

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

G R E E K T E X T · T R A N S L A T I O N · I N T E R L I N E A R · D I S C O U R S E S T R U C T U R E

The Book of Leviticus, Chapter 5

ΛΕΥΙΤΙΚΟΝ Ε΄

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

A versification note is essential: in Rahlfs (following the Hebrew/MT chapter division) Leviticus 5 runs to twenty-six verses and so absorbs the trespass-and-restitution material that most English Bibles number as 6:1–7 (= MT 5:20–26).

Translation & textual notes

The Greek text of Leviticus 5 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. A versification note is essential: in Rahlfs (following the Hebrew/MT chapter division) Leviticus 5 runs to twenty-six verses and so absorbs the trespass-and-restitution material that most English Bibles number as 6:1–7 (= MT 5:20–26). The reader should therefore expect the present chapter (vv. 20–26) to treat sins against a neighbor — deposit, partnership, robbery, found-and-denied property, false oath — that the English tradition places at the head of chapter 6. The chapter is a piece of

priestly casuistry held together by two cultic vocabularies. The first is the sin offering, expressed by the recurrent prepositional phrase *περὶ (τῆς) ἁμαρτίας* ('for sin / as a sin-offering'), rendering Hebrew *לְחַטֹּאת*; the second is the guilt or trespass offering, the *πλημμέλεια* word-group (the noun *πλημμέλεια* / *πλημμέλεις* and the verb *πλημμελέω*), rendering *חַטָּאת*, denoting an offense that incurs liability and demands reparation. The chapter's casuistic spine is the recurring formula *ἐξιλάσεται ... ὁ ἱερεὺς ... καὶ ἀφεθήσεται αὐτῷ* ('the priest shall make atonement ... and it shall be forgiven him'; vv. 6, 10, 13, 16, 18, 26), in which the future middle *ἐξιλάσεται* (*ἐξιλάσκομαι*, rendering *כָּפַר*, 'make propitiation / atonement') is paired with the future passive *ἀφεθήσεται* (*ἀφίημι*, 'be forgiven / released'). The prerequisite act of contrition is *ἐξαγορεύσει τὴν ἁμαρτίαν* (v. 5, 'he shall confess the sin'; *ἐξαγορεύω* = openly declare/confess). The first major crux is the graduated offering (vv. 7–13): one who cannot afford a lamb (*τὸ ἱκανὸν εἰς τὸ πρόβατον*) brings two turtledoves or two young pigeons (*δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν*), and one too poor even for the birds brings a tenth of an ephah of fine flour (*τὸ δέκατον τοῦ οἴφι σεμίδαλιν*) — the poor person's provision, the same concession invoked at Lev 12:8 and famously taken up at Luke 2:24. The second governing term is the reparation surcharge: the trespasser against the holy things adds *τὸ ἐπίπεμπτον* (v. 16, 'the fifth part'), and the one who has defrauded a neighbor restores *τὸ κεφάλαιον* ('the principal/capital sum') plus *τὸ πέμπτον* ('the fifth', v. 24). Throughout, *κύριος* renders the Tetragrammaton *יהוה*; the offering-animal is *θηλυ* ('a female') for the commoner's sin offering (v. 6) but a *κριὸς ἄμωμος* ('an unblemished ram') of fixed silver valuation (*τιμῆς ἀργυρίου σίκλων*) for the guilt offering (vv. 15, 18, 25), reflecting the heavier liability of trespass against the sancta.

A · 5:1–6

Cases requiring a sin offering; confession and the female lamb or goat

Four representative liabilities are enumerated: failure to give testimony after hearing the voice of adjuration (φωνὴ ὀρκισμοῦ, v. 1); contact with any unclean thing — carcass, beast-torn animal, unclean cattle (vv. 2); contact with human uncleanness that escaped notice and was later realized (v. 3); and a rash oath sworn with the lips to do evil or good (v. 4). The remedy is twofold: open confession of the sin (ἐξαγορεύσει τὴν ἁμαρτίαν, v. 5) and the bringing of a female from the flock — a ewe-lamb or a she-goat — as a sin offering, whereupon the priest makes atonement and the sin is forgiven (v. 6).

B · 5:7–13

The graduated offering: the poor person's provision (birds, then fine flour)

A descending scale of affordability governs the offering. If one's hand cannot reach to a lamb (ἐὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον, v. 7), two turtledoves or two young pigeons suffice — one for a sin offering, one for a whole burnt offering — with detailed instructions for wringing the bird's head and sprinkling its blood (vv. 8–10). If even the birds are beyond reach, a tenth of an ephah of fine flour is brought, but without oil or frankincense, because it is a sin offering (vv. 11–12). The priest takes a handful as the memorial portion and makes atonement, and the remainder belongs to the priest as in the cereal offering (vv. 12–13). This passage is the great LXX crux of the chapter: cf. Lev 12:8 and Luke 2:24.

C · 5:14–19

The guilt offering for unwitting trespass against the holy things of the LORD

A new divine speech (v. 14) introduces the πλημμέλεια proper. One who sins unwittingly (ἄκουσίως) against the holy things of the LORD (ἀπὸ τῶν ἁγίων κυρίου) brings an unblemished ram of fixed silver valuation (vv. 15), restores what he has misappropriated plus the added fifth (τὸ ἐπίπεμπτον, v. 16), and is atoned for. A general clause follows: even one who transgresses any of the LORD's commandments unawares and only later realizes his liability brings the same ram (vv. 17–18), 'for he has indeed committed a trespass before the LORD' (ἐπλημμέλησεν ... πλημμέλησιν ἔναντι κυρίου, v. 19).

D · 5:20–26

Trespass against a neighbor: restitution of principal plus a fifth (= English 6:1–7)

This final unit — numbered 6:1–7 in English Bibles — opens with a fresh divine speech (v. 20) and treats fraud against a fellow human as a sin against the LORD himself. The offenses are deposit (παραθήκη), partnership (κοινωνία), robbery (ἄρπαγή), extortion, and the denial under false oath of found property (vv. 21–22). On conviction the offender must restore the principal (τὸ κεφάλαιον) and add a fifth (τὸ πέμπτον) on the day his guilt is proven (vv. 23–24), then bring the guilt-offering ram to the LORD (v. 25), whereupon the priest makes atonement before the LORD and he is forgiven for any of the things he did to incur guilt (v. 26).

1 ἔάν δὲ ψυχὴ ἀμάρτη καὶ ἀκούσῃ φωνὴν ὀρκισμοῦ καὶ οὗτος μάρτυς ἢ ἐώρακεν ἢ σύννοιδεν ἔάν μὴ ἀπαγγεῖλῃ λήμψεται τὴν ἀμαρτίαν

And if a person sins and hears the voice of adjuration, and this one is a witness — whether he has seen or knows of it — if he does not report it, he shall bear the guilt.

Opening casuistic protasis (first of the four sin-offering cases)

ἔάν δὲ ψυχὴ ἀμάρτη

The conditional ἔάν ... with the aorist subjunctive is the standard form of priestly case-law; δέ links this paragraph of individual liabilities to the burnt-offering legislation preceding. ψυχή ('a person / a soul') as legal subject renders Hebrew *נַפְשׁוֹ*. The case concerns suppression of testimony after an oath of adjuration has been pronounced over potential witnesses (ὀρκισμός), a failure that itself incurs guilt.

ἔάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; introduces the casuistic condition with the subjunctive; the standard form of LXX priestly case-law (rendering *אִם* / *כִּי*).

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle linking this new block of individual liabilities to the surrounding sacrificial legislation.

ψυχὴ

a person / soul

Nominative

subject of ἀμάρτη

→ participant prominence

ψυχή: 'soul / living being / person'; renders Hebrew *נַפְשׁוֹ*; in priestly law the term functions as a generic legal subject ('anyone'), here the potential witness.

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of protasis

→ constative aorist subjunctive (the act constituting liability)

ἀμαρτάνω: 'sin / miss the mark / err'; renders *חָטָא*; the key verb of the chapter, here defining the general fact of incurred sin spelled out in the clauses that follow.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκούσῃ

hears

Aor Act Subj 3 Sg · ἀκούω

verb of protasis (coordinate with ἀμάρτη)

→ constative aorist subjunctive

ἀκούω: 'hear'; renders ἤκουσεν; the person hears the formal adjuration calling on any witness to come forward.

φωνήν

voice

Accusative

direct object of ἀκούσῃ

→ object specification

φωνή: 'voice / sound'; renders ἡ φωνή; φωνή ὀρκισμοῦ is the publicly uttered oath of adjuration laid on possible witnesses.

ὀρκισμοῦ

of adjuration

Genitive

genitive of definition (qualifying φωνήν)

→ relational specification

ὀρκισμός: 'adjuration / putting under oath'; renders ὀρκισμός ('imprecatory oath'); the solemn charge that legally obligates a witness to testify; failure to respond is the sin in view.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὗτος

this one

Nominative

subject (demonstrative pronoun)

→ participant reference

οὗτος: 'this (one)'; the demonstrative resumes ψυχή, focusing on the person as the implicated witness.

μάρτυς

a witness

Nominative

predicate nominative (with implied 'is')

→ participant prominence

μάρτυς: 'witness'; renders μαρτυρεῖ; the legal status that, once established, creates the obligation to testify.

ἢ

either / whether

disjunctive particle (first of pair)

→ discourse linkage or contrast

ἢ: 'or / whether'; the ἢ ... ἢ pair frames the two grounds of knowledge — eyewitness or otherwise informed.

ἑώρακεν

has seen

Perf Act Indic 3 Sg · ὁράω

verb of disjunctive clause

→ resultative perfect (he has seen and retains the knowledge)

ὁράω: 'see'; renders ὤρατο; the perfect expresses settled eyewitness knowledge persisting into the present obligation to speak.

ἢ

or

disjunctive particle (second of pair)

→ discourse linkage or contrast

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

σύννοιδεν

knows of it

Perf Act Indic 3 Sg · σύννοιδα

verb of disjunctive clause (perfect with present sense)

→ stative perfect (settled knowledge / awareness)

σύννοιδα: 'be aware / share knowledge / know within oneself'; renders συνήκα; the second perfect functions with present force; covers knowledge held otherwise than by direct sight.

ἐάν

if

conditional conjunction (inner condition)

→ discourse linkage or contrast

ἐάν: introduces the inner condition specifying the culpable failure.

μή

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: the negative used with the subjunctive ἀπαγγείλῃ.

ἀπαγγείλῃ

reports

Aor Act Subj 3 Sg · ἀπαγγέλλω

verb of inner condition

→ ingressive aorist subjunctive (fails to make the disclosure)

ἀπαγγέλλω: 'report / announce / declare'; renders Τῇ / Τῷ; the witness's silence — refusal to disclose what he knows — is the precise culpable act.

λήμψεται

he shall bear

Fut Mid Indic 3 Sg · λαμβάνω

apodosis main verb

→ predictive future (legal consequence)

λαμβάνω: 'take / receive / bear'; the idiom λαμβάνειν τὴν ἁμαρτίαν renders ἰδὲ κΨϛ ('bear iniquity / liability'), i.e. become answerable for the guilt; the Hellenistic future λήμψεται with intrusive μ is the regular LXX form.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἁμαρτίαν

guilt / sin

Accusative

direct object of λήμψεται

→ object specification

ἁμαρτία: 'sin / guilt / liability'; renders ἰδὲ here in the sense of culpability borne; the silent witness incurs the consequences of the offense.

2 ἢ ψυχὴ ἥτις ἐὰν ἄψηται παντὸς πράγματος ἀκαθάρτου ἢ θνησιμαίου ἢ θηριαλώτου ἀκαθάρτου ἢ τῶν θνησιμαίων ἢ τῶν βδελυγμάτων τῶν ἀκαθάρτων ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων

Or a person who touches any unclean thing — whether a carcass, or what is beast-torn and unclean, or the carcasses of unclean creatures, or the abominable unclean things, or the carcasses of unclean cattle —

Second casuistic case (disjunctive: a parallel liability)

ἢ ψυχὴ ἥτις

The disjunctive ἢ chains a second protasis to the first. The relative ἥτις ἐὰν ('whoever') with the subjunctive ἄψηται governs a long catalogue of unclean objects, all in the genitive after ἅπτομαι ('touch'). The piling up of θνησιμαῖον ('carcass') and ἀκάθαρτος ('unclean') is characteristically Levitical, fencing the holy from every form of ritual defilement.

ἢ

or

disjunctive particle (introducing second case)

→ discourse linkage or contrast

ἢ: 'or'; links this liability to the preceding case as an alternative situation also requiring the sin offering.

ψυχὴ

a person

Nominative

subject (nominative, picked up by the relative ἥτις)

→ participant prominence

ψυχὴ: again the generic legal subject ('anyone'), rendering $\psi\chi\acute{\alpha}$.

ἥτις

whoever

Nominative

relative pronoun (subject of ἄψηται)

→ participant reference

ὅστις: 'whoever / anyone who'; the indefinite relative generalizes the case; with ἐὰν + subjunctive it has the force 'whoever may touch'.

ἐὰν

if / -ever

modal particle reinforcing the indefinite relative

→ discourse linkage or contrast

ἐὰν: here joined to the relative (ἥτις ἐὰν) to give a generalizing 'whoever may ...' sense with the subjunctive.

ἅψηται

touches

Aor Mid Subj 3 Sg · ἅπτομαι

verb of relative clause (governs genitive)

→ constative aorist subjunctive (the defiling contact)

ἅπτομαι: 'touch / take hold of'; deponent middle taking the genitive (παντὸς πράγματος); renders נָגַץ; ritual contact with the unclean is the defiling act.

παντὸς

any / every

Genitive

attributive adjective (modifying πράγματος)

→ relational specification

παῖς: 'all / every / any'; genitive agreeing with πράγματος, the object of ἅπτομαι.

πράγματος

thing

Genitive

genitive object of ἅψηται

→ relational specification

πᾶγμα: 'thing / matter / object'; renders רֶבֶךְ; the broad head-term under which the specific unclean objects are subsumed.

ἀκαθάρτου

unclean

Genitive

attributive adjective (qualifying πράγματος)

→ relational specification

ἀκάθαρτος: 'unclean / impure'; renders נָמֵץ; the key cultic category that bars contact and necessitates purification or offering.

ἢ

or

disjunctive particle (item in catalogue)

→ discourse linkage or contrast

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

θνησιμαίου

a carcass

Genitive

genitive (alternative object of ἅψηται)

→ relational specification

θνησιμαῖον: 'carcass / that which has died of itself'; renders הַבְּרִיָּה; an animal not slaughtered ritually, the contact with which defiles (cf. Lev 11:39).

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

θηριαλώτου

beast-torn

Genitive

genitive (alternative object of ἅψηται)

→ relational specification

θηριάλωτος: 'taken/killed by a wild beast'; renders הַבְּרִיָּה; an animal mangled by predators, likewise a source of defilement (cf. Exod 22:30).

ἀκαθάρτου

unclean

Genitive

attributive adjective (qualifying θηριαλώτου)

→ relational specification

ἀκάθαρτος: 'unclean'; reinforces the impurity of the beast-torn animal.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (genitive plural)

→ noun-phrase marking

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

θνησιμαίων

carcasses

Genitive

genitive (alternative object of ἅψηται)

→ relational specification

θνησιμαῖον (gen. pl.): 'carcasses'; the plural broadens the category to dead creatures generally.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (genitive plural)

→ noun-phrase marking

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

βδελυγμάτων

abominations

Genitive

genitive (alternative object of ἄψηται)

→ relational specification

βδέλυγμα: 'abomination / detestable thing'; renders תועבת / קדש; the strongest LXX term for ritually loathsome creatures (cf. the swarming things of Lev 11).

