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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 6

ΛΕΥΙΤΙΚΟΝ ζ'

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 here: the LXX chapter-division differs from the Hebrew (MT) and English Bibles by seven verses.

Translation & textual notes

The Greek text of Leviticus 6 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 here: the LXX chapter-division differs from the Hebrew (MT) and English Bibles by seven verses. The material that the English tradition prints as Lev 6:1–7 (the trespass-offering for defrauding a neighbor) the LXX/Rahlfs attaches to the end of chapter 5; consequently Rahlfs Leviticus 6 = English Leviticus 6:8–30. The chapter therefore opens not with a new case-law but with the words καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων introducing 'the law of the burnt

offering' (ὁ νόμος τῆς ὀλοκαυτώσεως). This whole unit (Rahlfs Lev 6–7) constitutes the priests' torah of the offerings — a manual addressed to Aaron and his sons rather than to the lay worshipper of chs. 1–5. Its governing concern is the disposal, division, and graded holiness of each sacrifice: what is wholly burned, what the priests eat, where, and in what state of purity. Key vocabulary is fixed: ὀλοκαύτωσις/ὀλοκαύτωμα ('whole burnt offering', rendering הָלַל), θυσία ('grain/cereal offering', rendering חִטָּה), σεμίδαλις ('fine flour', תֵּלֶךְ), κάρπωμα ('fire-offering', הַשֵּׂה), τὸ μνημόσυνον ('the memorial portion', חֶזֶק), and the superlative ἅγια ἁγίων ('most holy', מִשְׁתָּקֵף שְׁתָּקֵף). Three philological cruxes dominate: (1) the perpetual fire that 'shall never be quenched' (πῦρ διὰ παντὸς καυθήσεται ... οὐ σβεσθήσεται, vv. 5–6), with the future-passive of σβέννυμι functioning as an apodictic prohibition; (2) the contagious holiness whereby πᾶς ὁ ἀπτόμενος ... ἁγιασθήσεται ('everyone who touches becomes holy', vv. 11, 20); and (3) the rule that the sin offering whose blood is brought into the tent of witness is not eaten but wholly consumed by fire (ἐν πυρὶ κατακαυθήσεται, v. 23), a verse that ties back to Lev 4:11–12 and forward to the typology of Heb 13:11. The distinctively LXX noun κατακάρπωσις (vv. 3–4) renders the Hebrew הַשֵּׂה, the fatty ash-remains of the burnt offering carried outside the camp.

Discourse structure of the chapter

A · 6:1–6

The law of the burnt offering and the perpetual fire

YHWH commissions Aaron and his sons (vv. 1–2) with ὁ νόμος τῆς ὀλοκαυτώσεως; the burnt offering rests on the altar-hearth ὅλην τὴν νύκτα ἕως τὸ πρωί while the altar fire is kept burning. The priest, vested in χιτῶν λινοῦς and linen breeches, removes the fatty ash (κατακάρπωσις) and sets it beside the altar (v. 3); then, changing into other garments, carries the ash outside the camp εἰς τόπον καθαρὸν (v. 4). The unit climaxes in the double charge of the perpetual fire: the priest feeds it with wood each morning and lays the burnt offering and the fat of the peace offering upon it (v. 5), for πῦρ διὰ παντὸς καυθήσεται ἐπὶ τὸ θυσιαστήριον· οὐ σβεσθήσεται (v. 6) — the fire must never go out.

B · 6:7–11

The law of the grain offering: the memorial handful and the priests' most-holy portion

ὁ νόμος τῆς θυσίας (v. 7): the sons of Aaron present it before the LORD at the altar. The priest lifts a handful (τῇ δρακί) of the fine flour with its oil and frankincense and burns it as τὸ μνημόσυνον, an ὁσμὴ εὐωδίας to the LORD (v. 8). The remainder Aaron and his sons eat unleavened (ἄζυμα) in a holy place, the court of the tent of witness (v. 9). It must not be baked leavened; it is their portion ἀπὸ τῶν καρπωμάτων κυρίου, ἅγια ἁγίων like the sin and trespass offerings (v. 10). Every male among the priests may eat it as a perpetual due, and whoever touches these offerings becomes holy (ἁγιασθήσεται, v. 11).

