)

→ noun-phrase marking

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

ὁλοκαυτώματα

whole-burnt-offerings

Accusative

accusative object of ἐπὶ (the burnt-offerings on the altar)

→ object specification

ὁλοκαύτωμα: 'whole-burnt-offering' (cf. v. 2); the peace-offering fat is laid upon the continual ἵλυν, ascending together with it as one smoke to the LORD.

ἐπὶ

upon

preposition + accusative (third: 'upon the wood')

→ spatial or relational framing

ἐπί + acc.: the third layer — upon the wood that fuels the altar fire.

τὰ

the

Accusative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

wood

Accusative

accusative object of ἐπὶ (the altar wood)

→ object specification

ξύλον: 'wood / timber'; renders ὀξυλόν; the wood arranged on the altar fire (cf. Lev 1:7–8); the noun also carries, in NT usage, the sense of 'tree/cross' (Acts 5:30; 1 Pet 2:24).

τὰ

the

Accusative

article (introducing attributive ἐπὶ τοῦ πυρός)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (attributive: 'the wood that is on the fire')

→ spatial or relational framing

ἐπί + gen.: 'on / upon'; with the article forms the attributive 'the wood that is on the fire.'

τοῦ

the

Genitive

article (with πυρός)

→ noun-phrase marking

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

πυρός

fire

Genitive

genitive object of ἐπὶ (location: 'on the fire')

→ relational specification

πῦρ: 'fire'; renders πυρ; the altar fire that consumes the offering; in priestly theology this fire is perpetually maintained (Lev 6:12–13) and originally kindled by the LORD himself (Lev 9:24).

ἐπὶ

upon

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

→ spatial or relational framing

ἐπί + gen.: the fourth and final locative, restating that the whole apparatus sits 'upon the altar.'

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπὶ (location: 'upon the altar')

→ relational specification

θυσιαστήριον: 'altar' (cf. v. 2); the genitive closes the layered locative chain, fixing the whole burning 'upon the altar.'

κάρπωμα

offering by fire

Nominative

nominative in the verbless acceptance-formula ('[it is] an offering by fire')

→ participant prominence

κάρπωμα: 'offering by fire' (cf. v. 3); the term opens the standing cultic formula κάρπωμα ὁσμὴ εὐωδίας κυρίῳ, a nominal predication describing the burned fat as a fire-offering acceptable to the LORD.

ὁσμὴ

aroma / smell

Nominative

nominative in apposition (the acceptance-formula: 'an aroma')

→ participant prominence

ὁσμὴ: 'smell / odor / aroma'; renders נִיחַ; in the formula ὁσμὴ εὐωδίας ('aroma of fragrance') it denotes the smoke ascending pleasingly to the LORD; Paul transfers the phrase to Christ's self-offering (Eph 5:2) and to the apostolic life (2 Cor 2:14–16).

εὐωδίας

of fragrance / of sweet smell

Genitive

genitive of quality (qualifying ὁσμὴ: 'aroma of fragrance')

→ relational specification

εὐωδία: 'fragrance / sweet smell'; renders נִיחִי ('soothing/pleasing'); the genitive of quality forms the Hebraistic superlative idiom 'a pleasing aroma'; the whole phrase ὁσμὴ εὐωδίας is the LXX's fixed signal of divine acceptance of a sacrifice.

κυρίῳ

to the LORD

Dative

dative of recipient (the aroma 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative names the LORD as the one to whom the fragrant smoke ascends and by whom the offering is received.

6 ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ θυσίαν σωτηρίου τῷ κυρίῳ ἄρσεν ἢ θῆλυ ἄμωμον προσοίσει αὐτό

But if his gift to the LORD as a sacrifice of deliverance is from the flock, male or female, he shall offer it unblemished.

Second legislative case (the flock-offering): the δέ answering the μέν of v. 1

ἐὰν δὲ ἀπὸ τῶν προβάτων

The second of the three victim-cases. The ἐὰν δέ here answers the ἐὰν μέν of v. 1, marking the shift from herd to flock (πρόβατα). The structure deliberately parallels v. 1 — same partitive source-construction, same male-or-female permission, same ἄμωμον requirement — establishing the flock-offering as a less costly but equally valid alternative to the herd-offering.

ἐάν

if

conditional conjunction (new casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if'; opens the second victim-case (the flock), parallel to v. 1.

δὲ

but / now

correlative adversative (answering the μέν of v. 1)

→ discourse linkage or contrast

δέ: post-positive particle; here the answering member of the μέν ... δέ structure begun at v. 1, marking the move from the herd-case to the flock-case.

ἀπὸ

from

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

→ spatial or relational framing

ἀπό: 'from'; with the genitive specifies the flock as the source of the victim, parallel to ἐκ τῶν βοῶν in v. 1.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

flock / sheep

Genitive

genitive object of ἀπὸ (source: the flock)

→ relational specification

πρόβατον: 'sheep / small cattle'; renders ἱλθ (flock, sheep and goats); the flock-option is the second, less costly victim-class; v. 7 will narrow it to a lamb (ἄρνᾱ).

τὸ

the

Nominative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift

Nominative

subject ('his gift')

→ participant prominence

δῶρον: 'gift / offering' (cf. v. 1); the worshipper's presented offering, here drawn from the flock.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

αὐτός: genitive pronoun marking the offering as the worshipper's own.

θυσίαν

sacrifice

Accusative

accusative of apposition / purpose (offered 'as a sacrifice of deliverance')

→ object specification

θυσία: 'sacrifice' (cf. v. 1); the accusative defines the cultic category under which the flock-gift is brought — again the θυσία σωτηρίου.

σωτηρίου

of deliverance

Genitive

genitive of definition (qualifying θυσίαν)

→ relational specification

σωτήριον: 'deliverance / well-being' (cf. v. 1); the leitmotif-genitive identifying the rite.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient (the offering 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative names the divine recipient toward whom the flock-offering is directed.

ἄρσεν

male

Accusative

accusative (option of sex: 'male')

→ object specification

ἄρσεν: 'male' (cf. v. 1); the flock-offering, like the herd-offering, admits either sex.

ἢ

or

disjunctive particle ('male or female')

→ discourse linkage or contrast

ἢ: 'or'; the simple disjunctive (here replacing the ἐάν τε ... ἐάν τε of v. 1) offers the two sex-options as equally acceptable.

θῆλυ

female

Accusative

accusative (alternative option: 'female')

→ object specification

θῆλυς: 'female' (cf. v. 1); the female option, again distinguishing the peace-offering from the male-only burnt-offering.