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

ἀκαθάρτων

unclean

Genitive

attributive adjective (qualifying βδελυγμάτων)

→ relational specification

ἀκάθαρτος: 'unclean'; the attributive in second-article position ('the abominations, the unclean ones').

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (genitive plural)

→ noun-phrase marking

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

θνησιμαίων

carcasses

Genitive

genitive (attributive with κτηνῶν: 'carcasses of cattle')

→ relational specification

θνησιμαῖον: here governing κτηνῶν – the dead bodies of cattle.

κτηνῶν

of cattle

Genitive

genitive (specifying θνησιμαίων)

→ relational specification

κτῆνος: 'cattle / beast / domestic animal'; renders תועבת; the carcasses of unclean domestic animals complete the catalogue.

τῶν

the

Genitive

article (attributive)

→ noun-phrase marking

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

ἀκαθάρτων

unclean

Genitive

attributive adjective (qualifying κτηνῶν)

→ relational specification

ἀκάθαρτος: 'unclean'; closes the catalogue by marking even the cattle as ritually impure.

3 ἢ ἄψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ ἧς ἂν ἀψάμενος μianθῇ καὶ ἔλαθεν αὐτόν μετὰ τοῦτο δὲ γινῶ καὶ πλημμελήσῃ

or if he touches human uncleanness — any of his uncleanness by which, having touched it, he is defiled — and it escaped his notice, but afterward he comes to know it and so is in trespass;

Third casuistic case (contact with human uncleanness, unnoticed then realized) ἢ ἄψηται

The third case turns from animal carcasses to human impurity (ἀκαθαρσία ἀνθρώπου). The decisive nuance is the lapse of awareness: ἔλαθεν αὐτόν ('it escaped him') followed by later realization (μετὰ τοῦτο ... γινῶ). The verb πλημμελήσῃ here anticipates the trespass vocabulary that dominates vv. 14–26: the discovered, formerly hidden defilement now constitutes liability.

ἢ

or

disjunctive particle (introducing third case)

→ discourse linkage or contrast

ἢ: 'or'; chains the third liability to the catalogue of cases.

ἄψηται

touches

Aor Mid Subj 3 Sg - ἄπτομαι

verb of protasis (governs genitive via ἀπό)

→ constative aorist subjunctive

ἄπτομαι: 'touch'; here construed with ἀπό + genitive (a Hebraizing participle), 'touch some of ...!'

ἀπὸ

from / some of

preposition + genitive (partitive with ἄπτομαι)

→ spatial or relational framing

ἀπό: partitive 'from / some of'; rendering יג; the construction ἄπτομαι ἀπό is a LXX Hebraism.

ἀκαθαρσίας

uncleanness

Genitive

genitive object of ἀπό

→ relational specification

ἀκαθαρσία: 'uncleanness / impurity'; renders נקיו; abstract noun for the defiling condition that emanates from a person.

ἀνθρώπου

of a human

Genitive

genitive of source (qualifying ἀκαθαρσίας)

→ relational specification

ἄνθρωπος: 'human being'; renders אדם; specifies that the impurity is human (bodily discharge, contact with the dead, etc.), distinct from the animal carcasses of v. 2.

ἀπὸ

from / any of

preposition + genitive (resumptive partitive)

→ spatial or relational framing

ἀπό: repeated partitive, resuming the object with the totalizing πάσης.

πάσης

all / any

Genitive

attributive adjective (modifying ἀκαθαρσίας)

→ relational specification

πᾶς: 'all / any'; widens the reference to every species of human impurity.

ἀκαθαρσίας

uncleanness

Genitive

genitive object of ἀπό (resumptive)

→ relational specification

ἀκαθαρσία: repeated for emphasis on the comprehensiveness of the defiling sources.

αὐτοῦ

his

Genitive

genitive of possession (the person's uncleanness)

→ relational specification

αὐτός: 'his'; referring to the unclean person whose impurity is the source of contagion.

ἧς

by which

Genitive

relative pronoun (genitive after ἀψάμενος)

→ relational specification

ἧς: relative pronoun, attracted to the genitive of its antecedent ἀκαθαρσίας; object of the participle ἀψάμενος.

ἄν

(modal)

modal particle (with subjunctive μιανθῇ)

→ discourse linkage or contrast

ἄν: modal particle marking the contingency of the relative clause with the subjunctive.

ἀψάμενος

having touched

Aor Mid Part Nom Sg Masc · ἄπτομαι

circumstantial participle (temporal/causal: 'on touching')

→ antecedent (aorist participle: the contact preceding defilement)

ἄπτομαι (aor. ptc.): 'having touched'; the participle expresses the act of contact that brings about the defilement of the main verb.

μιανθῇ

is defiled

Aor Pass Subj 3 Sg · μιαίνω

verb of relative clause

→ resultative aorist passive (defilement incurred)

μιαίνω: 'defile / pollute'; renders κηϋ (in passive 'be made unclean'); the passive marks the person as the recipient of contracted impurity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλαθεν

it escaped notice

Aor Act Indic 3 Sg · λανθάνω

main verb (indicative within the case description)

→ constative aorist (the lapse of awareness)

λανθάνω: 'escape notice / be hidden from'; takes the accusative of the person (αὐτόν); renders οὐκ; the defilement was unwitting — the crucial mitigating circumstance.

αὐτόν

him

Accusative

accusative object of ἔλαθεν ('escaped him')

→ participant reference

αὐτός: 'him'; the person from whom the defilement was hidden.

μετά

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + acc.: 'after'; the formula μετά τοῦτο ('after this') marks the later moment of discovery.

τοῦτο

this

Accusative

accusative object of μετά (demonstrative)

→ participant reference

οὗτο: 'this'; refers to the period of unawareness now ended.

δέ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δέ: marks the shift from ignorance to knowledge.

γινῶ

he comes to know

Aor Act Subj 3 Sg · γινώσκω

verb of protasis (the moment of realization)

→ ingressive aorist subjunctive (comes to recognize)

γινώσκω: 'know / come to know / realize'; renders γινῶ; the discovery of the previously hidden defilement is what activates liability.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημμελήση

is in trespass

Aor Act Subj 3 Sg · πλημμελέω

verb of protasis (resultant liability)

→ resultative aorist subjunctive (incurs guilt-liability)

πλημμελέω: 'commit a fault / be in trespass / incur guilt'; renders $\square\psi\zeta$; the key trespass-verb of the chapter, here introduced as the consequence of the discovered defilement.

- 4 ἡ ψυχὴ ἢ ἂν ὁμόση διαστέλλουσα τοῖς χείλεσιν κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα ὅσα ἐὰν διαστείλῃ ὁ ἄνθρωπος μεθ' ὅρκου καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν καὶ οὗτος γινῶ καὶ ἀμάρτη ἓν τι τούτων

or a person who swears, declaring with the lips to do evil or to do good, according to all that a person may declare with an oath, and it escapes him before his eyes, but this one comes to know it and so sins in one of these things —

Fourth casuistic case (the rash oath)

ἡ ψυχὴ ἢ ἂν ὁμόση

The fourth and last case of the opening section concerns the thoughtless oath. ὁμόση ... διαστέλλουσα τοῖς χείλεσιν ('swears, making a pronouncement with the lips') captures the rashness of the verbal vow, sworn 'to do evil or to do good' — i.e. any binding utterance. Again the structure of forgetting and later recognition (λάθῃ ... γινῶ) parallels v. 3, and the closing ἀμάρτη ἓν τι τούτων ('sins in one of these things') sums up all four cases before the remedy of vv. 5–6.

ἢ

or

disjunctive particle (introducing fourth case)

→ discourse linkage or contrast

ἢ: 'or'; the last of the four alternative liabilities.

ψυχή

a person

Nominative

subject (defined by the relative ἡ ... ὁμότης)

→ participant prominence

ψυχή: again the generic legal subject.

ἡ

who

Nominative

article used as relative (subject of ὁμότης)

→ noun-phrase marking

ἡ: the feminine article here functions relatively ('the [person] who'), agreeing with ψυχή; with ἄν + subjunctive it generalizes the case.

ἄν

(modal)

modal particle (with subjunctive ὁμότης)

→ discourse linkage or contrast

ἄν: marks the contingency of the relative clause.

ὁμότης

swears

Aor Act Subj 3 Sg · ὁμνύω

verb of relative clause

→ constative aorist subjunctive (the act of swearing)

ὁμνύω: 'swear / take an oath'; renders ὕψ; the rash oath uttered without due reflection is the defining act of this case.

διαστέλλουσα

declaring

Pres Act Part Nom Sg Fem · διαστέλλω

circumstantial participle (manner: 'making a pronouncement')

→ imperfective participle (the manner of the oath, ongoing utterance)

διαστέλλω: 'distinguish / give express charge / pronounce distinctly'; the feminine participle agrees with ψυχή; here 'declaring / specifying with the lips' describes the explicit verbal commitment of the oath.

τοῖς

the / with the

Dative

article (dative)

→ noun-phrase marking

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

χείλεσιν

lips

Dative

dative of instrument (with διαστέλλουσα)

→ sphere or reference

χεῖλος (dat. pl. χείλεσιν): 'lip'; renders ἡψ; the phrase 'with the lips' stresses that the offense is a verbal, spoken vow — speech that binds.

κακοποιῆσαι

to do evil

Aor Act Inf · κακοποιέω

complementary infinitive (content of the oath)

→ aorist infinitive (the action sworn to)

κακοποιέω: 'do harm / do evil'; renders ὕψ; one pole of the merism 'to do evil or to do good' = any sworn course of action whatever.

ἢ

or

disjunctive particle (within the merism)

→ discourse linkage or contrast

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

καλῶς

well

adverb of manner (with ποιῆσαι)

→ clausal contribution

καλῶς: 'well / rightly'; renders ἡψ; the second pole of the merism, 'to do good'.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (content of the oath, with καλῶς)

→ aorist infinitive (the action sworn to)

ποιέω: 'do / make'; with καλῶς, 'to do good'; the pair κακοποιῆσαι / καλῶς ποιῆσαι is a merism covering every kind of vow.

κατὰ

according to

preposition + accusative (standard / norm)

→ spatial or relational framing

κατὰ + acc.: 'according to'; introduces the generalizing clause that subsumes all such oaths.

πάντα

all things

Accusative

object of κατὰ (substantival adjective)

→ object specification

πᾶς: 'all'; κατὰ πάντα ὅσα = 'according to all that ...', generalizing to every sworn utterance.

ὅσα

as much as

Accusative

relative pronoun (object of διαστείλῃ)

→ participant reference

ὅσος: 'as much/many as / whatever'; the correlative relative widening the reference to any oath one might pronounce.

ἐάν

-ever

modal particle (with subjunctive διαστείλῃ)

→ discourse linkage or contrast

ἐάν: joined to the relative ὅσα to generalize ('whatever one may declare').

διαστείλῃ

may declare

Aor Act Subj 3 Sg · διατέλλω

verb of generalizing relative clause

→ constative aorist subjunctive (any explicit pronouncement)

διατέλλω: 'pronounce distinctly / give express charge'; here 'whatever a person may expressly utter under oath'.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

person

Nominative

subject of διαστείλῃ

→ participant prominence

ἄνθρωπος: 'a person / anyone'; renders ὁτι; the generic human agent of the rash oath.

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with'; μεθ ὅρκου = 'with an oath', marking the utterance as sworn and therefore binding.

ὅρκου

an oath

Genitive

genitive object of μετά

→ relational specification

ὅρκος: 'oath'; renders שבועה; what raises the careless utterance to a legal trespass is its solemn, sworn character.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάθῃ

it escapes

Aor Act Subj 3 Sg · λανθάνω

verb of protasis (the lapse of awareness)

→ constative aorist subjunctive (the matter is forgotten)

λανθάνω: 'escape notice / be hidden'; with accusative of person (αὐτόν); the oath, or its rashness, slips from his mind.

αὐτόν

him

Accusative

accusative object of λάθῃ

→ participant reference

αὐτός: 'him'; the swearer from whom the matter is hidden.

πρὸ

before

preposition + genitive (idiomatic: 'before the eyes')

→ spatial or relational framing

πρό + gen.: 'before'; πρὸ ὀφθαλμῶν ('before the eyes') is an idiom for what is kept in view; the negated sense here is that it had slipped from his sight/awareness.

ὀφθαλμῶν

eyes

Genitive

genitive object of πρό

→ relational specification

ὀφθαλμός: 'eye'; renders ἰδεῖν; the idiom 'before the eyes' = present to one's mind/attention.

καὶ

and / but

coordinate conjunction (adversative nuance)

→ discourse linkage or contrast

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

οὗτος

this one

Nominative

subject (demonstrative, resuming ψυχή)

→ participant reference

οὗτος: 'this one'; the swearer, now recognizing the binding oath he had forgotten.

γινῶ

comes to know

Aor Act Subj 3 Sg · γινώσκω

verb of protasis (the moment of realization)

→ ingressive aorist subjunctive (comes to recognize)

γινώσκω: 'come to know / realize'; the recognition that he is bound — and has failed — activates the liability.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἁμάρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of protasis (summary of liability)

→ resultative aorist subjunctive (the realized sin)

ἁμαρτάνω: 'sin'; the summarizing verb gathering all four cases — to sin 'in one of these things'.

ἓν

one

Accusative

numeral adjective (with τι: 'some one')

→ measure or count

εἷς, μία, ἓν: 'one'; neuter ἓν with τι and the partitive τούτων = 'in any one of these things'.

τι

something

Accusative

indefinite pronoun (with ἓν)

→ participant reference

τις, τι: 'someone / something'; ἓν τι = 'some one thing', i.e. any single instance of the foregoing.

τούτων

of these

Genitive

partitive genitive (with ἓν τι)

→ relational specification

οὗτος: 'these'; partitive, summing up the four enumerated cases (vv. 1–4) as the situations requiring the remedy of vv. 5–6.

5 καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὧν ἡμάρτηκεν κατ' αὐτῆς

then he shall confess the sin concerning the things in which he has sinned against it,

First half of the apodosis: the required confession καὶ ἐξαγορεύσει

After the fourfold protasis (vv. 1–4), the apodosis begins with the prerequisite of contrition: ἐξαγορεύσει τὴν ἁμαρτίαν ('he shall confess the sin'). The future ἐξαγορεύσει carries imperatival force (the regular LXX legal future for 'he must ...'); confession precedes and conditions the sacrificial atonement that follows in v. 6.

καὶ
and

coordinate conjunction (apodosis-opening)

→ discourse linkage or contrast

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

ἐξαγορεύσει
he shall confess

Fut Act Indic 3 Sg · ἐξαγορεύω

apodosis main verb (legal future = obligation)

→ imperatival future (he must confess)

ἐξαγορεύω: 'declare openly / confess'; renders הִתְהַוָּה (Hithpa'el of הָוָה); the prerequisite act of open confession that must accompany the sin offering; the legal future has the binding force of a command.

τὴν
the

Accusative

article

→ noun-phrase marking

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

ἁμαρτίαν
sin

Accusative

direct object of ἐξαγορεύσει

→ object specification

ἁμαρτία: 'sin'; renders חַטֹּאת; the specific offense, openly named in confession.

περὶ
concerning

preposition + genitive (specifying the sin's content)

→ spatial or relational framing

περί + gen.: 'concerning / about'; introduces the relative clause defining the matters confessed.

ὧν
which

Genitive

relative pronoun (genitive after περὶ, by attraction)

→ relational specification

ὧς: relative pronoun, attracted to the genitive of περὶ; 'the things in which he has sinned'.

ἡμάρτηκεν
he has sinned

Perf Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause

→ resultative perfect (the standing fact of his sin)

ἁμαρτάνω: 'sin'; the perfect ἡμάρτηκεν stresses the abiding state of guilt requiring confession and atonement.