C · 6:12–16

The high priest's daily grain offering: wholly burned, never eaten

A fresh divine word (v. 12) prescribes τὸ δῶρον Ααρων: on the day the high priest is anointed he offers a tenth of an ephah of fine flour as a perpetual grain offering, half in the morning and half in the evening (v. 13), prepared on a griddle with oil and brought as broken pieces, an ὁσμὴ εὐωδίας (v. 14). The anointed priest who succeeds him performs it as a perpetual statute, wholly offered up (ἅπαν ἐπιτελεσθήσεται, v. 15). For every grain offering of a priest must be ὁλόκαυτος — wholly burned and not eaten (v. 16): the officiant may not profit from his own offering.

D · 6:17–23

The law of the sin offering: most holy, its contagious holiness, and the blood that is wholly burned

ὁ νόμος τῆς ἁμαρτίας (vv. 17–18): the sin offering is slaughtered where the burnt offering is slaughtered, before the LORD — ἅγια ἁγίων ἐστίν. The officiating priest eats it in a holy place, the court of the tent of witness (v. 19). Its holiness is contagious and dangerous: whoever touches its flesh becomes holy (v. 20); blood spattered on a garment must be washed in a holy place; an earthen vessel in which it is boiled must be broken, a bronze one scoured and rinsed (v. 21). Every male among the priests may eat it — ἅγια ἁγίων ἐστὶν κυρίου (v. 22). But any sin offering whose blood is brought into the tent of witness to make atonement is not eaten: ἐν πυρὶ κατακαυθήσεται (v. 23; cf. Lev 4:11–12; Heb 13:11).

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act opening the priests' torah of the burnt offering

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX hinge introducing a new block of cultic legislation (cf. Lev 4:1; 5:14; 6:12, 17); καί continues the paratactic chain of Yahweh-speeches that structures Leviticus. Here it opens the priestly manual of the offerings (Rahlf's Lev 6–7), redirecting the address from the lay worshipper of chs. 1–5 to Aaron and his sons.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: the paratactic καί renders the Hebrew waw-consecutive; throughout Leviticus it chains successive divine speeches into a continuous legislative discourse.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders Hebrew דָּבַר (Piel of דָּבַר); the aorist ἐλάλησεν introduces direct YHWH-speech and recurs as the structural divider of the offering-laws (Lev 6:1, 12, 17).

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech, the divine author of the cultic legislation.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωσῆ, acc. Μωσῆν); accusative here as the directional object of πρὸς; Moses remains the sole mediator through whom the priestly torah is transmitted to Aaron.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (speech-framing, untensed in Hebraism)

λέγω: the participle λέγων renders the Hebrew infinitive דָּבַר ('saying'), a fixed LXX calque introducing the content of a divine command; it is grammatically redundant after ἐλάλησεν but obligatory in the Hebraizing idiom.

2 ἔντειλαι Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὗτος ὁ νόμος τῆς ὀλοκαυτώσεως αὐτὴ ἡ ὀλοκαύτωςις ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τὸ πρωὶ καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ' αὐτοῦ οὐ σβεσθήσεται

Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering itself shall be on its hearth upon the altar all night until the morning, and the fire of the altar shall be kept burning on it; it shall not be quenched.

Content of the divine speech: the commission and the heading of the burnt-offering law

ἔντειλαι Ααρων

The aorist imperative ἔντειλαι ('command') addresses Aaron and his sons, marking the shift from worshipper-instruction to priestly torah. The casus-pendens heading οὗτος ὁ νόμος τῆς ὀλοκαυτώσεως ('this is the law of the burnt offering') is a Hebraism (תַּלְוָה תַּלְוָה); it is then expounded by the nominal clause αὐτὴ ἡ ὀλοκαύτωςις ... The verse climaxes in the first statement of the perpetual-fire theme: οὐ σβεσθήσεται.