ἄμωμον

unblemished

Accusative

predicate/attributive adjective (modifying αὐτό)

→ object specification

ἄμωμος: 'without blemish' (cf. v. 1); the non-negotiable requirement of soundness applies equally to the flock-victim.

προσοίσει

he shall offer

Fut Act Indic 3 Sg · προσφέρω

main verb of the apodosis (legislative instruction)

→ legislative future (binding cultic prescription)

προσφέρω: 'bring to / offer / present'; renders בָּרַךְ (a near-synonym of προσάγω in v. 1); the chapter alternates προσάγω and προσφέρω for the act of presentation; προσφέρω is the dominant cultic 'offer' verb taken up in Hebrews (5:1; 9:14).

αὐτό

it

Accusative

direct object of προσοίσει (the victim)

→ participant reference

αὐτός: neuter pronoun (agreeing with δῶρον) referring to the flock-animal.

7 ἐάν ἄρνα προσαγάγῃ τὸ δῶρον αὐτοῦ προσάξει αὐτὸ ἔναντι κυρίου

If he offers a lamb as his gift, he shall present it before the LORD.

Sub-case of the flock-offering: the lamb specifically ἐάν ἄρνα προσαγάγῃ

A nested protasis narrowing the flock-case to a lamb (ἄρνα). The structure mirrors v. 1 in miniature (conditional προσαγάγῃ followed by legislative προσάξει), and prepares for the lamb's distinctive feature — the offering of the whole fat tail — detailed in v. 9. The change of preposition from ἐναντίον (v. 1) to ἔναντι is purely stylistic; both render בְּפָנָי ('before').

ἐάν

if

conditional conjunction (sub-protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the lamb sub-case within the flock-offering.

ἄρνα

lamb

Accusative

direct object of προσάγει (the specific victim)

→ object specification

ἄρην (acc. ἄρνα): 'lamb / young sheep'; renders בֶּשֶׂר; the lamb is the paradigmatic flock-victim; the lexeme stands behind the NT designation of Christ as the ἀμνός / ἀρνίον (John 1:29; Rev 5:6).

προσάγει

he should offer

Aor Act Subj 3 Sg · προσάγω

verb of the protasis (aorist subjunctive with ἐάν)

→ aorist subjunctive in conditional protasis (single contemplated act)

προσάγω: 'bring near / present' (cf. v. 1); the aorist subjunctive belongs to the casuistic 'if he offers' protasis, answered by the legislative προσάξει.

τὸ

the

Accusative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift

Accusative

accusative in apposition to ἄρνα (the lamb 'as his gift')

→ object specification

δῶρον: 'gift / offering' (cf. v. 1); the lamb is identified as the worshipper's presented gift.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

αὐτός: genitive pronoun marking the lamb as the offerer's own gift.

προσάξει

he shall present

Fut Act Indic 3 Sg · προσάγω

main verb of the apodosis (legislative instruction)

→ legislative future (binding cultic prescription)

προσάγω: 'bring near / present' (cf. v. 1); the legislative future answering the protasis, prescribing the lamb's presentation before the LORD.

αὐτό

it

Accusative

direct object of προσάξει (the lamb)

→ participant reference

αὐτός: neuter pronoun referring to the lamb (δῶρον).

ἐναντι

before / in the presence of

preposition + genitive (locative: 'before the LORD')

→ spatial or relational framing

ἐναντι: 'before / in the presence of'; a near-synonym of ἐναντίον (v. 1), both rendering יְהוָה; the variation is stylistic, with no difference of meaning.

κυρίου

of the LORD

Genitive

genitive object of ἐναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive with ἐναντι frames the presentation as occurring in the LORD's presence.

8 καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου αὐτοῦ καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ

And he shall lay his hands on the head of his gift and slaughter it beside the doors of the tent of witness, and the sons of Aaron, the priests, shall pour the blood around upon the altar.

Ritual sequence for the lamb (parallel to v. 2) καὶ ἐπιθήσει

The flock-rite repeats the herd-rite of v. 2 almost verbatim: hand-laying, slaughter at the tent-door, and the priests' blood-dashing around the altar. The single difference is the omission of τῶν ὁλοκαυτωμάτων ('of the whole-burnt-offerings') after θυσιαστήριον — the altar is named simply 'the altar.' The verbatim repetition is a feature of priestly legal style, reinforcing the fixed, non-negotiable shape of the rite across all three victim-classes.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιθήσει
he shall lay

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (offerer's hand-laying)

→ legislative future (prescribed ritual gesture)

ἐπιτίθημι: 'place upon / lay on' (cf. v. 2); the offerer's identifying gesture, repeated for the flock-victim.

τὰς
the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας
hands

Accusative

direct object of ἐπιθήσει

→ object specification

χείρ: 'hand' (cf. v. 2); the plural marks the full bodily pressing upon the victim's head.

ἐπὶ
on / upon

preposition + accusative (placement)

→ spatial or relational framing

ἐπί + acc.: 'upon'; locates the hand-laying on the head.

τὴν
the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν
head

Accusative

accusative object of ἐπὶ (locus of hand-laying)

→ object specification

κεφαλὴ: 'head' (cf. v. 2); the point of contact for the identifying gesture.

τοῦ
of the

Genitive

article (with δώρου)

→ noun-phrase marking

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

δῶρου

gift

Genitive

genitive of relationship (the head 'of his gift')

→ relational specification

δῶρον: 'gift / offering' (cf. v. 1); the lamb again named by its cultic designation.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρου)

→ relational specification

αὐτός: genitive pronoun, 'his gift'; here added (where v. 2 lacked it) — a minor expansion in the flock-rite.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

σφάξει

he shall slaughter

Fut Act Indic 3 Sg · σφάζω

main verb (offerer's slaughter)

→ legislative future (prescribed act of slaughter)

σφάζω: 'slaughter / slay' (cf. v. 2); the lay offerer kills the lamb at the sanctuary entrance.

αὐτό

it

Accusative

direct object of σφάξει (the lamb)

→ participant reference

αὐτό: neuter pronoun referring to the lamb (δῶρον).