κατ'
against

preposition + genitive (disadvantage, elided)

→ spatial or relational framing

κατά + gen.: 'against'; κατ' αὐτῆς = 'against it' — i.e. with respect to the matter sinned in (the antecedent being the sin/case).

αὐτῆς

it

Genitive

genitive object of κατά

→ relational specification

αὐτός: 'it', refers back to the matter or sin in which he has offended.

- 6 καὶ οἷσει περὶ ὧν ἐπλημμέλησεν κυρίῳ περὶ τῆς ἁμαρτίας ἧς ἥμαρτεν θῆλυ ἀπὸ τῶν προβάτων ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν περὶ ἁμαρτίας καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἥμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία

and for the things in which he trespassed against the LORD he shall bring, for the sin which he sinned, a female from the flock — a ewe-lamb or a she-goat from the goats — as a sin offering; and the priest shall make atonement for him concerning his sin which he sinned, and the sin shall be forgiven him.

Second half of the apodosis: the offering and the atonement formula καὶ οἷσει

The remedy is completed: the offerer brings (οἷσει) a female animal — a ewe-lamb (ἀμνάς) or a she-goat (χίμαιρα) — as a sin offering (περὶ ἁμαρτίας, the LXX's calque for תְּחִלָּה). The verse closes with the chapter's governing formula: ἐξιλάσεται ... ὁ ἱερεὺς ... καὶ ἀφεθήσεται ('the priest shall make atonement ... and it shall be forgiven'), pairing the future middle of propitiation with the future passive of forgiveness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

apodosis main verb (legal future)

→ imperatival future (he must bring)

φέρω: 'bring / bear'; suppletive future οἷσει; the standard verb for presenting an offering (rendering מִנְחָה); recurs throughout the chapter (vv. 7, 8, 11, 12, 18, 25).

περὶ

for / concerning

preposition + genitive (concerning the trespass)

→ spatial or relational framing

περί + gen.: 'concerning'; introduces the relative clause defining the trespass for which the offering is brought.

ᾧ

which

Genitive

relative pronoun (genitive after περὶ)

→ relational specification

ὅς: relative, 'the things in which'.

ἐπλημέλησεν

he trespassed

Aor Act Indic 3 Sg · πλημμελέω

verb of relative clause

→ constative aorist (the trespass committed)

πλημμελέω: 'commit a fault / trespass'; renders מַעֲשֵׂה; the trespass-verb here describes the offense against the LORD that the sin offering addresses.

κυρίῳ

against the LORD

Dative

dative of disadvantage (object of the trespass)

→ sphere or reference

κύριος; the Tetragrammaton יהוה; the dative marks the LORD as the one against whom the trespass is reckoned, even when the immediate fault is ritual or interpersonal.

περὶ

for

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

→ spatial or relational framing

περί + gen.: introduces the purpose of the offering, 'for / on account of the 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 περί

→ relational specification

ἁμαρτία: 'sin'; renders חַטָּאת; the offense for which expiation is sought.

ᾧ

which

Genitive

relative pronoun (genitive by attraction; cognate object of ἥμαρτεν)

→ relational specification

ὅς: relative attracted to the genitive of its antecedent ἁμαρτίας; functions as a cognate accusative with ἥμαρτεν.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate construction)

→ constative aorist (the committed sin)

ἁμαρτάνω: 'sin'; the cognate construction ἁμαρτίας ᾧς ἥμαρτεν ('the sin which he sinned') is a Hebraism rendering the figura etymologica חַטָּאת נַפְשָׁךְ.

θῆλυ

a female

Accusative

direct object of οἷσει (the offering)

→ object specification

θῆλυς: 'female'; neuter substantive θῆλυ; renders מִזְבֵּחַ; the commoner's sin offering is specifically a female animal, in contrast to the male ram of the guilt offering (vv. 15, 18).

ἀπὸ

from

preposition + genitive (source/partitive)

→ spatial or relational framing

ἀπό: 'from'; partitive, specifying the flock as the source.

τῶν

the

Genitive

article

→ noun-phrase marking

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

προβάτων

flock / sheep

Genitive

genitive object of ἀπό

→ relational specification

πρόβατον: 'sheep / small cattle'; renders יאֵן; the flock (sheep and goats) is the source of the offering.

ἀμνάδα

a ewe-lamb

Accusative

accusative in apposition to θῆλυ (first option)

→ object specification

ἀμνάς: 'ewe-lamb / young she-lamb'; renders אֵזָא; the first acceptable form of the female offering.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

χίμαιραν

a she-goat

Accusative

accusative in apposition to θῆλυ (second option)

→ object specification

χίμαιρα: 'young she-goat'; renders חַיִּמָּה; the alternative female offering.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from / out of'; specifying the goats as source of the χίμαιρα.

αἰγῶν

goats

Genitive

genitive object of ἐξ

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; renders אֵז; the herd of goats from which the she-goat is taken.

περί

for

preposition + genitive (purpose: as a sin offering)

→ spatial or relational framing

περί + gen.: the phrase περί ἁμαρτίας ('for sin') is the LXX's standing technical calque for the חַטָּאת sin offering.

ἁμαρτίας

sin

Genitive

genitive object of περί (technical: sin offering)

→ relational specification

ἁμαρτία: 'sin'; in περί ἁμαρτίας the noun designates the sin offering itself (cf. Heb 10:6, 8).

καὶ

and

coordinate conjunction (introducing 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 (atonement formula)

→ predictive/imperative future (the priest's atoning act)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; renders כָּפַר (Piel of כָּפַר); the central cultic verb of Leviticus, here in the recurring formula ἐξιλάσεται ... καὶ ἀφεθήσεται (vv. 6, 10, 13, 16, 18, 26).

περὶ

for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'; the beneficiary of the atonement.

αὐτοῦ

him

Genitive

genitive object of περί

→ relational specification

αὐτός: 'him'; the offerer on whose behalf atonement is made.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεὺς: 'priest'; renders יִזְכֶּה; the priest is the appointed agent of atonement, the indispensable mediator of the sacrificial system.

περὶ

concerning

preposition + genitive (the sin atoned for)

→ spatial or relational framing

περί + gen.: 'concerning'; specifying the sin that is the object of atonement.

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

→ relational specification

ἁμαρτία: 'sin'; the offense expiated.

αὐτοῦ

his

Genitive

genitive of possession (his sin)

→ relational specification

αὐτός: 'his'; the offerer's own sin.

ἧς

which

Genitive

relative pronoun (cognate with ἥμαρτεν, by attraction)

→ relational specification

ὅς: relative attracted to the genitive ἁμαρτίας; cognate object of ἥμαρτεν.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate)

→ constative aorist

ἁμαρτάνω: 'sin'; the repeated cognate construction ἁμαρτίας ἧς ἥμαρτεν reinforces the Hebraistic figura etymologica.

καὶ

and

coordinate conjunction (result)

→ 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 (passive of forgiveness, result of atonement)

→ predictive future passive (divine passive: God forgives)

ἀφίημι: 'release / let go / forgive'; renders נִזְכֶּה (Niphal, 'be forgiven'); the future passive ἀφεθήσεται is a divine passive — the LORD is the implied agent of forgiveness; the second half of the chapter's atonement formula.

αὐτῷ

him

Dative

dative of advantage (the one forgiven)

→ participant reference or interest

αὐτός: 'to/for him'; the offerer who receives forgiveness.

ἡ

the

Nominative

article (with ἁμαρτία)

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject of ἀφεθήσεται ('the sin shall be forgiven')

→ participant prominence

ἁμαρτία: 'sin'; here the grammatical subject of the passive — the sin itself is what is 'released' / remitted.

7 ἔὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον οἷσει περὶ τῆς ἁμαρτίας αὐτοῦ ἥς ἥμαρτεν δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν κυρίῳ ἓνα περὶ ἁμαρτίας καὶ ἓνα εἰς ὅλοκαύτωμα

But if his hand cannot afford what is sufficient for a sheep, he shall bring for the sin which he sinned two turtledoves or two young pigeons to the LORD — one for a sin offering and one for a whole burnt offering.

First descent of the graduated offering (the poor cannot afford a lamb)

ἔὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ

The δέ marks the first step down the graduated scale (vv. 7–13), the great LXX crux of the chapter. The Hebraism ἡ χεὶρ αὐτοῦ ... τὸ ἱκανὸν ('his hand [does not] reach to what is sufficient', rendering נָחַץ יָדוֹ גִּלְגָּל) is the idiom for poverty. The substitute is two birds, one assigned περὶ ἁμαρτίας (sin offering), one εἰς ὅλοκαύτωμα (whole burnt offering). Cf. Lev 12:8 and Luke 2:24, where Mary brings exactly this poor person's offering.

ἐάν

if

conditional conjunction (new protasis)

→ discourse linkage or contrast

ἐάν: introduces the conditional of the first graduated case.

δὲ

but

adversative/transitional (post-positive)

→ discourse linkage or contrast

δέ: marks the shift to the provision for the poor.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: negates ἰσχύση.

ἰσχύση

is able / can afford

Aor Act Subj 3 Sg · ἰσχύω

verb of protasis

→ constative aorist subjunctive (capacity to afford)

ἰσχύω: 'be strong / be able'; here with ἡ χεὶρ as a Hebraistic idiom for economic capacity — 'his hand is (not) strong enough', i.e. he cannot afford.

ἡ

the

Nominative

article (with χεὶρ)

→ noun-phrase marking

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

χεὶρ

hand

Nominative

subject of ἰσχύση (idiom for means)

→ participant prominence

χεὶρ: 'hand'; renders ἡ χεὶρ αὐτοῦ as the seat of one's resources is a Hebraism for financial ability (cf. v. 11; Lev 14:21–22).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's hand/means.

τὸ

the

Accusative

article (substantivizing ἱκανόν)

→ noun-phrase marking

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

ἱκανόν

sufficient amount

Accusative

substantival adjective (accusative of respect / object)

→ object specification

ἱκανός: 'sufficient / enough'; τὸ ἱκανόν = 'the sufficient (means)'; renders יָ; defines the threshold of affordability for a lamb.

εἰς

for

preposition + accusative (purpose/goal)

→ spatial or relational framing

εἰς: 'for / toward'; εἰς τὸ πρόβατον = 'for the [purchase of a] sheep'.

τὸ

the

Accusative

article (with πρόβατον)

→ noun-phrase marking

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

πρόβατον

sheep

Accusative

accusative object of εἰς

→ object specification

πρόβατον: 'sheep'; renders הַשֶּׁ; the standard offering now beyond the poor man's reach.

οἴσει

he shall bring

Fut Act Indic 3 Sg · φέρω

apodosis main verb (legal future)

→ imperatival future (he must bring)

φέρω: 'bring'; suppletive future οἴσει; the prescribed bringing of the substitute offering.

περὶ

for

preposition + genitive (concerning the sin)

→ spatial or relational framing

περί + gen.: 'for / concerning'; introduces the sin addressed.

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 offense being expiated.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's sin.

ἧς

which

Genitive

relative pronoun (cognate with ἥμαρτεν)

→ relational specification

ὅς: relative, attracted to the genitive; the recurring cognate idiom.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate)

→ constative aorist

ἁμαρτάνω: 'sin'; the cognate construction again.

δύο

two

Accusative

numeral (modifying τρυγόνας; indeclinable)

→ measure or count

δύο: 'two'; indeclinable numeral; renders יַתֵּשׁ; the pair of birds replacing the single lamb.

τρυγόνας

turtledoves

Accusative

direct object of οἴσει (first option)

→ object specification

τρυγών: 'turtledove'; renders תִּרְ; the affordable substitute offering, paired with pigeons (cf. Lev 1:14; 12:8; Luke 2:24).

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

δύο

two

Accusative

numeral (modifying νεοσσούς; indeclinable)

→ measure or count

δύο: 'two'; the alternative pair.

νεοσσούς

young birds

Accusative

direct object of οἴσει (second option)

→ object specification

νεοσσός: 'young (bird) / nestling'; renders (יִרְגִּי) יִרְגִּי; the young pigeons that may replace the turtledoves.

περιστερῶν

of pigeons

Genitive

genitive of definition (qualifying νεοσσούς)

→ relational specification

περιστερά: 'pigeon / dove'; renders תְּנִי; νεοσσοὶ περιστερῶν = 'young pigeons'.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering's destination)

→ sphere or reference

κύριος; the Tetragrammaton יהוה; the dative marks the LORD as the recipient of the offering.

ἓνα

one

Accusative

numeral (distributive: 'the one bird')

→ measure or count

εἷς: 'one'; the masculine accusative ἓνα distributes the two birds to their two functions.

περὶ

for

preposition + genitive (as a sin offering)

→ spatial or relational framing

περί + gen.: περὶ ἁμαρτίας = 'for a sin offering'.

ἁμαρτίας

sin

Genitive

genitive object of περὶ (sin offering)

→ relational specification

ἁμαρτία: 'sin'; designates the first bird as the sin offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἓνα

one

Accusative

numeral (the second bird)

→ measure or count

εἷς: 'one'; the second bird, assigned to the burnt offering.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for'; εἰς ὅλοκαύτωμα = 'for a whole burnt offering'.

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative object of εἰς

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders תָּלַע; the wholly consumed offering, here paired with the sin offering in the poor man's provision.

8 καὶ οἷσει αὐτὰ πρὸς τὸν ἱερέα καὶ προσάξει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας πρότερον καὶ ἀποκνίσει ὁ ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου καὶ οὐ διελεῖ

And he shall bring them to the priest, and the priest shall offer first the one for the sin offering; and the priest shall pinch off its head from the neck, but shall not sever it.

Ritual procedure for the bird sin offering (continuation of the graduated case)

καὶ οἷσει αὐτὰ πρὸς τὸν ἱερέα

The procedure follows: the sin-offering bird is offered first (πρότερον), and its head is pinched off at the neck-joint (ἀποκνίσει ... ἀπὸ τοῦ σφονδύλου) but not fully severed (οὐ διελεῖ). The rare verb ἀποκνίζω ('nip/pinch off', rendering *ῥῥῥ*) and the anatomical σφόνδυλος ('vertebra/neck-joint') give the prescription clinical precision; the head is left attached, distinguishing the rite from the wringing of the burnt-offering bird (Lev 1:15).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἷσει
he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (legal future)

→ imperatival future

φέρω: 'bring'; suppletive future οἷσει; the offerer brings the birds to the priest.

αὐτὰ
them

Accusative

direct object (neuter plural: the two birds)

→ participant reference

αὐτός: 'them'; the neuter plural refers to the two birds (τὰ δύο, treated as neuter ὄρνεα).

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

πρός + acc.: 'to / toward'; direction of presentation.

τὸν
the

Accusative

article

→ noun-phrase marking

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

ἱερέα
priest

Accusative

accusative object of πρὸς

→ object specification

ἱερεύς: 'priest'; the one to whom the offering is brought for ritual handling.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξει
shall offer

Fut Act Indic 3 Sg · προσάγω

main verb (priest's action)

→ imperatival future

προσάγω: 'bring near / present / offer'; renders *ῥῥῥ*; the technical verb for presenting an offering at the altar.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of προσάξει

→ participant prominence

ἱερεὺς: 'priest'; the officiant.

τὸ

the one

Accusative

article substantivizing the περί-phrase (object of προσάξει)

→ noun-phrase marking

τὸ: the neuter article substantivizes the following phrase, 'the [bird] for the sin offering'.

περὶ

for

preposition + genitive (defining the offering)

→ spatial or relational framing

περί + gen.: τὸ περὶ τῆς ἁμαρτίας = 'the one designated for sin', i.e. the sin-offering bird.

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

→ relational specification

ἁμαρτία: 'sin'; here in the technical sin-offering phrase.

