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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 4

ΛΕΥΙΤΙΚΟΝ Δ΄

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 4 is the great chapter on the sin offering (θυσία περὶ ἁμαρτίας), the legislation governing atonement for sins committed unintentionally or in ignorance — the controlling category named at the outset by the adverb ἀκουσίως (vv.

Translation & textual notes

The Greek text of Leviticus 4 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 4 is the great chapter on the sin offering (θυσία περὶ ἁμαρτίας), the legislation governing atonement for sins committed unintentionally or in ignorance — the controlling category named at the outset by the adverb ἀκουσίως (vv. 2, 13, 22, 27), rendering Hebrew בִּשְׁגָגָה ('inadvertently / by error'); cf. the contrast with the high-handed sin of Num 15:30 and the typological reflection on involuntary sin at Heb 9:7. The chapter is structured as four graded cases ranked by the social

standing of the offender, each with a tariff calibrated to rank: (a) the anointed priest, ὁ ἱερεὺς ὁ χριστός / ὁ κεχρισμένος (vv. 3–12); (b) the whole congregation, πᾶσα συναγωγή Ἰσραὴλ (vv. 13–21); (c) the ruler, ὁ ἄρχων (vv. 22–26); and (d) the common person, ψυχὴ μία ἐκ τοῦ λαοῦ τῆς γῆς (vv. 27–35). The LXX renders the technical Hebrew vocabulary of the priestly cult with remarkable consistency: μόσχος ἐκ βοῶν ('a bull-calf of the herd') for the priest and congregation, χίμαρος ἐξ αἰγῶν ('a male goat') for the ruler, and χίμαιρα / πρόβατον θήλυ ('a she-goat / ewe-lamb') for the commoner; ἄμωμον ('unblemished') renders כֹּהֵן. The blood ritual differs by rank: for the anointed priest and the congregation the priest carries blood into the tent, sprinkles it seven times (ἐπτάκις) before the veil (κατὰ τὸ καταπέτασμα τὸ ἅγιον), and daubs it on the horns of the altar of fragrant incense (τὸ θυσιαστήριον τοῦ θυμιάματος τῆς συνθέσεως); for the ruler and the commoner the blood is applied only to the horns of the altar of whole burnt offerings (τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων), the rest poured out at its base. The fat portions (στέαρ, νεφροί, ὁ λοβὸς ὁ ἐπὶ τοῦ ἥπατος) are removed exactly as from the peace-offering (θυσία σωτηρίου) and burned on the altar; but the carcass of the priest's and congregation's bull — hide, flesh, head, entrails, and dung — is carried ἔξω τῆς παρεμβολῆς ('outside the camp', vv. 11–12, 21) to a clean place and consumed by fire, a detail the author of Hebrews seizes upon as a type of Christ who 'suffered outside the gate' (Heb 13:11–13). The whole transaction is sealed by the atonement formula ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτῷ ('the priest shall make atonement for him, and it shall be forgiven him', vv. 20, 26, 31, 35); ἐξιλάσκομαι is the standard LXX rendering of כָּפַר (Piel), the verb of covering/atonement that gives the Day of Atonement (Yom Kippur) its name.

A · 4:1–2

Introduction: the law of unintentional sin against YHWH's commandments

YHWH commissions Moses (v. 1) to legislate for the case of a person (ψυχή) who sins ἀκουσίως ('unintentionally / in ignorance', v. 2) against any of the LORD's prohibitive commandments — 'things that ought not to be done' (ὧν οὐ δεῖ ποιεῖν). This opening defines the governing category of the whole chapter: inadvertent transgression, as distinct from the defiant 'high-handed' sin for which no offering avails (cf. Num 15:30).

B · 4:3–12

The first case: the sin of the anointed priest

If the anointed priest (ὁ ἀρχιερεὺς ὁ κεχρισμένος) sins so as to bring guilt on the people, he brings an unblemished bull-calf (vv. 3–4). The priest carries its blood into the tent of witness, dips his finger and sprinkles seven times before the holy veil (vv. 5–6), daubs blood on the horns of the incense altar and pours the rest at the base of the altar of burnt offerings (v. 7). The fat, kidneys, and lobe of the liver are removed and burned as from the peace-offering (vv. 8–10), while the whole carcass — hide, flesh, head, entrails, dung — is carried ἔξω τῆς παρεμβολῆς to a clean place and burned (vv. 11–12).

C · 4:13–21

The second case: the sin of the whole congregation

If the whole congregation of Israel (πᾶσα συναγωγή Ἰσραὴλ) errs unintentionally and the matter is later discovered (vv. 13–14), the elders lay hands on a bull-calf and slaughter it (v. 15); the blood ritual mirrors that of the priest — sprinkling seven times before the veil, blood on the incense-altar horns, the rest at the base (vv. 16–18). The fat is burned on the altar (v. 19); the priest performs the same rite as for the priest's own bull, makes atonement, and it is forgiven them (v. 20); the carcass is burned outside the camp like the former bull, 'it is a sin offering of the congregation' (v. 21).

D · 4:22–26

The third case: the sin of the ruler (ἄρχων)

If a ruler (ὁ ἄρχων) sins unintentionally and the sin becomes known to him (vv. 22–23), he brings a male goat (χίμαρος ἔξ αἰγῶν), lays his hand on its head, and it is slaughtered where the burnt offerings are slain (vv. 23–24). The blood is applied only to the horns of the altar of burnt offerings — not carried into the tent — and the rest poured at its base (v. 25); the fat is burned as the fat of the peace-offering, the priest makes atonement, and it is forgiven him (v. 26).

E · 4:27–35

The fourth case: the sin of the common person

If a single soul from the common people of the land (ψυχή μία ἐκ τοῦ λαοῦ τῆς γῆς) sins unintentionally (v. 27) and the sin becomes known (v. 28), the offering is a female goat (χίμαιρα) or a ewe-lamb (πρόβατον θῆλυ, vv. 28, 32). Hands are laid, the animal slain at the burnt-offering site (vv. 29, 33), blood applied to the horns of the burnt-offering altar and poured at the base (vv. 30, 34), the fat removed as from the peace-offering and burned for a sweet savour (vv. 31, 35); the priest makes atonement and it is forgiven — the atonement formula recurs to close each sub-case (vv. 31, 35).

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act introducing the sin-offering legislation (main narrative)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX heading for a new block of cultic legislation in Leviticus (cf. 1:1; 5:14; 6:1); it renders **וַיִּלְחַם יְהוָה לְמֹשֶׁה**. The καί-parataxis links this revelation to the preceding offering-laws (chs. 1–3), and the redundant participle λέγων calques the Hebrew infinitive **לֵאמֹר** that marks the onset of quoted speech.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: the paratactic 'and' renders the Hebrew waw-consecutive that chains the legislative units of Leviticus; here it links the sin-offering law to the preceding sacrificial torah (chs. 1–3).

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders **דַּבֵּר** (Piel); the aorist ἐλάλησεν opens a fresh divine oracle; the recurring formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν marks each new legislative section of Leviticus.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton **יהוה**; the nominative subject of the speech-formula marks this as unmediated YHWH-speech, the source of all the cultic legislation that follows.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (speech-marker, modifying κύριος)

→ pleonastic present participle (Hebraism introducing direct discourse)

λέγω: the participle λέγων is a pleonastic 'saying' calquing the Hebrew infinitive construct וַיֹּאמֶר, the conventional marker that the words of YHWH are about to be quoted directly; it adds no new lexical content but signals the transition to oratio recta.

2 λάλησον πρὸς τοὺς υἱοὺς Ἰσραὴλ λέγων ψυχὴ ἔάν ἀμάρτη ἔναντι κυρίου ἀκουσίως ἀπὸ τῶν προσταγμάτων κυρίου ὧν οὐ δεῖ ποιεῖν καὶ ποιήσῃ ἓν τι ἀπ' αὐτῶν

Speak to the sons of Israel, saying, 'If a soul sins unintentionally before the LORD, against any of the LORD's ordinances which ought not to be done, and does some one of them—'

Commissioned proclamation: opening of the casuistic law (protasis 'if a soul sins')

λάλησον πρὸς τοὺς υἱοὺς Ἰσραὴλ

Moses is commanded to relay the law to Israel; the casuistic form opens with the conditional ψυχὴ ἔάν ἀμάρτη ('if a soul sins'), establishing the governing premise of the entire chapter. The decisive adverb ἀκουσίως ('unintentionally') restricts the legislation to inadvertent sin; the prohibitions are 'things which ought not to be done' (ὧν οὐ δεῖ ποιεῖν), so the sin in view is the transgression of a negative commandment by error.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders לַאֲדַבֵּר (Piel imperative); the aorist imperative frames the proclamation as a single decisive act of relaying the divine law to Israel.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

accusative object of πρὸς (the audience of the law)

→ object specification

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX rendering of לְאֶרְצָאֵי־יִשְׂרָאֵל, designating the covenant people as the recipients of the cultic legislation.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functioning as a genitive qualifying υἱοὺς ('the sons of Israel').

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (speech-marker introducing the quoted law)

→ pleonastic present participle (Hebraism introducing direct discourse)

λέγω: pleonastic λέγων again calques רַמַּזְנוּ, marking the transition to the quoted casuistic statute that follows.

ψυχή

soul / person

Nominative

subject of ἀμάρτη (the hypothetical sinner)

→ participant prominence

ψυχή: 'soul / living being / person'; renders נַפְשִׁי; in priestly law ψυχή often means simply 'a person / anyone', the generic subject of a casuistic statute; here it introduces the indefinite offender whose case the law addresses.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; takes the subjunctive (ἀμάρτη); the standard particle of the casuistic 'if ... then' formulation of priestly law, rendering Hebrew אִם / יִי.

ἁμαρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of the protasis (conditional subjunctive)

→ ingressive aorist subjunctive (the act of falling into sin)

ἁμαρτάνω: 'miss the mark / sin'; renders ἁρῶ; the aorist subjunctive in the εἰ-
clause states the hypothetical case; the
verb governs the whole chapter, which
legislates the remedy for inadvertent
ἁμαρτία.

ἔναντι

before

*preposition + genitive (in the presence of;
Hebraism)*

→ spatial or relational framing

ἔναντι: 'before / in the presence of';
renders עֲנַנִּי; sin even committed in
ignorance is reckoned ἔναντι κυρίου — a
transgression against the divine presence
itself, not merely a private fault.

κυρίου

LORD

Genitive

genitive object of ἔναντι (the Tetragrammaton)

→ relational specification

κύριος: rendering of יהוה; the sin is
defined as an offence committed in the
sight of YHWH himself.

ἀκουσίως

unintentionally

*adverb of manner (defining the kind of sin:
inadvertent)*

→ clausal contribution

ἀκουσίως: 'involuntarily / unintentionally
/ in ignorance'; renders בְּשִׁגְגָּה ('by error /
inadvertently'); this adverb is the hinge of
the entire chapter (recurring vv. 13, 22, 27),
restricting the sin offering to inadvertent
transgression as opposed to the defiant,
'high-handed' sin for which no sacrifice
avails (Num 15:30); cf. Heb 9:7, where the
high priest offers for the sins of ignorance
(ἀγνοημάτων) of the people.

ἀπὸ

from / against

*preposition + genitive (partitive: 'against one of
the ordinances')*

→ spatial or relational framing

ἀπὸ: here partitive, 'in respect of / against
(one) of'; the sin consists in transgressing
one of the LORD's prohibitive
commandments.

τῶν

the

Genitive

article

→ noun-phrase marking

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

προσταγμάτων

ordinances / commandments

Genitive

*genitive object of ἀπὸ (the body of divine
commands)*

→ relational specification

πρόσταγμα: 'ordinance / decree /
commandment'; renders צִוְּיָהּ / מִצְוָה; the
sin is a violation of a specific positive
divine prohibition; the genitive plural with
the partitive ἀπὸ means the offender
breaks 'one of' these commands.

κυρίου

LORD's

Genitive

*genitive of source/possession (the LORD's
ordinances)*

→ relational specification

κύριος: rendering of יהוה; the
commandments are emphatically the
LORD's own, so that their transgression is
an offence against him.

ὧν

which

Gen Neut Pl · ὅς

relative pronoun (genitive by attraction, modifying προσταγμάτων)

→ relational specification

ὅς, ἡ, ὅ: relative pronoun; the genitive plural ὧν is attracted to the case of its antecedent προσταγμάτων; the clause ὧν οὐ δεῖ ποιεῖν defines the commandments as prohibitions — 'things which one ought not to do.'

οὐ

not

negative particle (with δεῖ)

→ discourse linkage or contrast

οὐ: objective negative; with δεῖ it expresses prohibition — 'it is not right / not permitted (to do).'

δεῖ

it is necessary / one ought

Pres Act Indic 3 Sg · δεῖ

impersonal verb (with negative οὐ and complementary infinitive ποιεῖν)

→ gnomic present (standing obligation of the law)

δεῖ: impersonal 'it is necessary / one must'; with οὐ it marks the prohibitive force — the commandments specify what οὐ δεῖ ποιεῖν, 'what ought not to be done'; the present tense expresses the abiding legal norm.

ποιεῖν

to do

Pres Act Infin · ποιέω

complementary infinitive (with δεῖ)

→ imperfective present infinitive (the prohibited course of action)

ποιέω: 'do / make'; renders πῦγ; the present infinitive complements δεῖ, defining the forbidden conduct.

καὶ

and

coordinate conjunction (linking second subjunctive verb of protasis)

→ discourse linkage or contrast

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

ποιήσῃ

does

Aor Act Subj 3 Sg · ποιέω

second verb of the protasis (subjunctive with ἐάν)

→ ingressive aorist subjunctive (commission of the forbidden act)

ποιέω (aor. subj.): the second subjunctive of the conditional restates the sin concretely — the offender actually commits one of the prohibited acts; the repetition of ποιέω (after ποιεῖν) underscores that the violation lies precisely in 'doing' the forbidden thing.

ἓν

one

Acc Neut Sg · εἷς

numeral adjective (object of ποιήσῃ: 'some one thing')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν with the indefinite τι means 'some single one (of them)' — even a single inadvertent breach incurs guilt and requires the offering.

τι

any / a certain

Acc Neut Sg · τις

indefinite pronoun (with ἓν: 'some one')

→ participant reference

τις, τι: indefinite pronoun 'someone / something'; here joined to ἓν to express 'some one (of them)', generalizing the offence to any single one of the prohibited acts.

ἀπ

of / from

preposition + genitive (partitive, elided before vowel)

→ spatial or relational framing

ἀπό: partitive 'of'; ἀπ αὐτῶν = 'of them', i.e. of the prohibited commandments.

αὐτῶν

them

Gen Neut Pl · αὐτός

personal pronoun (genitive object of ἀπό: the commandments)

→ relational specification

αὐτός: anaphoric personal pronoun; refers back to τῶν προσταγμάτων — the offence consists in doing one of 'them.'

3 ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχρισμένος ἀμάρτη τοῦ τὸν λαὸν ἀμαρτεῖν καὶ προσάξει περὶ τῆς ἀμαρτίας αὐτοῦ ἧς ἥμαρτεν μόσχον ἐκ βοῶν ἄμωμον τῷ κυρίῳ περὶ τῆς ἀμαρτίας αὐτοῦ

If the anointed high priest sins so as to cause the people to sin, then he shall bring for his sin which he has committed an unblemished bull-calf of the herd to the LORD for his sin.

First case (μέν ... correlative): the sin of the anointed priest ἐὰν μὲν ὁ ἀρχιερεὺς

The particle μὲν opens the first of the four graded cases, anticipating the δέ-clauses that introduce the congregation (v. 13), the ruler (v. 22), and the commoner (v. 27). The gravest case comes first: when the anointed priest sins he implicates the people (τοῦ τὸν λαὸν ἀμαρτεῖν, an articular infinitive of result), since his cultic mediation is defiled; the tariff is correspondingly the costliest — an unblemished bull-calf.

ἐάν

if

conditional conjunction (protasis of the first case)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the first specific case with the subjunctive ἀμάρτη.

μὲν

indeed / on the one hand

correlative particle (anticipating later δέ-clauses)

→ discourse linkage or contrast

μὲν: post-positive correlative particle; here it marks the first member of the four-case sequence, looking forward to the ἐάν δέ clauses at vv. 13, 22, 27 that introduce the remaining offenders.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀρχιερεὺς

high priest

Nominative

subject of ἀμάρτη (the offender in the first case)

→ participant prominence

ἀρχιερεὺς: 'chief priest / high priest'; here renders $\text{הַכֹּהֵן הַמְּשִׁיחַ}$ ('the anointed priest'); the LXX uses ἀρχιερεὺς for the supreme priest whose ritual standing implicates the whole people in his guilt; the term acquires deep christological resonance in Hebrews (Heb 2:17; 9:7).

ὁ

the

Nominative

article (with attributive participle κεχρισμένος)

→ noun-phrase marking

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

κεχρισμένος

anointed

Perf Pass Ptcp Nom Masc Sg · χρίω

attributive perfect participle (modifying ἀρχιερεὺς: 'the anointed one')

→ resultative perfect participle (the abiding state of having been anointed)

χρίω: 'anoint'; renders חָשַׁב , the verb from which חִישָׁה / Μεσσίας / Χριστός derive; the perfect passive ὁ κεχρισμένος ('the one who has been anointed') stresses the priest's permanent consecrated state through the anointing oil (Exod 29:7); the same root yields ὁ χριστός in v. 5.

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of the protasis (conditional subjunctive)

→ ingressive aorist subjunctive (the priest's lapse into sin)

ἀμαρτάνω: 'sin'; the aorist subjunctive states the hypothetical case of the anointed priest's inadvertent transgression.

τοῦ

so as / of the

Genitive

article governing the articular infinitive (genitive of result)

→ noun-phrase marking

ὁ (τοῦ + infinitive): the genitive article with the infinitive ἀμαρτεῖν forms an articular infinitive of result/consequence — 'so as to cause the people to sin'; this construction renders the Hebrew לְאַשְׁמַת עַד ('bringing guilt on the people').

τὸν

the

Accusative

article (with λαόν, accusative subject of the infinitive)

→ noun-phrase marking

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

λαόν

people

Accusative

accusative subject of the articular infinitive ἁμαρτεῖν

→ object specification

λαός: 'people'; renders לָעָם ; the priest's sin is grave precisely because it implicates the covenant people — his defilement compromises the cult that mediates for them; the accusative is the subject of the infinitive ἁμαρτεῖν.

ἁμαρτεῖν

to sin

Aor Act Infin · ἁμαρτάνω

articular infinitive of result (with τοῦ: 'so as to make the people sin')

→ constative aorist infinitive (the resultant implication of the people in guilt)

ἁμαρτάνω (aor. infin.): in the articular-infinitive construction τοῦ ... ἁμαρτεῖν it expresses consequence — the priest sins 'so as to bring guilt on the people'; his official position transmits his guilt to the community he represents.

καὶ

then / and

coordinate conjunction (apodosis-marker after the protasis)

→ discourse linkage or contrast

καί: here introduces the apodosis ('then he shall bring ...'), a Hebraizing use of waw to head the consequence of the conditional.

προσάξει

he shall bring / offer

Fut Act Indic 3 Sg · προσάγω

main verb of the apodosis (the prescribed offering)

→ legislative future (binding ritual prescription)

προσάγω: 'bring near / present / offer'; renders בִּרְקָה , the technical verb for presenting a sacrifice; the future has prescriptive force ('he shall offer'); προσάγω and its compounds (προσφέρω, προσοίσει) dominate the chapter's sacrificial vocabulary.

περὶ

for / concerning

preposition + genitive (purpose: 'for his sin')

→ spatial or relational framing

περὶ + genitive: 'concerning / for'; the phrase περὶ (τῆς) ἁμαρτίας is the technical LXX designation of the sin offering (rendering תְּחֻלָּתוֹ); 'for his sin' specifies the purpose of the sacrifice.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ (the sin atoned for)

→ relational specification

ἁμαρτία: 'sin / sin offering'; renders תְּחֻלָּתוֹ , a noun that denotes both the sin and the offering that removes it; the phrase περὶ τῆς ἁμαρτίας is the chapter's recurring formula for the sin offering.

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: the priest's own sin)

→ relational specification

αὐτός: possessive 'his'; the priest offers for his own sin, not vicariously here — the gravity is that even the mediator must seek atonement (cf. Heb 7:27).

ἧς

which

Gen Fem Sg · ὅς

relative pronoun (genitive by attraction to ἁμαρτίας)

→ relational specification

ὅς: relative pronoun; the feminine genitive ἧς is attracted to its antecedent ἁμαρτίας; the cognate construction ἁμαρτίας ... ἧς ἥμαρτεν ('the sin which he sinned') reflects a Hebraizing internal-accusative idiom.