παρά

beside / by

preposition + accusative (place of slaughter)

→ spatial or relational framing

παρά + acc.: 'beside' (cf. v. 2); the slaughter is performed at the tent-entrance.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors / entrance

Accusative

accusative object of παρά (place: 'at the doors')

→ object specification

θύρα: 'door / entrance' (cf. v. 2); the prescribed place of slaughter before the sanctuary.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (the doors 'of the tent')

→ relational specification

σκηνή: 'tent / tabernacle' (cf. v. 2); the σκηνὴ τοῦ μαρτυρίου, locus of all sacrificial action.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive of definition (qualifying σκηνῆς)

→ relational specification

μαρτύριον: 'witness / testimony' (cf. v. 2); the LXX's rendering of דָּבָר, framing the tent as the place of covenant testimony.

καὶ

and

narrative conjunction (shift to priestly action)

→ discourse linkage or contrast

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

προσχεοῦσιν

they shall pour around

Fut Act Indic 3 Pl · προσχέω

main verb (priests' blood-act)

→ legislative future (prescribed priestly blood-manipulation)

προσχέω: 'pour upon / dash' (cf. v. 2); the priestly blood-dashing, again the exclusive prerogative of Aaron's sons.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of προσχεοῦσιν

→ participant prominence

υἱός: 'son' (cf. v. 2); 'the sons of Aaron' as the officiating priests.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the priestly line.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to υἱοὶ

→ participant prominence

ἱερεύς: 'priest' (cf. v. 2); the official cultic role of Aaron's sons.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεοῦσιν

→ object specification

αἷμα: 'blood' (cf. v. 2); the life-bearing blood applied to the altar; its consumption is forbidden in v. 17.

ἐπὶ

upon

preposition + accusative (target of the blood)

→ spatial or relational framing

ἐπί + acc.: 'upon'; directs the dashed blood onto the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar' (cf. v. 2); here named simply 'the altar' (without τῶν ὀλοκαυτωμάτων), the one minor difference from v. 2.

κύκλω

round about

adverb of place ('all around')

→ clausal contribution

κύκλω: 'round about' (cf. v. 2); the blood is dashed against all sides of the altar.

9 καὶ προσοίσει ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα τῷ θεῷ τὸ στέαρ καὶ τὴν ὀσφὺν ἄμωμον σὺν ταῖς ψόαις περιελεῖ αὐτό καὶ τὸ στέαρ τῆς κοιλίας

And from the sacrifice of deliverance he shall present an offering by fire to God: the fat and the fat tail, unblemished, with the loins he shall remove it, and the fat of the belly,

The LORD's portion in the lamb-rite: distinctively, the whole fat tail

καὶ προσοίσει

The fat-inventory for the lamb parallels vv. 3–4 but adds a feature unique to sheep: the entire fat tail (ἡ ὀσφύς, Hebrew חֲזֵקָה), the large fatty appendage of the broad-tailed sheep, removed close by the backbone (σὺν ταῖς ψόαις). Notably, here alone the recipient is named τῷ θεῷ ('to God') rather than the κυρίῳ ('to the LORD') of the parallel verses (3, 5, 11, 14, 16) — a variation in divine designation within the otherwise formulaic frame.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσοίσει

he shall present

Fut Act Indic 3 Sg - προσφέρω

main verb (presentation of the fat-portion)

→ legislative future (prescribed presentation of the altar-portion)

προσφέρω: 'bring to / offer' (cf. v. 6); the singular subject (the offerer or priest) presents the fat as the divine portion.

ἀπὸ

from

preposition + genitive (partitive: 'a part from the sacrifice')

→ spatial or relational framing

ἀπό: 'from' (cf. v. 3); the partitive marking only the fat as the altar-portion.

τῆς

the

Genitive

article (with θυσίας)

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive object of ἀπό (source: the sacrifice)

→ relational specification

θυσία: 'sacrifice' (cf. v. 1); the whole offering from which the fat is taken.

τοῦ

of the

Genitive

article (with σωτηρίου)

→ noun-phrase marking

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

σωτηρίου

of deliverance

Genitive

genitive of definition (qualifying θυσίας)

→ relational specification

σωτήριον: 'deliverance / well-being' (cf. v. 1); the leitmotif-phrase τῆς θυσίας τοῦ σωτηρίου.

κάρπωμα

offering by fire

Accusative

accusative object / apposition (the portion presented as a fire-offering)

→ object specification

κάρπωμα: 'offering by fire' (cf. v. 3); the technical category under which the fat is given to the altar.

τῷ

to the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

to God

Dative

dative of recipient (the fire-offering 'to God')

→ sphere or reference

θεός: 'God'; renders ייָהוָה / the divine recipient; notably here the LXX has τῷ θεῷ where the parallel verses read κυρίῳ ('to the LORD'); the variation in divine designation within the formulaic frame is a distinctive textual feature of this verse (cf. text_note).

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative in apposition to κάρπωμα (defining the fire-offering)

→ object specification

στέαρ: 'fat / suet' (cf. v. 3); the LORD's portion, the richest part of the victim.

καὶ

and

coordinate conjunction (adding the fat tail)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ὀσφὺν)

→ noun-phrase marking

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

ὀσφὺν

fat tail / rump

Accusative

direct object of περιελεῖ (the distinctive item of the lamb-offering)

→ object specification

ὀσφὺς: 'loin / rump'; here rendering הֶזְלָא ('fat tail'); the large fatty tail of the broad-tailed (fat-tailed) Near Eastern sheep, a delicacy and the distinctive added portion of the lamb peace-offering (cf. Lev 7:3; 8:25; 9:19); not part of the herd- or goat-offering.

ἄμωμον

unblemished / whole

Accusative

attributive adjective (modifying ὀσφὺν: the fat tail 'entire/sound')

→ object specification

ἄμωμος: 'without blemish / sound / entire' (cf. v. 1); here applied to the fat tail, perhaps in the sense 'taken whole/intact,' the entire tail removed close to the backbone.

σὺν

together with

preposition + dative (accompaniment: 'with the loins')

→ spatial or relational framing

σύν: 'with / together with' (cf. v. 4); the fat tail is taken 'with the loins,' i.e. severed close by the backbone.

ταῖς

the

Dative

article (with ψόαις)

→ noun-phrase marking

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

ψόαις

loins / backbone

Dative

dative object of σύν (accompaniment)

→ sphere or reference

ψόα (pl. ψόαι): 'loin / muscle by the backbone'; renders ἡσπυ ('backbone/spine region'); the fat tail is detached σύν ταῖς ψόαις, 'with/by the loins,' i.e. cut off right at the spine where the tail joins the body.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (removal of the fat tail)

→ legislative future (prescribed removal of the portion)

περιαιρέω: 'take away / remove' (cf. v. 4); here governing the fat tail with its loins, the distinctive lamb-portion to be detached.