πρότερον

first

adverb of order (the sin offering precedes the burnt offering)

→ clausal contribution

πρότερος (neut. adv. πρότερον): 'first / earlier'; the sin offering is offered before the burnt offering, the regular ritual sequence (cf. Lev 5:10).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποκνίσει

shall pinch off

Fut Act Indic 3 Sg · ἀποκνίζω

main verb (priest's action)

→ imperativ future

ἀποκνίζω: 'nip / pinch off'; renders קָצַף; the technical term for the priest's wringing/pinching of the bird's head, peculiar to bird offerings (cf. Lev 1:15).

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἀποκνίσει

→ participant prominence

ἱερεὺς: 'priest'; the officiant repeated for legal clarity.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν head Accusative <i>direct object of ἀποκνίσαι</i> → object specification κεφαλὴ: 'head'; renders שׂרָף; the head of the bird, pinched at the neck.	αὐτοῦ its Genitive <i>genitive of possession (the bird's head)</i> → relational specification αὐτός: 'its'; the bird's head.	ἀπὸ from <i>preposition + genitive (separation)</i> → spatial or relational framing ἀπό: 'from'; the point of severance.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
σπονδύλου neck-joint / vertebra Genitive <i>genitive object of ἀπό</i> → relational specification σπόνδυλος (σπόνδυλος): 'vertebra / neck-joint'; renders הָגֵן ('nape'); the precise anatomical point at which the head is pinched from the neck.	καὶ but <i>coordinate conjunction (adversative nuance)</i> → discourse linkage or contrast καὶ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.	οὐ not <i>negative particle (with διελεί)</i> → discourse linkage or contrast οὐ: the objective negative; the head is not to be wholly detached.	διελεί shall sever Fut Act Indic 3 Sg · διαίρω <i>main verb (negated prohibition)</i> → imperatival future (negated: he must not divide) διαίρω: 'divide / separate completely'; renders הִפְתֵּךְ; the negated future prescribes that the head, though pinched, remains attached — the bird is not to be fully divided.

9 καὶ ῥανεῖ ἀπὸ τοῦ αἵματος τοῦ περὶ τῆς ἁμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου ἁμαρτίας γάρ ἐστιν

And he shall sprinkle some of the blood of the sin offering on the wall of the altar, but the rest of the blood he shall drain out at the base of the altar; for it is a sin offering.

Blood manipulation for the bird sin offering καὶ ῥανεῖ

The blood rite distinguishes two motions: a sprinkling (ῥανεῖ) of part of the blood on the altar wall, and the draining (καταστραγγιεῖ) of the remainder at the altar's base. The closing causal clause ἁμαρτίας γάρ ἐστιν ('for it is a sin offering') grounds the special handling in the offering's classification. καταστραγγίζω ('drain/squeeze out drop by drop') is a vivid, rare verb appropriate to the small quantity of a bird's blood.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ράνεῖ

shall sprinkle

Fut Act Indic 3 Sg · ραίνω

main verb (legal future)

→ imperatival future

ραίνω: 'sprinkle'; renders רָחַץ; the sprinkling of sacrificial blood on the altar, a core expiatory gesture.

ἀπὸ

some of

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'some of'; only part of the blood is sprinkled.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive object of ἀπό

→ relational specification

αἷμα: 'blood'; renders דָּם; the blood of the bird, the agent of atonement (cf. Lev 17:11).

τοῦ

the (one)

Genitive

article (substantivizing the περί-phrase, qualifying αἷματος)

→ noun-phrase marking

τοῦ: article linking 'the blood' to 'of the sin offering'.

περὶ

of / for

preposition + genitive (defining the offering)

→ spatial or relational framing

περί + gen.: τὸ περὶ τῆς ἁμαρτίας = the sin offering; here the blood belonging to it.

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

→ relational specification

ἁμαρτία: 'sin'; the technical sin-offering phrase.

ἐπὶ

on

preposition + accusative (place to which)

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; the surface receiving the sprinkled blood.

τὸν

the

Accusative

article

→ noun-phrase marking

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

τοιῖχον

wall

Accusative

accusative object of ἐπὶ

→ object specification

τοιῖχος: 'wall'; renders קִיר; the side wall of the altar against which the blood is flicked.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of possession (the altar's wall)

→ relational specification

θυσιαστήριον: 'altar / place of sacrifice'; renders תִּבְיָה; the LXX-coined cultic term (built on θυσία) for the altar of burnt offering.

τὸ

the

Accusative

article (with κατάλοιπον)

→ noun-phrase marking

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

δὲ

but

adversative (post-positive; contrasts the two blood-motions)

→ discourse linkage or contrast

δέ: marks the contrast between the sprinkled portion and the drained remainder.

κατάλοιπον

rest / remainder

Accusative

direct object of καταστραγγιεῖ (substantival adjective)

→ object specification

κατάλοιπος: 'remaining'; τὸ κατάλοιπον = 'the remainder'; renders תְּשֻׁמָּה; the rest of the blood not used in sprinkling.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive (with κατάλοιπον)

→ relational specification

αἷμα: 'blood'; the remaining blood.

καταστραγγιεῖ

shall drain out

Fut Act Indic 3 Sg · καταστραγγίζω

main verb (legal future)

→ imperativ future

καταστραγγίζω: 'drain / squeeze out drop by drop'; renders תִּצְרֹק; a rare, vivid verb describing the wringing out of the small remainder of the bird's blood at the altar base.

ἐπὶ

at

preposition + accusative (place to which)

→ spatial or relational framing

ἐπὶ + acc.: 'at / upon'; the destination of the drained blood.

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 ἐπὶ

→ object specification

βάσις: 'base / pedestal / foot'; renders תִּסֵּד; the foundation of the altar where surplus blood is poured.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of possession (the altar's base)

→ relational specification

θυσιαστήριον: 'altar'; the base belonging to the altar.

ἁμαρτίας

a sin offering

Genitive

predicate genitive (classification: 'it is [a matter] of sin')

→ relational specification

ἁμαρτία: 'sin (offering)'; the predicate genitive ἁμαρτίας ἔστιν ('it is a sin offering') classifies the rite and grounds the special blood-handling.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the reason for the distinctive treatment of the blood.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with predicate genitive ἁμαρτίας)

→ stative present (classificatory)

εἰμί: 'be'; the copula in the explanatory clause classifying the offering.

10 καὶ τὸ δεύτερον ποιήσει ὅλοκαύτωμα ὡς καθήκει καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἥμαρτεν καὶ ἀφεθήσεται αὐτῷ

And the second he shall make a whole burnt offering, as is fitting; and the priest shall make atonement for him concerning his sin which he sinned, and it shall be forgiven him.

Disposition of the second bird and the atonement formula

καὶ τὸ δεύτερον ποιήσει ὅλοκαύτωμα

The second bird is made a whole burnt offering 'as is fitting' (ὡς καθήκει), and the verse closes with the recurring atonement formula (ἐξιλάσεται ... καὶ ἀφεθήσεται). The impersonal καθήκει ('it is proper / according to the ordinance') signals conformity to the prescribed rite of Lev 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with δεύτερον)

→ noun-phrase marking

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

δεύτερον

second

Accusative

substantival adjective (object of ποιήσει: 'the second [bird]')

→ object specification

δεύτερος: 'second'; τὸ δεύτερον = 'the second bird', to be made the burnt offering.

ποιήσει

shall make / offer

Fut Act Indic 3 Sg · ποιέω

main verb (legal future)

→ imperatival future

ποιέω: 'make / do / offer'; here in the cultic sense 'offer / perform as a sacrifice' (rendering ἵψυ), with double accusative (τὸ δεύτερον ... ὅλοκαύτωμα).

ὅλοκαύτωμα

whole burnt offering

Accusative

predicate accusative (with ποιήσει: 'make it a burnt offering')

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders חֹלֶב; the second accusative of the factitive construction.

ὥς

as

comparative particle (introducing manner clause)

→ discourse linkage or contrast

ὥς: 'as / according as'; introduces the conformity clause.

καθήκει

is fitting

Pres Act Indic 3 Sg · καθήκω

impersonal verb of manner clause

→ stative present (what is proper/ordained)

καθήκω: 'be fitting / be proper'; impersonal καθήκει = 'as is prescribed'; renders כִּנְשִׁינָה ('according to the ordinance'); signals conformity to the burnt-offering ritual of Lev 1.

καὶ

and

coordinate conjunction (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 (atonement formula)

→ predictive/imperative future

ἐξιλάσκομαι: 'make atonement / propitiate'; renders כִּפֹּר; the recurring formula verb.

ὁ

the

Nominative

article (with ιερέυς)

→ noun-phrase marking

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

ιερέυς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ιερέυς: 'priest'; the mediating agent of atonement.

περί

concerning

preposition + genitive

→ spatial or relational framing

περί + gen.: 'concerning'; specifying the sin atoned for.

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

→ relational specification

ἁμαρτία: 'sin'; the offense expiated.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's sin.

ἧς

which

Genitive

relative pronoun (cognate with ἡμαρτεν)

→ relational specification

ὅς: relative attracted to the genitive; the recurring cognate idiom.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate)

→ constative aorist

ἁμαρτάνω: 'sin'; cognate construction.

καὶ

and

coordinate conjunction (result)

→ 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)

→ predictive future passive (God forgives)

ἀφίημι: 'forgive / release'; renders חָלַץ; the divine passive completing the atonement formula.

αὐτῷ

him

Dative

dative of advantage

→ participant reference or interest

αὐτός: 'to/for him'; the forgiven offerer.

- 11 ἐὰν δὲ μὴ εὕρισκῃ αὐτοῦ ἡ χεὶρ ζευγὸς τρυγόνων ἢ δύο νεοσσὸς περιστερῶν καὶ οἷσει τὸ δῶρον αὐτοῦ περὶ οὗ ἥμαρτεν τὸ δέκατον τοῦ οἴφι σεμίδαλιν περὶ ἁμαρτίας οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ' αὐτὸ λίβανον ὅτι περὶ ἁμαρτίας ἐστίν

But if his hand does not find a pair of turtledoves or two young pigeons, then he shall bring as his gift, for that in which he sinned, a tenth of an ephah of fine flour for a sin offering; he shall not pour oil on it nor put frankincense on it, because it is a sin offering.

Second descent of the graduated offering (too poor even for birds)

ἐὰν δὲ μὴ εὕρισκῃ αὐτοῦ ἡ χεὶρ

The lowest rung of the graduated scale, and the heart of the chapter's crux: one too poor even for two birds brings τὸ δέκατον τοῦ οἴφι σεμίδαλιν ('a tenth of an ephah of fine flour'). Unlike the ordinary cereal offering, this sin-offering flour bears neither oil nor frankincense, because (ὅτι) it is a sin offering — the festive accompaniments are excluded from an expiatory rite. οἴφι is an indeclinable transliteration of Hebrew עֲפָה ('ephah').

ἐάν

if

conditional conjunction (new protasis)

→ discourse linkage or contrast

ἐάν: introduces the second graduated case.

δὲ

but

adversative/transitional (post-positive)

→ discourse linkage or contrast

δέ: marks the further descent in affordability.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

μή: negates εὕρισκῃ.

εὕρισκῃ

finds

Pres Act Subj 3 Sg · εὕρισκω

verb of protasis

→ imperfective present subjunctive (cannot manage to find/afford)

εὕρισκω: 'find / obtain'; with ἡ χεὶρ as subject, an idiom for 'his means do not extend to' (cannot afford); parallel to ἰσχὺς in v. 7.

αὐτοῦ

his

Genitive

genitive of possession (with χεὶρ)

→ relational specification

αὐτός: 'his'; modifying ἡ χεὶρ.

ἡ

the

Nominative

article (with χεὶρ)

→ noun-phrase marking

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

χεὶρ

hand

Nominative

subject of εὕρισκῃ (idiom for means)

→ participant prominence

χεὶρ: 'hand'; again the Hebraism for one's resources (cf. v. 7).

ζεύγος

a pair

Accusative

direct object of εὕρισκῃ

→ object specification

ζεύγος: 'pair / yoke'; renders ἑταῖρ (a couple); ζεύγος τρυγόνων = 'a pair of turtledoves' (cf. Luke 2:24, ζεύγος τρυγόνων).

τρυγόνων

of turtledoves

Genitive

genitive of definition (with ζεύγος)

→ relational specification

τρυγόνων: 'turtledove'; the pair the offerer cannot now afford.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

δύο

two

Accusative

numeral (with νεοσσούς; indeclinable)

→ measure or count

δύο: 'two'; the alternative pair of birds.

νεοσσούς

young birds

Accusative

direct object of εὕρισκῃ (second option)

→ object specification

νεοσσός: 'young bird / nestling'; the young pigeons.

περιστερῶν

of pigeons

Genitive

genitive of definition (with νεοσσούς)

→ relational specification

περιστερά: 'pigeon / dove'; young pigeons.

καὶ

then / and

apodosis-introducing conjunction (Hebraizing waw-apodosis)

→ discourse linkage or contrast

καί: here introduces the apodosis after the conditional (a Hebraism rendering the waw of the apodosis).

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

apodosis main verb (legal future)

→ imperatival future

φέρω: 'bring'; the prescribed bringing of the flour offering.

τὸ

the

Accusative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of οἷσει

→ object specification

δῶρον: 'gift / offering'; renders נָדָר ('that which is brought near'); the general term for an offering presented to God.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's gift.

περὶ

for

preposition + genitive (concerning the sin)

→ spatial or relational framing

περί + gen.: 'concerning / for'; introduces the relative defining the sin.

οὗ

which

Genitive

relative pronoun (genitive after περὶ)

→ relational specification

ὅς: relative, 'that in which (he sinned)'.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause

→ constative aorist

ἁμαρτάνω: 'sin'; the offense addressed by the flour offering.

τὸ

the

Accusative

article (with δέκατον; in apposition to δῶρον)

→ noun-phrase marking

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

δέκατον

a tenth

Accusative

substantival adjective in apposition to δῶρον

→ object specification

δέκατος: 'tenth'; τὸ δέκατον = 'a tenth part'; renders עֲשֵׂרִית; the measure of flour, specified as a tenth of an ephah.

τοῦ

of the

Genitive

article (with οἶφι)

→ noun-phrase marking

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

οιφι

ephah

Genitive

genitive of the whole (indeclinable measure)

→ relational specification

οιφι: indeclinable transliteration of Hebrew עֲפָה ('ephah'), a dry measure (~22 liters); τὸ δέκατον τοῦ οιφι = 'a tenth of an ephah' (one omer).

σεμίδαλιν

fine flour

Accusative

accusative of content (in apposition: the flour itself)

→ object specification

σεμίδαλις: 'fine wheat flour'; renders טֶהֱנִי; the high-quality flour of the cereal offering, here the poorest person's sin offering.

περὶ

for

preposition + genitive (as a sin offering)

→ spatial or relational framing

περί + gen.: περὶ ἁμαρτίας = 'for a sin offering'.

ἁμαρτίας

sin

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin'; designating the flour as the sin offering.

οὐκ

not

negative particle (with ἐπιχεῖ)

→ discourse linkage or contrast

οὐ: objective negative; prohibits the addition of oil.

ἐπιχεῖ

shall pour on

Fut Act Indic 3 Sg · ἐπιχέω

main verb (negated prohibition)

→ imperatival future (negated: he must not pour)

ἐπιχέω: 'pour upon'; renders יָשַׁךְ / יָצַק; the pouring of oil that accompanies the ordinary cereal offering (Lev 2:1) is forbidden here.

ἐπὶ

on

preposition + accusative (place, elided)

→ spatial or relational framing

ἐπί + acc.: 'upon'; the flour as the surface.

αὐτό

it

Accusative

accusative object of ἐπὶ (the flour offering)

→ participant reference

αὐτός: 'it'; the flour (τὸ δῶρον / τὸ δέκατον).