ἥμαρτεν

he sinned / committed

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of the relative clause (defining the sin)

→ constative aorist (the completed act of sin)

ἁμαρτάνω: 'sin'; the indicative aorist ἥμαρτεν in the relative clause specifies the actual transgression; ἁμαρτίας ... ἧς ἥμαρτεν is a cognate ('sinned the sin') Hebraism rendering אָפַתְךָ רָשָׁתָּהּ וְתִשָּׁחַתְךָ.

μόσχον

bull-calf

Accusative

direct object of προσάξει (the victim offered)

→ object specification

μόσχος: 'calf / young bull'; renders בָּר ('bull'); the bull-calf is the costliest individual victim, prescribed for the anointed priest and the whole congregation (vv. 3, 14), marking the gravity of their sin; the lesser ranks bring goats and lambs.

ἐκ

of / from

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

→ spatial or relational framing

ἐκ: 'from / out of'; μόσχον ἐκ βοῶν ('a calf from the cattle') renders פָּר בֶּן־בָּקָר, specifying the victim as a young bovine drawn from the herd.

βοῶν

cattle / herd

Genitive

genitive of source (the herd from which the calf is taken)

→ relational specification

βοῶς (gen. pl. βοῶν): 'ox / cow / head of cattle'; renders בָּקָר ('herd / cattle'); the genitive marks the bull-calf's origin in the domestic herd.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying μόσχον: 'without blemish')

→ object specification

ἄμωμος: 'without blemish / spotless'; renders תָּמִיּוֹם; the unblemished quality of every sacrificial victim is foundational to the cult (cf. Lev 22:19–21) and is taken up typologically of Christ the spotless lamb (1 Pet 1:19; Heb 9:14).

τῷ

to the

Dative

article (with κυρίῳ, dative of recipient)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of indirect object (the offering is presented to YHWH)

→ sphere or reference

κύριος: rendering of יהוה; the dative τῷ κυρίῳ marks the LORD as the recipient of the sacrifice — the offering is brought to him, the offended party whose ordinances were breached.

περὶ

for / concerning

preposition + genitive (resumptive: 'for his sin')

→ spatial or relational framing

περί + genitive: the repetition of περὶ τῆς ἁμαρτίας αὐτοῦ at the verse's close frames the offering as wholly directed to the removal of the priest's specific sin.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ (resumptive)

→ relational specification

ἁμαρτία: the resumptive 'sin'; the doubled περὶ τῆς ἁμαρτίας αὐτοῦ emphasizes the singular focus of the rite on the priest's own transgression.

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive, resumptive)

→ relational specification

αὐτός: possessive 'his'; closes the verse by re-anchoring the sacrifice to the priest's own guilt.

4 καὶ προσάξει τὸν μόσχον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξει τὸν μόσχον ἐνώπιον κυρίου

And he shall bring the bull-calf to the door of the tent of witness before the LORD, and he shall lay his hand upon the head of the bull-calf before the LORD, and he shall slaughter the bull-calf before the LORD.

Procedure (sequential): presentation, hand-laying, and slaughter of the victim

καὶ προσάξει τὸν μόσχον

The ritual unfolds in three καί-coordinated steps, each closed by the refrain ἔναντι / ἐνώπιον κυρίου ('before the LORD'): presentation at the tent door, the laying-on of the hand (ἐπίθεσις τῆς χειρός) by which the offerer identifies with the victim, and the slaughter. The threefold 'before the LORD' stresses that the whole transaction occurs in the divine presence.

καὶ
and

narrative conjunction (sequential step)

→ discourse linkage or contrast

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

προσάξει
he shall bring

Fut Act Indic 3 Sg · προσάγω

main verb (first ritual step: presentation)

→ legislative future (prescribed action)

προσάγω: 'bring near / present'; the first step of the rite is presenting the victim at the sanctuary entrance; the legislative future continues the prescriptive sequence begun in v. 3.

τὸν
the

Accusative

article

→ noun-phrase marking

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

μόσχον
bull-calf

Accusative

direct object of προσάξει

→ object specification

μόσχος: 'bull-calf'; the same victim of v. 3, now brought to the sanctuary door for the rite.

παρά
to / beside

preposition + accusative (motion toward: 'to the door')

→ spatial or relational framing

παρά + accusative: 'to / beside'; marks the place to which the victim is brought — the entrance of the tent, the boundary of the holy precinct where sacrifices are presented.

τὴν
the

Accusative

article

→ noun-phrase marking

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

θύραν
door

Accusative

accusative object of παρά (the tent entrance)

→ object specification

θύρα: 'door / entrance'; renders תַּיָּרָה; the door of the tent of witness is the prescribed place of presentation and slaughter for the sin offering (cf. Lev 1:3).

τῆς
of the

Genitive

article

→ noun-phrase marking

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

σκηנῆς
tent

Genitive

genitive (the tent to which the door belongs)

→ relational specification

σκηνή: 'tent / tabernacle'; renders תֹּאֶלֶךְ; the σκηνή τοῦ μαρτυρίου ('tent of witness') is the LXX's standard rendering of תֹּאֶלֶךְ מִוֶּלֶךְ ('tent of meeting').

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου
witness / testimony

Genitive

genitive of description (the tent's identity)

→ relational specification

μαρτύριον: 'witness / testimony'; the LXX renders מִוֶּלֶךְ ('meeting / appointed time') by μαρτύριον, perhaps reading it via תְּוִיֶּדֶת ('testimony', the tablets of the covenant kept within); the phrase σκηνή τοῦ μαρτυρίου is fixed in the Pentateuch for the tabernacle.

ἔναντι
before

preposition + genitive (in the presence of; refrain)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders עֲנֵי; the recurring ἔναντι κυρίου punctuates the rite, marking each act as performed in the divine presence.

κυρίου
LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

καὶ
and

narrative conjunction (second ritual step)

→ 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 (second ritual step: hand-laying)

→ legislative future (prescribed action)

ἐπιτίθημι: 'place upon / lay on'; renders תָּמַן; the laying-on of the hand (ἐπίθεσις τῆς χειρός) on the victim's head identifies the offerer with the animal, transferring his sin to the substitute; a foundational gesture of the atonement theology.

τὴν
the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπιθήσει

→ object specification

χείρ: 'hand'; renders טָ; the single hand (sg.) laid on the head is the rite of identification; for the congregation it is the elders' hands (pl., v. 15).

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: the priest's hand)

→ relational specification

αὐτός: possessive 'his'; the offerer's own hand performs the identifying gesture.

ἐπὶ

upon

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

→ spatial or relational framing

ἐπί + accusative: 'upon'; locates the hand on the victim's head, the point of contact for the transfer of identity.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί (the victim's head)

→ object specification

κεφαλὴ: 'head'; renders שָׂרֵף; the head is the locus of the hand-laying, the most prominent part of the animal standing for the whole.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of possession (the calf's head)

→ relational specification

μόσχος: the victim's head receives the offerer's hand.

ἔναντι

before

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

→ spatial or relational framing

ἔναντι: the second occurrence of the refrain, marking the hand-laying as done in the divine presence.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

καὶ

and

narrative conjunction (third ritual step)

→ 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 (third ritual step: slaughter)

→ legislative future (prescribed action)

σφάζω: 'slay / slaughter (by cutting the throat)'; renders שָׁחַט, the technical verb for ritual killing; the slaughter releases the blood that is the agent of atonement (cf. Lev 17:11); the same verb recurs throughout the chapter (vv. 15, 24, 29, 33).

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of σφάζει

→ object specification

μόσχος: the victim slaughtered before the LORD.

ἐνώπιον

before / in the sight of

preposition + genitive (refrain, varied: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; a near-synonym of ἔναντι, also rendering יָנִיחַ; the LXX varies the two prepositions within the same verse's threefold refrain — the slaughter, like the presentation and hand-laying, occurs ἐνώπιον κυρίου.

κυρίου

LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of יהוה; the slaughter completes the threefold 'before the LORD' refrain of the verse.

5 καὶ λαβὼν ὁ ἱερεὺς ὁ χριστὸς ὁ τετελειωμένος τὰς χεῖρας ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ εἰσίοισει αὐτὸ ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου

And the anointed priest, the one consecrated in his hands, having taken some of the blood of the bull-calf, shall also carry it into the tent of witness.

Procedure (blood-rite begins): the priest takes the blood into the tent

καὶ λαβὼν ὁ ἱερεὺς ὁ χριστὸς

The blood manipulation, the heart of the sin-offering rite, now begins. The officiant is named with full solemnity: ὁ ἱερεὺς ὁ χριστός ('the anointed priest') and ὁ τετελειωμένος τὰς χεῖρας ('the one perfected/consecrated as to the hands'), the latter an accusative of respect calquing the Hebrew idiom טָּלַח ('to fill the hand' = to ordain). For the priest's and congregation's offerings alone the blood is carried inside the tent (contrast the ruler/commoner, where it never leaves the courtyard altar).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λαβὼν

having taken

Aor Act Ptcp Nom Masc Sg · λαμβάνω

circumstantial participle (antecedent action, modifying ὁ ἱερεὺς)

→ coincident/antecedent aorist participle (the act of taking the blood)

λαμβάνω: 'take / receive'; the aorist participle λαβὼν (with ἀπὸ τοῦ αἵματος) describes the priest taking some of the blood as the preliminary to carrying it inside; a standard LXX rendering of קָבַץ in ritual sequences.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (the officiant)

→ participant prominence

ἱερεὺς: 'priest'; renders יֹהֵד; the standard cultic officiant; here qualified as ὁ χριστός ὁ τετελειωμένος, i.e. the anointed and ordained high priest of vv. 3–4.

ὁ

the

Nominative

article (with χριστός)

→ noun-phrase marking

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

χριστός

anointed

Nominative

attributive adjective (substantial: 'the anointed one')

→ participant prominence

χριστός: 'anointed'; verbal adjective of χρίω, rendering מָשַׁח; ὁ ἱερεὺς ὁ χριστός ('the anointed priest') uses the very word that becomes the title Χριστός; the LXX's application of χριστός to the priest who bears the people's sin and enters the holy place is a key root of the christology of Hebrews.

ὁ

the

Nominative

article (with τετελειωμένος)

→ noun-phrase marking

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

τετελειωμένος

consecrated / perfected

Perf Pass Ptcp Nom Masc Sg · τελειόω

attributive perfect participle (with accusative of respect τὰς χεῖρας)

→ resultative perfect participle (the abiding ordained state)

τελειόω: 'complete / perfect / consecrate'; renders (מָלַךְ) מִלֵּךְ, the idiom 'to fill the hand' = to install in priestly office; ὁ τετελειωμένος τὰς χεῖρας is literally 'the one perfected as to the hands', i.e. the fully ordained priest; the same verb supplies the great 'perfecting' theme of Hebrews (Heb 2:10; 5:9; 7:28).

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

accusative of respect (with τετελειωμένος: 'consecrated as to the hands')

→ object specification

χείρ: 'hand'; the accusative plural τὰς χεῖρας is an accusative of respect with τετελειωμένος, calquing the Hebrew ordination idiom טָּלַח / יָמַח ('filling of the hands'); it specifies the priest as one whose hands have been formally invested for sacred service.

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'; with λαβών and εἰσοίσει it marks the portion of blood taken and carried inside.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό (the atoning blood)

→ relational specification

αἷμα: 'blood'; renders דָּם; the blood is the central agent of atonement (Lev 17:11, 'the life of the flesh is in the blood ... it makes atonement'); its manipulation is the decisive act of the sin offering and the basis of the blood-theology of Heb 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of source (the blood belongs to the slain calf)

→ relational specification

μόσχος: the slain bull-calf whose blood is now manipulated.

καὶ

and

coordinate conjunction (resuming the main verb after the participle)

→ discourse linkage or contrast

καί: here a Hebraizing connective resuming the main clause after the participial phrase ('having taken ... he shall also bring').

εἰσοίσει

he shall carry in

Fut Act Indic 3 Sg · εἰσφέρω

main verb (carrying the blood into the tent)

→ legislative future (prescribed action)

εἰσφέρω: 'bring in / carry into'; the compound εἰσ- marks entry into the tent; renders נָשָׂא; for the priest and congregation the blood is uniquely brought inside the sanctuary, foreshadowing the high priest's entry with blood into the holy place (Heb 9:7, 12).

αὐτό

it

Acc Neut Sg · αὐτός

personal pronoun (direct object of εἰσοίσει: the blood)

→ participant reference

αὐτός: anaphoric 'it', neuter agreeing with τὸ αἷμα; the blood is the object carried into the tent.

ἐπὶ

into / to

preposition + accusative (direction: 'to/into the tent')

→ spatial or relational framing

ἐπί + accusative: here of motion toward — the blood is brought to the tent of witness.

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

accusative object of ἐπὶ (destination of the blood)

→ object specification

σκηνή: 'tent / tabernacle'; the σκηνὴ τοῦ μαρτυρίου into which the priest carries the blood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of description (tent of witness)

→ relational specification

μαρτύριον: 'witness / testimony'; the fixed Pentateuchal designation of the tabernacle (σκηνὴ τοῦ μαρτυρίου), rendering לְחֹהֵן טָהוֹר.

6 καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον εἰς τὸ αἷμα καὶ προσρानεῖ ἀπὸ τοῦ αἵματος ἑπτὰκις ἔναντι κυρίου κατὰ τὸ καταπέτασμα τὸ ἅγιον

And the priest shall dip his finger into the blood and sprinkle some of the blood seven times before the LORD, toward the holy veil.

Procedure (blood-rite, step 1): the sevenfold sprinkling before the veil

καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον

The first interior blood-act: the priest dips his finger and sprinkles seven times (ἑπτὰκις) toward the holy veil (τὸ καταπέτασμα τὸ ἅγιον) that screens the most holy place. The sevenfold repetition signals completeness/perfection of the cleansing; the orientation toward the veil aims the rite at the very threshold of the divine presence.

καὶ
and

narrative conjunction (sequential step)

→ discourse linkage or contrast

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

βάψει

he shall dip

Fut Act Indic 3 Sg · βάπτω

main verb (dipping the finger in the blood)

→ legislative future (prescribed action)

βάπτω: 'dip / immerse'; renders בָּטַף; the priest dips his finger to take up the blood for sprinkling; cognate with βαπτίζω, though here the simple verb denotes a ritual dipping into the blood.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; the officiant continues the blood-rite.

τὸν

the

Accusative

article

→ noun-phrase marking

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

δάκτυλον

finger

Accusative

direct object of βάψει

→ object specification

δάκτυλος: 'finger'; renders יָדָאֵל; the finger is the instrument of the precise blood-application — both the sprinkling and the daubing on the altar horns (v. 7) are done with the finger.

εἰς

into

preposition + accusative (direction: into the blood)

→ spatial or relational framing

εἰς: 'into'; marks the dipping of the finger into the blood.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

accusative object of εἰς

→ object specification

αἷμα: 'blood'; the medium into which the finger is dipped before sprinkling.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσρανεῖ

he shall sprinkle

Fut Act Indic 3 Sg · προσραίνω

main verb (sprinkling the blood toward the veil)

→ legislative future (prescribed action)

προσραίνω: 'sprinkle (toward)'; the compound προσ- gives the directional sense 'sprinkle in the direction of'; renders הִשָּׁקֵף; the sevenfold sprinkling toward the veil is the climactic interior blood-act; cf. ῥαντισμός / the sprinkled blood of Heb 9:13, 19–21; 12:24.

ἀπό

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'; the priest sprinkles a portion of the blood.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό (the blood sprinkled)

→ relational specification

αἷμα: the atoning blood, sprinkled sevenfold.

ἐπτάκις

seven times

numeral adverb (frequency of sprinkling)

→ clausal contribution

ἐπτάκις: 'seven times'; renders שֶׁבַע מִן הַמִּזְבֵּחַ; the sevenfold sprinkling signals ritual completeness and perfect purification; seven is the number of covenantal fullness throughout the cult (cf. Lev 8:11; 16:14, 19).

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before'; the sprinkling is performed in the divine presence, oriented toward the veil.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος; rendering of יהוה.

κατὰ

toward / against

preposition + accusative (direction: 'toward the veil')

→ spatial or relational framing

κατά + accusative: 'toward / in the direction of / over against'; orients the sprinkling toward the veil that screens the most holy place.

τὸ

the

Accusative

article

→ noun-phrase marking

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

καταπέτασμα

veil

Accusative

accusative object of κατὰ (the direction of sprinkling)

→ object specification

καταπέτασμα: 'veil / curtain'; renders תְּרָפֶזֶת, the inner veil screening the holy of holies (Exod 26:31–33); the same veil that is torn at the crucifixion (Matt 27:51) and that Hebrews interprets as Christ's flesh and the way into the presence (Heb 6:19; 10:20).

τὸ

the

Accusative

article (with ἅγιον)

→ noun-phrase marking

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

ἅγιον

holy

Accusative

attributive adjective (modifying καταπέτασμα: 'the holy veil')

→ object specification

ἅγιος: 'holy / set apart'; renders קֹדֶשׁ; the veil is 'holy' as the screen of the most holy place; the blood is sprinkled toward the very boundary of the divine dwelling.

7 καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ μόσχου ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τοῦ θυμιάματος τῆς συνθέσεως τοῦ ἐναντίον κυρίου ὃ ἐστὶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ πᾶν τὸ αἷμα τοῦ μόσχου ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων ὃ ἐστὶν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

And the priest shall put some of the blood of the bull-calf upon the horns of the altar of the compounded incense which is before the LORD, which is in the tent of witness; and all the blood of the bull-calf he shall pour out beside the base of the altar of whole burnt offerings, which is beside the doors of the tent of witness.

Procedure (blood-rite, steps 2-3): blood on the incense-altar horns; remainder poured at the base

καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος

Two further blood-acts complete the rite: daubing the horns of the inner altar of incense (τὸ θυσιαστήριον τοῦ θυμιάματος) — a privilege reserved to the priest's and congregation's offerings — and pouring all the remaining blood at the base of the great altar of burnt offerings at the tent door. The two altars are carefully distinguished by relative clauses (ὃ ἐστὶν ...), the inner one 'in the tent', the outer one 'beside the doors'.

καὶ
and

narrative conjunction (sequential step)

→ discourse linkage or contrast

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

ἐπιθήσει
he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (daubing blood on the altar horns)

→ legislative future (prescribed action)

ἐπιτίθημι: 'place upon / put on'; renders ἵηθι; here the application of blood to the horns of the incense altar — a rite reserved for the gravest sin offerings (priest, congregation).

ὁ
the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς
priest

Nominative

subject

→ participant prominence

ἱερεύς: the officiating priest.

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'; a portion of the blood is daubed on the horns.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of source

→ relational specification

μόσχος: the slain calf whose blood is applied.

ἐπὶ

upon

preposition + accusative (position: 'upon the horns')

→ spatial or relational framing

ἐπί + accusative: 'upon'; the blood is placed on the projecting horns of the altar.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κέρατα

horns

Accusative

accusative object of ἐπὶ (the altar's horns)

→ object specification

κέρας (pl. κέρατα): 'horn'; renders קַרְנֵי; the four projecting horns at the altar's corners were its most sacred points and a place of asylum (1 Kgs 1:50); applying blood to them consecrates and purifies the altar itself.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar to which the horns belong)

→ relational specification

θυσιαστήριον: 'altar / place of sacrifice'; renders קַדִּישׁ; a LXX coinage (from θυσιάζω) reserved for the legitimate altar of YHWH, distinguished from the βωμός of pagan altars.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυμιάματος

incense

Genitive

genitive of description (the incense altar)

→ relational specification

θυμίαμα: 'incense / fragrant offering'; renders תְּחִיבָה; the θυσιαστήριον τοῦ θυμιάματος is the inner golden altar of incense (Exod 30:1–10), standing before the veil — its horns receive blood only for the gravest sin offerings.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

συνθέσεως

compounding / composition

Genitive

genitive of description (the compounded/perfumed incense)

→ relational specification

σύνθεσις: 'compounding / composition / mixture'; renders the sense of the specially blended sacred incense (cf. Exod 30:34–35, the compounded κατὰ τὴν σύνθεσιν); τὸ θυμίαμα τῆς συνθέσεως is 'the incense of the compound', the holy perfume burned on the inner altar.

τοῦ

the

Genitive

article (substantivizing the prepositional phrase ἐναντίον κυρίου)

→ noun-phrase marking

ὁ (τοῦ): the article substantivizes the following phrase, 'the (altar) that is before the LORD', further specifying the inner altar.

ἐναντίον

before

preposition + genitive (locating the altar before YHWH)

→ spatial or relational framing

ἐναντίον: 'before / in front of'; with the article τοῦ it forms an attributive phrase identifying the incense altar as the one standing 'before the LORD', i.e. before the veil.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of יהוה.