αὐτό

it

Accusative

direct object of περιελεῖ (the fat tail)

→ participant reference

αὐτός: neuter pronoun, resuming the fat tail (treated as the neuter στέαρ-portion) as the object of removal.

καὶ

and

coordinate conjunction (adding the visceral fat)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative (the visceral fat, coordinate item)

→ object specification

στέαρ: 'fat' (cf. v. 3); here the fat of the belly/entrails, the same visceral suet as in the herd-rite.

τῆς

of the

Genitive

article (with κοιλίας)

→ noun-phrase marking

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

κοιλίας

belly / entrails

Genitive

genitive of relationship (the fat 'of the belly')

→ relational specification

κοιλία: 'belly / entrails' (cf. v. 3); the visceral cavity whose fat is added to the LORD's portion.

10 καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελών

and both the kidneys and the fat that is upon them, that is upon the flanks, and the lobe that is upon the liver — having removed it together with the kidneys,

Continuation of the lamb fat-inventory (kidneys, flank-fat, liver-lobe)

καὶ ἀμφοτέρους τοὺς νεφροὺς

The inventory matches v. 4 almost exactly, with two differences: ἀμφοτέρους ('both') replaces δύο ('two') for the kidneys, and the verse closes with the aorist participle περιελών ('having removed') rather than the finite future περιελεῖ. The participle leaves v. 10 grammatically open, its main verb supplied by ἀνοίσει at the head of v. 11 — so vv. 10–11 form a single sentence: 'having removed [these], the priest shall offer them up.'

καὶ

and

coordinate conjunction (continuing the object-list)

→ discourse linkage or contrast

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

ἀμφοτέρους

both

Accusative

adjective (modifying νεφροὺς: 'both kidneys')

→ object specification

ἀμφοτέροι: 'both'; here in place of δύο ('two', v. 4); renders ἑξήκοντα; both kidneys with their fat belong to the LORD's portion.

τοὺς

the

Accusative

article (with νεφροὺς)

→ noun-phrase marking

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

νεφροὺς

kidneys

Accusative

direct object (governed by περιελών)

→ object specification

νεφρός: 'kidney' (cf. v. 4); embedded in suet, part of the divine portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object (the fat on the kidneys)

→ object specification

στέαρ: 'fat' (cf. v. 3); the fat adhering to the kidneys and reaching to the flanks.

τὸ

the

Accusative

article (introducing attributive ἐπ' αὐτῶν)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (elided: 'upon them')

→ spatial or relational framing

ἐπί + gen.: 'upon' (cf. v. 4); with the article, 'the [fat] that is upon them (the kidneys).'

αὐτῶν

them

Genitive

genitive object of ἐπὶ (the kidneys)

→ relational specification

αὐτός: genitive plural pronoun referring to the two kidneys.

τὸ

the

Accusative

article (introducing attributive ἐπὶ τῶν μηρίων)

→ noun-phrase marking

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

ἐπὶ

upon / at

preposition + genitive ('upon the flanks')

→ spatial or relational framing

ἐπί + gen.: 'at / upon' (cf. v. 4); 'the [fat] that is at the flanks.'

τῶν

the

Genitive

article (with μηρίων)

→ noun-phrase marking

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

μηρίων

flanks / loins

Genitive

genitive object of ἐπὶ (location: 'at the flanks')

→ relational specification

μηρίον: 'thigh / flank' (cf. v. 4); the fat reaching toward the flanks.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with λοβόν)

→ noun-phrase marking

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

λοβόν

lobe

Accusative

direct object (the liver-lobe)

→ object specification

λοβός: 'lobe / flap' (cf. v. 4); the projecting lobe of the liver, a fixed item of the fat-inventory.

τὸν

the

Accusative

article (introducing attributive ἐπὶ τοῦ ἥπατος)

→ noun-phrase marking

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

ἐπὶ

upon / by

preposition + genitive ('upon the liver')

→ spatial or relational framing

ἐπί + gen.: 'upon' (cf. v. 4); 'the lobe that is upon the liver.'

τοῦ

the

Genitive

article (with ἥπατος)

→ noun-phrase marking

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

ἥπατος

liver

Genitive

genitive object of ἐπὶ (location: 'upon the liver')

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver' (cf. v. 4); its projecting lobe is removed with the kidneys.

σὺν

together with

preposition + dative (accompaniment: 'with the kidneys')

→ spatial or relational framing

σύν: 'with' (cf. v. 4); the lobe removed together with the kidneys as one portion.

τοῖς

the

Dative

article (with νεφροῖς)

→ noun-phrase marking

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

νεφροῖς

kidneys

Dative

dative object of σὺν (accompaniment)

→ sphere or reference

νεφρός: 'kidney' (cf. v. 4); the kidneys removed together with the liver-lobe as a single ritual unit.

περιελών

having removed

Aor Act Ptcp Nom Sg Masc · περιαιρέω

circumstantial participle (subordinate to ἀνοίσει of v. 11)

→ antecedent aorist participle (the removal preceding the offering-up)

περαιρέω: 'take away / remove' (cf. v. 4); here the aorist participle (masculine nominative, agreeing with ὁ ἱερεὺς of v. 11) marks the removal as logically prior to and subordinate to the main verb ἀνοίσει — 'having removed [these], the priest shall offer them up'; vv. 10–11 thus form one sentence.

11 ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ὁσμὴ εὐωδίας κάρπωμα κυρίῳ

the priest shall offer it up upon the altar — an aroma of fragrance, an offering by fire to the LORD.

Climax of the lamb-rite: the fat turned to smoke (main verb completing v. 10)

ἀνοίσει ὁ ἱερεὺς

ἀνοίσει supplies the main verb left pending by the participle περιελών of v. 10. The closing nominal formula ὁσμὴ εὐωδίας κάρπωμα κυρίῳ ('an aroma of fragrance, an offering by fire to the LORD') matches v. 5 but in inverted order (aroma before offering), the standard mark of divine acceptance. Here the singular ὁ ἱερεὺς ('the priest') performs the burning, where v. 5 had the plural 'sons of Aaron.'

ἀνοίσει

he shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (the priest burns the fat; governs the participle of v. 10)

→ legislative future (prescribed burning of the altar-portion)

ἀναφέρω: 'bring up / offer up' (cf. v. 5); the main verb completing vv. 10–11; the priest turns the fat-portions to smoke on the altar.