ἔλαιον

oil

Accusative

direct object of ἐπιχεῖ

→ object specification

ἔλαιον: 'olive oil'; renders יָהֵן; the festive oil excluded from the expiatory flour.

οὐδὲ

nor

coordinating negative (continuing the prohibition)

→ clausal contribution

οὐδέ: 'nor / and not'; extends the prohibition to frankincense.

ἐπιθήσει

shall put on

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (negated prohibition)

→ imperatival future (negated)

ἐπιτίθημι: 'place upon / add'; renders יָתַן; the placing of frankincense on the cereal offering (Lev 2:1) is likewise forbidden for the sin offering.

ἐπὶ

on

preposition + accusative (place, elided)

→ spatial or relational framing

ἐπί + acc.: 'upon'.

αὐτό

it

Accusative

accusative object of ἐπὶ

→ participant reference

αὐτός: 'it'; the flour.

λίβανον

frankincense

Accusative

direct object of ἐπιθήσει

→ object specification

λίβανος: 'frankincense'; renders לִבְנָן; the aromatic gum excluded from the sin offering as a festive accompaniment unsuited to expiation.

ὅτι

because

causal conjunction (introducing reason)

→ discourse linkage or contrast

ὅτι: 'because / for'; grounds the prohibition in the offering's classification.

περὶ

for / a matter of

preposition + genitive (predicate: 'it is for sin')

→ spatial or relational framing

περί + gen.: περὶ ἁμαρτίας ἐστίν = 'it is a sin offering'.

ἁμαρτίας

sin

Genitive

genitive object of περὶ (predicate classification)

→ relational specification

ἁμαρτία: 'sin'; the predicate noun classifying the flour as a sin offering.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (in the causal clause)

→ stative present (classificatory)

εἰμί: 'be'; the copula grounding the prohibition.

12 καὶ οἷσει αὐτὸ πρὸς τὸν ἱερέα καὶ δραξάμενος ὁ ἱερεὺς ἀπ' αὐτῆς πλήρη τὴν δράκα τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κυρίῳ ἁμαρτία ἐστίν

And he shall bring it to the priest, and the priest, having taken a handful of it, his full fist, shall put its memorial portion on the altar of whole burnt offerings to the LORD; it is a sin offering.

Ritual procedure for the flour sin offering

καὶ οἷσει αὐτὸ πρὸς τὸν ἱερέα

The priest takes a handful (δραξάμενος ... πλήρη τὴν δράκα, 'grasping his full fist') as the memorial portion (τὸ μνημόσυνον, rendering לִזְכָּרָה) and burns it on the altar; the closing ἁμαρτία ἐστίν reasserts the classification. The 'memorial portion' is the token of the whole offered up to God, the rest reverting to the priest (v. 13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (legal future)

→ imperatival future

φέρω: 'bring'; the offerer brings the flour to the priest.

αὐτό

it

Accusative

direct object (the flour offering)

→ participant reference

αὐτός: 'it'; the flour (τὸ δῶρον).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς + acc.: 'to'.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of πρὸς

→ object specification

ἱερεύς: 'priest'; the recipient of the offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δραξάμενος

having taken a handful

Aor Mid Part Nom Sg Masc · δράσσομαι

circumstantial participle (antecedent action: 'having grasped')

→ antecedent (aorist participle preceding ἐπιθήσει)

δράσσομαι: 'grasp / take a handful'; renders γμῖ; the priest's grasping of a fistful of flour as the token portion.

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐπιθήσει (and of the participle)

→ participant prominence

ἱερεύς: 'priest'; the officiant taking the handful.

ἀπ'

from / of

preposition + genitive (partitive, elided)

→ spatial or relational framing

ἀπό: partitive 'from / of'; a portion taken from the flour.

αὐτῆς

it

Genitive

partitive genitive object of ἀπ' (the flour, fem. σεμίδαλις)

→ relational specification

αὐτός: 'it / of it'; feminine, agreeing with σεμίδαλις ('fine flour').

πλήρη

full

Accusative

attributive adjective (with τὴν δράκα: 'his full fist')

→ object specification

πλήρης: 'full'; πλήρη τὴν δράκα = 'a full handful', the measure of the memorial portion.

τὴν

the

Accusative

article (with δράκα)

→ noun-phrase marking

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

δράκα

fistful / handful

Accusative

accusative of measure (the quantity grasped)

→ object specification

δράξ (acc. δράκα): 'fistful / handful'; renders יַצְחַק אֶלֶף ('the fullness of his fist'); the cognate noun to δράσσομαι, specifying the amount taken.

τὸ

the

Accusative

article (with μνημόսυνον)

→ noun-phrase marking

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

μνημόսυνον

memorial portion

Accusative

accusative in apposition to τὴν δράκα (object of ἐπιθήσει)

→ object specification

μνημόսυνον: 'memorial / remembrance portion'; renders מִזְבֵּחַ; the token handful burned on the altar 'as a memorial', representing the whole offering before God (cf. Lev 2:2).

αὐτῆς

its

Genitive

genitive of possession (the offering's memorial)

→ relational specification

αὐτῆς: 'its'; the memorial portion belonging to the flour offering.

ἐπιθήσει

shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (legal future)

→ imperatival future

ἐπιτίθημι: 'place upon'; renders / יָקַח; the priest places the memorial handful on the altar to be burned.

ἐπὶ

on

preposition + accusative (place to which)

→ spatial or relational framing

ἐπί + acc.: 'upon'; the altar as the place of burning.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; renders מִזְבֵּחַ; the altar on which the memorial portion is offered.

τῶν

of the

Genitive

article (with ὅλοκαυωμάτων)

→ noun-phrase marking

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

ὅλοκαυωμάτων

whole burnt offerings

Genitive

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

→ relational specification

ὅλοκαύτωμα: 'whole burnt offering'; the genitive plural identifies the great bronze altar of burnt offering as the locus of the rite.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the LORD as recipient of the offering by fire.

ἁμαρτία

a sin offering

Nominative

predicate nominative (classification)

→ participant prominence

ἁμαρτία: 'sin (offering)'; the predicate noun
ἁμαρτία ἐστίν reasserts the classification of the rite.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present (classificatory)

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

13 καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἥμαρτεν ἐφ' ἐνὸς τούτων καὶ ἀφεθήσεται αὐτῷ τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμιδάλεως

And the priest shall make atonement for him concerning his sin which he sinned in one of these, and it shall be forgiven him; and what is left over shall belong to the priest, as the cereal offering of fine flour.

Atonement formula concluding the graduated offering; priest's portion

καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς

The graduated-offering section closes with the standard atonement formula and a provision for the priest: the remainder (τὸ καταλειφθὲν) belongs to him, as with the ordinary cereal offering (ἡ θυσία τῆς σεμιδάλεως). ἐφ' ἐνὸς τούτων ('in any one of these') refers back to the several cases of vv. 1–4 now covered by whichever offering the offerer could afford.

καὶ

and

coordinate conjunction (atonement formula)

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (atonement formula)

→ predictive/imperative future

ἐξιλάσκομαι: 'make atonement'; renders
גָּדַל; the recurring formula verb.

περὶ

for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'.

αὐτοῦ

him

Genitive

genitive object of περὶ

→ relational specification

αὐτός: 'him'; the offerer.

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεύς: 'priest'; the mediating agent.

περὶ

concerning

preposition + genitive

→ spatial or relational framing

περί + gen.: 'concerning'; the sin atoned for.

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 offense expiated.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's sin.

ἣς

which

Genitive

relative pronoun (cognate with ἥμαρτεν)

→ relational specification

ὅς: relative attracted to the genitive; the cognate idiom.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate)

→ constative aorist

ἁμαρτάνω: 'sin'; cognate construction.

ἐφ'

in

preposition + genitive (specifying: 'in respect of', elided)

→ spatial or relational framing

ἐπί + gen.: 'in / in the case of'; ἐφ' ἐνός τούτων = 'in any one of these (cases)'.

ένός

one

Genitive

numeral (genitive object of ἐφ)

→ relational specification

εἷς (gen. ἐνός): 'one'; refers to whichever of the enumerated cases the offerer committed.

τούτων

of these

Genitive

partitive genitive (with ἐνός)

→ relational specification

οὗτος: 'these'; the cases of vv. 1–4.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

καί: 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)

→ predictive future passive (God forgives)

ἀφίημι: 'forgive'; renders ἵλθ; the divine passive of the formula.

αὐτῷ

him

Dative

dative of advantage

→ participant reference or interest

αὐτός: 'to/for him'; the forgiven offerer.

τὸ

the

Nominative

article (with καταλειφθέν)

→ noun-phrase marking

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

δὲ

and / but

transitional (post-positive; new provision)

→ discourse linkage or contrast

δέ: introduces the provision for the priest's portion.

καταλειφθὲν

what is left over

Aor Pass Part Nom Sg Neut · καταλείπω

substantival participle (subject of ἔσται)

→ resultative aorist passive participle (the remaining portion)

καταλείπω: 'leave behind / leave remaining'; the neuter participle τὸ καταλειφθὲν = 'the remainder'; the flour not burned as the memorial portion.

ἔσται

shall belong

Fut Mid Indic 3 Sg · εἰμί

main verb (with dative of possession)

→ predictive future (the remainder's allotment)

εἰμί: 'be'; with the dative τῷ ἱερεῖ it denotes possession — 'shall belong to the priest'.

τῷ

the

Dative

article (with ἱερεῖ)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative of possession

→ sphere or reference

ἱερεύς: 'priest'; the dative marks the priest as the one to whom the remainder belongs (priestly perquisite).

ὥς

as

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison with the cereal offering.

ἡ

the

Nominative

article (with θυσία)

→ noun-phrase marking

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

θυσία

offering

Nominative

nominative of comparison (with ὥς)

→ participant prominence

θυσία: 'sacrifice / offering'; here the cereal offering (ἡ θυσία); the remainder reverts to the priest just as with the standard grain offering (Lev 2:3, 10).

τῆς

of the

Genitive

article (with σεμιδάλεως)

→ noun-phrase marking

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

σεμιδάλεως

fine flour

Genitive

genitive of material (the offering of fine flour)

→ relational specification

σεμιδάλις: 'fine flour'; renders Πλυν; ἡ θυσία τῆς σεμιδάλεως = 'the fine-flour offering', the type whose priestly portion sets the precedent.

14 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-formula (introducing the guilt-offering legislation)

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX introduction to a fresh divine speech (rendering $\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר}$); it marks the transition from the sin offering (vv. 1–13) to the guilt/trespass offering (πλημμέλεια) proper (vv. 14–19).

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-formula)

→ constative aorist (single speech-act)

λαλέω: 'speak'; renders דִּבֶּר ; the standard verb of the divine speech-formula introducing a new legal section.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: the Tetragrammaton יהוה ; the divine speaker.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρός + acc.: 'to'; the addressee of the speech.

Μωυσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה ; declined as a first/third-declension hybrid in the LXX (acc. Μωυσῆν); the mediator of the divine law.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (Hebraizing 'saying' = לֵאמֹר)

λέγω (pres. ptc.): 'saying'; the participle λέγων renders the infinitive לֵאמֹר , the standard Hebrew marker introducing the content of direct speech.

15 ψυχὴ ἐὰν λάθῃ αὐτὸν λήθῃ καὶ ἀμάρτη ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου καὶ οἴσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου σίκλων τῷ σίκλῳ τῶν ἁγίων περὶ οὗ ἐπλημμέλησεν

If a person — forgetfulness having come over him — sins unwittingly against the holy things of the LORD, then he shall bring for his trespass to the LORD an unblemished ram from the flock, of a silver valuation in shekels, by the shekel of the sanctuary, for that in which he trespassed.

Protasis and apodosis of the guilt offering for sancta-trespass

ψυχὴ ἐὰν λάθῃ αὐτὸν λήθῃ

The trespass offering (πλημμέλεια) proper is introduced. The cognate construction λάθῃ ... λήθῃ ('forgetfulness escapes/overtakes him') and the adverb ἀκουσίως ('unwittingly') stress the inadvertence of the offense ἀπὸ τῶν ἁγίων κυρίου ('against the holy things of the LORD') — misappropriation of consecrated property. The required offering is a κριὸς ἄμωμος ('unblemished ram') of fixed monetary value, reckoned by the sanctuary shekel.

ψυχὴ

a person

Nominative

subject (generic legal subject)

→ participant prominence

ψυχή: 'soul / person'; renders $\psi\chi\eta$; the generic subject of the new case.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐὰν: introduces the protasis of the trespass case.

λάθῃ

escapes

Aor Act Subj 3 Sg · λανθάνω

verb of protasis (cognate with λήθῃ)

→ constative aorist subjunctive

λανθάνω: 'escape notice'; the cognate construction λάθῃ ... λήθῃ ('forgetfulness escapes him') is a Hebraism (rendering $\text{עָלַז} / \text{הִלָּשׁוּב} \text{ נִשְׁכַּח}$) emphasizing the unintentional character of the offense.

αὐτὸν

him

Accusative

accusative object of λάθῃ

→ participant reference

αὐτός: 'him'; the person from whom the matter is hidden.

λήθη

forgetfulness

Nominative

subject of λάθη (cognate noun: 'forgetfulness escapes')

→ participant prominence

λήθη: 'forgetfulness / oblivion'; the cognate noun to λανθάνω; together they render the Hebrew sense of acting in ignorance/inadvertence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἁμάρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of protasis

→ constative aorist subjunctive

ἁμαρτάνω: 'sin'; the inadvertent offense against the sancta.

ἀκουσίως

unwittingly

adverb of manner

→ clausal contribution

ἀκουσίως: 'involuntarily / unintentionally'; renders אֶלְפָּשׁ; the legally decisive qualifier — the trespass offering covers inadvertent, not high-handed, sin (cf. Num 15:30–31).

ἀπὸ

against / from

preposition + genitive (with respect to)

→ spatial or relational framing

ἀπό: here 'in respect of / against'; ἀπὸ τῶν ἁγίων = 'in the matter of the holy things'.

τῶν

the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

substantival adjective (genitive object of ἀπό)

→ relational specification

ἅγιος: 'holy'; τὰ ἅγια = 'the holy things / sancta'; renders אֲשֶׁר; the consecrated offerings and property of the sanctuary, misappropriation of which constitutes trespass (לַעֲוָה).

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's holy things)

→ relational specification

κύριος: the Tetragrammaton יהוה; the sancta belong to the LORD, so trespass against them is trespass against him.

καὶ

then / and

apodosis-introducing conjunction (Hebraizing)

→ discourse linkage or contrast

καί: introduces the apodosis.

οἴσει

he shall bring

Fut Act Indic 3 Sg · φέρω

apodosis main verb (legal future)

→ imperatival future

φέρω: 'bring'; the prescribed bringing of the guilt offering.

τῆς

the / for the

Genitive

article (with πλημμελείας)

→ noun-phrase marking

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

πλημμελείας

trespass / guilt offering

Genitive

genitive of purpose / for the trespass offering

→ relational specification

πλημμέλεια: 'fault / trespass / guilt offering'; renders אֲשֶׁר; the technical name of the guilt offering and of the liability it discharges; the genitive denotes the offering brought 'for his trespass'.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's trespass.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the recipient of the guilt offering.

κριὸν

a ram

Accusative

direct object of οἶσει

→ object specification

κριός: 'ram'; renders יֶזֶע; the prescribed animal of the guilt offering — a male, in contrast to the female of the sin offering (v. 6).

ἄμωμον

unblemished

Accusative

attributive adjective (qualifying κριόν)

→ object specification

ἄμωμος: 'without blemish / spotless'; renders מִקְדָּשׁ; the indispensable requirement of an unblemished victim (cf. the application to Christ, 1 Pet 1:19).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from / out of'; the flock as source.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

flock

Genitive

genitive object of ἐκ

→ relational specification

πρόβατον: 'sheep / flock'; renders יֶזֶע; the source of the ram.