ὃς

which

Nom Neut Sg · ὅς

relative pronoun (subject of ἔστιν, modifying θυσιαστήριον)

→ participant reference

ὃς: relative pronoun; neuter ὃ agrees with θυσιαστήριον (neuter); introduces the locating clause 'which is in the tent of witness'.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (in the relative clause locating the inner altar)

→ stative present (permanent location)

εἰμί: 'be'; the present copula locates the incense altar permanently within the tent.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: 'in'; locates the incense altar inside the tent, distinguishing it from the outer altar of v. 7b.

τῇ

the

Dative

article

→ noun-phrase marking

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

σκηנῇ

tent

Dative

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

→ sphere or reference

σκηנῇ: the tabernacle, within which the incense altar stands.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of description (tent of witness)

→ relational specification

μαρτύριον: the fixed designation of the tabernacle.

καὶ

and

coordinate conjunction (introducing the blood-pouring)

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying αἷμα: 'all the blood')

→ object specification

πᾶς: 'all'; πᾶν τὸ αἷμα — the entire remainder of the blood (after the sprinkling and daubing) is poured out at the altar base.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐκχεεῖ

→ object specification

αἷμα: the remaining blood, poured out at the base of the outer altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of source

→ relational specification

μόσχος: the calf whose blood is wholly disposed of.

ἐκχεεῖ

he shall pour out

Fut Act Indic 3 Sg · ἐκχέω

main verb (pouring the remaining blood at the altar base)

→ legislative future (prescribed action)

ἐκχέω: 'pour out'; renders ἑψ; the disposal of all remaining blood at the altar's base returns the life-bearing blood to the sacred place; cf. the 'poured-out' blood of the new covenant (Matt 26:28; the verb of Rom 5:5; Acts 2:17).

παρά

beside / at

preposition + accusative (position: 'at the base')

→ spatial or relational framing

παρά + accusative: 'beside / at'; locates the pouring at the foot of the outer altar.

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of παρά (the altar's base)

→ object specification

βάσις: 'base / foot / foundation'; renders ἑψ; the blood is poured at the base of the altar of burnt offerings, the standard disposal point for sacrificial blood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar whose base receives the blood)

→ relational specification

θυσιαστήριον: here the outer altar, distinguished from the inner incense altar by the qualifier τῶν ὀλοκαυτωμάτων.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

όλοκαυτωμάτων

whole burnt offerings

Genitive

genitive of description (the altar of burnt offerings)

→ relational specification

όλοκαύτωμα: 'whole burnt offering'; renders ἡν; the great bronze altar of burnt offering in the courtyard is the θυσιαστήριον τῶν όλοκαυτωμάτων, distinct from the inner incense altar; όλοκαύτωμα ('wholly burnt') names the offering entirely consumed on the altar.

ὅ

which

Nom Neut Sg · ὅς

relative pronoun (subject of ἔστιν, modifying θυσιαστήριον)

→ participant reference

ὅς: relative pronoun; neuter ὅ; introduces the locating clause for the outer altar 'which is beside the doors of the tent'.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (locating the outer altar)

→ stative present (permanent location)

εἰμί: 'be'; locates the burnt-offering altar at the tent entrance.

παρά

beside / at

preposition + accusative (position: 'beside the doors')

→ spatial or relational framing

παρά + accusative: 'beside'; locates the outer altar at the entrance of the tent, in the courtyard.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά (the tent entrance)

→ object specification

θύρα: 'door / entrance'; the plural θύρας denotes the entry of the tent; the outer altar stands just before it in the court.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (the tent to which the doors belong)

→ relational specification

σκηνή: the tabernacle.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of description (tent of witness)

→ relational specification

μαρτύριον: the fixed designation of the tabernacle.

8 καὶ πᾶν τὸ στέαρ τοῦ μόσχου τοῦ τῆς ἁμαρτίας περιελεῖ ἀπ' αὐτοῦ τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων

And all the fat of the bull-calf of the sin offering he shall remove from it: the fat that covers the entrails, and all the fat that is upon the entrails,

Procedure (disposal of fat, part 1): removal of the covering fat καὶ πᾶν τὸ στέαρ τοῦ μόσχου

Having disposed of the blood, the priest now removes the fat portions (στέαρ), the LORD's exclusive share of every offering (Lev 3:16–17). The phrase ὁ μόσχος ὁ τῆς ἁμαρτίας ('the bull-calf of the sin') is the chapter's idiom for the sin-offering victim. The fat enumeration mirrors the peace-offering law of Lev 3, underscoring that the fat belongs to YHWH regardless of the offering's type.

καὶ

and

narrative 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'; the totality of the fat is the LORD's portion, reserved entirely for burning.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of περιελεῖ (the fat removed)

→ object specification

στέαρ: 'fat / suet'; renders בֶּשֶׁת; the hard fat around the organs was YHWH's portion, forbidden to Israel for food (Lev 3:17; 7:23–25); its burning sends the choicest part of the victim up to God.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of possession (the calf's fat)

→ relational specification

μόσχος: the sin-offering bull-calf.

τοῦ

the (one)

Genitive

article (substantivizing the phrase τῆς ἁμαρτίας)

→ noun-phrase marking

ὁ (τοῦ): the article forms the attributive phrase ὁ μόσχος ὁ τῆς ἁμαρτίας ('the bull-calf of the sin'), the standard idiom for the sin-offering victim.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive of description (the sin-offering calf)

→ relational specification

ἁμαρτία: 'sin / sin offering'; ὁ τῆς ἁμαρτίας ('that of the sin') designates the victim as the sin offering; the genitive renders the Hebrew construct פֶּה חֲטָאֵת.

περιελῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (removing the fat)

→ legislative future (prescribed action)

περιαιρέω: 'take away / remove (all around)'; renders יִסְרֶה; the technical verb for stripping off the fat portions from the carcass; recurs at vv. 19, 31, 35 (and the cognate present περιαιρείται).

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπό: 'from'; marks the separation of the fat from the carcass.

αὐτοῦ

it

Gen Masc Sg · αὐτός

personal pronoun (genitive of separation: from the calf)

→ relational specification

αὐτός: 'it', referring to the calf; the fat is removed 'from it'.

τὸ

the

Accusative

article (in apposition, specifying the fat)

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative in apposition to the first στέαρ (specifying which fat)

→ object specification

στέαρ: the appositional repetition itemizes the specific fat — that which covers the entrails.

τὸ

the

Accusative

article (with participle κατακαλύπτον)

→ noun-phrase marking

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

κατακαλύπτον

covering

Pres Act Ptcp Acc Neut Sg · κατακαλύπτω

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

→ imperfective present participle (describing the fat's position)

κατακαλύπτω: 'cover completely / veil'; the attributive participle specifies the omental fat covering the viscera; renders the Hebrew הַחֵלֶב הַכִּסֵּה (Lev 3:3).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐνδόσθια

entrails / inner parts

Accusative

accusative object of κατακαλύπτον (what the fat covers)

→ object specification

ἐνδόσθια: 'inward parts / entrails / viscera'; renders בְּקֶרֶךְ; the inner organs over which the suet lies; the fat covering them is the LORD's portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάν

all

Accusative

adjective (modifying στέαρ)

→ object specification

πᾶς: 'all'; the second fat-portion — all the fat upon the entrails — is likewise removed.

τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	στέαρ fat Accusative <i>accusative (second itemized fat-portion)</i> → object specification στέαρ: the fat lying upon the entrails, the second portion enumerated.	τὸ the (one) Accusative <i>article (substantivizing the phrase ἐπὶ τῶν ἐνδοσθίων)</i> → noun-phrase marking ὁ (τό): the article forms the attributive phrase 'the (fat) that is upon the entrails'.	ἐπὶ upon <i>preposition + genitive (position: 'upon the entrails')</i> → spatial or relational framing ἐπί + genitive: 'upon'; locates the fat upon the surface of the viscera.
τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐνδοσθίων entrails Genitive <i>genitive object of ἐπί</i> → relational specification ἐνδόσθια: the viscera upon which the second portion of fat rests.		

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

and the two kidneys and the fat that is upon them, which is upon the thighs, and the lobe upon the liver together with the kidneys he shall remove;

Procedure (disposal of fat, part 2): kidneys, loin-fat, and the lobe of the liver

καὶ τοὺς δύο νεφροὺς

The enumeration of the LORD's portions continues exactly as in the peace-offering law (Lev 3:4, 9–10): the two kidneys with their fat, and the lobe (ὁ λοβός) of the liver. The careful itemization establishes the equivalence of the sin offering's fat-disposal with that of the σωτήριον, made explicit in v. 10.

καὶ

and

coordinate conjunction (continuing the list of fat-portions)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying νεφρούς)

→ measure or count

δύο: 'two'; indeclinable numeral; specifies both kidneys with their surrounding fat as the LORD's portion.

νεφρούς

kidneys

Accusative

direct object of περιελεῖ (with the rest of the list)

→ object specification

νεφρός: 'kidney'; renders נִיִּזְבָּ; the kidneys, embedded in fat, were a prized internal portion offered to God; figuratively the seat of the inmost self (Ps 7:9; Jer 11:20).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object (the fat on the kidneys)

→ object specification

στέαρ: the fat adhering to the kidneys, part of the LORD's portion.

τὸ

the (one)

Accusative

article (substantivizing ἐπὶ αὐτῶν)

→ noun-phrase marking

ὁ (τό): forms the attributive phrase 'the (fat) that is upon them'.

ἐπὶ

upon

preposition + genitive (position, elided before vowel)

→ spatial or relational framing

ἐπὶ + genitive: 'upon'; locates the fat upon the kidneys.

αὐτῶν

them

Gen Masc Pl · αὐτός

personal pronoun (genitive object of ἐπὶ: the kidneys)

→ relational specification

αὐτός: refers to the kidneys; the fat 'upon them'.

ὃ

which

Nom Neut Sg · ὅς

relative pronoun (subject of ἔστιν, modifying στέαρ)

→ participant reference

ὅς: relative pronoun; neuter ὃ agrees with στέαρ; introduces the further locating clause 'which is upon the thighs/loins'.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (locating the loin-fat)

→ stative present

εἰμί: 'be'; locates the fat upon the loins/thighs.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

ἐπί + genitive: 'upon'; the fat lies upon the loins.

τῶν

the

Genitive

article

→ noun-phrase marking

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

μηρίων

thighs / loins

Genitive

genitive object of ἐπί

→ relational specification

μηρίον (dimin. of μηρός): 'thigh / loin'; renders לִפְסָא ('loins / flank'); the fat over the loins is part of the choice internal fat reserved for God.

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

→ noun-phrase marking

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

λοβὸν

lobe

Accusative

direct object (the lobe of the liver)

→ object specification

λοβός: 'lobe'; renders תִּלְתִּי ('appendage / caudate lobe of the liver'); ὁ λοβὸς ὁ ἐπὶ τοῦ ἥπατος is the projecting lobe removed with the kidneys as part of the LORD's portion (cf. Lev 3:4).

τὸν

the (one)

Accusative

article (substantivizing ἐπὶ τοῦ ἥπατος)

→ noun-phrase marking

ὁ (τόν): forms the attributive phrase 'the (lobe) that is upon the liver'.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

ἐπί + genitive: 'upon'; locates the lobe on the liver.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἥπατος

liver

Genitive

genitive object of ἐπὶ

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver'; renders תִּלְתִּי; the liver's lobe is removed with the kidneys; the liver was also the focus of pagan divination (hepatoscopy), but here it is simply a sacrificial portion.

σὺν

with

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

→ spatial or relational framing

σύν: 'with / together with'; the lobe is removed along with the kidneys as a single portion.

τοῖς

the

Dative

article

→ noun-phrase marking

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

νεφροῖς

kidneys

Dative

dative object of σύν

→ sphere or reference

νεφρός: the kidneys, removed together with the liver-lobe.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (gathering up the whole list of fat-portions)

→ legislative future (prescribed action)

περαιρέω: 'remove'; the main verb, deferred to the end of the long object-list (a Greek/Hebrew periodic structure), governs all the enumerated fat-portions of vv. 8–9.

αὐτό

it

Acc Neut Sg · αὐτός

personal pronoun (resumptive object of περιελεῖ)

→ participant reference

αὐτός: resumptive neuter 'it', gathering up the whole removed portion (the fat collectively); a Hebraizing pleonastic object resuming the preceding list.

10 ὃν τρόπον ἀφαιρεῖται ἀπὸ τοῦ μόσχου τοῦ τῆς θυσίας τοῦ σωτηρίου καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον τῆς καρπώσεως

in the manner it is taken away from the bull-calf of the sacrifice of deliverance; and the priest shall offer it up upon the altar of the burnt offering.

Comparison + procedure: fat removed as in the peace-offering, then burned on the altar

ὃν τρόπον ἀφαιρεῖται

The comparative clause ὃν τρόπον ('in the manner that') explicitly equates the sin offering's fat-disposal with that of the θυσία τοῦ σωτηρίου ('sacrifice of deliverance/peace offering', Lev 3). The fat is then 'offered up' (ἀνοίσει) on the altar of καρπώσεως ('the burnt offering'), the LORD's portion sent up in smoke.

ὅν

which

Acc Masc Sg · ὅς

relative pronoun (in the adverbial accusative phrase ὅν τρόπον)

→ participant reference

ὅς: relative pronoun; ὅν τρόπον ('in which manner / just as') is a fixed adverbial-accusative idiom rendering כַּאֲשֶׁר ('according as'); it draws the comparison with the peace-offering procedure.

τρόπον

manner

Accusative

adverbial accusative (with ὅν: 'in the manner that')

→ object specification

τρόπος: 'manner / way'; the accusative of respect ὅν τρόπον functions as a comparative conjunction, 'just as'; recurs at vv. 20, 21, 31, 35 to coordinate the various rites.

ἀφαιρεῖται

it is taken away

Pres Mid/Pass Indic 3 Sg · ἀφαιρέω

verb of the comparative clause (the customary removal)

→ customary/gnomic present (standing ritual practice)

ἀφαιρέω: 'take away / remove'; the middle/passive ἀφαιρεῖται describes the established practice ('as is removed') of taking the fat from the peace offering; the present tense expresses the standing rule.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; marks the source from which the fat is removed.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive object of ἀπό

→ relational specification

μόσχος: the bull-calf of the peace offering, the comparison-point for the fat-removal.

τοῦ

the (one)

Genitive

article (substantivizing τῆς θυσίας τοῦ σωτηρίου)

→ noun-phrase marking

ὁ (τοῦ): forms the attributive phrase 'the (calf) of the sacrifice of deliverance'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive of description (the peace-offering sacrifice)

→ relational specification

θυσία: 'sacrifice / offering'; renders תִּבְרָא; here in construct with σωτηρίου to denote the peace/well-being offering of Lev 3, the model for the fat-disposal.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

of deliverance / peace offering

Genitive

genitive of description (qualifying θυσίας)

→ relational specification

σωτήριον: 'deliverance / salvation / peace offering'; renders יְהִיָּהוּ ('peace / well-being offering'); the LXX's θυσία (τοῦ) σωτηρίου is the fellowship sacrifice shared between God, priest, and offerer; the word σωτήριον acquires saving resonance (cf. Luke 2:30; 3:6).

καὶ

and

coordinate conjunction (resuming main-line procedure)

→ 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 (burning the fat on the altar)

→ legislative future (prescribed action)

ἀναφέρω: 'bring up / offer up'; renders
הִקְטִיר / הִעֲלָה; the technical verb for
sending the offering up in smoke on the
altar; the upward motion (ἀνα-) conveys
the offering's ascent to God; cf. Heb 7:27;
13:15 (ἀναφέρωμεν θυσίαν αἰνέσεως).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: the officiant who burns the fat.

ἐπὶ

upon

*preposition + accusative (place onto which the fat
is offered)*

→ spatial or relational framing

ἐπί + accusative: 'upon'; the fat is laid on
the altar to be burned.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of ἐπί (the altar of burnt
offering)*

→ object specification

θυσιαστήριον: the altar; here the outer
altar on which the fat is consumed.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

καρπώσεως

burnt offering

Genitive

*genitive of description (the altar of the burnt
offering)*

→ relational specification

κάρπωσις: 'burnt offering / the offering up
of fruit-portions'; from καρπώ ('present
an offering'); τὸ θυσιαστήριον τῆς
καρπώσεως is another designation of the
outer altar where the LORD's portions are
burned (cf. τῶν ὀλοκαυτωμάτων in v. 7).

11 καὶ τὸ δέσμα τοῦ μόσχου καὶ πᾶσαν αὐτοῦ τὴν σάρκα σὺν τῇ κεφαλῇ καὶ τοῖς ἀκρωτηρίοις καὶ τῇ κοιλίᾳ καὶ τῇ κόπρῳ

But the hide of the bull-calf and all its flesh, with the head and the extremities and the belly and the dung—

Disposal of the carcass (object list): hide, flesh, head, extremities, belly, dung καὶ τὸ δέσμα τοῦ μόσχου

Over against the LORD's fat-portions burned on the altar, the entire carcass — hide, flesh, head, limbs, viscera, and dung — is itemized as the object to be removed (the verb follows in v. 12). Unlike other offerings, no part of the priest's/congregation's sin-offering bull is eaten; its complete removal 'outside the camp' marks it as bearing sin.

καὶ

and / but

coordinate conjunction (contrastive: over against the fat)

→ discourse linkage or contrast

καί: here mildly contrastive — over against the fat that ascends to God, the carcass is destined for removal.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δέσμα

hide / skin

Accusative

accusative object (anticipating ἐξοίσουσιν in v. 12)

→ object specification

δέσμα: 'skin / hide'; renders γῶν; the hide, normally a priestly perquisite for the burnt offering (Lev 7:8), is here destroyed with the rest — the priest may not profit from the victim that bears his own sin.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of possession

→ relational specification

μόσχος: the sin-offering calf whose carcass is now disposed of.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

adjective (modifying σάρκα: 'all its flesh')

→ object specification

πᾶς: 'all'; the entirety of the flesh is removed — nothing of this victim is consumed at the altar or eaten.

αὐτοῦ

its

Gen Masc Sg · αὐτός

personal pronoun (possessive: the calf's flesh)

→ relational specification

αὐτός: possessive 'its', referring to the calf.

τὴν

the

Accusative

article

→ noun-phrase marking

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

σάρκα

flesh

Accusative

accusative object (part of the carcass list)

→ object specification

σάρξ: 'flesh'; renders רֶשֶׁת; the meat of the victim; its destruction outside the camp (rather than priestly consumption) is what Heb 13:11 highlights as the type of Christ suffering outside the gate.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σύν: 'with / together with'; introduces the remaining bodily parts that go with the flesh and hide.

τῇ

the

Dative

article

→ noun-phrase marking

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

κεφαλῇ

head

Dative

dative object of σύν

→ sphere or reference

κεφαλῇ: 'head'; renders שִׁירָא; the head is removed with the carcass.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἀκρωτηρίοις

extremities / lower legs

Dative

dative (coordinate with κεφαλῇ under σύν)

→ sphere or reference

ἀκρωτήριον: 'extremity / tip'; here the legs/shanks of the animal (renders יָרֵךְ, 'lower legs'); the term denotes the projecting limbs disposed of with the carcass.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κοιλία

belly / inner cavity

Dative

dative (coordinate under σύν)

→ sphere or reference

κοιλία: 'belly / abdominal cavity / entrails'; renders שֶׁטֶף / בֶּרֶךְ; the inner cavity and its contents, removed with the rest of the body.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κόπρω

dung

Dative

dative (final item under σύν)

→ sphere or reference

κόπρος: 'dung / excrement'; renders ψῆς; the inclusion of the dung emphasizes the total, unsparing disposal of the entire animal — the sin-bearing victim is removed whole, down to its refuse.

12 καὶ ἐξοίσουσιν ὅλον τὸν μόσχον ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν οὗ ἐκχεοῦσιν τὴν σποδιάν καὶ κατακαύσουσιν αὐτὸν ἐπὶ ξύλων ἐν πυρὶ ἐπὶ τῆς ἐκχύσεως τῆς σποδιᾶς καυθήσεται

and they shall carry the whole bull-calf outside the camp to a clean place, where they pour out the ashes, and they shall burn it up on wood with fire; it shall be burned upon the pouring-out of the ashes.