ὁ

the

Nominative

article (with ἱερέως)

→ noun-phrase marking

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

ἱερέως

priest

Nominative

subject of ἀνοίσει

→ participant prominence

ἱερέως: 'priest' (cf. v. 2); here the singular 'the priest' performs the burning (contrast the plural 'sons of Aaron' in v. 5).

ἐπὶ

upon

preposition + accusative (target: 'upon the altar')

→ spatial or relational framing

ἐπὶ + acc.: 'upon'; the fat is burned upon the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar' (cf. v. 2); the altar of burnt-offering on which the fat ascends as smoke.

ὁσμή

aroma / smell

Nominative

nominative in the verbless acceptance-formula ('an aroma')

→ participant prominence

ὁσμή: 'smell / aroma' (cf. v. 5); the smoke rising pleasingly to the LORD.

εὐωδίας

of fragrance

Genitive

genitive of quality (qualifying ὁσμή: 'aroma of fragrance')

→ relational specification

εὐωδία: 'fragrance / sweet smell' (cf. v. 5); the Hebraistic 'pleasing aroma' (חַיְחִי) signalling divine acceptance.

κάρπωμα

offering by fire

Nominative

nominative in apposition (the acceptance-formula)

→ participant prominence

κάρπωμα: 'offering by fire' (cf. v. 3); the fat characterized as a fire-offering acceptable to the LORD.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering 'to the LORD')

→ sphere or reference

κύριος; rendering of the Tetragrammaton יהוה; the dative names the LORD as recipient — here reverting to κυρίῳ after the anomalous τῷ θεῷ of v. 9.

12 ἐὰν δὲ ἀπὸ τῶν αἰγῶν τὸ δῶρον αὐτοῦ καὶ προσάξει ἔναντι κυρίου

But if his gift is from the goats, he shall also present it before the LORD.

Third legislative case (the goat-offering) ἐὰν δὲ ἀπὸ τῶν αἰγῶν

The third and last victim-case, introduced by ἐὰν δὲ parallel to v. 6. The protasis is highly compressed (no verb of offering in the 'if'-clause, only the source), and the apodosis opens with an unexpected καί ('and/also') before προσάξει — a Hebraizing apodotic καί (the waw of the apodosis), where Greek would normally have no conjunction. The terseness reflects that the goat-rite simply repeats the established pattern.

ἐὰν

if

conditional conjunction (third casuistic protasis)

→ discourse linkage or contrast

ἐάν: 'if'; opens the third victim-case (the goat), parallel to vv. 1 and 6.

δὲ

but / now

transitional particle (next case in the series)

→ discourse linkage or contrast

δέ: post-positive particle marking the move from the flock-case to the goat-case.

ἀπὸ

from

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

→ spatial or relational framing

ἀπό: 'from' (cf. v. 6); specifies the goats as the source of the victim.

τῶν

the

Genitive

article (with αἰγῶν)

→ noun-phrase marking

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

αἰγῶν

goats

Genitive

genitive object of ἀπὸ (source: the goats)

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; renders רִמָּה; the goat-option is the third victim-class; together with the sheep it makes up the קָדָשׁ (flock), but it is treated here as a distinct case.

τὸ

the

Nominative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift

Nominative

subject ('his gift')

→ participant prominence

δῶρον: 'gift / offering' (cf. v. 1); the worshipper's presented offering, here a goat.

αὐτοῦ

his

Genitive

genitive of possession (modifying δῶρον)

→ relational specification

αὐτός: genitive pronoun marking the offering as the worshipper's own.

καὶ

and / then

apodotic καὶ (Hebraizing waw of the apodosis)

→ discourse linkage or contrast

καί: here the apodotic καί, a Hebraism rendering the waw that introduces the apodosis after a conditional protasis; in idiomatic English it is left untranslated or rendered 'then'; its presence signals the seam between protasis and apodosis.

προσάξει

he shall present

Fut Act Indic 3 Sg · προσάγω

main verb of the apodosis (legislative instruction)

→ legislative future (binding cultic prescription)

προσάγω: 'bring near / present' (cf. v. 1); the legislative future prescribing the goat's presentation before the LORD.

ἔναντι

before / in the presence of

preposition + genitive (locative: 'before the LORD')

→ spatial or relational framing

ἔναντι: 'before' (cf. v. 7); synonym of ἐναντίον, rendering יָנִיחַ; locates the presentation in the LORD's presence.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive frames the act as transacted in the LORD's presence.

13 καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ σφάξουσιν αὐτὸ ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ

And he shall lay his hands on its head and they shall slaughter it before the LORD beside the doors of the tent of witness, and the sons of Aaron, the priests, shall pour the blood around upon the altar.

Ritual sequence for the goat (parallel to vv. 2, 8)

καὶ ἐπιθήσει

The goat-rite repeats the now-fixed pattern, with two notable variants: ἐπὶ τὴν κεφαλὴν αὐτοῦ ('on its head') uses the pronoun rather than 'of the gift'; and the slaughter-verb is plural σφάξουσιν ('they shall slaughter') with the added phrase ἔναντι κυρίου ('before the LORD'). The plural slaughter-verb (against the singular σφάξει of vv. 2, 8) is a minor inconsistency typical of the casuistic style, perhaps generalizing the agent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall lay

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (offerer's hand-laying)

→ legislative future (prescribed ritual gesture)

ἐπιτίθημι: 'place upon / lay on' (cf. v. 2); the offerer's identifying gesture, repeated for the goat.

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπιθήσει

→ object specification

χεῖρ: 'hand' (cf. v. 2); the full bodily pressing on the victim's head.

ἐπὶ

on / upon

preposition + accusative (placement)

→ spatial or relational framing

ἐπί + acc.: 'upon'; locates the hand-laying on the head.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ (locus of hand-laying)

→ object specification

κεφαλὴ: 'head' (cf. v. 2); here 'its head' (αὐτοῦ), the point of contact for the gesture.

αὐτοῦ

its

Genitive

genitive of possession (modifying κεφαλὴν: 'its head')

→ relational specification

αὐτός: genitive pronoun referring to the goat; the goat-rite uses 'its head' where vv. 2, 8 had 'the head of the gift.'

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

σφάξουσιν

they shall slaughter

Fut Act Indic 3 Pl · σφάζω

main verb (slaughter, here in the plural)

→ legislative future (prescribed act of slaughter)

σφάζω: 'slaughter / slay' (cf. v. 2); here in the plural σφάξουσιν ('they shall slaughter'), against the singular σφάξει of vv. 2 and 8 — a slight variation in agent-number characteristic of casuistic style.

αὐτό

it

Accusative

direct object of σφάξουσιν (the goat)

→ participant reference

αὐτός: neuter pronoun referring to the goat (δῶρον).