τιμῆς

of a valuation

Genitive

genitive of value/price (qualifying κριόν)

→ relational specification

τιμή: 'price / value / valuation'; renders תְּנִיחָה; the ram must meet a fixed monetary worth, reckoned in silver shekels.

ἀργυρίου

of silver

Genitive

genitive of material (qualifying τιμῆς)

→ relational specification

ἀργύριον: 'silver / money'; renders הֶפְזָה; the medium of the valuation.

σίκλων

in shekels

Genitive

genitive of measure (the unit of valuation)

→ relational specification

σίκλος: 'shekel'; transliteration/rendering of שֶׁקֶל; the standard weight-unit of the valuation.

τῷ

by the

Dative

article (with σίκλῳ)

→ noun-phrase marking

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

σίκλω

shekel

Dative

dative of standard/measure ('by the shekel')

→ sphere or reference

σίκλος: 'shekel'; τῷ σίκλω τῶν ἁγίων = 'by the sanctuary shekel', the official standard weight (cf. Exod 30:13).

τῶν

of the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

sanctuary

Genitive

substantival adjective (genitive: 'of the holy place')

→ relational specification

ἅγιος: 'holy'; τῶν ἁγίων here = 'of the sanctuary'; the σίκλος τῶν ἁγίων is the official sanctuary-standard shekel (Hebrew שְׁטָרֶה לְקֹשֶׁט).

περὶ

for

preposition + genitive (concerning the trespass)

→ spatial or relational framing

περί + gen.: introduces the relative defining the trespass.

οἷ

which

Genitive

relative pronoun (genitive after περί)

→ relational specification

οἷ: relative, 'that in which (he trespassed)'.

ἐπλημμέλησεν

he trespassed

Aor Act Indic 3 Sg · πλημμελέω

verb of relative clause

→ constative aorist

πλημμελέω: 'trespass / commit a fault'; renders לַעֲוֹן / חַטָּאת; the offense for which the guilt offering is brought.

16 καὶ ὃ ἥμαρτεν ἀπὸ τῶν ἁγίων ἀποτεῖσαι αὐτὸ καὶ τὸ ἐπίπεμπτον προσθήσει ἐπ' αὐτὸ καὶ δώσει αὐτὸ τῷ ἱερεῖ καὶ ὁ ἱερεὺς ἐξιλάσεται περὶ αὐτοῦ ἐν τῷ κριῷ τῆς πλημμελείας καὶ ἀφεθήσεται αὐτῷ

And what he sinfully took from the holy things he shall repay, and shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the guilt offering, and it shall be forgiven him.

Restitution requirement plus the added fifth; atonement formula

καὶ ὃ ἥμαρτεν ἀπὸ τῶν ἁγίων

Beyond the ram, the trespass against the sancta requires material restitution: the offender repays what he misappropriated and adds τὸ ἐπίπεμπτον ('the fifth part', a 20% surcharge) — the reparation principle that distinguishes the guilt offering from the sin offering. The verse then gives the atonement formula in its instrumental form, ἐν τῷ κριῷ τῆς πλημμελείας ('by means of the ram of the guilt offering').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὃ

what

Accusative

relative pronoun (object of ἥμαρτεν/ἀποτεῖσαι)

→ participant reference

ὃς: relative pronoun, 'that which'; the misappropriated holy property, fronted as the object of restitution.

ἥμαρτεν

he sinfully took

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause

→ constative aorist

ἁμαρτάνω: 'sin'; here with the nuance of sinful misappropriation — 'that in which he sinned (by taking) from the holy things'.

ἀπὸ

from

preposition + genitive (source)

→ spatial or relational framing

ἀπό: 'from'; the holy things as the source of what was taken.

τῶν

the

Genitive

article (with ἁγίων)

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

substantival adjective (genitive object of ἀπό)

→ relational specification

ἅγιος: 'holy'; τὰ ἅγια = the sancta; the consecrated property misappropriated.

ἀποτείσαι

he shall repay

Aor Act Inf · ἀποτίνω

infinitive used imperatively (legal prescription)

→ imperative/jussive infinitive (must make restitution)

ἀποτίνω: 'pay back / repay / make restitution'; renders נָשַׁב ; the legal aorist infinitive here functions as a command ('he is to repay'); restitution of the principal precedes and accompanies the offering.

αὐτό

it

Accusative

direct object of ἀποτείσαι

→ participant reference

αὐτός: 'it'; the misappropriated thing to be repaid.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἐπίπεπτον)

→ noun-phrase marking

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

ἐπίπεπτον

fifth part

Accusative

direct object of προσθήσει

→ object specification

ἐπίπεπτον: 'the added fifth part'; renders תַּיִשְׁמִיחַ ; the 20% reparation surcharge added to the principal, the hallmark of the guilt offering (cf. τὸ πέμπτον, v. 24; Lev 22:14; Num 5:7).

προσθήσει

shall add

Fut Act Indic 3 Sg · προστίθημι

main verb (legal future)

→ imperative future

προστίθημι: 'add / put to'; renders וַיִּשָּׂא ; the adding of the fifth to the restored principal.

ἐπὶ

to

preposition + accusative (addition, elided)

→ spatial or relational framing

ἐπὶ + acc.: 'upon / to'; the principal to which the fifth is added.

αὐτό

it

Accusative

accusative object of ἐπὶ

→ participant reference

αὐτός: 'it'; the principal sum.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (legal future)

→ imperative future

δίδωμι: 'give'; renders וַיִּתֵּן ; the restored principal-plus-fifth is given to the priest, who represents the sanctuary as injured party.

αὐτό

it

Accusative

direct object of δώσει

→ participant reference

αὐτός: 'it'; the restitution-payment.

τῷ

to the

Dative

article (with ἱερεῖ)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

indirect object (dative recipient)

→ sphere or reference

ἱερεύς: 'priest'; the recipient of the restitution on behalf of the sanctuary.

καὶ

and

coordinate conjunction (atonement formula)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεύς: 'priest'; the mediating agent of atonement.

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (atonement formula)

→ predictive/imperative future

ἐξιλάσκομαι: 'make atonement'; renders 𐤅𐤓𐤕; here construed instrumentally with ἐν τῷ κριῷ ('by means of the ram').

περί

for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'.

αὐτοῦ

him

Genitive

genitive object of περί

→ relational specification

αὐτός: 'him'; the offerer.

ἐν

with / by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by means of'; a Hebraizing use of ἐν (rendering 𐤅) marking the ram as the means of atonement.

τῷ

the

Dative

article (with κριῷ)

→ noun-phrase marking

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

κριῷ

ram

Dative

dative of instrument (with ἐν)

→ sphere or reference

κριός: 'ram'; the guilt-offering animal, instrument of the atonement.

τῆς

of the

Genitive

article (with πλημμελείας)

→ noun-phrase marking

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

πλημμελείας

guilt offering

Genitive

genitive of definition (qualifying κριῶ: 'the ram of the guilt offering')

→ relational specification

πλημμέλεια: 'trespass / guilt offering'; renders ΠΨΛ; ὁ κριὸς τῆς πλημμελείας is the technical designation of the guilt-offering ram.

καὶ

and

coordinate conjunction (result)

→ 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)

→ predictive future passive (God forgives)

ἀφίημι: 'forgive'; renders ΠΖϚ; the divine passive completing the formula.

αὐτῷ

him

Dative

dative of advantage

→ participant reference or interest

αὐτός; 'to/for him'; the forgiven offerer.

17 καὶ ἡ ψυχὴ ἣ ἂν ἀμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ὧν οὐ δεῖ ποιεῖν καὶ οὐκ ἔγνω καὶ πλημμελήσῃ καὶ λάβῃ τὴν ἀμαρτίαν

And the person who sins and does one thing from all the commandments of the LORD which ought not to be done, and did not know it, and so is in trespass and bears the guilt —

General clause: trespass through an unrecognized violation of any commandment

καὶ ἡ ψυχὴ ἣ ἂν ἀμάρτη

A generalizing extension of the guilt offering: beyond the specific sancta-trespass, anyone who unknowingly violates any of the LORD's prohibitions (ὧν οὐ δεῖ ποιεῖν, 'things that ought not to be done') and only later recognizes the liability incurs πλημμέλεια. The clause καὶ οὐκ ἔγνω ('and did not know') again marks the inadvertence that brings the case under the guilt-offering rubric.

καὶ

and

coordinate conjunction (introducing the general case)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with ψυχή)

→ noun-phrase marking

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

ψυχή

person

Nominative

subject (antecedent of the relative ἥ)

→ participant prominence

ψυχή: 'soul / person'; the generic legal subject.

ἥ

who

Nominative

relative pronoun (subject of ἀμάρτη)

→ participant reference

ὅς: relative pronoun; with ἄν + subjunctive, generalizing ('whoever').

ἄν

(modal)

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: marks the contingency of the generalizing relative clause.

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of relative clause

→ constative aorist subjunctive

ἀμαρτάνω: 'sin'; the general fact of transgression.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήση

does

Aor Act Subj 3 Sg · ποιέω

verb of relative clause

→ constative aorist subjunctive

ποιέω: 'do / commit'; the doing of one of the forbidden things.

μίαν

one

Accusative

numeral (object of ποιήση: 'one [commandment]')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine μίαν agreeing with the implied ἐντολήν — 'a single one' of the prohibitions.

ἀπὸ

from / of

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'of / from among'.

πασῶν

all

Genitive

attributive adjective (with ἐντολῶν)

→ relational specification

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

τῶν

the

Genitive

article (with ἐντολῶν)

→ noun-phrase marking

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

ἐντολῶν

commandments

Genitive

partitive genitive (object of ἀπό)

→ relational specification

ἐντολή: 'commandment / precept'; renders תְּחֻמִּים; the prohibitive commandments of the LORD.

κυρίου

of the LORD

Genitive

genitive of source/possession

→ relational specification

κύριος; the Tetragrammaton יהוה; the commandments are the LORD's.

ᾧ

which

Genitive

relative pronoun (genitive, object of ποιεῖν by attraction)

→ relational specification

ὅς; relative attracted to the genitive of ἐντολῶν; 'which [things] ought not to be done'.

οὐ

not

negative particle (with δεῖ)

→ discourse linkage or contrast

οὐ: objective negative; the prohibited character of the act.

δεῖ

ought / is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (with complementary infinitive ποιεῖν)

→ stative present (obligation/prohibition)

δεῖ: impersonal 'it is necessary / one ought'; οὐ δεῖ ποιεῖν = 'ought not to be done', the standard phrasing of a prohibition.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with δεῖ)

→ imperfective infinitive (the forbidden doing)

ποιέω: 'do'; the infinitive completing the impersonal δεῖ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔγνω)

→ discourse linkage or contrast

οὐ: negates ἔγνω; the inadvertence of the offense.

ἔγνω

he knew

Aor Act Indic 3 Sg · γινώσκω

main verb (the lack of awareness)

→ constative aorist (did not realize)

γινώσκω: 'know / realize'; οὐκ ἔγνω = 'did not know' — the unwitting character that brings the act under the guilt offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημελήση

is in trespass

Aor Act Subj 3 Sg · πλημμελέω

verb of relative clause (resultant liability)

→ resultative aorist subjunctive

πλημμελέω: 'trespass / incur guilt'; renders חַטָּא; the resultant guilt-liability.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάβη

bears

Aor Act Subj 3 Sg · λαμβάνω

verb of relative clause

→ resultative aorist subjunctive (incurs the guilt)

λαμβάνω: 'take / bear'; λαβεῖν τὴν ἁμαρτίαν renders ἵνα ἁμαρτάνῃ ('bear iniquity / become liable'); echoes the same idiom at v.

1.

τὴν

the

Accusative

article (with ἁμαρτίαν)

→ noun-phrase marking

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

ἁμαρτίαν

guilt

Accusative

direct object of λάβη

→ object specification

ἁμαρτία: 'sin / guilt / liability'; here the culpability borne by the unwitting transgressor.

- 18 καὶ οἷσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου εἰς πλημμέλειαν πρὸς τὸν ἱερέα καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀγνοίας αὐτοῦ ἧς ἠγνόησεν καὶ αὐτὸς οὐκ ᾔδει καὶ ἀφεθήσεται αὐτῷ

then he shall bring to the priest an unblemished ram from the flock, of a silver valuation, for a guilt offering; and the priest shall make atonement for him concerning his ignorance in which he sinned ignorantly, though he himself did not know it, and it shall be forgiven him.

Apodosis: the guilt offering for the general inadvertent case; atonement formula

καὶ οἷσει κριὸν ἄμωμον

The remedy parallels v. 15: an unblemished ram of monetary value, here explicitly εἰς πλημμέλειαν ('for a guilt offering'). The atonement clause stresses the inadvertence with a triple emphasis — περὶ τῆς ἀγνοίας αὐτοῦ ἧς ἠγνόησεν καὶ αὐτὸς οὐκ ᾔδει ('concerning his ignorance in which he was ignorant, and he himself did not know'), the cognate ἄγνοια/ἀγνοέω heaping up the theme of unknowing sin.

καὶ

and / then

apodosis-introducing conjunction

→ discourse linkage or contrast

καί: introduces the apodosis.

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

apodosis main verb (legal future)

→ imperatival future

φέρω: 'bring'; the bringing of the guilt offering.

κρίον

a ram

Accusative

direct object of οἷσει

→ object specification

κρίος: 'ram'; renders לֵאָ; the guilt-offering animal.

ἄμωμον

unblemished

Accusative

attributive adjective (qualifying κρίον)

→ object specification

ἄμωμος: 'without blemish'; renders מִמָּ; the requisite spotlessness of the victim.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from'; the flock as source.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

flock

Genitive

genitive object of ἐκ

→ relational specification

πρόβατον: 'sheep / flock'; the source of the ram.

τιμῆς

of a valuation

Genitive

genitive of value (qualifying κρίον)

→ relational specification

τιμή: 'price / valuation'; renders תִּיָּ; the fixed monetary worth of the ram.

ἄργυρίου

of silver

Genitive

genitive of material (with τιμῆς)

→ relational specification

ἄργύριον: 'silver / money'; the medium of the valuation.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for'; εἰς πλημμέλειαν = 'for a guilt offering'.

πλημμέλειαν

guilt offering

Accusative

accusative object of εἰς (purpose)

→ object specification

πλημμέλεια: 'trespass / guilt offering'; renders מִשְׁ; specifies the function of the ram.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς + acc.: 'to'; the priest as recipient.

τὸν

the

Accusative

article (with *ἱερέα*)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of *πρός*

→ object specification

ἱερεύς: 'priest'; the one to whom the offering is brought.

καὶ

and

coordinate conjunction (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 (atonement formula)

→ predictive/imperative future

ἐξιλάσκομαι: 'make atonement'; renders 𐤅𐤓𐤕; the recurring formula verb.

περὶ

for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'.

αὐτοῦ

him

Genitive

genitive object of *περί*

→ relational specification

αὐτός: 'him'; the offerer.

ὁ

the

Nominative

article (with *ἱερεύς*)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of *ἐξιλάσεται*

→ participant prominence

ἱερεύς: 'priest'; the mediating agent.

περὶ

concerning

preposition + genitive (the ignorance atoned for)

→ spatial or relational framing

περί + gen.: 'concerning'; specifying the inadvertence as the object of atonement.

τῆς

the

Genitive

article (with *ἀγνοίας*)

→ noun-phrase marking

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

ἀγνοίας

ignorance

Genitive

genitive object of *περί*

→ relational specification

ἀγνοια: 'ignorance / inadvertence'; renders 𐤅𐤓𐤕𐤓; the unwitting error, here treated as itself requiring expiation (cf. Acts 3:17; Heb 9:7 'the sins of ignorance').