Disposal of the carcass (main verb): burned outside the camp

καὶ ἐξοίσουσιν ὅλον τὸν μόσχον ἔξω τῆς παρεμβολῆς

The chapter's most theologically resonant detail: the whole carcass is carried ἔξω τῆς παρεμβολῆς ('outside the camp') to a clean place and burned. Hebrews 13:11–13 makes this its central type: 'the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned outside the camp; therefore Jesus also ... suffered outside the gate' — Christ as the sin-offering consumed beyond the sacred precinct. Note the shift to plural verbs (ἐξοίσουσιν, κατακαύσουσιν), the assistants performing the removal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξοίσουσιν

they shall carry out

Fut Act Indic 3 Pl · ἐκφέρω

main verb (removing the carcass; plural subject: the attendants)

→ legislative future (prescribed action)

ἐκφέρω: 'carry out / bring forth'; the compound ἐκ- marks removal outside; renders נִצְחָה; the plural subject (impersonal 'they') denotes the priestly assistants; the carcass is taken out of the camp.

ὅλον

whole

Accusative

adjective (modifying μόσχον: 'the whole calf')

→ object specification

ὅλος: 'whole / entire'; renders כָּל; the entirety of the carcass is removed — nothing remains in the camp.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of ἐξοίσουσιν

→ object specification

μόσχος: the sin-offering calf, carried out whole.

ἔξω

outside

improper preposition + genitive (place: 'outside the camp')

→ spatial or relational framing

ἔξω: 'outside'; with the genitive τῆς παρεμβολῆς renders חִוּת הַמִּחַנֶּה; the phrase ἔξω τῆς παρεμβολῆς ('outside the camp', also v. 21) is the locus of the carcass-burning that Heb 13:11–13 reads typologically of Christ's death 'outside the gate'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω

→ relational specification

παρεμβολή: 'camp / encampment'; renders חִוּת; the Israelite camp around the tabernacle; what is sin-bearing or unclean is removed beyond its bounds (cf. Lev 16:27; Heb 13:11–13).

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: 'to / into'; marks the destination of the removal — a clean place.

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place / spot'; renders מִקְדָּשׁ ; the designated disposal site outside the camp.

καθαρόν

clean

Accusative

attributive adjective (modifying τόπον: 'a clean place')

→ object specification

καθαρός: 'clean / pure'; renders רִיחַק ; even outside the camp the carcass is burned in a ritually clean spot — the place where the altar ashes are deposited, not a defiled or profane location.

οὗ

where

relative adverb of place (introducing the locating clause)

→ participant reference

οὗ: relative adverb 'where'; locates the clean place as the spot where the altar ashes are customarily poured out.

ἐκχεοῦσιν

they pour out

Fut Act Indic 3 Pl · ἐκχέω

verb of the relative clause (the customary ash-disposal)

→ customary/legislative future (standing practice)

ἐκχέω: 'pour out'; here of pouring out the altar ashes; the clean place is identified as the regular ash-dump (cf. Lev 1:16; 6:10–11).

τὴν

the

Accusative

article

→ noun-phrase marking

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

σποδιάν

ashes

Accusative

direct object of ἐκχεοῦσιν

→ object specification

σποδιά: 'ashes / ash-heap'; renders שֶׁמֶן ('fatty ashes of the altar'); the place where the greasy ashes from the altar are deposited; a ritually clean site fit for the carcass-burning.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατακαύσουσιν

they shall burn up

Fut Act Indic 3 Pl · κατακαίω

main verb (burning the carcass)

→ legislative future (prescribed action)

κατακαίω: 'burn up / consume by fire'; the intensive κατα- marks complete incineration; renders הָרַק ; distinct from the altar-burning (ἀναφέρω); this is destruction, not an offering ascending to God.

αὐτόν

it

Acc Masc Sg · αὐτός

personal pronoun (direct object: the calf)

→ participant reference

αὐτός: 'it', the calf-carcass, masculine in agreement with μόσχον.

ἐπὶ

on

preposition + genitive (means/place: 'on wood')

→ spatial or relational framing

ἐπὶ + genitive: 'on / upon'; the carcass is burned on a wood-pile.

ξύλων

wood / logs

Genitive

genitive object of ἐπὶ (the fuel)

→ relational specification

ξύλον: 'wood / log / timber'; renders עֵץ ; the wood fuels the burning; the same word denotes the 'tree' of the cross (Acts 5:30; Gal 3:13; 1 Pet 2:24), part of the outside-the-camp typology.

ἐν

with / in

preposition + dative (instrumental: 'with fire')

→ spatial or relational framing

ἐν: instrumental 'with'; ἐν πυρί ('with fire') is a Hebraizing instrumental (שֶׁןֶדֶד).

πυρί

fire

Dative

dative of instrument (the means of burning)

→ sphere or reference

πῦρ: 'fire'; renders שֶׁןֶדֶד; the agent of the carcass's destruction.

ἐπὶ

upon / at

preposition + genitive (place: 'at the ash-heap')

→ spatial or relational framing

ἐπὶ + genitive: 'upon / at'; locates the burning at the ash-pouring site.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐκχύσεως

pouring-out

Genitive

genitive object of ἐπί

→ relational specification

ἐκχυσίς: 'pouring out / outpouring'; cognate noun of ἐκχέω; ἡ ἐκχυσίς τῆς σποδιᾶς is 'the (place of the) pouring-out of the ashes' — the ash-dump where the carcass is consumed.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σποδιᾶς

ashes

Genitive

genitive (of the ashes, qualifying ἐκχύσεως)

→ relational specification

σποδιά: 'ashes'; the ash-heap; the carcass is burned at the very place where the altar ashes are emptied.

καυθήσεται

it shall be burned

Fut Pass Indic 3 Sg · καίω

main verb (passive summary: the carcass is consumed)

→ predictive/legislative future passive (the prescribed outcome)

καίω: 'burn / kindle'; the future passive καυθήσεται ('it shall be burned') restates the disposal impersonally as a settled requirement; the verse closes by sealing the total incineration of the sin-bearing victim outside the camp.

13 ἔὰν δὲ πᾶσα συναγωγὴ Ἰσραὴλ ἀγνοήσῃ ἀκουσίως καὶ λάθῃ ῥῆμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς καὶ ποιήσωσιν μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἢ οὐ ποιηθήσεται καὶ πλημμελήσωσιν

But if the whole congregation of Israel sins in ignorance unintentionally, and a matter escapes the eyes of the assembly, and they do one of all the commandments of the LORD which ought not to be done, and they incur guilt,

Second case (ἐὰν δέ): the sin of the whole congregation ἔὰν δὲ πᾶσα συναγωγὴ Ἰσραὴλ

The δέ answers the μέν of v. 3, opening the second graded case. The corporate offender is πᾶσα συναγωγὴ Ἰσραὴλ ('the whole congregation of Israel'). The compound description piles up the inadvertence: ἀγνοήσῃ ('errs in ignorance') ἀκουσίως ('unintentionally'), and λάθῃ ῥῆμα ('a matter is hidden from the eyes of the assembly') — the community sins corporately without realizing it, then incurs guilt (πλημμελήσωσιν).

ἐὰν

if

conditional conjunction (protasis of the second case)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the second case with subjunctive verbs (ἀγνοήσῃ, λάθῃ, ποιήσωσιν, πλημμελήσωσιν).

δὲ

but / and

correlative particle (answering μέν of v. 3; post-positive)

→ discourse linkage or contrast

δέ: post-positive; here it correlates with the μέν of v. 3, marking the transition from the priest's case to the congregation's; the ἐὰν δέ formula heads each subsequent case (vv. 22, 27).

πᾶσα

whole / all

Nominative

adjective (modifying συναγωγή: 'the whole congregation')

→ participant prominence

πᾶς: 'all / whole'; πᾶσα συναγωγή stresses that the entire community, not an individual, is the offender — a corporate sin.

συναγωγὴ

congregation / assembly

Nominative

subject (the corporate offender)

→ participant prominence

συναγωγή: 'gathering / congregation / assembly'; renders πῦλ ('community / congregation'); the LXX's standard term for Israel as the assembled covenant people; the later sense 'synagogue' develops from this gathering-word.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: indeclinable; here genitive qualifying συναγωγή ('the congregation of Israel').

ἀγνοήση

errs in ignorance

Aor Act Subj 3 Sg · ἀγνοέω

verb of the protasis (the act of erring)

→ ingressive aorist subjunctive (the corporate lapse)

ἀγνοέω: 'be ignorant / err through ignorance'; renders ἡλθ; the cognate noun ἀγνόημα ('sin of ignorance') is precisely the category for which the high priest offers in Heb 9:7 (ὑπὲρ ... τῶν τοῦ λαοῦ ἀγνοημάτων); the verb makes explicit that the congregation's sin is unwitting.

ἀκουσίως

unintentionally

adverb of manner (reinforcing ἀγνοήση)

→ clausal contribution

ἀκουσίως: 'unintentionally / inadvertently'; renders ἡλθ; reiterates the governing condition of the chapter (vv. 2, 22, 27); paired here with ἀγνοέω it doubly stresses that the corporate sin is in ignorance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάθη

is hidden / escapes notice

Aor Act Subj 3 Sg · λανθάνω

verb of the protasis (the matter escaping notice)

→ ingressive aorist subjunctive (the matter becoming hidden)

λανθάνω: 'escape notice / be hidden'; renders ἡλθ; λάθη ῥῆμα ἐξ ὀφθαλμῶν ('a matter is hidden from the eyes') describes the corporate inadvertence — the transgression goes unperceived by the community.

ῥῆμα

matter / thing

Nominative

subject of λάθη (the unnoticed matter)

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders ῥ, which (like ῥῆμα in Hebraic Greek) means both 'word' and 'thing/matter'; here the 'matter' of the transgression that has escaped the assembly's notice.

ἐξ

from

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

→ spatial or relational framing

ἐκ: 'from / out of'; with ὀφθαλμῶν, 'hidden from the eyes of', a Hebraism for escaping perception.

ὀφθαλμῶν

eyes

Genitive

genitive object of ἐξ

→ relational specification

ὀφθαλμός: 'eye'; renders עיני; 'the eyes of the assembly' stands for the community's awareness; the matter is hidden from their collective perception.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

συναγωγῆς

assembly

Genitive

genitive of possession (the assembly's eyes)

→ relational specification

συναγωγή: the congregation, from whose collective sight the matter is hidden.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσωσιν

they do

Aor Act Subj 3 Pl · ποιέω

verb of the protasis (committing the forbidden act; plural)

→ ingressive aorist subjunctive (the corporate commission)

ποιέω: 'do'; the plural ποιήσωσιν (constructio ad sensum, the congregation as many persons) restates the offence — the community does one of the prohibited commandments; cf. the singular ποιήσῃ at v. 2.

μίαν

one

Acc Fem Sg · εἷς

numeral (object: 'one of the commandments')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine μίαν agrees with ἐντολῶν (implied 'one commandment'); 'one of all the commandments' — a single corporate breach incurs guilt.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'of'; 'one of all the commandments'.

πασῶν

all

Genitive

adjective (modifying ἐντολῶν)

→ relational specification

πᾶς: 'all'; the whole body of the LORD's commandments is in view; any one of them transgressed incurs liability.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐντολῶν

commandments

Genitive

genitive object of ἀπό (partitive)

→ relational specification

ἐντολή: 'commandment'; renders רִצְצָה; here synonymous with the προστάγματα of v. 2; the corporate sin is the transgression of one divine command.

κυρίου

LORD's

Genitive

genitive of source (the LORD's commandments)

→ relational specification

κύριος: rendering of יהוה; the commandments are the LORD's own.

ἣ

which

Nom Fem Sg · ὅς

relative pronoun (subject of ποιηθήσεται, modifying the commandment)

→ participant reference

ὅς: relative pronoun; feminine ἣ agrees with the implied ἐντολή; the clause ἣ οὐ ποιηθήσεται ('which is not to be done') defines the command as prohibitive, paralleling ὧν οὐ δεῖ ποιεῖν of v. 2.

οὐ

not

negative particle (with ποιηθήσεται)

→ discourse linkage or contrast

οὐ: objective negative; marks the prohibitive sense — what 'shall not be done'.

ποιηθήσεται

is to be done / shall be done

Fut Pass Indic 3 Sg · ποιέω

verb of the relative clause (with οὐ: prohibitive)

→ prohibitive future passive (gnomic norm: 'ought not to be done')

ποιέω (fut. pass.): the passive 'shall/ought (not) be done' renders the Hebrew negated imperfect of prohibition (הִנֵּשְׁגָה לֹא); οὐ ποιηθήσεται defines the commandment as a standing prohibition.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημμελήσωσιν

they incur guilt

Aor Act Subj 3 Pl · πλημμελέω

verb of the protasis (the resultant liability; plural)

→ ingressive aorist subjunctive (incurring of guilt)

πλημμελέω: 'commit a fault / be guilty / err'; renders וְשָׁגַע ('be guilty'); denotes incurring objective liability before God; the cognate πλημμέλεια / θυσία πλημμελείας is the related 'guilt/trespass offering' (Lev 5); here the congregation falls under guilt.

14 καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία ἣν ἥμαρτον ἐν αὐτῇ καὶ προσάξει ἡ συναγωγή μόσχον ἐκ βοῶν ἄμωμον περὶ τῆς ἁμαρτίας καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

and the sin in which they sinned becomes known to them, then the congregation shall bring an unblemished bull-calf of the herd for the sin, and shall bring it to the doors of the tent of witness;

Procedure: discovery of the sin triggers the offering

καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία

The corporate sin offering is triggered when the inadvertent sin 'becomes known' (γνωσθῇ) — the same discovery-clause recurs for the ruler (v. 23) and commoner (v. 28). Because the offender is the whole congregation, the victim is the costliest, a bull-calf, equal to the priest's, presented at the tent door.

καὶ

and

narrative conjunction (continuing protasis: 'and when...')

→ discourse linkage or contrast

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

γινωσθῇ

becomes known

Aor Pass Subj 3 Sg · γινώσκω

verb of the temporal protasis (the sin coming to light)

→ ingressive aorist passive subjunctive (the moment of discovery)

γινώσκω: 'know / recognize'; the aorist passive γινωσθῇ ('becomes known') marks the point at which the hidden corporate sin is at last recognized, triggering the obligation to offer; the same discovery-clause structures vv. 23, 28.

αὐτοῖς

to them

Dat Masc Pl · αὐτός

dative of reference (to whom the sin becomes known)

→ participant reference or interest

αὐτός: 'to them', the congregation; the dative marks those to whom the sin is disclosed.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject of γινωσθῇ

→ participant prominence

ἁμαρτία: 'sin'; renders תַּחַת־כַּף; the corporate transgression that comes to light.

ἣν

which

Acc Fem Sg · ὅς

relative pronoun (object within the cognate relative clause)

→ participant reference

ὅς: relative pronoun; ἣν ἥμαρτον ἐν αὐτῇ ('which they sinned in it') is a Hebraizing cognate construction with a redundant resumptive ἐν αὐτῇ, calquing וּבְכַף רַשָּׁאִי תַּחַת־כַּף.

ἥμαρτον

they sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

verb of the relative clause

→ constative aorist (the completed corporate sin)

ἁμαρτάνω: 'sin'; the plural ἥμαρτον (congregation as many) within the cognate clause specifies the actual transgression that has now been discovered.

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

ἐν: 'in'; ἐν αὐτῇ resumes the relative ἣν pleonastically — a Hebraizing resumptive pronoun.

αὐτῇ

it

Dat Fem Sg · αὐτός

resumptive pronoun (object of ἐν, redundant with ἣν)

→ participant reference or interest

αὐτός: resumptive 'it', referring to ἁμαρτία; the redundant pronoun calques the Hebrew resumptive suffix.

καὶ

then / and

coordinate conjunction (apodosis-marker)

→ discourse linkage or contrast

καὶ: introduces the apodosis ('then the congregation shall bring...').

προσάξει

shall bring

Fut Act Indic 3 Sg · προσάγω

main verb of the apodosis (the prescribed offering)

→ legislative future (binding prescription)

προσάγω: 'bring near / present'; the prescribed offering; the singular verb agrees with the collective συναγωγή.

ἡ

the

Nominative

article

→ noun-phrase marking

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

συναγωγή

congregation

Nominative

subject of προσάξει

→ participant prominence

συναγωγή: the congregation, acting corporately to present the offering.

μόσχον

bull-calf

Accusative

direct object of προσάξει

→ object specification

μόσχος: the bull-calf, the same costly victim as the priest's (v. 3), since the offender is the whole community.

ἐκ

of / from

preposition + genitive (source: from the herd)

→ spatial or relational framing

ἐκ: 'from'; μόσχον ἐκ βοῶν, as in v. 3.

βοῶν

cattle / herd

Genitive

genitive of source

→ relational specification

βοῶς: 'cattle / herd'; the bull-calf is drawn from the herd.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying μόσχον)

→ object specification

ἄμωμος: 'without blemish'; renders אִמְאָרָה; the victim must be flawless.

περὶ

for / concerning

preposition + genitive (purpose: 'for the sin')

→ spatial or relational framing

περὶ + genitive: 'for'; περὶ τῆς ἁμαρτίας, the sin-offering formula.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin / sin offering'; the corporate sin being atoned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξει

shall bring

Fut Act Indic 3 Sg · προσάγω

main verb (repeated: bringing the victim to the tent door)

→ legislative future (prescribed action)

προσάγω: the repeated verb now specifies the place of presentation — the tent entrance.

αὐτόν

it

Acc Masc Sg · αὐτός

personal pronoun (direct object: the calf)

→ participant reference

αὐτός: 'it', the calf, masculine in agreement with μόσχον.

παρὰ

to / beside

preposition + accusative (motion toward the door)

→ spatial or relational framing

παρὰ + accusative: 'to / beside'; the victim is brought to the tent entrance.

τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	θύρας doors Accusative <i>accusative object of παρά</i> → object specification θύρα: 'door / entrance'; the doors of the tent of witness, the place of presentation.	τῆς of the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνῆς tent Genitive <i>genitive (the tent to which the doors belong)</i> → relational specification σκηνή: the tabernacle.
τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	μαρτυρίου witness Genitive <i>genitive of description (tent of witness)</i> → relational specification μαρτύριον: the fixed designation of the tabernacle.		

15 καὶ ἐπιθήσουσιν οἱ πρεσβύτεροι τῆς συναγωγῆς τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξουσιν τὸν μόσχον ἔναντι κυρίου

and the elders of the congregation shall lay their hands upon the head of the bull-calf before the LORD, and they shall slaughter the bull-calf before the LORD.

Procedure: the elders' hand-laying and slaughter on behalf of the congregation

καὶ ἐπιθήσουσιν οἱ πρεσβύτεροι

Because the offerer is the whole community, the elders (οἱ πρεσβύτεροι) act as its representatives, laying their hands (plural χεῖρας) on the victim's head — corporate identification with the substitute. The refrain ἔναντι κυρίου ('before the LORD') again frames both the hand-laying and the slaughter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιθήσουσιν

they shall lay

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (the elders' hand-laying; plural)

→ legislative future (prescribed action)

ἐπιτίθημι: 'lay upon'; the plural subject (the elders) perform the corporate identification gesture on behalf of the congregation; renders תָּנַח.

οἱ

the

Nominative

article

→ noun-phrase marking

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

πρεσβύτεροι

elders

Nominative

subject (the congregation's representatives)

→ participant prominence

πρεσβύτερος: 'elder'; renders זִקְנִי; the elders represent the whole assembly in the rite, their hands standing for the hands of all Israel; the term later names the leaders of synagogue and church (πρεσβύτεροι / presbyters).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

συναγωγῆς

congregation

Genitive

genitive of relationship (the congregation's elders)

→ relational specification

συναγωγή: the assembly whose elders act on its behalf.

τάς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπιθήσουσιν (plural: the elders' hands)

→ object specification

χείρ: 'hand'; the plural τὰς χεῖρας (contrast the single hand of the individual offerer, v. 4) reflects the multiple representatives of the corporate body.

αὐτῶν

their

Gen Masc Pl · αὐτός

personal pronoun (possessive: the elders' hands)

→ relational specification

αὐτός: possessive 'their', referring to the elders.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπὶ + accusative: 'upon'; the hands are placed on the victim's head.

τήν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

→ object specification

κεφαλή: 'head'; the point of identification with the victim.

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

μόσχου
bull-calf
Genitive
genitive of possession (the calf's head)
→ relational specification
μόσχος: the victim.

ἔναντι
before
preposition + genitive (refrain)
→ spatial or relational framing
ἔναντι: 'before'; the hand-laying is done in the divine presence.

κυρίου
LORD
Genitive
genitive object of ἔναντι
→ relational specification
κύριος: rendering of יהוה.

καὶ
and
narrative conjunction
→ discourse linkage or contrast
καί: 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; plural)
→ legislative future (prescribed action)
σφάζω: 'slaughter'; the plural σφάξουσιν continues the corporate framing; the victim is killed before the LORD, releasing the blood for the rite.

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

μόσχον
bull-calf
Accusative
direct object of σφάξουσιν
→ object specification
μόσχος: the victim slaughtered.