ἔναντι

before

preposition + genitive (locative: 'before the LORD')

→ spatial or relational framing

ἔναντι: 'before' (cf. v. 7); the added ἔναντι κυρίου ('before the LORD') with the slaughter is distinctive to the goat-rite among the three slaughter-clauses.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the slaughter occurs in the LORD's presence.

παρά

beside / by

preposition + accusative (place of slaughter)

→ spatial or relational framing

παρά + acc.: 'beside' (cf. v. 2); the slaughter at the tent-entrance.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors / entrance

Accusative

accusative object of παρά (place: 'at the doors')

→ object specification

θύρα: 'door / entrance' (cf. v. 2); the prescribed place of slaughter.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (the doors 'of the tent')

→ relational specification

σκηνή: 'tent / tabernacle' (cf. v. 2); the tent of witness.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive of definition (qualifying σκηνῆς)

→ relational specification

μαρτύριον: 'witness / testimony' (cf. v. 2); rendering טעמ.

καὶ

and

narrative conjunction (shift to priestly action)

→ discourse linkage or contrast

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

προσχεοῦσιν

they shall pour around

Fut Act Indic 3 Pl · προσχέω

main verb (priests' blood-act)

→ legislative future (prescribed priestly blood-manipulation)

προσχέω: 'pour upon / dash' (cf. v. 2); the priestly blood-dashing, again the prerogative of Aaron's sons.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of προσχεοῦσιν

→ participant prominence

υἱός: 'son' (cf. v. 2); the sons of Aaron as officiating priests.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: transliteration of אֶהְרֹן; indeclinable; the priestly line.

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

nominative in apposition to υἱοὶ

→ participant prominence

ἱερεῖς: 'priest' (cf. v. 2); the official cultic role of Aaron's sons.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεοῦσιν

→ object specification

αἷμα: 'blood' (cf. v. 2); the life-bearing blood applied to the altar.

ἐπὶ

upon

preposition + accusative (target of the blood)

→ spatial or relational framing

ἐπὶ + acc.: 'upon'; directs the dashed blood onto the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar' (cf. v. 2); again named simply 'the altar.'

κύκλῳ

round about

adverb of place ('all around')

→ clausal contribution

κύκλῳ: 'round about' (cf. v. 2); the blood dashed against all sides of the altar.

14 καὶ ἀνοίσει ἐπ' αὐτοῦ κάρπωμα κυρίῳ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας

And he shall offer up from it an offering by fire to the LORD: the fat that covers the belly and all the fat that is upon the belly,

The LORD's portion in the goat-rite (parallel to v. 3) καὶ ἀνοίσει ἐπ' αὐτοῦ

The goat fat-inventory matches v. 3 (the herd-case) almost verbatim, identifying the same visceral fat. The phrase ἐπ' αὐτοῦ ('from it / upon it') is slightly awkward; it most likely means 'from it (the victim)' he shall offer up the portion. The goat-rite thus replicates the herd-pattern exactly (vv. 14–15 = vv. 3–4), confirming the fixed shape of the rite across all victim-classes.

καὶ

and

narrative 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 (presentation/burning of the fat)

→ legislative future (prescribed offering-up of the portion)

ἀναφέρω: 'bring up / offer up' (cf. v. 5); here it introduces the fat-inventory of the goat-rite, the smoke ascending to the LORD.

ἐπ'

from / upon

preposition + genitive (source/reference: 'from it')

→ spatial or relational framing

ἐπί + gen.: 'upon / from'; elided to ἐπ'; here 'from it' (the victim) — a slightly idiosyncratic construction meaning the portion taken from the goat is offered up.

αὐτοῦ

it

Genitive

genitive object of ἐπ' (the goat)

→ relational specification

αὐτός: genitive pronoun referring to the goat-victim, the source of the fat-portion.

κάρπωμα

offering by fire

Accusative

accusative object / apposition (the portion as fire-offering)

→ object specification

κάρπωμα: 'offering by fire' (cf. v. 3); the technical category of the burned fat.

κυρίῳ

to the LORD

Dative

dative of recipient (the fire-offering 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative names the divine recipient of the burned fat.

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative in apposition to κάρπωμα (defining the fire-offering)

→ object specification

στέαρ: 'fat / suet' (cf. v. 3); the LORD's portion, the visceral fat of the goat.

τὸ

the

Accusative

article (introducing attributive participle κατακαλύπτον)

→ noun-phrase marking

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

κατακαλύπτον

covering

Pres Act Ptcp Acc Sg Neut · κατακαλύπτω

attributive participle (modifying στέαρ: 'the fat that covers')

→ attributive present participle (describing the omental fat)

κατακαλύπτω: 'cover over / veil' (cf. v. 3); the articular present participle describes the omentum draping the entrails.

τὴν

the

Accusative

article (with κοιλίαν)

→ noun-phrase marking

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

κοιλίαν

belly / entrails

Accusative

direct object of κατακαλύπτον (what the fat covers)

→ object specification

κοιλία: 'belly / entrails' (cf. v. 3); the abdominal cavity over which the omental fat lies.

καὶ

and

coordinate conjunction (adding the second fat-item)

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all the fat')

→ object specification

πᾶς: 'all / every' (cf. v. 3); the totalizing 'all the fat' ensures none is withheld.

τὸ

the

Accusative

article (with second στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative (second fat-item)

→ object specification

στέαρ: 'fat' (cf. v. 3); the second portion of visceral suet.

τὸ

the

Accusative

article (introducing attributive ἐπὶ τῆς κοιλίας)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (attributive: 'upon the belly')

→ spatial or relational framing

ἐπί + gen.: 'upon' (cf. v. 3); 'the [fat] that is upon the belly'

τῆς

the

Genitive

article (with κοιλίας)

→ noun-phrase marking

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

κοιλίας

belly / entrails

Genitive

genitive object of ἐπὶ (location: 'upon the belly')

→ relational specification

κοιλία: 'belly / entrails' (cf. v. 3); the visceral mass on which the second fat-portion lies.

15 καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ πᾶν τὸ στέαρ τὸ ἐπ' αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τοῦ ἥπατος σὺν τοῖς νεφροῖς περιελεῖ

and both the kidneys and all the fat that is upon them, that is upon the flanks, and the lobe of the liver — together with the kidneys he shall remove it.