ἔντειλαι

command

Aor Mid Impv 2 Sg · ἐντέλλομαι

main verb (divine imperative to Moses)

→ ingressive aorist imperative (issue this charge)

ἐντέλλομαι: 'command / charge / give orders'; renders Hebrew עָצַר (Piel of עָצַר); the middle-deponent aorist imperative ἔντειλαι is the technical verb for commissioning the priests; the parallel Hebrew opening יְהִי עֲצָרָא עֲצָרָא gives this section its traditional name.

Ααρων

Aaron

dative addressee (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; functions here as the (dative) object of ἔντειλαι, paired with τοῖς υἱοῖς αὐτοῦ — Aaron and the priestly line are the addressees of the whole offering-manual.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative addressee (coordinate with Ααρων)

→ sphere or reference

υἱός: 'son'; renders יָד; οἱ υἱοὶ Ααρων are the priestly line who will perform the offerings; the dative marks them as co-recipients of the charge.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Aaron's sons).

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing the quoted law)

→ imperfective participle (speech-framing)

λέγω: the participle λέγων (rendering רָאָה) introduces the verbatim content of the command Moses is to relay to Aaron.

οὗτος

this

Nominative

demonstrative (casus pendens subject of the heading)

→ participant reference

οὗτος: 'this'; the masculine οὗτος agrees with νόμος; the formula οὗτος ὁ νόμος τῆς ὁλοκαυτώσεως renders הַזֶּה הַתּוֹרָה הַשְּׂמֹנֶה, the rubric-heading that labels each offering-law in this manual (cf. 6:7, 18; 7:1, 11).

ὁ

the

Nominative

article

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative (heading: 'the law of the burnt offering')

→ participant prominence

νόμος: 'law / instruction'; renders תּוֹרָה; here in its technical cultic sense of a 'ritual prescription / procedure-rule' for a particular offering, not the moral or covenantal Torah as a whole.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὁλοκαυτώσεως

of the burnt offering

Genitive

genitive (defining the law: 'of the whole burnt offering')

→ relational specification

ὁλοκαύτωσις: 'whole burnt offering / holocaust' (lit. 'a burning whole'); from ὅλος + καίω; the LXX's term for הֶעָלָה, the offering wholly consumed on the altar; distinguished from the partly-eaten sacrifices treated later in the manual.

αὕτη

this / itself

Nominative

intensive/demonstrative pronoun (subject of the nominal clause)

→ participant reference

αὐτός: here in the demonstrative-resumptive sense 'this very (offering)';
αὕτη ἡ ὀλοκαύτως resumes the heading and begins the prescription proper, rendering the Hebrew הַלְעֹלָה לַיהוָה.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ὀλοκαύτως

burnt offering

Nominative

subject of the nominal clause (verbless: 'shall be')

→ participant prominence

ὀλοκαύτως: repeated from the heading; the verbless clause supplies an implied 'shall be / remains' — the burnt offering stays on the hearth through the night.

ἐπὶ

upon

preposition + genitive (location: 'on its hearth')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location: 'on its hearth').

τῆς

the

Genitive

article

→ noun-phrase marking

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

καύσεως

burning / hearth

Genitive

genitive object of ἐπὶ (location of burning)

→ relational specification

καῦσις: 'a burning / combustion'; here the place of burning, i.e. the altar-hearth, rendering ἡ τῆς (the hearth / fireplace of the altar); the offering lies ἐπὶ τῆς καύσεως — on the burning-place — all night.

αὐτῆς

its

Genitive

genitive of possession (the offering's hearth)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's hearth).

ἐπὶ

upon

preposition + genitive (location: 'on the altar')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location: 'on the altar').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

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

→ relational specification

θυσιαστήριον: 'altar / place of sacrifice'; a LXX coinage from θυσιάζω, rendering ἡ τῆς; the altar of burnt offering is the spatial center of this whole chapter — every offering is processed 'upon' or 'beside' it.