ἔναντι
before
preposition + genitive (refrain)
→ spatial or relational framing
ἔναντι: 'before'; the slaughter, like the hand-laying, is performed before the LORD.

κυρίου
LORD
Genitive
genitive object of ἔναντι
→ relational specification
κύριος: rendering of יהוה.

16 καὶ εἰσοίσει ὁ ἱερεὺς ὁ χριστὸς ἀπὸ τοῦ αἵματος τοῦ μόσχου εἰς τὴν σκηνὴν τοῦ μαρτυρίου

And the anointed priest shall carry some of the blood of the bull-calf into the tent of witness;

Procedure: the anointed priest takes the blood inside (parallel to v. 5)

καὶ εἰσοίσει ὁ ἱερεὺς ὁ χριστὸς

The blood-rite for the congregation exactly parallels that for the priest (vv. 5–7): the anointed priest (ὁ ἱερεὺς ὁ χριστός) carries the blood into the tent. The repetition underscores that the corporate sin is grave enough to require the same interior blood-manipulation as the priest's own sin.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσοίσει

he shall carry in

Fut Act Indic 3 Sg · εἰσφέρω

main verb (carrying the blood inside)

→ legislative future (prescribed action)

εἰσφέρω: 'bring in'; as at v. 5, the blood is carried into the sanctuary — the mark of the gravest sin offerings; foreshadows the high priest's entry with blood (Heb 9:7, 12).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: the officiant, here qualified as ὁ χριστός.

ὁ

the

Nominative

article (with χριστός)

→ noun-phrase marking

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

χριστὸς

anointed

Nominative

attributive adjective (substantival: 'the anointed one')

→ participant prominence

χριστός: 'anointed'; ὁ ἱερεὺς ὁ χριστός, the anointed high priest (cf. v. 5); only he may carry the blood inside.

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος blood Genitive <i>genitive object of ἀπό</i> → relational specification αἷμα: the atoning blood of the congregation's calf.	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	μόσχου bull-calf Genitive <i>genitive of source</i> → relational specification μόσχος: the slain calf.	εἰς into <i>preposition + accusative (direction: into the tent)</i> → spatial or relational framing εἰς: 'into'; marks entry into the sanctuary (contrast ἐπί in v. 5; here the more explicit εἰς).
τήν the Accusative <i>article</i> → noun-phrase marking τήν: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνήν tent Accusative <i>accusative object of εἰς (destination)</i> → object specification σκηνή: the tabernacle, into which the blood is carried.	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	μαρτυρίου witness Genitive <i>genitive of description (tent of witness)</i> → relational specification μαρτύριον: the fixed designation of the tabernacle.

17 καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ ἑπτάκις ἔναντι κυρίου κατενώπιον τοῦ καταπετάσματος τοῦ ἁγίου

and the priest shall dip his finger in some of the blood of the bull-calf and sprinkle it seven times before the LORD, in front of the holy veil.

Procedure (blood-rite): sevenfold sprinkling before the veil (parallel to v. 6)

καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον

The sevenfold sprinkling repeats v. 6 almost verbatim, but the simple ῥανεῖ replaces προσρानεῖ, and κατενώπιον ('right in front of') replaces κατά. The orientation toward the holy veil (τὸ καταπέτασμα τὸ ἅγιον) again aims the blood at the threshold of the divine presence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

βάψει

he shall dip

Fut Act Indic 3 Sg · βάπτω

main verb (dipping the finger)

→ legislative future (prescribed action)

βάπτω: 'dip'; as in v. 6, the priest dips his finger to take up the blood for sprinkling.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ιερεὺς

priest

Nominative

subject

→ participant prominence

ιερεὺς: the officiant.

τὸν

the

Accusative

article

→ noun-phrase marking

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

δάκτυλον

finger

Accusative

direct object of βάψει

→ object specification

δάκτυλος: 'finger'; the instrument of the blood-application.

ἀπὸ

in / of

preposition + genitive (partitive: 'in some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'; the finger takes up a portion of the blood.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μόσχου

bull-calf

Genitive

genitive of source

→ relational specification

μόσχος: the slain calf.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ῥανεῖ

he shall sprinkle

Fut Act Indic 3 Sg · ῥαίνω

main verb (sprinkling the blood)

→ legislative future (prescribed action)

ῥαίνω: 'sprinkle'; the simplex of προσραίνω (v. 6), rendering יהַיֵּךְ; the sevenfold sprinkling toward the veil; cognate with the ῥαντισμός-language of Heb 9:13, 19; 12:24; 1 Pet 1:2.

ἐπτάκις

seven times

numeral adverb (frequency)

→ clausal contribution

ἐπτάκις: 'seven times'; the sevenfold completeness of the purifying sprinkling, as in v. 6.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before'; the sprinkling is done before the LORD.

κυρίου

LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

κατενώπιον

in front of / facing

improper preposition + genitive (direction: 'right in front of the veil')

→ spatial or relational framing

κατενώπιον: 'directly opposite / in front of'; a strengthened form (κατά + ἐνώπιον); replaces the κατά of v. 6, specifying that the sprinkling faces the veil head-on; renders the directional 'toward the front of the veil' (אַת־פְּנֵי הַפָּרֹכֶת).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

καταπέτασματος

veil

Genitive

genitive object of κατενώπιον

→ relational specification

καταπέτασμα: 'veil / curtain'; the inner veil screening the holy of holies; the blood is sprinkled facing it (cf. v. 6 note).

τοῦ

the

Genitive

article (with ἁγίου)

→ noun-phrase marking

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

ἁγίου

holy

Genitive

attributive adjective (modifying καταπέτασματος: 'the holy veil')

→ relational specification

ἅγιος: 'holy'; the veil is holy as the screen of the most holy place.

18 καὶ ἀπὸ τοῦ αἵματος ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν θυμιαμάτων τῆς συνθέσεως
ὃ ἔστιν ἐνώπιον κυρίου ὃ ἔστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ τὸ πᾶν αἷμα ἐκχεεῖ πρὸς τὴν βάσιν τοῦ
θυσιαστηρίου τῶν καρπώσεων τῶν πρὸς τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου

And the priest shall put some of the blood upon the horns of the altar of the compounded incense which is before the LORD, which is in the tent of witness; and all the blood he shall pour out at the base of the altar of burnt offerings, which is by the door of the tent of witness.

Procedure (blood-rite): incense-altar horns and remainder at the base (parallel to v. 7)

καὶ ἀπὸ τοῦ αἵματος ἐπιθήσει ὁ ἱερεὺς

The congregation's rite completes the interior blood-manipulation exactly as the priest's (v. 7): blood on the horns of the incense altar, the remainder poured at the base of the burnt-offering altar. The two altars are again carefully distinguished by relative clauses, the inner one 'before the LORD ... in the tent', the outer one 'by the door'.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπὸ
of / from

preposition + genitive (partitive, fronted for emphasis)

→ spatial or relational framing

ἀπό: partitive 'some of'; the fronting of ἀπὸ τοῦ αἵματος before the verb foregrounds the blood as the focus of the act.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

αἵματος
blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

ἐπιθήσει

he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (daubing blood on the horns)

→ legislative future (prescribed action)

ἐπιτίθημι: 'put upon'; the application of blood to the horns of the incense altar, as in v. 7.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: the officiant.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the blood is placed on the horns.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κέρατα

horns

Accusative

accusative object of ἐπί

→ object specification

κέρας: 'horn'; the projecting corners of the incense altar receive the blood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar of incense)

→ relational specification

θυσιαστήριον: the inner altar.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

θυμιαμάτων

incense

Genitive

genitive of description (the incense altar)

→ relational specification

θυμίαμα: 'incense'; the plural θυμιαμάτων (vs. singular in v. 7) varies the phrase but denotes the same inner altar of fragrant incense.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

συνθέσεως

compounding

Genitive

genitive of description (the compounded incense)

→ relational specification

σύνθεσις: 'compounding / composition'; the specially blended sacred incense (cf. v. 7; Exod 30:34–35).

ὅ

which

Nom Neut Sg · ὅς

relative pronoun (subject of ἔστιν, modifying θυσιαστήριον)

→ participant reference

ὅς: relative pronoun; introduces the first locating clause 'which is before the LORD'.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (locating the inner altar)

→ stative present

εἰμί: 'be'; the inner altar stands before the LORD.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; locates the incense altar before the LORD (cf. ἐναντίον in v. 7).

κυρίου

LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of יהוה.

ὅ

which

Nom Neut Sg · ὅς

relative pronoun (subject of the second ἔστιν)

→ participant reference

ὅς: relative pronoun; introduces the second locating clause 'which is in the tent of witness'.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (locating the inner altar in the tent)

→ stative present

εἰμί: 'be'; the incense altar is within the tent.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: 'in'; locates the altar inside the tent.

τῇ

the

Dative

article

→ noun-phrase marking

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

σκηנῇ

tent

Dative

dative of place (locative)

→ sphere or reference

σκηνή: the tabernacle, within which the incense altar stands.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of description (tent of witness)

→ relational specification

μαρτύριον: the fixed designation of the tabernacle.

καὶ

and

coordinate conjunction (introducing the blood-pouring)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πᾶν

all / whole

Accusative

adjective (modifying αἷμα: 'all the blood')

→ object specification

πᾶς: 'all'; τὸ πᾶν αἷμα — all the remaining blood (word-order variant of πᾶν τὸ αἷμα in v. 7) is poured at the altar base.

αἷμα

blood

Accusative

direct object of ἐκχεεῖ

→ object specification

αἷμα: the remaining blood, wholly disposed of at the base of the outer altar.

ἐκχεεῖ

he shall pour out

Fut Act Indic 3 Sg · ἐκχέω

main verb (pouring the remaining blood)

→ legislative future (prescribed action)

ἐκχέω: 'pour out'; the disposal of the remaining blood at the altar base, as in v. 7.

πρὸς

at / to

preposition + accusative (position: 'at the base')

→ spatial or relational framing

πρὸς + accusative: 'at / to'; here locates the pouring at the foot of the outer altar (varying the παρά of v. 7).

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of πρὸς

→ object specification

βάσις: 'base / foot'; the foot of the altar of burnt offerings, the standard blood-disposal point.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the outer altar)

→ relational specification

θυσιαστήριον: the outer altar, qualified as τῶν καρπώσεων.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

καρπώσεων

burnt offerings

Genitive

genitive of description (the altar of burnt offerings)

→ relational specification

καρπώσεις: 'burnt offering'; τὸ θυσιαστήριον τῶν καρπώσεων is the outer altar (cf. τῶν ὀλοκαυτωμάτων, v. 7); the LXX varies its designations of the same altar.

τῶν

the (one)

Genitive

article (substantivizing πρὸς τῇ θύρᾳ)

→ noun-phrase marking

ὁ (τῶν): the article forms the attributive phrase 'the (altar) that is by the door'.

πρὸς
by / at

preposition + dative (position: 'by the door')

→ spatial or relational framing

πρὸς + dative: 'by / at / near'; the rare dative use of πρὸς marks fixed location — the outer altar stands by the tent entrance.

τῇ
the

Dative

article

→ noun-phrase marking

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

θύρα
door

Dative

dative object of πρὸς (location)

→ sphere or reference

θύρα: 'door / entrance'; the outer altar stands at the tent entrance in the courtyard.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς
tent

Genitive

genitive (the tent to which the door belongs)

→ relational specification

σκηνή: the tabernacle.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου
witness

Genitive

genitive of description (tent of witness)

→ relational specification

μαρτύριον: the fixed designation of the tabernacle.

19 καὶ τὸ πᾶν στέαρ περιελεῖ ἀπ' αὐτοῦ καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον

And he shall remove all its fat and offer it up upon the altar.

Procedure: removal and burning of the fat (abbreviated parallel to vv. 8–10)

καὶ τὸ πᾶν στέαρ περιελεῖ

The fat-disposal of the congregation's calf is compressed into a single summary verse (contrast the detailed enumeration of vv. 8–10 for the priest's); all the fat is removed and offered up on the altar. The brevity presumes the fuller earlier description.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all the fat')

→ object specification

πᾶς: 'all'; the whole of the fat is removed for burning, summarizing vv. 8–9.

στέαρ

fat

Accusative

direct object of περιελεῖ

→ object specification

στέαρ: 'fat'; the LORD's portion, removed and burned.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (removing the fat)

→ legislative future (prescribed action)

περιαιρέω: 'remove'; the technical verb for stripping the fat (cf. vv. 8, 31, 35).

ἀπ'

from

preposition + genitive (separation, elided)

→ spatial or relational framing

ἀπό: 'from'; the fat is removed from the carcass.

αὐτοῦ

it

Gen Masc Sg · αὐτός

personal pronoun (genitive of separation: from the calf)

→ relational specification

αὐτός: 'it', the calf; the fat is taken 'from it'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίσει

he shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (burning the fat on the altar)

→ legislative future (prescribed action)

ἀναφέρω: 'offer up'; the fat is sent up in smoke on the altar (cf. v. 10).

ἐπὶ

upon

preposition + accusative (place of offering)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the fat is laid on the altar.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: the outer altar where the fat is burned.

20 καὶ ποιήσει τὸν μόσχον ὃν τρόπον ἐποίησεν τὸν μόσχον τὸν τῆς ἁμαρτίας οὕτως ποιηθήσεται καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία

And he shall do with the bull-calf just as he did with the bull-calf of the sin offering; so shall it be done. And the priest shall make atonement for them, and the sin shall be forgiven them.

Summary + atonement formula: the rite equated with the priest's, atonement effected

καὶ ποιήσει τὸν μόσχον ὃν τρόπον ἐποίησεν

The comparative clause equates the congregation's rite with the priest's own sin offering (vv. 3–12). The verse then sounds the chapter's great atonement formula for the first time: ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ('the priest shall make atonement for them, and it shall be forgiven them'), recurring at vv. 26, 31, 35. ἐξιλάσκομαι renders ִקָּדַשׁ, the verb of the Day of Atonement; ἀφεθήσεται ('it shall be forgiven') is the divine-passive promise of pardon.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ποιήσει
he shall do

Fut Act Indic 3 Sg · ποιέω

main verb (performing the rite with the calf)

→ legislative future (prescribed action)

ποιέω: 'do / deal with'; ποιήσει τὸν μόσχον ('he shall do/deal with the calf') uses the accusative of the thing handled — the priest performs the whole rite upon the victim.

τὸν
the

Accusative

article

→ noun-phrase marking

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

μόσχον
bull-calf

Accusative

direct object of ποιήσει (the victim handled)

→ object specification

μόσχος: the congregation's calf, treated exactly as the priest's.

ὃν

which

Acc Masc Sg · ὅς

relative pronoun (in the adverbial phrase ὃν τρόπον)

→ participant reference

ὅς: relative pronoun; ὃν τρόπον ('just as') introduces the comparison with the priest's rite.

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'in the manner that')

→ object specification

τρόπος: 'manner'; ὃν τρόπον = 'just as', coordinating the congregation's rite with the priest's.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the comparative clause

→ constative aorist (the previously prescribed rite)

ποιέω: 'do'; the aorist ἐποίησεν refers back to the rite already legislated for the priest's calf (vv. 3–12).

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of ἐποίησεν

→ object specification

μόσχος: the priest's earlier calf, the model for the rite.

τὸν

the (one)

Accusative

article (substantivizing τῆς ἀμαρτίας)

→ noun-phrase marking

ὁ (τόν): forms the attributive phrase 'the (calf) of the sin offering'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἀμαρτίας

sin

Genitive

genitive of description (the sin-offering calf)

→ relational specification

ἀμαρτία: ὁ μόσχος ὁ τῆς ἀμαρτίας, the sin-offering victim.

οὕτως

so / thus

adverb of manner (summarizing: 'so shall it be done')

→ adverbial qualification

οὕτως: 'thus / in this way'; renders וְכֵן; sums up the comparison — the same procedure is to be followed in full.

ποιηθήσεται

it shall be done

Fut Pass Indic 3 Sg · ποιέω

main verb (impersonal summary of the rite)

→ legislative future passive (the prescribed procedure)

ποιέω (fut. pass.): οὕτως ποιηθήσεται ('so shall it be done') seals the rite as fixed law; the impersonal passive states the binding requirement.

καὶ

and

coordinate conjunction (introducing the atonement formula)

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (the priest's act of atonement)

→ legislative future (the effected atonement)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; the standard LXX rendering of כָּפַר (Piel of כָּפַר, 'cover / atone'), the verb behind יוֹם הַכִּפּוּרִים (Day of Atonement); the middle ἐξιλάσεται περὶ αὐτῶν ('he shall make atonement on their behalf') is the theological heart of the chapter (recurring vv. 26, 31, 35); cf. the cognate ἱλαστήριον (Rom 3:25; Heb 9:5) and ἱλάσκομαι (Heb 2:17).

περὶ

for / on behalf of

preposition + genitive (on whose behalf: 'for them')

→ spatial or relational framing

περὶ + genitive: 'for / on behalf of'; the atonement is made περὶ αὐτῶν, on behalf of the congregation.

αὐτῶν

them

Gen Masc Pl · αὐτός

personal pronoun (genitive object of περὶ: the congregation)

→ relational specification

αὐτός: 'them', the congregation, on whose behalf atonement is made.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ιερεὺς

priest

Nominative

subject of ἐξιλάσεται (the atoning agent)

→ participant prominence

ιερεὺς: the priest, the human agent of atonement; cf. the priestly mediation fulfilled in Christ the great high priest (Heb 2:17).

καὶ

and

coordinate conjunction (introducing the forgiveness clause)

→ discourse linkage or contrast

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

ἀφεθήσεται

shall be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive: the promise of pardon)

→ predictive future passive (divine passive: God forgives)

ἀφίημι: 'release / forgive / remit'; renders Πλῖ ('forgive'); the future passive ἀφεθήσεται αὐτοῖς ('it shall be forgiven them') is a divine passive — God himself is the implied agent of pardon; this is the goal of the whole rite and the standard LXX language of forgiveness (cf. the ἄφεσις ἁμαρτιῶν of the NT).

αὐτοῖς

them

Dat Masc Pl · αὐτός

dative of advantage (to whom forgiveness is granted)

→ participant reference or interest

αὐτοῖς: 'to them', the congregation; the dative marks the recipients of forgiveness.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject of ἀφεθήσεται (what is forgiven)

→ participant prominence

ἁμαρτία: 'sin'; the corporate sin, now remitted; its nominative as subject of the passive ('the sin shall be forgiven them') is a slight Hebraizing extension of the formula.

21 καὶ ἐξοίσουσιν τὸν μόσχον ὅλον ἔξω τῆς παρεμβολῆς καὶ κατακαύσουσιν τὸν μόσχον ὃν τρόπον κατέκαυσαν τὸν μόσχον τὸν πρότερον ἁμαρτία συναγωγῆς ἐστίν

And they shall carry the whole bull-calf outside the camp and burn the bull-calf just as they burned the former bull-calf. It is a sin offering of the congregation.

Disposal of the carcass + summary label (parallel to v. 12)

καὶ ἐξοίσουσιν τὸν μόσχον ὅλον ἔξω τῆς παρεμβολῆς

The congregation's calf is disposed of exactly as the priest's (vv. 11–12): the whole carcass is carried outside the camp and burned. The closing verbless label ἁμαρτία συναγωγῆς ἐστίν ('it is a sin offering of the congregation') classifies the whole rite — the same kind of summary tag recurs at vv. 24 (ἁμαρτία ἐστίν).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξοίσουσιν

they shall carry out

Fut Act Indic 3 Pl · ἐκφέρω

main verb (removing the carcass; plural)

→ legislative future (prescribed action)

ἐκφέρω: 'carry out'; the attendants remove the whole carcass from the camp, as in v. 12.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of ἐξοίσουσιν

→ object specification

μόσχος: the congregation's calf.

ὅλον

whole

Accusative

adjective (modifying μόσχον: 'the whole calf')

→ object specification

ὅλος: 'whole'; the entire carcass is removed.

ἔξω

outside

improper preposition + genitive (place: 'outside the camp')

→ spatial or relational framing

ἔξω: 'outside'; ἔξω τῆς παρεμβολῆς, as in v. 12; the locus of the Heb 13:11–13 typology of Christ suffering outside the gate.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω

→ relational specification

παρεμβολή: 'camp'; the Israelite encampment, beyond which the sin-bearing carcass is taken.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατακαύσουσιν

they shall burn up

Fut Act Indic 3 Pl · κατακαίω

main verb (burning the carcass)

→ legislative future (prescribed action)

κατακαίω: 'burn up completely'; the total incineration of the carcass (cf. v. 12), distinct from the altar-offering.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of κατακαύσουσιν

→ object specification

μόσχος: the calf, burned outside the camp.