Continuation of the goat fat-inventory (kidneys, flank-fat, liver-lobe)

καὶ ἀμφοτέρους τοὺς νεφροὺς

The inventory matches vv. 4 and 10: both kidneys, the fat on them and at the flanks, and the liver-lobe, all removed (περιελεῖ) for the altar. Minor variants from v. 4: πᾶν ('all the fat') is added, and the lobe is named simply τὸν λοβὸν τοῦ ἥπατος ('the lobe of the liver') with a plain genitive rather than the attributive τὸν ἐπὶ τοῦ ἥπατος. The verse ends, like v. 4, with the suspended finite verb περιελεῖ.

καὶ

and

coordinate conjunction (continuing the object-list)

→ discourse linkage or contrast

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

ἀμφοτέρους

both

Accusative

adjective (modifying νεφροῦς: 'both kidneys')

→ object specification

ἀμφότεροι: 'both' (cf. v. 10); both kidneys belong to the LORD's portion.

τοὺς

the

Accusative

article (with νεφροῦς)

→ noun-phrase marking

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

νεφροὺς

kidneys

Accusative

direct object of περιελεῖ

→ object specification

νεφρός: 'kidney' (cf. v. 4); part of the divine portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all the fat')

→ object specification

πᾶς: 'all / every' (cf. v. 3); here added to the kidney-fat clause (where v. 4 lacked it), totalizing the suet removed.

τὸ

the

Accusative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object (the fat on the kidneys)

→ object specification

στέαρ: 'fat' (cf. v. 3); the fat adhering to the kidneys and reaching the flanks.

τὸ

the

Accusative

article (introducing attributive ἐπὶ αὐτῶν)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (elided: 'upon them')

→ spatial or relational framing

ἐπί + gen.: 'upon' (cf. v. 4); 'the [fat] that is upon them (the kidneys).'

αὐτῶν

them

Genitive

genitive object of ἐπὶ (the kidneys)

→ relational specification

αὐτός: genitive plural pronoun referring to the kidneys.

τὸ

the

Accusative

article (introducing attributive ἐπὶ τῶν μηρίων)

→ noun-phrase marking

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

ἐπὶ

upon / at

preposition + genitive ('upon the flanks')

→ spatial or relational framing

ἐπί + gen.: 'at / upon' (cf. v. 4); 'the [fat] that is at the flanks.'

τῶν

the

Genitive

article (with μηρίων)

→ noun-phrase marking

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

μηρίων

flanks / loins

Genitive

genitive object of ἐπὶ (location: 'at the flanks')

→ relational specification

μηρίον: 'thigh / flank' (cf. v. 4); the fat reaching toward the flanks.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with λοβόν)

→ noun-phrase marking

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

λοβόν

lobe

Accusative

direct object (the liver-lobe)

→ object specification

λοβός: 'lobe / flap' (cf. v. 4); here named τὸν λοβὸν τοῦ ἥπατος with a plain genitive ('the lobe of the liver'), where v. 4 had the attributive τὸν ἐπὶ τοῦ ἥπατος.

τοῦ

of the

Genitive

article (with ἥπατος)

→ noun-phrase marking

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

ἥπατος

of the liver

Genitive

genitive of relationship (the lobe 'of the liver')

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver' (cf. v. 4); its projecting lobe is removed with the kidneys.

σὺν

together with

preposition + dative (accompaniment: 'with the kidneys')

→ spatial or relational framing

σύν: 'with' (cf. v. 4); the lobe removed together with the kidneys as one portion.

τοῖς

the

Dative

article (with νεφροῖς)

→ noun-phrase marking

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

νεφροῖς

kidneys

Dative

dative object of σὺν (accompaniment)

→ sphere or reference

νεφρός: 'kidney' (cf. v. 4); removed together with the liver-lobe as a single ritual unit.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (suspended to verse-end, governing the accusatives)

→ legislative future (prescribed removal of the fat-portion)

περιαιρέω: 'take away / remove' (cf. v. 4); the finite future (against the participle περιελών of v. 10) closes the goat-inventory in the same periodic Hebraizing order as v. 4.

16 καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα ὁσμὴ εὐωδίας τῷ κυρίῳ πᾶν τὸ στέαρ τῷ κυρίῳ

And the priest shall offer it up upon the altar — an offering by fire, an aroma of fragrance to the LORD. All the fat is the LORD's.

Climax of the goat-rite and summary refrain of the whole chapter

καὶ ἀνοίσει ὁ ἱερεὺς

The goat-rite closes like the others, but the verse adds the summary refrain πᾶν τὸ στέαρ τῷ κυρίῳ ('all the fat is the LORD's'), which generalizes the principle beyond the goat to the entire sacrificial economy and bridges directly to the perpetual statute of v. 17. The double τῷ κυρίῳ (recipient of both the κάρπωμα and the fat) underlines the LORD's exclusive claim on the fat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: 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 (the priest burns the fat)

→ legislative future (prescribed burning of the altar-portion)

ἀναφέρω: 'bring up / offer up' (cf. v. 5); the priest turns the goat's fat to smoke on the altar.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἀνοίσει

→ participant prominence

ἱερεύς: 'priest' (cf. v. 2); the singular 'the priest' performs the burning, as in v. 11.

ἐπὶ

upon

preposition + accusative (target: 'upon the altar')

→ spatial or relational framing

ἐπί + acc.: 'upon'; the fat burned upon the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (the altar)

→ object specification

θυσιαστήριον: 'altar' (cf. v. 2); the altar of burnt-offering.

κάρπωμα

offering by fire

Nominative

nominative in the verbless acceptance-formula

→ participant prominence

κάρπωμα: 'offering by fire' (cf. v. 3); the fat characterized as a fire-offering.

ὀσμὴ

aroma / smell

Nominative

nominative in apposition (the acceptance-formula: 'an aroma')

→ participant prominence

ὀσμὴ: 'smell / aroma' (cf. v. 5); the smoke rising pleasingly to the LORD.

εὐωδίας

of fragrance

Genitive

genitive of quality (qualifying ὀσμὴ: 'aroma of fragrance')

→ relational specification

εὐωδία: 'fragrance' (cf. v. 5); the Hebraistic 'pleasing aroma' signalling divine acceptance.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative of recipient (the offering 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative names the recipient of the fragrant offering.

πᾶν

all

Nominative

adjective (modifying στέαρ in the summary refrain: 'all the fat')

→ participant prominence

πᾶς: 'all / every'; the summary refrain πᾶν τὸ στέαρ τῷ κυρίῳ generalizes the principle: every bit of fat belongs to the LORD, bridging to the perpetual statute of v. 17.