ὅλην

whole / all

Accusative

attributive adjective (extent of time: modifying νύκτα)

→ object specification

ὅλος: 'whole / entire'; ὅλην τὴν νύκτα is an accusative of extent of time ('throughout the whole night'), rendering ἡ τῆς; the burnt offering smolders on the hearth continuously until dawn.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of extent of time

→ object specification

νύξ: 'night'; the accusative of temporal extent marks the duration over which the offering remains on the altar; the night-long burning anticipates the perpetual fire of vv. 5–6.

ἕως

until

preposition / conjunction (temporal terminus: 'until morning')

→ spatial or relational framing

ἕως: 'until / as far as'; here marking the temporal end-point of the night-burning, rendering ΤΥ; the pairing ὅλην τὴν νύκτα ἕως τὸ πρωί ('all night until the morning') brackets the full overnight duration.

τὸ

the

Accusative

article (with πρωί)

→ noun-phrase marking

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

πρωί

morning

Accusative

object of ἕως (temporal terminus)

→ object specification

πρωί: 'morning / early'; an indeclinable adverbial substantive here taken as a neuter noun with the article τό; renders קֶדֶם; marks dawn as the moment the priest renews the fire and removes the ash.

καὶ

and

coordinate conjunction (introducing the fire-clause)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

πῦρ

fire

Nominative

subject (of καθήσεται)

→ participant prominence

πῦρ: 'fire'; renders שֶׁנֶּאֱמַר; τὸ πῦρ τοῦ θυσιαστηρίου ('the fire of the altar') is the divinely-kindled fire of Lev 9:24 which the priests are now charged never to let die — the central concern of this opening unit.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

of the altar

Genitive

genitive of possession (the altar's fire)

→ relational specification

θυσιαστηρίου: meaning 'of the altar'; it serves as genitive of possession (the altar's fire).

καυθήσεται

shall be kept burning

Fut Pass Indic 3 Sg · καίω

main verb (legislative future: prescriptive)

→ prescriptive/jussive future (standing obligation)

καίω: 'kindle / burn'; the future passive καυθήσεται ('shall be burning / shall be kept alight') functions as a legislative imperative — the fire is to be maintained continuously; renders the Hebrew imperfect/Hophal of בָּעַר / יָקַד.

ἐπὶ

on

preposition + genitive (location: 'on it')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (location: 'on it').

αὐτοῦ

it

Genitive

genitive object of ἐπὶ (referring to the altar)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπὶ (referring to the altar).

οὐ

not

*negative particle (with future indicative:
emphatic prohibition)*

→ discourse linkage or contrast

οὐ: the objective negative; with the future indicative σβεσθήσεται it forms an apodictic prohibition ('it shall not be quenched'), the LXX's standard rendering of the Hebrew לֹא + imperfect in legal prohibitions.

σβεσθήσεται

shall be quenched

Fut Pass Indic 3 Sg · σβέννυμι

main verb (negated future: prohibition)

→ apodictic future (absolute prohibition)

σβέννυμι: 'extinguish / quench / put out'; the negated future passive οὐ σβεσθήσεται ('it shall not be put out') is the first and programmatic statement of the perpetual-fire law repeated at v. 6; renders Hebrew לֹא תִכָּבֵד ; metaphorically extended in the NT to unquenched judgment-fire (Mark 9:48) and to the Spirit (1 Thess 5:19, τὸ πνεῦμα μὴ σβέννυτε).

3 καὶ ἐνδύσεται ὁ ἱερεὺς χιτῶνα λινοῦν καὶ περισκελὲς λινοῦν ἐνδύσεται περὶ τὸ σῶμα αὐτοῦ καὶ ἀφελεῖ τὴν κατακάρπωσιν ἣν ἂν καταναλώσῃ τὸ πῦρ τὴν ὀλοκαύτωςιν ἀπὸ τοῦ θυσιαστηρίου καὶ παραθήσει αὐτὸ ἐχόμενον τοῦ θυσιαστηρίου

And the priest shall put on a linen tunic, and he shall put linen breeches around his body, and he shall remove the ash-remains which the fire has consumed of the burnt offering from the altar, and he shall set it beside the altar.