ὃν

which

Acc Masc Sg · ὅς

relative pronoun (in the adverbial phrase ὃν τρόπον)

→ participant reference

ὅς: relative pronoun; ὃν τρόπον ('just as') draws the comparison with the priest's calf.

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'just as')

→ object specification

τρόπος: 'manner'; ὃν τρόπον = 'just as', equating this burning with the former one.

κατέκαυσαν

they burned

Aor Act Indic 3 Pl · κατακαίω

verb of the comparative clause

→ constative aorist (the previously prescribed burning)

κατακαίω: the aorist κατέκαυσαν refers back to the burning of the priest's calf (v. 12).

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

bull-calf

Accusative

direct object of κατέκαυσαν

→ object specification

μόσχος: the earlier calf.

τὸν

the

Accusative

article (with πρότερον)

→ noun-phrase marking

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

πρότερον

former / earlier

Accusative

attributive adjective (modifying μόσχον: 'the former calf')

→ object specification

πρότερος: 'former / earlier'; τὸν μόσχον τὸν πρότερον points back to the priest's bull-calf of vv. 3–12 as the precedent for this disposal.

ἁμαρτία

sin offering

Nominative

predicate nominative (in the verbless summary label)

→ participant prominence

ἁμαρτία: 'sin / sin offering'; here predicate of the labeling clause — the whole transaction is classified as a 'sin offering (of the congregation)', rendering תַּשֵּׁחַל לַיהוָה.

συναγωγῆς

of the congregation

Genitive

genitive of relationship (whose sin offering it is)

→ relational specification

συναγωγή: the congregation; the genitive identifies the offering as the community's.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (summary classification)

→ stative present (definitional)

εἰμί: 'be'; the copula of the classifying label
ἁμαρτία συναγωγῆς ἐστίν ('it is a sin offering of the congregation').

22 ἐὰν δὲ ὁ ἄρχων ἁμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτῶν ἢ οὐ ποιηθήσεται ἀκουσίως καὶ ἁμάρτη καὶ πλημμελήσῃ

But if a ruler sins and does unintentionally one of all the commandments of the LORD their God which ought not to be done, and so sins and incurs guilt,

Third case (ἐὰν δέ): the sin of the ruler (ἄρχων)

ἐὰν δὲ ὁ ἄρχων ἁμάρτη

The third graded case lowers the rank to ὁ ἄρχων ('the ruler / chieftain'), a tribal or civil leader. The protasis stacks the verbs of inadvertent guilt — ἁμάρτη ... ἀκουσίως ... ἁμάρτη ... πλημμελήσῃ — and uniquely adds τοῦ θεοῦ αὐτῶν ('their God'), underscoring the covenant relation breached. The tariff drops accordingly to a male goat (v. 23).

ἐάν

if

conditional conjunction (protasis of the third case)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the ruler's case.

δὲ

but / and

correlative particle (post-positive; continuing the μέν...δέ series)

→ discourse linkage or contrast

δέ: post-positive; the ἐάν δέ formula marks the next case in the graded series (cf. vv. 13, 27).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄρχων

ruler

Nominative

subject (the offender in the third case)

→ participant prominence

ἄρχων: 'ruler / leader / chief'; renders נָשִׁיךְ ('chieftain / prince'), the head of a tribe or clan; ranking below the priest and the whole community but above the common person, his offering is a male goat; the term ἄρχων is widely used in the NT for rulers and officials.

ἁμάρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of the protasis

→ ingressive aorist subjunctive (the ruler's lapse)

ἁμαρτάνω: 'sin'; the aorist subjunctive states the hypothetical case of the ruler's transgression.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσῃ

does

Aor Act Subj 3 Sg · ποιέω

verb of the protasis (committing the act)

→ ingressive aorist subjunctive (commission of the forbidden act)

ποιέω: 'do'; the ruler does one of the prohibited commandments.

μίαν

one

Acc Fem Sg · εἷς

numeral (object: 'one of the commandments')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine μίαν agrees with ἐντολῶν; 'one of all the commandments'.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'of'.

πασῶν

all

Genitive

adjective (modifying ἐντολῶν)

→ relational specification

πᾶς: 'all'; the whole body of commandments.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐντολῶν

commandments

Genitive

genitive object of ἀπό (partitive)

→ relational specification

ἐντολή: 'commandment'; the divine commands, any of which transgressed incurs guilt.

κυρίου

LORD

Genitive

genitive of source (the LORD's commandments)

→ relational specification

κύριος; rendering of יהוה.

τοῦ

the

Genitive

article (with θεοῦ, in apposition to κυρίου)

→ noun-phrase marking

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

θεοῦ

God

Genitive

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

→ relational specification

θεός: 'God'; renders יהוה; κύριος ὁ θεός renders יהוה יהוה; the addition τοῦ θεοῦ αὐτῶν ('their God', unique to this case) stresses the covenant bond the ruler's sin violates.

αὐτῶν

their

Gen Masc Pl · αὐτός

personal pronoun (possessive: 'their God', i.e. Israel's)

→ relational specification

αὐτός: possessive 'their', referring to the people of Israel; the covenant formula 'the LORD their God' underlines the relationship breached by the sin.

ἣ

which

Nom Fem Sg · ὅς

relative pronoun (subject of ποιηθήσεται, modifying the commandment)

→ participant reference

ὅς: relative pronoun; ἣ οὐ ποιηθήσεται ('which is not to be done'), the prohibitive definition (cf. v. 13).

οὐ

not

negative particle (with ποιηθήσεται)

→ discourse linkage or contrast

οὐ: objective negative.

ποιηθήσεται

is to be done

Fut Pass Indic 3 Sg · ποιέω

verb of the relative clause (with οὐ: prohibitive)

→ prohibitive future passive (gnomic norm)

ποιέω (fut. pass.): 'ought not to be done'; defines the commandment as a standing prohibition.

ἄκουσίως

unintentionally

adverb of manner (the inadvertence of the sin)

→ clausal contribution

ἄκουσίως: 'unintentionally'; renders חֲטָאָה; again the governing condition — the ruler's sin is inadvertent (cf. vv. 2, 13, 27); its position here, after the relative clause, attaches the inadvertence to the whole act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of the protasis (resumptive)

→ ingressive aorist subjunctive (the sin restated)

ἀμαρτάνω: the resumptive ἀμάρτη restates the sin, the verbal piling-up emphasizing the reality of the guilt incurred.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημμελήση

incurs guilt

Aor Act Subj 3 Sg · πλημμελέω

verb of the protasis (the resultant liability)

→ ingressive aorist subjunctive (incurring of guilt)

πλημμελέω: 'be guilty / commit a fault'; renders חָטָא; the ruler falls under objective liability before God (cf. v. 13).

23 καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία ἣν ἥμαρτεν ἐν αὐτῇ καὶ προσοίσει τὸ δῶρον αὐτοῦ χίμαρον ἐξ αἰγῶν ἄρσεν ἄμωμον

and the sin in which he sinned becomes known to him, then he shall bring his gift, an unblemished male goat from the goats;

Procedure: discovery of the sin and presentation of the goat καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία

The discovery-clause (γνωσθῇ αὐτῷ) and cognate relative (ἣν ἥμαρτεν ἐν αὐτῇ) repeat the pattern of v. 14, now in the singular. The ruler's tariff is a χίμαρος ἐξ αἰγῶν ('a male goat'), explicitly ἄρσεν ('male'), lower than the bull but distinguished by sex from the commoner's female goat (v. 28); δῶρον ('gift') names the offering as a presentation to God.

καὶ

and

narrative conjunction (continuing protasis: 'and when...')

→ discourse linkage or contrast

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

γνωσθῇ

becomes known

Aor Pass Subj 3 Sg · γινώσκω

verb of the temporal protasis

→ ingressive aorist passive subjunctive (the moment of discovery)

γινώσκω: 'know'; γνωσθῇ ('becomes known'), the discovery-clause that triggers the offering (cf. vv. 14, 28).

αὐτῷ

to him

Dat Masc Sg · αὐτός

dative of reference (to whom the sin becomes known)

→ participant reference or interest

αὐτός: 'to him', the ruler; the dative marks the one to whom the sin is disclosed.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject of γνωσθῇ

→ participant prominence

ἁμαρτία: 'sin'; the ruler's transgression that comes to light.

ἣν

which

Acc Fem Sg · ὅς

relative pronoun (object within the cognate relative clause)

→ participant reference

ὅς: relative pronoun; ἣν ἥμαρτεν ἐν αὐτῇ, the Hebraizing cognate construction with resumptive ἐν αὐτῇ (cf. v. 14).

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of the relative clause

→ constative aorist (the completed sin)

ἁμαρτάνω: 'sin'; the singular ἥμαρτεν specifies the ruler's actual transgression.

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

ἐν: 'in'; ἐν αὐτῇ resumes the relative ἣν pleonastically.

αὐτῇ

it

Dat Fem Sg · αὐτός

resumptive pronoun (object of ἐν, redundant with ἦν)

→ participant reference or interest

αὐτός: resumptive 'it', referring to ἁμαρτία; the redundant pronoun calques the Hebrew resumptive suffix.

καὶ

then / and

coordinate conjunction (apodosis-marker)

→ discourse linkage or contrast

καί: introduces the apodosis ('then he shall bring his gift...').

προσείσει

he shall bring / present

Fut Act Indic 3 Sg · προσφέρω

main verb of the apodosis (presenting the offering)

→ legislative future (binding prescription)

προσφέρω: 'bring to / present / offer'; near-synonym of προσάγω; renders בָּרַךְ; the technical verb for presenting an offering; cf. its rich use in Hebrews for Christ's self-offering (Heb 9:14, 28).

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of προσείσει

→ object specification

δῶρον: 'gift / offering'; renders דָּוָן ('offering / oblation'); the sacrifice is conceived as a gift presented to God (cf. Matt 5:23–24; Heb 5:1, where the priest offers δῶρα for sins).

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: the ruler's gift)

→ relational specification

αὐτός: possessive 'his'; the offering is the ruler's own.

χίμαρον

male goat

Accusative

accusative in apposition to δῶρον (the specific victim)

→ object specification

χίμαρος: 'he-goat / young male goat'; renders שָׂעִיר עִזִּי ('a male of the goats'); the ruler's tariff — a male goat, lower than the bull of the priest/congregation but, as a male, ranked above the commoner's female goat (v. 28).

ἐξ

of / from

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

→ spatial or relational framing

ἐκ: 'from'; χίμαρον ἐξ αἰγῶν, 'a male goat from the goats', specifying the species.

αἰγῶν

goats

Genitive

genitive of source (the flock of goats)

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; renders עִזִּי; the flock from which the male goat is drawn.

ἄρσεν

male

Accusative

attributive adjective (modifying χίμαρον: 'male')

→ object specification

ἄρσεν: 'male'; renders זָכָר; explicitly marks the ruler's goat as male, in deliberate contrast to the commoner's female goat (θήλειαν, v. 28) — the sex of the victim tracks the offender's rank.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying χίμαρον)

→ object specification

ἄμωμος: 'without blemish'; renders תָּמִיךְ; every victim must be flawless.

24 καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου καὶ σφάζουσιν αὐτὸν ἐν τόπῳ οὗ σφάζουσιν τὰ ὀλοκαυτώματα ἐνώπιον κυρίου ἁμαρτία ἐστίν

And he shall lay his hand upon the head of the male goat, and they shall slaughter it in the place where they slaughter the whole burnt offerings before the LORD. It is a sin offering.

Procedure: hand-laying and slaughter at the burnt-offering site

καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου

The ruler lays his single hand on the goat's head and it is slaughtered 'in the place where they slaughter the whole burnt offerings' — i.e., at the courtyard altar, since for the ruler (and commoner) the blood never enters the tent. The verbless tag ἁμαρτία ἐστίν ('it is a sin offering') again classifies the rite (cf. v. 21).

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 (hand-laying)

→ legislative future (prescribed action)

ἐπιτίθημι: 'lay upon'; the ruler lays his hand on the goat, identifying with the victim (cf. v. 4).

τὴν
the

Accusative

article

→ noun-phrase marking

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

χεῖρα
hand

Accusative

direct object of ἐπιθήσει (the single hand)

→ object specification

χείρ: 'hand'; the single hand of the individual offerer (contrast the elders' plural hands, v. 15).

ἐπὶ
upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the hand is placed on the goat's head.

τὴν
the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν
head

Accusative

accusative object of ἐπί

→ object specification

κεφαλὴ: 'head'; the point of identification with the victim.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

χιμάρου

male goat

Genitive

genitive of possession (the goat's head)

→ relational specification

χίμαρος: the ruler's male goat.

καὶ

and

narrative conjunction

→ 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; impersonal plural)

→ legislative future (prescribed action)

σφάζω: 'slaughter'; the impersonal plural 'they' denotes the attendants/priests; the goat is slain at the burnt-offering site.

αὐτόν

it

Acc Masc Sg · αὐτός

personal pronoun (direct object: the goat)

→ participant reference

αὐτός: 'it', the male goat, masculine in agreement with χίμαρον.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: 'in'; locates the slaughter at the designated place.

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; renders **מִקְדָּשׁ**; the designated slaughter-site, north of the altar (cf. Lev 1:11).

οὗ

where

relative adverb of place (introducing the locating clause)

→ participant reference

οὗ: relative adverb 'where'; identifies the spot as the place where the burnt offerings are slaughtered.

σφάζουσιν

they slaughter

Pres Act Indic 3 Pl · σφάζω

verb of the relative clause (customary practice)

→ customary present (standing practice)

σφάζω (pres.): the present denotes the regular practice — the place 'where they (customarily) slaughter the burnt offerings'; the sin offering shares the burnt offering's slaughter-site.

τὰ

the

Accusative

article

→ noun-phrase marking

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

όλοκαυτώματα

whole burnt offerings

Accusative

direct object of σφάζουσιν

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders **עֹלָה**; the burnt offerings whose slaughter-site the sin offering shares.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; the slaughter is done before the LORD.

κυρίου

LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of **יהוה**.

ἁμαρτία

sin offering

Nominative

predicate nominative (verbless summary label)

→ participant prominence

ἁμαρτία: 'sin / sin offering'; the classifying tag ἁμαρτία ἐστίν ('it is a sin offering'), rendering $\aleph\iota\eta\ \tau\aleph\psi\eta$ (cf. v. 21).

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (summary classification)

→ stative present (definitional)

εἰμί: 'be'; the copula of the classifying label.

25 καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων καὶ τὸ πᾶν αἷμα αὐτοῦ ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων

And the priest shall put with his finger some of the blood of the sin offering upon the horns of the altar of whole burnt offerings, and all its blood he shall pour out at the base of the altar of whole burnt offerings.

Procedure (blood-rite): blood only on the outer altar's horns

καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τῷ δακτύλῳ

The crucial difference from the priest's/congregation's rite: for the ruler the blood is NOT carried into the tent and NOT sprinkled before the veil. It is applied directly with the finger to the horns of the outer altar of whole burnt offerings, and the remainder poured at its base. The lesser sin requires no penetration of the inner sanctuary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (daubing blood on the altar horns)

→ legislative future (prescribed action)

ἐπιτίθημι: 'put upon'; the blood is daubed on the horns of the outer altar — not the inner incense altar, marking the lower rank of the offence.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: the officiant (here not specified as 'anointed', since the blood does not enter the tent).

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

τοῦ

of the (one)

Genitive

article (substantivizing τῆς ἁμαρτίας)

→ noun-phrase marking

ὁ (τοῦ): forms the attributive phrase 'the (blood) of the sin offering'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive of description (the sin-offering blood)

→ relational specification

ἁμαρτία: 'sin / sin offering'; τὸ αἷμα τὸ τῆς ἁμαρτίας, the blood of the sin offering.

τῷ

with the

Dative

article (with δακτύλῳ, dative of instrument)

→ noun-phrase marking

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

δακτύλῳ

finger

Dative

dative of instrument (the blood applied 'with the finger')

→ sphere or reference

δάκτυλος: 'finger'; the dative of instrument τῷ δακτύλῳ ('with the finger') specifies the manner of applying blood to the horns (cf. the dipping of v. 6).

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the blood is placed on the horns.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κέρατα

horns

Accusative

accusative object of ἐπί

→ object specification

κέρας: 'horn'; here the horns of the outer altar of burnt offerings, not the incense altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar of burnt offerings)

→ relational specification

θυσιαστήριον: the outer altar.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὅλοκαυτωμάτων

whole burnt offerings

Genitive

genitive of description (the altar of burnt offerings)

→ relational specification

όλοκαύτωμα: 'whole burnt offering'; the outer altar where, for the ruler, the blood is applied — the inner altar is not involved.

καί

and

coordinate conjunction (introducing the blood-pouring)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πᾶν

all

Accusative

adjective (modifying αἷμα: 'all its blood')

→ object specification

πᾶς: 'all'; all the remaining blood is poured at the altar base.

αἷμα

blood

Accusative

direct object of ἐκχεεῖ

→ object specification

αἷμα: the remaining blood, wholly disposed of at the base.

αὐτοῦ

its

Gen Masc Sg: αὐτός

personal pronoun (possessive: the goat's blood)

→ relational specification

αὐτός: possessive 'its', referring to the goat.

ἐκχεεῖ he shall pour out Fut Act Indic 3 Sg · ἐκχέω <i>main verb (pouring the remaining blood)</i> → legislative future (prescribed action) ἐκχέω: 'pour out'; the disposal of the remaining blood at the base of the outer altar.	παρά beside / at <i>preposition + accusative (position: 'at the base')</i> → spatial or relational framing παρά + accusative: 'beside / at'; locates the pouring at the foot of the altar.	τήν the Accusative <i>article</i> → noun-phrase marking τήν: Greek article marking definiteness and the role of the accompanying noun phrase.	βάσιν base Accusative <i>accusative object of παρά</i> → object specification βάσις: 'base / foot'; the foot of the altar of burnt offerings.
τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	θυσιαστηρίου altar Genitive <i>genitive (the altar of burnt offerings)</i> → relational specification θυσιαστήριον: the outer altar.	τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	όλοκαυτωμάτων whole burnt offerings Genitive <i>genitive of description</i> → relational specification όλοκαύτωμα: the altar of burnt offerings, at whose base the blood is poured; the repeated full designation underscores that the whole rite stays at the outer altar.

26 καὶ τὸ πᾶν στέαρ αὐτοῦ ἀνοίσει ἐπὶ τὸ θυσιαστήριον ὥσπερ τὸ στέαρ θυσίας σωτηρίου καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ ἀφεθήσεται αὐτῷ

And he shall offer up all its fat upon the altar, like the fat of the sacrifice of deliverance; and the priest shall make atonement for him for his sin, and it shall be forgiven him.

Procedure + atonement formula: fat burned, atonement effected for the ruler

καὶ τὸ πᾶν στέαρ αὐτοῦ ἀνοίσει

All the goat's fat is burned on the altar 'like the fat of the peace offering' (ὥσπερ τὸ στέαρ θυσίας σωτηρίου), the same equivalence as v. 10. The atonement formula then recurs — ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ... καὶ ἀφεθήσεται αὐτῷ — now in the singular for the individual ruler, with the added phrase ἀπὸ τῆς ἁμαρτίας αὐτοῦ ('from his sin').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all its fat')

→ object specification

πᾶς: 'all'; the whole of the goat's fat is burned.

στέαρ

fat

Accusative

direct object of ἀνοίσει

→ object specification

στέαρ: 'fat'; the LORD's portion, offered up on the altar.

αὐτοῦ

its

Gen Masc Sg · αὐτός

personal pronoun (possessive: the goat's fat)

→ relational specification

αὐτός: possessive 'its', referring to the goat.

ἀνοίσει

he shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (burning the fat on the altar)

→ legislative future (prescribed action)

ἀναφέρω: 'offer up'; the fat is sent up in smoke on the altar (cf. vv. 10, 19).

ἐπὶ

upon

preposition + accusative (place of offering)

→ spatial or relational framing

ἐπὶ + accusative: 'upon'; the fat is laid on the altar.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: the outer altar where the fat is burned.

ὥσπερ

just as / like

comparative particle (introducing the comparison with the peace offering)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; introduces the comparison — the fat is burned exactly as the fat of the peace offering (cf. ὃν τρόπον in v. 10).

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative (object of comparison: the peace-offering fat)

→ object specification

στέαρ: 'fat'; the fat of the peace offering, the model for this fat-burning.

θυσίας

of the sacrifice

Genitive

genitive of source (the peace-offering sacrifice)

→ relational specification

θυσία: 'sacrifice'; in construct with σωτηρίου, the peace/well-being offering of Lev 3 (cf. v. 10).

σωτηρίου

of deliverance / peace offering

Genitive

genitive of description (qualifying θυσίας)

→ relational specification

σωτήριον: 'deliverance / peace offering'; renders מִיִּזְשׁ; the fellowship offering whose fat-disposal is the model.