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's ignorance.

ἧς

in which

Genitive

relative pronoun (cognate with ἡγνόησεν)

→ relational specification

ᾧς: relative attracted to the genitive ἄγνοίας; cognate object of ἡγνόησεν.

ἡγνόησεν

he sinned ignorantly

Aor Act Indic 3 Sg · ἄγνοέω

verb of relative clause (cognate construction)

→ constative aorist

ἄγνοέω: 'be ignorant / err through ignorance'; the cognate construction ἄγνοίας ἧς ἡγνόησεν ('the ignorance in which he was ignorant') is a Hebraizing figura etymologica reinforcing the inadvertence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτὸς

he himself

Nominative

intensive pronoun (subject of ἥδει)

→ participant reference

αὐτός: 'himself'; the intensive pronoun underlining that the offender was personally unaware.

οὐκ

not

negative particle (with ἥδει)

→ discourse linkage or contrast

οὐ: negates ἥδει.

ἥδει

did know

Plpf Act Indic 3 Sg · οἶδα

main verb (the persistent ignorance)

→ stative pluperfect (with imperfect sense: he was unaware)

οἶδα: 'know'; the pluperfect ἥδει functions with simple past/imperfect force ('he did not know'); reiterates that the offender remained ignorant of his transgression.

καὶ

and

coordinate conjunction (result)

→ 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)

→ predictive future passive (God forgives)

ἀφίημι: 'forgive'; renders ἵνα; the divine passive of the formula.

αὐτῷ

him

Dative

dative of advantage

→ participant reference or interest

αὐτός: 'to/for him'; the forgiven offerer.

19 ἐπλημμέλησεν γὰρ πλημμέλησιν ἔναντι κυρίου

for he has indeed committed a trespass before the LORD.

Causal summary closing the guilt-offering section ἐπλημμέλησεν γὰρ πλημμέλησιν

A terse causal coda. The cognate accusative ἐπλημμέλησεν ... πλημμέλησιν ('he has trespassed a trespass') is a Hebraism (figura etymologica, rendering $\square\psi\chi$ $\square\psi\chi$) intensifying the certainty of the guilt: even an unwitting offense is a real trespass ἔναντι κυρίου ('before the LORD'), and so demands the guilt offering.

ἐπλημμέλησεν

he has trespassed

Aor Act Indic 3 Sg · πλημμελέω

main verb (causal clause; cognate construction)

→ constative aorist (the established fact of trespass)

πλημμελέω: 'trespass / commit a fault'; renders $\square\psi\chi$; the cognate accusative with πλημμέλησιν intensifies — 'he has surely committed a trespass'.

γὰρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γὰρ: 'for'; grounds the requirement of the guilt offering in the reality of the trespass.

πλημμέλησιν

a trespass

Accusative

cognate accusative (with ἐπλημμέλησεν)

→ object specification

πλημμέλησις: 'trespass / fault'; the cognate noun to πλημμελέω; the construction ἐπλημμέλησεν πλημμέλησιν renders the Hebrew infinitive-absolute emphasis $\square\psi\chi$ $\square\psi\chi$ ('he is certainly guilty').

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; Hebraism rendering יָנִי ; locates the trespass coram Deo — every fault, even inadvertent, is reckoned in the LORD's sight.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: the Tetragrammaton יהוה ; the one before whom the trespass stands and to whom satisfaction is owed.

20 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-formula (introducing the neighbor-trespass laws = Eng 6:1)

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

The third divine speech-formula of the chapter opens the final section (vv. 20–26), which English Bibles number as 6:1–7. The repetition of the formula marks a distinct legal unit: trespass not against the sancta but against a fellow human, treated nonetheless as a trespass against the LORD.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-formula)

→ constative aorist

λαλέω: 'speak'; renders לָאָדַבַּר; the standard verb of the divine speech-formula. Note: this verse opens the material numbered 6:1 in English Bibles.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; the divine speaker.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς + acc.: 'to'.

Μωυσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωυσῆς: transliteration of מֹשֶׁה; the mediator of the law (acc. Μωυσῆν).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (Hebraizing 'saying' = לֹמַד)

λέγω (pres. ptc.): 'saying'; renders לֹמַד, the standard marker of the content of speech.

21 ψυχὴ ἐὰν ἀμάρτη καὶ παριδὼν παρίδῃ τὰς ἐντολὰς κυρίου καὶ ψεύσῃται τὰ πρὸς τὸν πλησίον ἐν παραθήκῃ ἢ περὶ κοινωνίας ἢ περὶ ἀρπαγῆς ἢ ἡδίκησέν τι τὸν πλησίον

If a person sins and willfully disregards the commandments of the LORD and deals falsely with his neighbor in a matter of a deposit, or of a partnership, or of robbery, or has wronged his neighbor in some way,

Protasis: the catalogue of frauds against a neighbor (= Eng 6:2)

ψυχὴ ἐὰν ἀμάρτη

The final case (Eng 6:2) enumerates social offenses treated as trespass against the LORD: a withheld deposit (παραθήκη), a partnership/pledge (κοινωνία), robbery (ἀρπαγή), or general wronging of a neighbor. The intensifying cognate participle παριδὼν παρίδῃ ('disregarding he disregards', rendering the Hebrew infinitive absolute **לַעֲשׂוֹת לַעֲשׂוֹת**) frames the fraud as a deliberate breach of faith — the Hebrew **לַעֲשׂוֹת** ('treachery/sacrilege') that links interpersonal deceit to sacrilege against God.

ψυχὴ

a person

Nominative

subject (generic legal subject)

→ participant prominence

ψυχὴ: 'soul / person'; the generic subject of the case.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐὰν: introduces the protasis of the neighbor-trespass case.

ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of protasis

→ constative aorist subjunctive

ἀμαρτάνω: 'sin'; the general fact of the offense.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παριδών

disregarding

Aor Act Part Nom Sg Masc · παροράω

cognate participle (intensifying παρίδῃ)

→ antecedent participle (Hebraizing infinitive-absolute emphasis)

παροράω: 'overlook / disregard / connive at'; the cognate construction παριδών παρίδῃ ('disregarding he disregards') renders the Hebrew infinitive absolute לַעַבְדָּ לַעַבְדָּ, intensifying the willful breach of faith.

παρίδῃ

disregards

Aor Act Subj 3 Sg · παροράω

verb of protasis (cognate with the participle)

→ constative aorist subjunctive (intensified)

παροράω: 'disregard / overlook'; the finite verb of the cognate pair; the deliberate setting aside of the LORD's commandments.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of παρίδῃ

→ object specification

ἐντολή: 'commandment'; renders תְּחִלָּה; the LORD's commands, disregarded by the fraud against the neighbor.

κυρίου

of the LORD

Genitive

genitive of source/possession

→ relational specification

κύριος: the Tetragrammaton יהוה; the commandments are his — hence interpersonal fraud is sin against God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ψεύσεται

deals falsely

Aor Mid Subj 3 Sg · ψεύδομαι

verb of protasis

→ constative aorist subjunctive

ψεύδομαι: 'lie / deal falsely / deceive'; renders שָׁקַר; here of fraudulent denial in matters of property entrusted or owed.

τὰ

the things

Accusative

article substantivizing the πρὸς-phrase (adverbial accusative)

→ noun-phrase marking

τὰ: the neuter article substantivizes 'the things toward the neighbor', i.e. the dealings/affairs between them.

πρὸς

with

preposition + accusative (relation: dealings with)

→ spatial or relational framing

πρὸς + acc.: 'with / toward'; τὰ πρὸς τὸν πλησίον = 'the matters between him and his neighbor'.

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

accusative object of πρὸς (substantivized adverb)

→ object specification

πλησίον: 'neighbor / fellow'; renders / עֲרֵךְ; the wronged party in the fraud.

ἐν

in / concerning

preposition + dative (sphere of the offense)

→ spatial or relational framing

ἐν + dat.: 'in (the matter of)'; introduces the first category of fraud.

παραθήκη

a deposit

Dative

dative object of ἐν (sphere)

→ sphere or reference

παραθήκη: 'deposit / something entrusted for safekeeping'; renders ἡδίκησεν; goods left in trust and then fraudulently denied (cf. the same term, of the gospel deposit, 2 Tim 1:14).

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

περὶ

concerning

preposition + genitive (sphere of offense)

→ spatial or relational framing

περί + gen.: 'concerning'; introduces the second category.

κοινωνίας

a partnership

Genitive

genitive object of περί

→ relational specification

κοινωνία: 'partnership / fellowship / joint dealing'; renders τὴν κοινωνίαν ('a pledge / something given in hand'); a commercial association in which faith is breached.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

περὶ

concerning

preposition + genitive (sphere of offense)

→ spatial or relational framing

περί + gen.: 'concerning'; introduces the third category.

ἄρπαγῆς

robbery

Genitive

genitive object of περί

→ relational specification

ἄρπαγή: 'robbery / plunder / seizure'; renders ἡρπασμός; violent or forcible taking of a neighbor's property.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

ἡδίκησέν

he wronged

Aor Act Indic 3 Sg · ἡδίκησεν

verb of disjunctive clause (general category)

→ constative aorist

ἡδίκησεν: 'do wrong / injure / defraud'; renders ἡδίκησεν ('oppress / extort'); the catch-all category of having wronged a neighbor in any way.

τι

in some way / something

Accusative

accusative of respect / inner object (indefinite)

→ participant reference

τις, τι: 'something / in some respect'; the indefinite generalizes the wrong done.

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

direct object of ἡδίκησεν

→ object specification

πλησίον: 'neighbor'; the person wronged.

22 ἡ εὗρεν ἀπώλειαν καὶ ψεύσεται περὶ αὐτῆς καὶ ὁμόσῃ ἀδίκως περὶ ἑνὸς ἀπὸ πάντων ὧν ἐὰν ποιήσῃ ὁ ἄνθρωπος ὥστε ἀμαρτεῖν ἐν τούτοις

or has found something lost and lies about it and swears falsely concerning any one of all the things that a person may do so as to sin in them —

Final fraud-type and summarizing clause (= Eng 6:3)

ἡ εὗρεν ἀπώλειαν

The last specific case is the lost-and-found object denied under false oath (ψεύσεται ... καὶ ὁμόσῃ ἀδίκως): finding lost property and then perjuring oneself to keep it. The summarizing relative ὧν ... ὥστε ἀμαρτεῖν ('any of all the things one may do so as to sin in them') gathers the whole catalogue, the result clause ὥστε + infinitive marking the sinful upshot.

ἡ

or

disjunctive particle (introducing the final case)

→ discourse linkage or contrast

ἡ: 'or'; the last item in the catalogue of frauds.

εὗρεν

has found

Aor Act Indic 3 Sg · εὕρισκω

verb of protasis

→ constative aorist

εὕρισκω: 'find'; renders נָחַץ; the finding of lost property, which one is obliged to restore (cf. Deut 22:1–3) but here wrongfully keeps.

ἀπώλειαν

something lost

Accusative

direct object of εὗρεν

→ object specification

ἀπώλεια: 'a lost thing / loss'; renders הֶפְדָּה; here concretely 'lost property' that has been found.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ψεύσεται

lies

Aor Mid Subj 3 Sg · ψεύδομαι

verb of protasis

→ constative aorist subjunctive

ψεύδομαι: 'lie / deal falsely'; renders שָׁחַד; the denial of having found the lost item.

περὶ

about

preposition + genitive (concerning)

→ spatial or relational framing

περί + gen.: 'about / concerning'; the matter lied about.

αὐτῆς

it

Genitive

genitive object of περί (the lost thing)

→ relational specification

αὐτός: 'it'; feminine, agreeing with ἀπώλειαν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁμόςη

swears

Aor Act Subj 3 Sg · ὁμνύω

verb of protasis

→ constative aorist subjunctive

ὁμνύω: 'swear'; renders נִשְׁבַּע; the false oath compounding the fraud — perjury added to theft (cf. v. 4).

ἀδίκως

falsely / unjustly

adverb of manner (qualifying ὁμόςη)

→ clausal contribution

ἀδίκως: 'unjustly / falsely'; renders כִּזְבוֹ ('to a falsehood'); marks the oath as perjurious.

περὶ

concerning

preposition + genitive (the matter sworn about)

→ spatial or relational framing

περί + gen.: 'concerning'; introduces the summarizing reference.

ένός

one

Genitive

numeral (genitive object of περι)

→ relational specification

εἷς (gen. ένός): 'one'; 'any one' of the enumerated offenses.

ἀπό

of

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive 'of / from among'.

πάντων

all

Genitive

substantival adjective (partitive: 'all the things')

→ relational specification

παῖς: 'all'; the totality of such sinful acts.

ἧν

which

Genitive

relative pronoun (object of ποιήση, by attraction)

→ relational specification

ἧς: relative attracted to the genitive of πάντων; 'which (things a person may do)'.

ἐάν

-ever

modal particle (with subjunctive ποιήση)

→ discourse linkage or contrast

ἐάν: joined to the relative to generalize ('whatever a person may do').

ποιήση

may do

Aor Act Subj 3 Sg · ποιέω

verb of generalizing relative clause

→ constative aorist subjunctive

ποιέω: 'do / commit'; the doing of any of the foregoing offenses.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

person

Nominative

subject of ποιήση

→ participant prominence

ἄνθρωπος: 'a person / anyone'; the generic human agent.

ὥστε

so as to

result conjunction (with infinitive ἀμαρτεῖν)

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; introduces the result infinitive expressing the sinful upshot.

ἁμαρτεῖν

to sin

Aor Act Inf · ἁμαρτάνω

result infinitive (with ὥστε)

→ aorist infinitive of result

ἁμαρτάνω: 'sin'; the result — committing such acts amounts to sin requiring the guilt offering.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

ἐν + dat.: 'in'; ἐν τούτοις = 'in these (things)'.

τούτοις

these things

Dative

dative object of ἐν (demonstrative)

→ sphere or reference

οὗτος: 'these'; sums up the catalogue of frauds as the sphere in which one sins.

23 καὶ ἔσται ἡνίκα ἐὰν ἁμάρτη καὶ πλημμελήσῃ καὶ ἀποδῶ τὸ ἄρπαγμα ὃ ἥρπασεν ἢ τὸ ἀδίκημα ὃ ἠδίκησεν ἢ τὴν παραθήκην ἣτις παρετέθη αὐτῷ ἢ τὴν ἀπώλειαν ἣν εὔρεν

then it shall be, whenever he sins and is in trespass, that he shall give back the plunder which he seized, or the wrong which he did, or the deposit which was entrusted to him, or the lost thing which he found,

Apodosis-introduction: the obligation of restitution (= Eng 6:4) καὶ ἔσται ἡνίκα ἐὰν ἁμάρτη

The apodosis opens with the Hebraizing καὶ ἔσται ('and it shall be', rendering חַיִּי) + temporal ἡνίκα ἐὰν ('whenever'). The required restitution is itemized item-by-item, each matched to the corresponding offense of vv. 21–22 by a relative clause containing the cognate verb (τὸ ἄρπαγμα ὃ ἥρπασεν, τὸ ἀδίκημα ὃ ἠδίκησεν): the offender must return precisely what he wrongfully took or withheld.

καὶ

and / then

apodosis-introducing conjunction (Hebraizing)

→ discourse linkage or contrast

καί: with ἔσται forms the Hebraism καὶ ἔσται (חַיִּי) introducing the apodosis.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-marker)

→ predictive future (Hebraizing transition formula)

εἰμί: 'be'; the impersonal καὶ ἔσται renders חַיִּי, a stock LXX transition introducing the consequent legislation.

ἡνίκα

whenever

temporal conjunction (with ἐὰν + subjunctive)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; with ἐὰν, 'whenever'; introduces the temporal condition of the restitution.