Procedural sequence: the morning vesting and ash-removal

καὶ ἐνδύσεται ὁ ἱερεὺς

A chain of prescriptive futures (ἐνδύσεται ... ἐνδύσεται ... ἀφελεῖ ... παραθήσει) details the morning rite: the priest vests in linen, removes the fatty ash (κατακάρπωσις) of the consumed offering, and sets it beside the altar. The linen garments mark the holiness of the act; the careful disposal of the ash treats even the offering's remains as sacred.

καὶ

and

narrative conjunction (procedural sequence)

→ discourse linkage or contrast

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

ἐνδύσεται

shall put on

Fut Mid Indic 3 Sg · ἐνδύω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἐνδύω (mid. ἐνδύομαι): 'put on / clothe oneself'; renders שָׁבַץ; the middle voice indicates donning one's own clothing; the priest's vesting in linen is the prescribed condition for handling the holy ash.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; renders הַכֹּהֵן; the singular ὁ ἱερεὺς designates the officiating priest on duty, the agent of the entire procedure in vv. 3–8.

χιτῶνα

tunic

Accusative

direct object of ἐνδύσεται

→ object specification

χιτῶν: 'tunic / undergarment'; renders חִטּוֹן ('his garment'); the priestly χιτῶν λινοῦς is the basic linen body-garment prescribed for altar service (cf. Exod 28:39; Lev 16:4).

λινοῦν

linen

Accusative

attributive adjective (material of the tunic)

→ object specification

λινοῦς: 'made of linen / flaxen'; renders לִּינִי; linen (not wool) is the prescribed priestly fabric for service at the altar, associated with purity and freedom from sweat (cf. Ezek 44:17–18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περισκελές

breeches / undergarment

Accusative

direct object of the following ἐνδύσεται

→ object specification

περισκελές: 'that which is around the legs', i.e. breeches / drawers; from περί + σκέλος ('leg'); renders בְּרִיחַ לִינִי ('linen breeches'); worn 'around his body' to cover nakedness during altar service (Exod 28:42).

λινοῦν

linen

Accusative

attributive adjective (material of the breeches)

→ object specification

λινοῦς: 'of linen'; repeated to specify the breeches as linen, like the tunic.

ἐνδύσεται

he shall put on

Fut Mid Indic 3 Sg · ἐνδύω

main verb (prescriptive future, second vesting clause)

→ prescriptive future (procedural obligation)

ἐνδύω: the repetition of ἐνδύσεται for both garments emphasizes the full vesting required before the priest may approach the altar's ash.

περὶ

around

preposition + accusative (around the body)

→ spatial or relational framing

περὶ: meaning 'around'; here it marks the relation signaled by preposition + accusative (around the body).

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

accusative object of περί

→ object specification

σῶμα: 'body'; renders בָּשָׂר ('flesh / body') in the idiom 'upon his flesh'; the breeches cover the priest's body for modesty in the holy precinct.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφελεῖ

shall remove

Fut Act Indic 3 Sg · ἀφαιρέω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἀφαιρέω: 'take away / remove / lift off'; renders לָקַח ('lift up / take up'); the priest gathers the fatty ash left after the night's burning; the same verb is used for the priestly 'heave / removal' of holy portions.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κατακάρπωσιν

ash-remains

Accusative

direct object of ἀφελεῖ

→ object specification

κατακάρπωσις: a rare LXX noun (from κατά + καρπώ, 'offer up wholly'), here the fatty ash left after the offering is fully burned; renders Hebrew לֶשֶׁת ('fat-ash, the greasy ash of the burnt offering'); not to be confused with the live offering — it is the sanctified residue, disposed of with reverence.