καὶ

and

coordinate conjunction (introducing the atonement formula)

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (the priest's act of atonement)

→ legislative future (the effected atonement)

ἐξιλάσκομαι: 'make atonement'; the standard rendering of יָכַר; the atonement formula recurs (cf. v. 20), here for the individual ruler.

περὶ

for / on behalf of

preposition + genitive (on whose behalf: 'for him')

→ spatial or relational framing

περὶ + genitive: 'for / on behalf of'; atonement made περὶ αὐτοῦ, on behalf of the ruler.

αὐτοῦ

him

Gen Masc Sg · αὐτός

personal pronoun (genitive object of περὶ: the ruler)

→ relational specification

αὐτός: 'him', the ruler, on whose behalf atonement is made.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεὺς: the priest, the agent of atonement.

ἀπὸ

from / for

preposition + genitive (separation: atonement 'from his sin')

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ τῆς ἁμαρτίας αὐτοῦ ('from his sin') marks the sin from which the ruler is cleansed by the atonement — an added phrase distinguishing this formula from v. 20.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of ἀπό (the sin atoned for)

→ relational specification

ἁμαρτία: 'sin'; the ruler's specific transgression from which he is cleansed.

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: the ruler's sin)

→ relational specification

αὐτός: possessive 'his'.

καὶ
and

coordinate conjunction (introducing the forgiveness clause)

→ discourse linkage or contrast

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

ἀφεθήσεται
shall be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive: the promise of pardon)

→ predictive future passive (divine passive: God forgives)

ἀφίημι: 'forgive / remit'; renders Πῶ; the divine-passive ἀφεθήσεται αὐτῷ ('it shall be forgiven him') promises God's pardon, the goal of the rite (cf. v. 20).

αὐτῷ
him

Dat Masc Sg · αὐτός

dative of advantage (to whom forgiveness is granted)

→ participant reference or interest

αὐτός: 'to him', the ruler; the dative marks the recipient of forgiveness.

27 ἐὰν δὲ ψυχὴ μία ἀμάρτη ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς ἐν τῷ ποιῆσαι μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἢ οὐ ποιηθήσεται καὶ πλημμελήσῃ

But if one soul from the common people of the land sins unintentionally, in doing one of all the commandments of the LORD which ought not to be done, and incurs guilt,

Fourth case (ἐὰν δέ): the sin of the common person

ἐὰν δὲ ψυχὴ μία ἀμάρτη

The fourth and lowest case: ψυχὴ μία ἐκ τοῦ λαοῦ τῆς γῆς ('a single soul from the common people of the land'), the ordinary Israelite (Heb. יִשְׂרָאֵלִי בָּעָם). The articular-infinitive ἐν τῷ ποιῆσαι ('in the doing') frames the sin temporally. The closing tariff (vv. 28, 32) is the cheapest: a female goat or a ewe-lamb.

ἐὰν
if

conditional conjunction (protasis of the fourth case)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the common person's case.

δὲ
but / and

correlative particle (post-positive; continuing the series)

→ discourse linkage or contrast

δέ: post-positive; ἐὰν δέ marks the final case in the graded series (cf. vv. 13, 22).

ψυχὴ
soul / person

Nominative

subject (the individual offender)

→ participant prominence

ψυχή: 'soul / person'; renders נַפְשׁוֹ; the generic individual, here the ordinary layperson, returning to the language of v. 2 (ψυχὴ ἐὰν ἀμάρτη).

μία
one / single

Nom Fem Sg · εἷς

numeral adjective (modifying ψυχή: 'a single soul')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine μία agrees with ψυχή; 'one soul' = a single individual, the lowest unit of the social scale addressed by the chapter.

ἁμάρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of the protasis

→ ingressive aorist subjunctive (the individual's lapse)

ἁμαρτάνω: 'sin'; the aorist subjunctive states the hypothetical case of the layperson's transgression.

ἄκουσίως

unintentionally

adverb of manner (the inadvertence of the sin)

→ clausal contribution

ἄκουσίως: 'unintentionally'; renders אֶלְמַשְׁׁלָּא; the governing condition once more (cf. vv. 2, 13, 22) — even the common person's sin offering covers only inadvertent sin.

ἐκ

of / from

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

→ spatial or relational framing

ἐκ: 'from / of'; ἐκ τοῦ λαοῦ τῆς γῆς, 'from the common people of the land', identifies the offender's class.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐκ

→ relational specification

λαός: 'people'; ὁ λαὸς τῆς γῆς renders אֶלְמַשְׁׁלָּא ('the people of the land'), the ordinary populace, those of no special rank — neither priest, nor community-as-whole, nor ruler.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship (the people of the land)

→ relational specification

γῆ: 'land / earth'; renders אֶרֶץ; ὁ λαὸς τῆς γῆς is an idiom for the ordinary citizenry of the land.

ἐν

in

preposition + dative (with articular infinitive: temporal/circumstantial)

→ spatial or relational framing

ἐν: with the articular infinitive τῷ ποιῆσαι, the construction ἐν τῷ + infinitive is a Hebraizing temporal/circumstantial 'in the doing of / when one does', rendering the Hebrew אֲשֶׁר + infinitive construct.

τῷ

the

Dative

article (governing the articular infinitive ποιῆσαι)

→ noun-phrase marking

ὁ (τῷ): the dative article forms the articular infinitive with ποιῆσαι under ἐν.

ποιῆσαι

to do / doing

Aor Act Infin · ποιέω

articular infinitive (with ἐν τῷ: temporal 'in doing')

→ constative aorist infinitive (the act of transgression)

ποιέω: 'do'; the articular infinitive ἐν τῷ ποιῆσαι ('in the doing / when he does') frames the sin as the commission of one of the prohibited commandments.

μίας

one

Acc Fem Sg · εἷς

numeral (object of ποιῆσαι: 'one of the commandments')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine μίας agrees with ἐντολῶν; 'one of all the commandments'.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'of'.

πασῶν

all

Genitive

adjective (modifying ἐντολῶν)

→ relational specification

παῖς: 'all'; the whole body of commandments.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐντολῶν

commandments

Genitive

genitive object of ἀπό (partitive)

→ relational specification

ἐντολή: 'commandment'; the divine commands.

κυρίου

LORD's

Genitive

genitive of source (the LORD's commandments)

→ relational specification

κύριος: rendering of יהוה.

ἣ

which

Nom Fem Sg · ὅς

relative pronoun (subject of ποιηθήσεται)

→ participant reference

ὅς: relative pronoun; ἣ οὐ ποιηθήσεται ('which is not to be done'), the prohibitive definition (cf. vv. 13, 22).

οὐ

not

negative particle (with ποιηθήσεται)

→ discourse linkage or contrast

οὐ: objective negative.

ποιηθήσεται

is to be done

Fut Pass Indic 3 Sg · ποιέω

verb of the relative clause (with οὐ: prohibitive)

→ prohibitive future passive (gnomic norm)

ποιέω (fut. pass.): 'ought not to be done'; defines the commandment as a standing prohibition.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημμελήση

incurs guilt

Aor Act Subj 3 Sg · πλημμελέω

verb of the protasis (the resultant liability)

→ ingressive aorist subjunctive (incurring of guilt)

πλημμελέω: 'be guilty'; renders ΠΣΧ; the layperson falls under objective liability (cf. vv. 13, 22).

28 καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία ἣν ἥμαρτεν ἐν αὐτῇ καὶ οἴσει χίμαιραν ἐξ αἰγῶν θήλειαν ἄμωμον οἴσει περὶ τῆς ἁμαρτίας ἣς ἥμαρτεν

and the sin in which he sinned becomes known to him, then he shall bring an unblemished female goat from the goats; he shall bring it for the sin which he committed;

Procedure: discovery of the sin and presentation of the female goat

καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία

The discovery-clause and cognate relative repeat the now-familiar pattern (vv. 14, 23). The commoner's tariff is a χίμαιρα ἐξ αἰγῶν θήλειαν ('a female goat'), explicitly θήλειαν ('female') in pointed contrast to the ruler's ἄρσεν ('male', v. 23) — the sex of the victim marks the lowest rank. The doubled οἴσει ('he shall bring ... he shall bring') is emphatic/resumptive.

καὶ
and

narrative conjunction (continuing protasis)

→ discourse linkage or contrast

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

γνωσθῇ

becomes known

Aor Pass Subj 3 Sg · γινώσκω

verb of the temporal protasis

→ ingressive aorist passive subjunctive (the moment of discovery)

γινώσκω: 'know'; γνωσθῇ ('becomes known'), the discovery-clause (cf. vv. 14, 23).

αὐτῷ

to him

Dat Masc Sg · αὐτός

dative of reference

→ participant reference or interest

αὐτός: 'to him', the layperson.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject of γνωσθῇ

→ participant prominence

ἁμαρτία: 'sin'; the layperson's transgression that comes to light.

ἣν

which

Acc Fem Sg · ὅς

relative pronoun (object within the cognate relative clause)

→ participant reference

ὅς: relative pronoun; ἣν ἥμαρτεν ἐν αὐτῇ, the Hebraizing cognate construction (cf. vv. 14, 23).

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of the relative clause

→ constative aorist (the completed sin)

ἁμαρτάνω: 'sin'; specifies the layperson's actual transgression.

ἐν

in

preposition + dative (resumptive Hebraism)

→ spatial or relational framing

ἐν: 'in'; ἐν αὐτῇ resumes the relative ἣν pleonastically.

αὐτῇ

it

Dat Fem Sg · αὐτός

resumptive pronoun (object of ἐν, redundant with ἦν)

→ participant reference or interest

αὐτός: resumptive 'it', referring to ἁμαρτία.

καὶ

then / and

coordinate conjunction (apodosis-marker)

→ discourse linkage or contrast

καί: introduces the apodosis ('then he shall bring...').

οἴσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb of the apodosis (bringing the victim)

→ legislative future (binding prescription)

φέρω: 'bring / carry'; the future οἴσει (suppletive future of φέρω); renders נִבְרַח; the layperson brings the offering; the simplex φέρω here (vs. προσφέρω / προσάγω) is a slight variation.

χίμαιραν

female goat

Accusative

direct object of οἴσει

→ object specification

χίμαιρα: 'she-goat / young female goat'; the feminine of χίμαρος; renders תְּיִגְלִיט; the commoner's tariff — a female goat, the lowest-ranked victim, distinguished by sex from the ruler's male goat (v. 23).

ἐξ

of / from

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

→ spatial or relational framing

ἐκ: 'from'; χίμαιραν ἐξ αἰγῶν, specifying the species.

αἰγῶν

goats

Genitive

genitive of source

→ relational specification

αἶξ: 'goat'; the flock from which the female goat is drawn.

θήλειαν

female

Accusative

attributive adjective (modifying χίμαιραν: 'female')

→ object specification

θήλυς, θήλεια: 'female'; renders תְּיִגְלִיט; explicitly marks the goat as female, in deliberate contrast to the ruler's male goat (ἄρσεν, v. 23) — the sex tracks the lower rank of the offender.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying χίμαιραν)

→ object specification

ἄμωμος: 'without blemish'; renders מִמַּדְבָּר; the victim must be flawless.

οἴσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (resumptive: 'he shall bring it for the sin')

→ legislative future (prescribed action)

φέρω: the repeated οἴσει is emphatic/resumptive, restating the bringing and specifying its purpose — 'for the sin which he committed'; the doubling reflects the Hebrew syntax.

περὶ

for / concerning

preposition + genitive (purpose: 'for the sin')

→ spatial or relational framing

περί + genitive: 'for'; περὶ τῆς ἁμαρτίας, the sin-offering formula.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin'; the sin being atoned.

ἥς

which

Gen Fem Sg · ὅς

relative pronoun (genitive by attraction to
ἁμαρτίας)

→ relational specification

ὅς: relative pronoun; ἥς ἥμαρτεν ('which he
sinned'), the cognate Hebraism (cf. v. 3).

ἥμαρτεν

he committed

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of the relative clause

→ constative aorist (the completed sin)

ἁμαρτάνω: 'sin'; the cognate ἁμαρτίας ... ἥς
ἥμαρτεν re-anchors the offering to the
specific transgression.

29 καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ καὶ σφάζουσιν τὴν χίμαιραν τὴν τῆς ἁμαρτίας ἐν τόπῳ οὗ σφάζουσιν τὰ ὅλοκαυτώματα

And he shall lay his hand upon the head of his sin offering, and they shall slaughter the female goat of the sin offering in the place where they slaughter the whole burnt offerings.

Procedure: hand-laying and slaughter (parallel to v. 24)

καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ

The commoner's rite follows the ruler's (v. 24): hand-laying and slaughter at the burnt-offering site. A striking metonymy appears — ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ ('upon the head of his sin offering'), where the victim is named directly by the word for sin (ἁμάρτημα), the animal so identified with the offerer's guilt that it is simply called 'his sin'.

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 (hand-laying)

→ legislative future (prescribed action)

ἐπιτίθημι: 'lay upon'; the layperson lays his
hand on the victim, identifying with it (cf.
vv. 4, 24).

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπιθήσει (the single hand)

→ object specification

χεῖρ: 'hand'; the single hand of the
individual offerer.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the hand on the victim's head.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί

→ object specification

κεφαλὴ: 'head'; the point of identification with the victim.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτήματος

sin offering / sin

Genitive

genitive of possession (the head of the victim, named 'his sin')

→ relational specification

ἁμάρτημα: 'sin / sinful act'; here by metonymy the sin-offering victim itself, 'the head of his sin (offering)' — the animal is so fully identified with the offerer's guilt that it is named by the word for the sin; renders the Hebrew construct with **תְּחֵלֶת**.

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: 'his sin offering')

→ relational specification

αὐτός: possessive 'his'; the victim is the layperson's own sin offering.

καὶ

and

narrative conjunction

→ 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; impersonal plural)

→ legislative future (prescribed action)

σφάζω: 'slaughter'; the impersonal plural; the goat is slain at the burnt-offering site.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χίμαιραν

female goat

Accusative

direct object of σφάξουσιν

→ object specification

χίμαιρα: 'she-goat'; the commoner's female goat.

τὴν

the (one)

Accusative

article (substantivizing τῆς ἁμαρτίας)

→ noun-phrase marking

ὁ (τὴν): forms the attributive phrase 'the (goat) of the sin offering'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive of description (the sin-offering goat)

→ relational specification

ἁμαρτία: ἡ χίμαιρα ἡ τῆς ἁμαρτίας, the sin-offering goat.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: 'in'; locates the slaughter.

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; the designated slaughter-site.

οὗ

where

relative adverb of place

→ participant reference

οὗ: relative adverb 'where'; the place where the burnt offerings are slaughtered (cf. v. 24).

σφάζουσιν

they slaughter

Pres Act Indic 3 Pl · σφάζω

verb of the relative clause (customary practice)

→ customary present (standing practice)

σφάζω (pres.): the present of customary practice — the place where the burnt offerings are regularly slaughtered.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαυτώματα

whole burnt offerings

Accusative

direct object of σφάζουσιν

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the offerings whose slaughter-site the sin offering shares.

30 καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος αὐτῆς τῷ δακτύλῳ καὶ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὅλοκαυτωμάτων καὶ πᾶν τὸ αἶμα αὐτῆς ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου

And the priest shall take some of its blood with his finger and put it upon the horns of the altar of whole burnt offerings, and all its blood he shall pour out at the base of the altar.

Procedure (blood-rite): blood on the outer altar's horns (parallel to v. 25)

καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος αὐτῆς τῷ δακτύλῳ

The blood-rite matches the ruler's (v. 25): the priest takes blood with his finger, daubs the horns of the outer altar of burnt offerings, and pours the rest at its base. No entry into the tent, no sprinkling before the veil — the layperson's inadvertent sin is dealt with entirely at the courtyard altar.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λήμψεται

he shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (taking the blood)

→ legislative future (prescribed action)

λαμβάνω: 'take / receive'; the future middle λήμψεται; renders Πῆλ; the priest takes blood with his finger for the daubing (cf. λαβών, v. 5).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: the officiant.

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

αὐτῆς

its

Gen Fem Sg · αὐτός

personal pronoun (possessive: the goat's blood; feminine)

→ relational specification

αὐτός: possessive 'its', feminine in agreement with χίμαιραν — the she-goat's blood.

τῷ

with the

Dative

article (with δακτύλῳ)

→ noun-phrase marking

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

δακτύλῳ

finger

Dative

dative of instrument (the blood taken 'with the finger')

→ sphere or reference

δάκτυλος: 'finger'; the dative of instrument, as in v. 25.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (daubing blood on the horns)

→ legislative future (prescribed action)

ἐπιτίθημι: 'put upon'; the blood is daubed on the horns of the outer altar.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the blood on the horns.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κέρατα

horns

Accusative

accusative object of ἐπί

→ object specification

κέρας: 'horn'; the horns of the outer altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar of burnt offerings)

→ relational specification

θυσιαστήριον: the outer altar.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

όλοκαυτωμάτων

whole burnt offerings

Genitive

genitive of description (the altar of burnt offerings)

→ relational specification

όλοκαύτωμα: the outer altar of burnt offerings, where the blood is applied.

καί

and

coordinate conjunction (introducing the blood-pouring)

→ discourse linkage or contrast

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

πάν

all

Accusative

adjective (modifying αἷμα: 'all its blood')

→ object specification

πᾶς: 'all'; all the remaining blood.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐκχεεῖ

→ object specification

αἷμα: the remaining blood, poured out at the base.

αὐτῆς

its

Gen Fem Sg · αὐτός

personal pronoun (possessive: the goat's blood)

→ relational specification

αὐτός: possessive 'its', feminine (the she-goat).

ἐκχεεῖ

he shall pour out

Fut Act Indic 3 Sg · ἐκχέω

main verb (pouring the remaining blood)

→ legislative future (prescribed action)

ἐκχέω: 'pour out'; the disposal of the remaining blood at the altar base.

παρά

beside / at

preposition + accusative (position: 'at the base')

→ spatial or relational framing

παρά + accusative: 'beside / at'; locates the pouring at the foot of the altar.

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of παρά

→ object specification

βάσις: 'base / foot'; the foot of the altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar whose base receives the blood)

→ relational specification

θυσιαστήριον: the outer altar; here without further qualifier, the disposal-point for the blood.

31 καὶ πᾶν τὸ στέαρ περιελεῖ ὃν τρόπον περιαιρεῖται στέαρ ἀπὸ θυσίας σωτηρίου καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὁσμὴν εὐωδίας κυρίῳ καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς καὶ ἀφεθήσεται αὐτῷ

And he shall remove all the fat, just as the fat is removed from the sacrifice of deliverance, and the priest shall offer it up upon the altar for a fragrance of sweet savour to the LORD; and the priest shall make atonement for him, and it shall be forgiven him.

Procedure + atonement formula: fat burned as a pleasing aroma, atonement effected

καὶ πᾶν τὸ στέαρ περιελεῖ

The fat is removed and burned 'just as the fat is removed from the peace offering' (the comparison of vv. 10, 26), and the offering ascends εἰς ὁσμὴν εὐωδίας κυρίῳ ('for a fragrance of sweet savour to the LORD') — the recurring sacrificial phrase signaling divine acceptance (cf. Gen 8:21; Eph 5:2; Phil 4:18). The atonement formula closes the sub-case (cf. vv. 20, 26).

καὶ

and

narrative 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'; the whole of the fat is removed.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of περιελεῖ

→ object specification

στέαρ: 'fat'; the LORD's portion.

περιελεί

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (removing the fat)

→ legislative future (prescribed action)

περιαιρέω: 'remove'; the technical verb for stripping the fat (cf. vv. 8, 19, 35).

ὃν

which

Acc Masc Sg · ὅς

relative pronoun (in the adverbial phrase ὃν τρόπον)

→ participant reference

ὅς: relative pronoun; ὃν τρόπον ('just as') draws the comparison with the peace offering.

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'just as')

→ object specification

τρόπος: 'manner'; ὃν τρόπον = 'just as'.

περιαίρεται

is removed

Pres Mid/Pass Indic 3 Sg · περιαιρέω

verb of the comparative clause (customary practice)

→ customary/gnomic present (standing practice)

περιαιρέω (pres. mid./pass.): the present περιαιρείται ('is removed') describes the established practice of removing the fat from the peace offering — the model for this rite.

στέαρ

fat

Nominative

subject of περιαιρείται (the fat that is removed)

→ participant prominence

στέαρ: 'fat'; the subject of the passive — the fat 'is removed' from the peace offering.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; the fat is removed from the peace offering.

θυσίας

sacrifice

Genitive

genitive object of ἀπό (the peace-offering sacrifice)

→ relational specification

θυσία: 'sacrifice'; in construct with σωτηρίου, the peace offering (cf. vv. 10, 26).