τὸ

the

Nominative

article (with στέαρ)

→ noun-phrase marking

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

στέαρ

fat

Nominative

subject of the verbless summary clause ('all the fat [is] the LORD's')

→ participant prominence

στέαρ: 'fat / suet' (cf. v. 3); the chapter's central material noun, here gathered into the summary maxim that the fat is wholly the LORD's portion.

τῷ

to the

Dative

article (with second κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

is the LORD's / to the LORD

Dative

dative of possession/advantage (predicate of the verbless refrain: 'all the fat [belongs] to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the second τῷ κυρίῳ functions as a dative of possession ('all the fat is the LORD's'), asserting the LORD's exclusive claim on the fat — the theological ground of the dietary law in v. 17.

17 νόμιμον εἰς τὸν αἰῶνα εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν πᾶν στέαρ καὶ πᾶν αἷμα οὐκ ἔδεσθε

It is a perpetual statute throughout your generations in all your dwellings: you shall eat no fat and no blood at all.

Closing perpetual statute (legislative coda generalizing the rite)

νόμιμον εἰς τὸν αἰῶνα

The chapter closes with a categorical, sanctuary-independent law: the prohibition of eating fat and blood is a νόμιμον αἰώνιον binding 'throughout your generations in all your dwellings.' The verbless heading νόμιμον εἰς τὸν αἰῶνα stands as a legislative formula, and the prohibitive future οὐκ ἔδεσθε ('you shall not eat') functions as an absolute command (equivalent to the Decalogue's οὐ + future). The fat-and-blood prohibition is developed at Lev 7:22–27 and 17:10–14 and echoed in the apostolic decree (Acts 15:20, 29) — a crux for the relation of the Mosaic dietary law to the gentile church.

νόμιμον

a statute / lawful ordinance

Nominative

nominative (verbless legislative heading: '[it is] a statute')

→ participant prominence

νόμιμον: 'statute / legal ordinance / what is lawful'; substantivized neuter of νόμιμος; renders תְּקֵנָה ('statute'); the phrase νόμιμον εἰς τὸν αἰῶνα ('a perpetual statute') is the LXX's standard rendering of עֲלֵךְ תְּקֵנָה, marking a permanent, non-abrogable cultic law.

εἰς

for / unto

preposition + accusative (extent of time: 'forever')

→ spatial or relational framing

εἰς + acc.: 'unto / for'; with τὸν αἰῶνα it expresses perpetual duration.

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative object of εἰς (duration: 'forever')

→ object specification

αἰών: 'age / eternity'; renders עוֹלָם; εἰς τὸν αἰῶνα ('forever / perpetually') marks the statute as binding for all time, not merely the wilderness generation.

εἰς

throughout / unto

preposition + accusative (extent: 'throughout your generations')

→ spatial or relational framing

εἰς + acc.: 'unto / throughout'; with τὰς γενεὰς it expresses the law's reach across all succeeding generations.

τὰς

the

Accusative

article (with γενεὰς)

→ noun-phrase marking

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

γενεὰς

generations

Accusative

accusative object of εἰς (extent: 'your generations')

→ object specification

γενεά: 'generation'; renders דֹּר; the phrase εἰς τὰς γενεὰς ὑμῶν ('throughout your generations') extends the statute to all Israel's posterity (cf. לְדֹרֹתֵינוּ).

ὑμῶν

your

Genitive

genitive of possession (modifying γενεὰς: 'your generations')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the second-person plural addresses all Israel, shifting from the third-person casuistic 'he' of the rite to a direct, communal command.

ἐν

in

preposition + dative (locative: 'in every dwelling')

→ spatial or relational framing

ἐν + dat.: 'in'; locates the prohibition not at the sanctuary but in every place of Israelite habitation.

πάσῃ

every / all

Dative

adjective (modifying κατοικία: 'every dwelling')

→ sphere or reference

πᾶς: 'all / every'; ἐν πάσῃ κατοικίᾳ ('in every dwelling') universalizes the law geographically, beyond the cult-center into ordinary domestic life.

κατοικία

dwelling / habitation

Dative

dative object of ἐν (place: 'in your dwelling')

→ sphere or reference

κατοικία: 'dwelling / settlement / habitation'; renders מִשְׁכָּן; the term marks the prohibition as applying everywhere Israel lives, decisively extending the fat-and-blood law from the altar into the household.

ὑμῶν

your

Genitive

genitive of possession (modifying κατοικία: 'your dwellings')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; again the communal second-person, binding every Israelite household.

πάν

all / any

Accusative

adjective (modifying στέαρ: 'all/any fat')

→ object specification

πάς: 'all / every / any'; with the negated verb, πάν ... οὐκ is a Hebraism for 'none at all' (אֵל ... לֹא), an absolute prohibition rather than a partial one.

στέαρ

fat

Accusative

direct object of ἔδεσθε (first prohibited item)

→ object specification

στέαρ: 'fat / suet' (cf. v. 3); the LORD's exclusive sacrificial portion is therefore forbidden as human food; the law of Lev 7:23–25 specifies that this concerns the fat of sacrificial animals.

καὶ

and

coordinate conjunction (linking the two prohibited items)

→ discourse linkage or contrast

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

πάν

all / any

Accusative

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

→ object specification

πάς: 'all / every / any' (cf. above); with the negation, 'no blood at all'; the absolute Hebraism πάν ... οὐκ governs both items.

αἷμα

blood

Accusative

direct object of ἔδεσθε (second prohibited item)

→ object specification

αἷμα: 'blood' (cf. v. 2); the blood, as the seat of life (Lev 17:11, 14), is reserved for atonement and forbidden as food; this is the seed of the developed blood-law of Lev 17:10–14 and the one Levitical food-law carried into the apostolic decree (Acts 15:20, 29).

οὐκ

not

negative particle (with the prohibitive future ἔδεσθε)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the objective negative; with the future indicative it forms the absolute legislative prohibition ('you shall not ...'), as in the Decalogue (οὐ + future).

ἔδεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibitive future addressed to all Israel)

→ prohibitive future (absolute legislative command: 'you shall not eat')

ἐσθίω (fut. mid. ἔδομαι): 'eat'; the deponent future ἔδεσθε ('you will eat'), negated by οὐκ, functions as a categorical prohibition — the strongest form of command, equivalent to the Decalogue's οὐ + future; renders לֹא תֹאכַל; this fat-and-blood prohibition becomes a defining marker of Israelite (and later, in the blood-clause, of gentile-Christian) dietary practice.

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.