ἣν

which

Accusative

relative pronoun (object of καταναλώση)

→ participant reference

ἣν: relative pronoun; the feminine ἣν agrees with κατακάρπωσιν; introduces a relative clause explaining the ash as what the fire has consumed of the offering.

ἄν

(should)

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: modal particle; with the aorist subjunctive καταναλώσῃ it forms an indefinite/general relative clause ('whatever the fire consumes'), describing the customary product of the night-burning.

καταναλῶση

consumes

Aor Act Subj 3 Sg · καταναλίσκω

verb of indefinite relative clause (subjunctive with ἄν)

→ constative aorist subjunctive (the completed act of consuming)

καταναλίσκω: 'consume / use up entirely'; the intensive κατα- stresses total consumption; renders the Hebrew of the fire 'eating' (לֶכְלֹךְ) the offering; the fire fully reduces the offering to the ash now to be removed.

τὸ

the

Nominative

article

→ noun-phrase marking

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

πῦρ

fire

Nominative

subject of καταναλῶση

→ participant prominence

πῦρ: 'fire'; the altar fire is here the grammatical agent that 'consumes' the offering, leaving the ash; this connects the disposal-rite to the perpetual-fire theme.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀλοκαύτωσιν

burnt offering

Accusative

accusative in apposition / object (the offering consumed)

→ object specification

ὀλοκαύτωσις: the burnt offering, here named as the substance the fire consumes; the ash-remains (κατακάρπωσις) are what is left of τὴν ὀλοκαύτωσιν after the night.

ἀπὸ

from

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

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from the altar').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἀπὸ (source of the ash)

→ relational specification

θυσιαστήριον: the altar from whose top the ash is first lifted before being set beside it and later carried out.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παραθήσει

shall set beside

Fut Act Indic 3 Sg · παρατίθημι

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

παρατίθημι: 'place beside / set near'; the παρα- prefix ('alongside') indicates the ash is deposited just beside the altar as an interim step before its removal from the camp (v. 4); renders the Hebrew of placing (בָּשַׁלַּח) the ash beside the altar.

αὐτό

it

Accusative

direct object (the ash)

→ participant reference

αὐτός: the neuter αὐτό refers to the ash-mass; the gender shifts to neuter by sense (the heap of ash) rather than agreeing with feminine κατακάρπωσιν.

ἐχόμενον

adjoining / next to

Pres Mid Ptcp Acc Neut Sg · ἔχω

circumstantial participle functioning prepositionally (with genitive: 'close by')

→ imperfective participle (state of adjacency)

ἔχω (mid. ptcp. ἐχόμενος): in the middle 'hold oneself to / be next to'; the participle ἐχόμενον + genitive is a fixed LXX idiom for 'adjacent to / right beside' (cf. Lev 6:3 of the altar); renders Hebrew לְצֶדֶק ('beside').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive with ἐχόμενον ('beside the altar')

→ relational specification

θυσιαστηρίου: meaning 'altar'; it serves as genitive with ἐχόμενον ('beside the altar').

4 καὶ ἐκδύσεται τὴν στολὴν αὐτοῦ καὶ ἐνδύσεται στολὴν ἄλλην καὶ ἐξοίσει τὴν κατακάρπωσιν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν

And he shall take off his garment and put on another garment, and he shall carry the ash-remains outside the camp to a clean place.

Procedural sequence continued: the change of garments and removal of the ash from the camp

καὶ ἐκδύσεται

The priest changes out of the linen service-vestments before carrying the ash beyond the camp — the holy garments are not to be worn outside the sacred precinct. The ash goes εἰς τόπον καθαρὸν ('to a clean place'), preserving the sanctity of even the offering's residue (cf. the disposal of the sin-offering carcass at Lev 4:12).

καὶ

and

narrative conjunction (procedural sequence)

→ discourse linkage or contrast

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

ἐκδύσεται

shall take off

Fut Mid Indic 3 Sg · ἐκδύω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἐκδύω (mid.): 'strip off / take off (one's own clothes)'; the ἐκ- prefix marks removal; renders $\epsilon\kappa\delta\upsilon\omega$; antonym of ἐνδύσεται in v. 3 — the priest sheds the holy linen before leaving the sacred area.