σωτηρίου

of deliverance / peace offering

Genitive

genitive of description (qualifying θυσίας)

→ relational specification

σωτήριο: 'deliverance / peace offering'; renders שְׁמִינִי; the model for the fat-disposal.

καὶ

and

coordinate 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 (burning the fat on the altar)

→ legislative future (prescribed action)

ἀναφέρω: 'offer up'; the fat is sent up in smoke (cf. vv. 10, 19, 26).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἀνοίσει

→ participant prominence

ἱερεύς: the officiant who burns the fat.

ἐπὶ

upon

preposition + accusative (place of offering)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the fat is laid on the altar.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: the outer altar where the fat is burned.

εἰς

for / as

preposition + accusative (purpose/result: 'for a fragrance')

→ spatial or relational framing

εἰς: 'for / as'; εἰς ὁσμὴν εὐωδίας expresses the purpose/effect of the offering — that it become a pleasing aroma.

ὁσμὴν

fragrance / smell

Accusative

accusative object of εἰς

→ object specification

ὁσμή: 'smell / odor / fragrance'; renders חַיִּי; the smoke of the burning fat ascends as a fragrance; the phrase ὁσμὴ εὐωδίας is taken up of Christ's self-offering (Eph 5:2) and of acceptable gifts (Phil 4:18).

εὐωδίας

of sweet savour

Genitive

genitive of quality (describing ὁσμὴν: 'a pleasing fragrance')

→ relational specification

εὐωδία: 'sweet smell / fragrance'; renders חַיִּי (soothing/pleasing'); ὁσμὴ εὐωδίας ('a soothing aroma') is the fixed LXX formula for a sacrifice accepted by God (cf. Gen 8:21).

κυρίῳ

to the LORD

Dative

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

→ sphere or reference

κύριος: rendering of יהוה; the dative marks the LORD as the one to whom the pleasing aroma ascends.

καὶ

and

coordinate conjunction (introducing the atonement formula)

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (the priest's act of atonement)

→ legislative future (the effected atonement)

ἐξιλάσκομαι: 'make atonement'; renders יָכַף; the atonement formula recurs (cf. vv. 20, 26), for the individual layperson.

περὶ

for / on behalf of

preposition + genitive (on whose behalf)

→ spatial or relational framing

περί + genitive: 'for / on behalf of'.

αὐτοῦ

him

Gen Masc Sg · αὐτός

personal pronoun (genitive object of περί: the offerer)

→ relational specification

αὐτός: 'him'; the layperson on whose behalf atonement is made.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεύς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεύς: the priest, agent of atonement.

καὶ

and

coordinate conjunction (introducing the forgiveness clause)

→ discourse linkage or contrast

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

ἀφεθήσεται

shall be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive: the promise of pardon)

→ predictive future passive (divine passive: God forgives)

ἀφίημι: 'forgive'; renders Πῶ; the divine-passive ἀφεθήσεται αὐτῷ ('it shall be forgiven him') (cf. vv. 20, 26).

αὐτῷ

him

Dat Masc Sg · αὐτός

dative of advantage (to whom forgiveness is granted)

→ participant reference or interest

αὐτός: 'to him', the layperson; the recipient of forgiveness.

32 ἐὰν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ εἰς ἁμαρτίαν θῆλυ ἄμωμον προσοίσει αὐτό

But if he brings a sheep as his gift for a sin offering, he shall bring it, an unblemished female.

Sub-case (ἐὰν δέ): the lamb alternative for the common person ἐὰν δὲ πρόβατον προσενέγκῃ

A sub-condition within the commoner's case: if the offerer brings a πρόβατον ('sheep / lamb') instead of a goat, it too must be θῆλυ ('female') and ἄμωμον ('unblemished'). The lamb-alternative offers a flexible tariff for the layperson, the only species-choice in the chapter. The repeated bringing-verbs (προσενέγκῃ ... προσοίσει) frame the presentation.

ἐὰν

if

conditional conjunction (sub-case protasis)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the lamb sub-case within the commoner's law.

δὲ

but / and

mild adversative particle (post-positive; alternative option)

→ discourse linkage or contrast

δέ: post-positive; here marks the alternative — 'but if (instead) a sheep'.

πρόβατον

sheep / lamb

Accusative

direct object of προσενέγκῃ (the alternative victim)

→ object specification

πρόβατον: 'sheep / lamb'; renders / שׁוֹרֵט; the alternative victim for the layperson — a ewe-lamb instead of the she-goat; the lamb foreshadows the ἄμνος / ὁ ἄμνος τοῦ θεοῦ typology (John 1:29; 1 Pet 1:19).

προσενέγκῃ

he brings

Aor Act Subj 3 Sg · προσφέρω

verb of the protasis (presenting the lamb)

→ ingressive aorist subjunctive (the act of bringing)

προσφέρω: 'bring to / present / offer'; the aorist subjunctive in the ἐὰν-clause; renders בָּרַךְ; if the offerer presents a sheep rather than a goat.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

accusative in apposition to πρόβατον (the sheep as his gift)

→ object specification

δῶρον: 'gift / offering'; renders דָּבָר; the lamb is presented as the offerer's gift to God (cf. v. 23).

αὐτοῦ

his

Gen Masc Sg · αὐτός

personal pronoun (possessive: the offerer's gift)

→ relational specification

αὐτός: possessive 'his'.

εἰς

for / as

preposition + accusative (purpose: 'for a sin offering')

→ spatial or relational framing

εἰς: 'for / as'; εἰς ἁμαρτίαν, 'for a sin offering' — the purpose of the presentation.

ἁμαρτίαν

sin offering

Accusative

accusative object of εἰς (the purpose of the gift)

→ object specification

ἁμαρτία: 'sin / sin offering'; εἰς ἁμαρτίαν ('as/for a sin offering'), the purpose for which the lamb is brought; renders חַטָּאת.

θῆλυ

female

Accusative

attributive adjective (modifying πρόβατον: 'a female')

→ object specification

θῆλυς, θῆλυ: 'female'; renders נְקִיָּה; like the she-goat (v. 28), the lamb too must be female — the commoner's victim is female regardless of species, distinguishing it from the ruler's male goat.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying πρόβατον)

→ object specification

ἄμωμος: 'without blemish'; renders מְדַמָּה; the lamb must be flawless.

προσοίσει

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb of the apodosis (resumptive: he shall present it)

→ legislative future (prescribed action)

προσφέρω: the future προσοίσει resumes the bringing in the apodosis — 'he shall (so) bring it'; the repetition (after προσενέγκη) is emphatic, mirroring the doubled οἴσει of v. 28.

αὐτό

it

Acc Neut Sg · αὐτός

personal pronoun (direct object of προσοίσει: the lamb)

→ participant reference

αὐτός: 'it', neuter in agreement with πρόβατον — the lamb that is presented.

33 καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ τῆς ἁμαρτίας καὶ σφάζουσιν αὐτὸ ἐν τόπῳ οὗ σφάζουσιν τὰ ὀλοκαυτώματα

And he shall lay his hand upon the head of the sin offering, and they shall slaughter it in the place where they slaughter the whole burnt offerings.

Procedure: hand-laying and slaughter of the lamb (parallel to vv. 24, 29)

καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ τῆς ἁμαρτίας

The lamb-rite repeats the now-standard sequence: hand-laying on the head of the victim (here named simply τοῦ τῆς ἁμαρτίας, 'the one of the sin offering') and slaughter at the burnt-offering site. The neuter pronoun αὐτό agrees with πρόβατον.

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 (hand-laying)

→ legislative future (prescribed action)

ἐπιτίθημι: 'lay upon'; the offerer lays his hand on the lamb (cf. vv. 4, 24, 29).

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπιθήσει (the single hand)

→ object specification

χεῖρ: 'hand'; the single hand of the individual offerer.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the hand on the lamb's head.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί

→ object specification

κεφαλὴ: 'head'; the point of identification with the victim.

τοῦ

of the (one)

Genitive

article (substantivizing τῆς ἁμαρτίας: 'the one of the sin offering')

→ noun-phrase marking

ὁ (τοῦ): the article substantivizes the phrase — 'the (victim) of the sin offering'; the lamb is named simply as 'the one of the sin'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive of description (the sin-offering victim)

→ relational specification

ἁμαρτία: 'sin / sin offering'; τοῦ τῆς ἁμαρτίας, 'the (victim) of the sin offering' — the lamb identified by the sin it bears.

καὶ

and

narrative conjunction

→ 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; impersonal plural)

→ legislative future (prescribed action)

σφάζω: 'slaughter'; the impersonal plural; the lamb is slain at the burnt-offering site.

αὐτό

it

Acc Neut Sg · αὐτός

personal pronoun (direct object: the lamb)

→ participant reference

αὐτός: 'it', neuter in agreement with πρόβατον — the lamb.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: 'in'; locates the slaughter.

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; the designated slaughter-site.

οὗ

where

relative adverb of place

→ participant reference

οὗ: relative adverb 'where' (cf. vv. 24, 29).

σφάξουσιν

they slaughter

Pres Act Indic 3 Pl · σφάζω

verb of the relative clause (customary practice)

→ customary present (standing practice)

σφάζω (pres.): the present of customary practice — where the burnt offerings are regularly slaughtered.

τὰ

the

Accusative

article

→ noun-phrase marking

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

όλοκαυτώματα

whole burnt offerings

Accusative

direct object of σφάξουσιν

→ object specification

όλοκαύτωμα: 'whole burnt offering'; the offerings whose slaughter-site the sin offering shares.

34 καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ
θυσιαστηρίου τῆς ὁλοκαυτώσεως καὶ πᾶν αὐτοῦ τὸ αἷμα ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῆς
ὁλοκαυτώσεως

And the priest, having taken some of the blood of the sin offering with his finger, shall put it upon the horns of the altar of whole burnt offering, and all its blood he shall pour out at the base of the altar of whole burnt offering.

Procedure (blood-rite): blood on the outer altar's horns (parallel to vv. 25, 30)

καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τῷ δακτύλῳ

The lamb's blood-rite matches the goat's (vv. 25, 30): the priest, having taken blood on his finger, daubs the horns of the outer altar and pours the rest at its base. The altar is here twice called τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως ('the altar of whole burnt offering'), yet another designation of the courtyard altar.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

λαβὼν

having taken

Aor Act Ptcp Nom Masc Sg · λαμβάνω
circumstantial participle (antecedent action, modifying ὁ ἱερεύς)

→ antecedent aorist participle (the act of taking the blood)

λαμβάνω: 'take'; the aorist participle λαβὼν (with ἀπὸ τοῦ αἵματος) describes the priest taking blood as the preliminary to daubing (cf. λαβὼν, v. 5).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: the officiant.

ἀπὸ

of / from

preposition + genitive (partitive: 'some of the blood')

→ spatial or relational framing

ἀπό: partitive 'some of'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀπό

→ relational specification

αἷμα: the atoning blood.

τοῦ

of the (one)

Genitive

article (substantivizing τῆς ἁμαρτίας)

→ noun-phrase marking

ὁ (τοῦ): forms the attributive phrase 'the (blood) of the sin offering'.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive of description (the sin-offering blood)

→ relational specification

ἁμαρτία: τὸ αἷμα τὸ τῆς ἁμαρτίας, the blood of the sin offering.

τῷ

with the

Dative

article (with δακτύλῳ)

→ noun-phrase marking

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

δακτύλῳ

finger

Dative

dative of instrument (the blood taken/applied 'with the finger')

→ sphere or reference

δάκτυλος: 'finger'; the dative of instrument, as in vv. 25, 30.

ἐπιθήσει

he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (daubing blood on the horns)

→ legislative future (prescribed action)

ἐπιτίθημι: 'put upon'; the blood is daubed on the horns of the outer altar.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the blood on the horns.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κέρατα

horns

Accusative

accusative object of ἐπί

→ object specification

κέρας: 'horn'; the horns of the outer altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar of whole burnt offering)

→ relational specification

θυσιαστήριον: the outer altar.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

όλοκαυτώσεως

whole burnt offering

Genitive

genitive of description (the altar of whole burnt offering)

→ relational specification

όλοκαύτωσις: 'whole burnt offering / the act of offering wholly burnt'; a variant of όλοκαύτωμα; τὸ θυσιαστήριον τῆς όλοκαυτώσεως is the outer altar (cf. τῶν όλοκαυτωμάτων, vv. 25, 30) — the LXX varies its altar-designations freely.

καὶ

and

coordinate conjunction (introducing the blood-pouring)

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying αἷμα: 'all its blood')

→ object specification

πᾶς: 'all'; all the remaining blood.

αὐτοῦ

its

Gen Neut Sg · αὐτός

personal pronoun (possessive: the lamb's blood)

→ relational specification

αὐτός: possessive 'its', neuter (the lamb, πρόβατον).

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of ἐκχεῖ

→ object specification

αἷμα: the remaining blood, poured out at the base.

ἐκχεεῖ

he shall pour out

Fut Act Indic 3 Sg · ἐκχέω

main verb (pouring the remaining blood)

→ legislative future (prescribed action)

ἐκχέω: 'pour out'; the disposal of the remaining blood at the altar base.

παρά

beside / at

preposition + accusative (position: 'at the base')

→ spatial or relational framing

παρά + accusative: 'beside / at'; locates the pouring at the foot of the altar.

τήν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of παρά

→ object specification

βάσις: 'base / foot'; the foot of the altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar of whole burnt offering)

→ relational specification

θυσιαστήριον: the outer altar.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ὅλοκαυτώσεως

whole burnt offering

Genitive

genitive of description

→ relational specification

ὅλοκαύτωσις: the repeated full designation 'altar of whole burnt offering' confirms that the entire rite stays at the outer courtyard altar.

35 καὶ πᾶν αὐτοῦ τὸ στέαρ περιελεῖ ὃν τρόπον περιαιρεῖται στέαρ προβάτου ἐκ τῆς θυσίας τοῦ σωτηρίου καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὅλοκαύτωμα κυρίου καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας ἧς ἥμαρτεν καὶ ἀφεθήσεται αὐτῷ

And he shall remove all its fat, just as the fat of a sheep is removed from the sacrifice of deliverance, and the priest shall put it upon the altar, upon the whole burnt offering of the LORD; and the priest shall make atonement for him for the sin which he committed, and it shall be forgiven him.

Procedure + closing atonement formula: fat burned, atonement effected, chapter sealed

καὶ πᾶν αὐτοῦ τὸ στέαρ περιελεῖ

The chapter closes with the lamb's fat removed and burned 'just as the fat of a sheep is removed from the peace offering', placed on the altar ἐπὶ τὸ ὅλοκαύτωμα κυρίου ('upon the whole burnt offering of the LORD'). The full atonement formula sounds a final time — ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ — uniquely expanded with περὶ τῆς ἁμαρτίας ἧς ἥμαρτεν ('for the sin which he committed'), rounding off the whole sin-offering torah on the note of forgiveness.

καὶ

and

narrative 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 its fat')

→ object specification

πᾶς: 'all'; the whole of the lamb's fat is removed.

αὐτοῦ

its

Gen Neut Sg · αὐτός

personal pronoun (possessive: the lamb's fat)

→ relational specification

αὐτός: possessive 'its', neuter (the lamb).

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of περιελεῖ

→ object specification

στέαρ: 'fat'; the LORD's portion, removed for burning.

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (removing the fat)

→ legislative future (prescribed action)

περαιρέω: 'remove'; the technical verb for stripping the fat (cf. vv. 8, 19, 31).

ὃν

which

Acc Masc Sg · ὅς

relative pronoun (in the adverbial phrase ὃν τρόπον)

→ participant reference

ὅς: relative pronoun; ὃν τρόπον ('just as') draws the comparison with the peace offering.

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'just as')

→ object specification

τρόπος: 'manner'; ὃν τρόπον = 'just as' (cf. vv. 10, 31).

περιαιρεῖται

is removed

Pres Mid/Pass Indic 3 Sg · περιαιρέω

verb of the comparative clause (customary practice)

→ customary/gnomic present (standing practice)

περαιρέω (pres. mid./pass.): 'is removed'; the standing practice of removing the lamb's fat from the peace offering.

στέαρ

fat

Nominative

subject of περιαιρεῖται (the fat that is removed)

→ participant prominence

στέαρ: 'fat'; the subject of the passive — 'the fat of a sheep is removed'.

προβάτου

of a sheep

Genitive

genitive of source (the sheep's fat)

→ relational specification

πρόβατον: 'sheep / lamb'; the genitive specifies that it is specifically the fat of a sheep (which, unlike the goat's, includes the fat tail, Lev 3:9) that is the comparison-point.

ἐκ

of / from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: 'from'; the fat is removed from the peace offering.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive object of ἐκ (the peace-offering sacrifice)

→ relational specification

θυσία: 'sacrifice'; in construct with σωτηρίου, the peace offering (cf. vv. 10, 26, 31).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

of deliverance / peace offering

Genitive

genitive of description (qualifying θυσίας)

→ relational specification

σωτήριο: 'deliverance / peace offering'; renders מִזְבֵּחַ; the model for the fat-disposal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

he shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (placing the fat on the altar)

→ legislative future (prescribed action)

ἐπιτίθημι: 'put / place upon'; here of laying the fat on the altar to be burned (varying ἀναφέρω of vv. 10, 31).

αὐτό

it

Acc Neut Sg · αὐτός

personal pronoun (direct object: the fat)

→ participant reference

αὐτός: 'it', neuter agreeing with στέαρ — the fat that is placed on the altar.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐπιθήσει

→ participant prominence

ἱερεὺς: the officiant who burns the fat.

ἐπὶ

upon

preposition + accusative (place of offering)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the fat is laid on the altar.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: the outer altar where the fat is burned.

ἐπὶ

upon

preposition + accusative (further specification: 'upon the burnt offering')

→ spatial or relational framing

ἐπί + accusative: the second ἐπί places the fat 'upon the whole burnt offering' already on the altar — the sin offering's fat is added to the regular daily ὅλοκαύτωμα.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative object of the second ἐπί

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the regular burnt offering on the altar, upon which the sin offering's fat is laid; renders הָזֶעַ.

κυρίου

of the LORD

Genitive

genitive of relationship (the LORD's burnt offering)

→ relational specification

κύριος: rendering of יהוה; τὸ ὅλοκαύτωμα κυρίου ('the burnt offering of the LORD') is the offering that belongs and ascends to YHWH.

καὶ

and

coordinate conjunction (introducing the atonement formula)

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (the priest's act of atonement)

→ legislative future (the effected atonement)

ἐξιλάσκομαι: 'make atonement'; renders רָפָּק; the climactic, final occurrence of the atonement formula in the chapter (cf. vv. 20, 26, 31).

περὶ

for / on behalf of

preposition + genitive (on whose behalf)

→ spatial or relational framing

περί + genitive: 'for / on behalf of'.

αὐτοῦ

him

Gen Masc Sg · αὐτός

personal pronoun (genitive object of περί: the offerer)

→ relational specification

αὐτός: 'him', the layperson on whose behalf atonement is made.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ιερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ιερεύς: the priest, agent of atonement.

περὶ

for / concerning

preposition + genitive (the sin atoned for)

→ spatial or relational framing

περί + genitive: 'for / concerning'; the second περί specifies the object of atonement — 'for the sin which he committed', an expansion unique to this closing formula.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περί (the sin atoned for)

→ relational specification

ἁμαρτία: 'sin'; the specific transgression for which atonement is made.

ἧς

which

Gen Fem Sg · ὅς

relative pronoun (genitive by attraction to ἁμαρτίας)

→ relational specification

ὅς: relative pronoun; ἧς ἡμαρτεν ('which he sinned'), the cognate Hebraism (cf. vv. 3, 28).

ἥμαρτεν

he committed

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of the relative clause

→ constative aorist (the completed sin)

ἁμαρτάνω: 'sin'; the cognate ἁμαρτίας ... ἧς ἡμαρτεν re-anchors the atonement to the specific sin, closing the chapter as it began (v. 3).

καὶ

and

coordinate conjunction (introducing the forgiveness clause)

→ discourse linkage or contrast

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

ἀφεθήσεται

shall be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive: the promise of pardon)

→ predictive future passive (divine passive: God forgives)

ἀφίημι: 'forgive / remit'; renders ἵη; the divine-passive ἀφεθήσεται αὐτῷ ('it shall be forgiven him') is the final word of the chapter — the goal of the entire sin-offering torah is the assurance of forgiveness (cf. vv. 20, 26, 31).

αὐτῷ

him

Dat Masc Sg · αὐτός

dative of advantage (to whom forgiveness is granted)

→ participant reference or interest

αὐτός: 'to him', the layperson; the recipient of forgiveness, with which the chapter ends.

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.