ἐὰν

(-ever)

conditional particle (reinforcing ἡνίκα)

→ discourse linkage or contrast

ἐὰν: joined to ἡνίκα for the generalizing 'whenever'.

ἁμάρτη

he sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of temporal clause

→ constative aorist subjunctive

ἁμαρτάνω: 'sin'; resumes the offense as the trigger of the obligation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλημμελήση

is in trespass

Aor Act Subj 3 Sg · πλημμελέω

verb of temporal clause

→ constative aorist subjunctive

πλημμελέω: 'trespass / incur guilt'; renders $\square\psi\lambda$; reasserts the guilt-liability of the fraud.

καὶ

and / that

coordinate conjunction (introducing the main obligation)

→ discourse linkage or contrast

καί: links to the principal verb of restitution ἀποδῶ.

ἀποδῶ

he shall give back

Aor Act Subj 3 Sg · ἀποδίδωμι

main verb of obligation (subjunctive after the temporal frame)

→ jussive-equivalent aorist subjunctive (must restore)

ἀποδίδωμι: 'give back / restore / repay'; renders $\square\psi\delta$; the core obligation — restoration of what was wrongfully taken or withheld.

τὸ

the

Accusative

article (with ἄρπαγμα)

→ noun-phrase marking

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

ἄρπαγμα

plunder

Accusative

direct object of ἀποδῶ (first item)

→ object specification

ἄρπαγμα: 'thing seized / plunder / spoil'; renders $\lambda\tau\alpha\tau$; the robbed property of v. 21 (the same rare noun famously used at Phil 2:6).

ὃ

which

Accusative

relative pronoun (cognate object of ἥρπασεν)

→ participant reference

ὃς: relative pronoun; the cognate construction τὸ ἄρπαγμα ὃ ἥρπασεν ('the plunder which he plundered').

ἥρπασεν

he seized

Aor Act Indic 3 Sg · ἁρπάζω

verb of relative clause (cognate)

→ constative aorist

ἁρπάζω: 'seize / snatch / plunder'; cognate to ἄρπαγμα; the act of robbery now to be undone by restitution.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἀδίκημα)

→ noun-phrase marking

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

ἀδίκημα

the wrong

Accusative

direct object of ἀποδῶ (second item)

→ object specification

ἀδίκημα: 'wrong / injustice / injury'; renders $\rho\psi\epsilon\tau$ ('the extortion'); the wrongfully gained thing to be restored.

ὃ

which

Accusative

relative pronoun (cognate object of ἡδίκησεν)

→ participant reference

ὅς; relative; cognate construction τὸ ἀδίκημα ὃ ἡδίκησεν ('the wrong which he wronged').

ἡδίκησεν

he did wrong

Aor Act Indic 3 Sg · ἀδικέω

verb of relative clause (cognate)

→ constative aorist

ἀδικέω: 'wrong / defraud'; cognate to ἀδίκημα; the wrong committed against the neighbor (cf. v. 21).

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with παραθήκην)

→ noun-phrase marking

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

παραθήκην

deposit

Accusative

direct object of ἀποδῶ (third item)

→ object specification

παραθήκη: 'deposit / thing entrusted'; renders ἡΤῚῤ; the entrusted property of v. 21, now to be returned.

ἥτις

which

Nominative

relative pronoun (subject of παρετέθη)

→ participant reference

ὅστις; relative pronoun; introduces the clause specifying the deposit as entrusted to him.

παρετέθη

was entrusted

Aor Pass Indic 3 Sg · παρατίθημι

verb of relative clause (passive)

→ constative aorist passive

παρατίθημι: 'set before / entrust / deposit'; the passive 'was deposited/entrusted'; cognate to παραθήκη; renders ΤῚῤῥ.

αὐτῷ

to him

Dative

dative of recipient (with παρετέθη)

→ participant reference or interest

αὐτός: 'to him!'; the trustee with whom the deposit was placed.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἀπώλειαν)

→ noun-phrase marking

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

ἀπώλειαν

lost thing

Accusative

direct object of ἀποδῶ (fourth item)

→ object specification

ἀπώλεια: 'lost thing'; renders ἡΤῚῤ; the found-and-denied property of v. 22, now to be restored.

ἣν

which

Accusative

relative pronoun (object of εὑρεν)

→ participant reference

ὅς; relative pronoun; τὴν ἀπώλειαν ἣν εὑρεν ('the lost thing which he found').

εὗρεν

he found

Aor Act Indic 3 Sg · εὕρισκω

verb of relative clause

→ constative aorist

εὕρισκω: 'find'; recalls v. 22; the finding now obliges restitution.

24 ἀπὸ παντὸς πράγματος οὗ ὥμοσεν περὶ αὐτοῦ ἀδίκως καὶ ἀποτεῖσει αὐτὸ τὸ κεφάλαιον καὶ τὸ πέμπτον προσθήσει ἐπ' αὐτό τίνος ἐστὶν αὐτῷ ἀποδώσει ἢ ἡμέρα ἐλεγχθῇ

of everything concerning which he swore falsely — he shall even repay it, the principal sum, and shall add the fifth to it; to whomever it belongs, to him he shall give it on the day he is convicted.

The reparation formula: principal plus a fifth, paid to the owner on conviction (= Eng 6:5)

ἀπὸ παντὸς πράγματος οὗ ὥμοσεν

The reparation rule mirrors v. 16 but in the interpersonal sphere: full restitution of the principal (τὸ κεφάλαιον) plus a fifth (τὸ πέμπτον) is paid to the rightful owner (τίνος ἐστίν, 'to whomever it belongs') on the very day his guilt is established (ἢ ἡμέρα ἐλεγχθῇ). The passive ἐλεγχθῇ ('he is convicted / proven guilty') sets the legal timing of the payment.

ἀπὸ

of

preposition + genitive (partitive/respect)

→ spatial or relational framing

ἀπό: 'of / from'; ἀπὸ παντὸς πράγματος = 'in respect of everything'.

παντὸς

every

Genitive

attributive adjective (with πράγματος)

→ relational specification

πᾶς: 'every / all'; the totality of matters falsely sworn about.

πράγματος

thing / matter

Genitive

genitive object of ἀπό

→ relational specification

πρᾶγμα: 'thing / matter'; renders רִבְרָב; every matter touched by the false oath.

οὗ

concerning which

Genitive

relative pronoun (genitive, with περὶ)

→ relational specification

ὅς: relative pronoun, antecedent πράγματος; 'concerning which he swore'.

ὥμοσεν

he swore

Aor Act Indic 3 Sg · ὀμνύω

verb of relative clause

→ **constative aorist**

ὀμνύω: 'swear'; renders נִשְׁבַּע; the false oath that compounds the fraud (cf. v. 22).

περὶ

concerning

preposition + genitive

→ **spatial or relational framing**

περὶ + gen.: 'concerning'; the matter sworn about.

αὐτοῦ

it

Genitive

genitive object of περί (resuming πράγματος)

→ **relational specification**

αὐτός: 'it'; the matter falsely sworn about.

ἀδίκως

falsely

adverb of manner (with ὥμοσεν)

→ **clausal contribution**

ἀδίκως: 'unjustly / falsely'; renders עַל־רָשָׁע; marks the oath as perjury.

καὶ

and / even

coordinate conjunction (resuming the main obligation)

→ **discourse linkage or contrast**

καί: links to the principal verb ἀποτείνει.

ἀποτείνει

he shall repay

Fut Act Indic 3 Sg · ἀποτίνω

main verb (legal future)

→ **imperative future**

ἀποτίνω: 'pay back / make restitution'; renders מְשַׁלֵּם; the obligatory repayment, here of the principal sum.

αὐτό

it

Accusative

direct object of ἀποτείνει

→ **participant reference**

αὐτό: 'it'; the thing to be repaid, defined appositionally as τὸ κεφάλαιον.

τὸ

the

Accusative

article (with κεφάλαιον)

→ **noun-phrase marking**

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

κεφάλαιον

principal sum

Accusative

accusative in apposition to αὐτό

→ **object specification**

κεφάλαιον: 'principal / capital sum / main amount'; renders רֶאשִׁית ('the head/principal'); the full base value to be restored, before the added fifth.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

τὸ

the

Accusative

article (with πέμπτον)

→ **noun-phrase marking**

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

πέμπτον

fifth part

Accusative

direct object of προσθήσει

→ **object specification**

πέμπτος: 'fifth'; τὸ πέμπτον = 'the fifth part'; renders חֲמִשָּׁה; the 20% reparation surcharge (= τὸ ἐπίπεμπτον of v. 16) added to the restored principal.

προσθήσει

he shall add

Fut Act Indic 3 Sg · προστίθῃμι

main verb (legal future)

→ imperativ future

προστίθῃμι: 'add'; renders הוּדַ; the adding of the fifth to the principal, the reparation principle of the guilt offering.

ἐπὶ

to

preposition + accusative (addition, elided)

→ spatial or relational framing

ἐπὶ + acc.: 'upon / to'; the principal to which the fifth is added.

αὐτό

it

Accusative

accusative object of ἐπὶ

→ participant reference

αὐτός: 'it'; the principal sum.

τίνος

to whomever

Genitive

interrogative/indefinite pronoun (genitive of possession)

→ relational specification

τίς; here functioning in an indirect-question/indefinite sense, 'whose it is';
τίνος ἐστίν = 'to whomever it belongs', identifying the rightful owner.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (with genitive of possession τίνος)

→ stative present

εἰμί: 'be'; τίνος ἐστίν = 'whose it is', i.e. the property's rightful owner.

αὐτῷ

to him

Dative

dative of recipient (with ἀποδώσει)

→ participant reference or interest

αὐτός: 'to him'; the rightful owner, to whom restitution is due.

ἀποδώσει

he shall give it

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb (legal future)

→ imperativ future

ἀποδίδωμι: 'give back / restore'; renders בַּשִּׁחַ / בַּחֲטָא; restitution is made directly to the wronged owner.

ἣ

on which

Dative

relative pronoun (dative, with ἡμέρα: 'on the day')

→ participant reference or interest

ὅς: relative pronoun, dative of time; ἣ ἡμέρα = 'on the day on which'.

ἡμέρα

day

Dative

dative of time (when the restitution is made)

→ sphere or reference

ἡμέρα: 'day'; renders בַּיּוֹם; the restitution is due on the very day of conviction.

ἐλεγχοθῇ

he is convicted

Aor Pass Subj 3 Sg · ἐλέγχω

verb of relative-temporal clause (passive)

→ constative aorist passive (proven guilty)

ἐλέγχω: 'convict / expose / prove guilty'; renders the sense of being found out; the passive sets the legal trigger — once guilt is established, restitution and the offering follow at once.

25 καὶ τῆς πλημμελείας αὐτοῦ οἷσει τῷ κυρίῳ κριὸν ἀπὸ τῶν προβάτων ἄμωμον τιμῆς εἰς ὃ ἐπλημμέλησεν αὐτῷ

And for his trespass he shall bring to the LORD an unblemished ram from the flock, of valuation, for the offense in which he trespassed,

The guilt offering for the neighbor-trespass (= Eng 6:6)

καὶ τῆς πλημμελείας αὐτοῦ οἷσει τῷ κυρίῳ

After making the offended neighbor whole, the offender must still satisfy the LORD: he brings the same κριὸς ἄμωμος ('unblemished ram') of fixed valuation as in vv. 15, 18. The dual structure — restitution to the human victim plus a sacrifice to God — embodies the chapter's insistence that fraud against a neighbor is at once a trespass before the LORD (cf. v. 19).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

the / for the

Genitive

article (with πλημμελείας)

→ noun-phrase marking

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

πλημμελείας

trespass / guilt offering

Genitive

genitive of purpose (the offering brought for the trespass)

→ relational specification

πλημμέλεια: 'trespass / guilt offering'; renders פְּשָׁעָא ; here fronted ('and for his trespass'), emphasizing the cultic obligation that follows the restitution.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his'; the offerer's trespass.

οἷσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (legal future)

→ imperatival future

φέρω: 'bring'; the bringing of the guilt-offering ram to the LORD.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יהוה ; the recipient of the offering — the offense against the neighbor is satisfied before God.

κριὸν

a ram

Accusative

direct object of οἷσει

→ object specification

κριός: 'ram'; renders אֵיל ; the guilt-offering animal, as in vv. 15, 18.

26 καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου καὶ ἀφεθήσεται αὐτῷ περὶ ἐνὸς ἀπὸ πάντων ὧν ἐποίησεν καὶ ἐπλημμέλησεν αὐτῷ

and the priest shall make atonement for him before the LORD, and it shall be forgiven him for any one of all the things that he did and in which he trespassed.

Concluding atonement formula for the whole chapter (= Eng 6:7)

καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου

The chapter closes with the atonement formula in its fullest form, the added ἔναντι κυρίου ('before the LORD') underscoring that even the interpersonal trespass is resolved in the divine presence. The sweeping περὶ ἐνὸς ἀπὸ πάντων ὧν ἐποίησεν ('for any one of all the things he did') gathers up the entire catalogue of vv. 21–24 under the promise of forgiveness, sealing both the πλημμέλεια section and the chapter.

καὶ
and

coordinate conjunction (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 (atonement formula)

→ predictive/imperatival future

ἐξιλάσκομαι: 'make atonement'; renders אָפַק; the chapter's recurring formula verb, here in its sixth occurrence.

περὶ
for

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'for / on behalf of'.

αὐτοῦ

him

Genitive

genitive object of περὶ

→ relational specification

αὐτός: 'him'; the offerer.

ὁ
the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of ἐξιλάσεται

→ participant prominence

ἱερεύς: 'priest'; the mediating agent of atonement.

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; Hebraism rendering אֶל־פְּנֵי; the atonement is enacted coram Deo, underscoring that the neighbor-offense is resolved before the LORD.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος; the Tetragrammaton יהוה; in whose presence the atonement is made.

καὶ and <i>coordinate conjunction (result)</i> → 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 <i>main verb (divine passive)</i> → predictive future passive (God forgives) ἀφίημι: 'forgive'; renders Πλν; the divine passive completing the formula and the chapter.	αὐτῷ him Dative <i>dative of advantage</i> → participant reference or interest αὐτός: 'to/for him'; the forgiven offerer.	περὶ for <i>preposition + genitive (concerning)</i> → spatial or relational framing περί + gen.: 'for / concerning'; introduces the comprehensive scope of the forgiveness.
ἐνός one Genitive <i>numeral (genitive object of περὶ)</i> → relational specification εἰς (gen. ἐνός): 'one'; 'any one' of the catalogued offenses.	ἀπὸ of <i>preposition + genitive (partitive)</i> → spatial or relational framing ἀπό: partitive 'of / from among'.	πάντων all Genitive <i>substantival adjective (partitive)</i> → relational specification πᾶς: 'all'; the whole range of offenses now covered by forgiveness.	ᾧ which Genitive <i>relative pronoun (object of ἐποίησεν, by attraction)</i> → relational specification ὃς: relative attracted to the genitive of πάντων; 'which (things he did)'.
ἐποίησεν he did Aor Act Indic 3 Sg · ποιέω <i>verb of relative clause</i> → constative aorist ποιέω: 'do / commit'; the deeds for which forgiveness is granted.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπλημμέλησεν he trespassed Aor Act Indic 3 Sg · πλημμελέω <i>verb of relative clause (coordinate with ἐποίησεν)</i> → constative aorist πλημμελέω: 'trespass'; renders Πψλ; the final occurrence of the chapter's signature trespass-verb, closing the πλημμέλεια legislation.	αὐτῷ in it Dative <i>dative (of respect/reference: 'in it / thereby')</i> → participant reference or interest αὐτός: 'in it / thereby'; refers to the matter in which the trespass was committed (cf. v. 25).

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.