τὴν

the

Accusative

article

→ noun-phrase marking

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

στολὴν

garment / robe

Accusative

direct object of ἐκδύσεται

→ object specification

στολή: 'robe / vestment / set of garments'; renders $\tau\lambda\beta$ ('garment'); here the priestly service-vestments collectively; their removal before exiting the camp guards their holiness from contact with the common.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνδύσεται

shall put on

Fut Mid Indic 3 Sg · ἐνδύω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἐνδύω: 'put on'; the priest dons ordinary (non-holy) clothing to carry the ash outside — the holiness of the linen vestments is reserved to the altar-precinct.

στολήν

garment

Accusative

direct object of ἐνδύσεται

→ object specification

στολή: here the 'other' garments — ordinary clothing distinct from the consecrated linen of service.

ἄλλην

another

Accusative

attributive adjective (modifying στολήν)

→ object specification

ἄλλος: 'other / another'; renders אֲחֵרִי; the change to 'other garments' distinguishes the holy service-vestments from common clothing fit for leaving the camp.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξοίσει

shall carry out

Fut Act Indic 3 Sg · ἐκφέρω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἐκφέρω: 'carry out / bring out'; the ἐκ- prefix marks motion out of the camp; renders מֵחֵיִת; the same verb describes the removal of the sin-offering carcass to a clean place outside the camp (Lev 4:12), a parallel echoed in Heb 13:11–13.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κατακάρπωσιν

ash-remains

Accusative

direct object of ἐξοίσει

→ object specification

κατακάρπωσις: the fatty ash (יֶשֶׁת) gathered in v. 3 is now carried beyond the camp; even the consumed offering's residue is treated as holy and given dignified disposal.

ἐξω

outside

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

→ spatial or relational framing

ἐξω: 'outside / out of'; with the genitive τῆς παρεμβολῆς it renders חִוּל מַחֲנֵה ('outside the camp'); the spatial language of 'outside the camp' becomes theologically loaded in Heb 13:11–13.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive with ἐξω (place from which)

→ relational specification

παρεμβολή: 'camp / encampment / army-camp'; renders מַחֲנֵה; the standard LXX term for Israel's wilderness camp surrounding the tabernacle; the ash is removed beyond its boundary to a ritually clean site.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τόπον

place

Accusative

accusative object of εἰς (destination)

→ object specification

τόπος: 'place / location'; renders מִקְדָּשׁ ; the ash is deposited in a designated, ritually clean site, distinct from a refuse heap.

καθαρόν

clean

Accusative

attributive adjective (modifying τόπον)

→ object specification

καθαρός: 'clean / pure'; renders קָדוֹשׁ ; a 'clean place' is one ritually fit to receive holy residue; the requirement underscores that even ash from the altar retains a derived sanctity.

5 καὶ πῦρ ἐπὶ τὸ θυσιαστήριον καυθήσεται ἀπ' αὐτοῦ καὶ οὐ σβεσθήσεται καὶ καύσει ὁ ἱερεὺς ἐπ' αὐτὸ ξύλα τὸ πρωὶ καὶ στοιβάσει ἐπ' αὐτοῦ τὴν ὀλοκαύτωςιν καὶ ἐπιθήσει ἐπ' αὐτὸ τὸ στέαρ τοῦ σωτηρίου

And fire shall be kept burning on the altar from it, and it shall not be quenched; and the priest shall burn wood on it in the morning, and shall pile the burnt offering on it, and shall lay upon it the fat of the peace offering.

Restatement of the perpetual-fire charge with the priest's daily tending καὶ πῦρ ἐπὶ τὸ θυσιαστήριον

The verse reasserts the perpetual-fire mandate (καυθήσεται ... οὐ σβεσθήσεται) and then prescribes the priest's part in maintaining it: each morning he adds wood, arranges the burnt offering, and lays on the fat of the peace offering. The fronted πῦρ and the chain of futures present the unbroken altar-fire as the priest's standing daily duty.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πῦρ
fire

Nominative

subject (fronted for emphasis)

→ participant prominence

πῦρ: 'fire'; renders *ψῆξ*; the fronting of πῦρ at the head of the clause foregrounds the perpetual altar-fire as the topic of the whole sub-unit (vv. 5–6).

ἐπὶ
upon

preposition + accusative (location)

→ spatial or relational framing

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (location of the fire)

→ object specification

θυσιαστήριον: the altar on which the perpetual fire burns; the accusative with ἐπὶ here denotes the fixed location.

καυθήσεται

shall be kept burning

Fut Pass Indic 3 Sg · καίω

main verb (prescriptive future)

→ prescriptive/jussive future (standing obligation)

καίω: 'burn / kindle'; the future passive again has prescriptive force — the fire is to be perpetually maintained; repeats the verb of v. 2 to bind the disposal-rite to the perpetual-fire law.

ἀπὸ
from

preposition + genitive (source: 'from it')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from it').

αὐτοῦ

it

Genitive

genitive object of ἀπὸ (the altar as source of the fire)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπὸ (the altar as source of the fire).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ
not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: objective negative; with σβεσθήσεται renews the apodictic prohibition against letting the altar-fire die.

σβεσθήσεται
shall be quenched

Fut Pass Indic 3 Sg · σβέννυμι

main verb (negated future: prohibition)

→ apodictic future (absolute prohibition)

σβέννυμι: 'extinguish / quench'; the second of three occurrences of οὐ σβεσθήσεται in this chapter (vv. 2, 5, 6), driving home the inviolability of the perpetual fire.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

καύσει

shall kindle / burn

Fut Act Indic 3 Sg · καίω

main verb (prescriptive future, active)

→ prescriptive future (procedural obligation)

καίω (act.): here transitive 'set burning / feed (with fuel)'; the active καύσει (contrast the passive καθήσεται) makes the priest the agent who feeds the fire with wood each morning; renders Hebrew קָדַשׁ ('kindle').

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: the officiating priest, agent of the daily fire-tending; his role is essential — the perpetual fire depends on human ministry as well as divine origin.

ἐπ'

upon

preposition + accusative (location)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (location).

αὐτό

it

Accusative

accusative object of ἐπί (the altar)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the altar).

ξύλα

wood

Accusative

direct object of καύσει

→ object specification

ξύλον (pl. ξύλα): 'wood / pieces of wood / firewood'; renders קִדְרִים; the wood fuels the perpetual fire; the priest replenishes it 'in the morning' as part of the daily routine.

τὸ

the

Accusative

article (with πρωί)

→ noun-phrase marking

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

πρωί

morning

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωί: 'morning'; the adverbial τὸ πρωί ('in the morning') marks the daily time for renewing the fire and rearranging the offering; renders קִבְּרָא.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

στοιβάσει

shall pile / arrange

Fut Act Indic 3 Sg · στοιβάζω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

στοιβάζω: 'pile up / stack in order / arrange'; a rare verb from στοιβή ('a packing / stuffing'); renders Hebrew קָדַשׁ ('arrange / set in order'); the priest stacks the burnt offering neatly upon the wood.

ἐπ'

upon

preposition + genitive (location)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + genitive (location).

αὐτοῦ

it

Genitive

genitive object of ἐπί (the wood/altar)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπί (the wood/altar).

τὴν

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωσιν

burnt offering

Accusative

direct object of στοιβάσει

→ object specification

όλοκαύτωσις: the burnt offering, arranged on the wood as the daily continual offering (the tamid); cf. Exod 29:38–42.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

shall lay upon

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἐπιτίθημι: 'place upon / lay on'; the ἐπι- prefix marks placement on top; renders שֶׁבַע / יָרֵךְ; the priest adds the fat of the peace offering on top of the burnt offering, so the fire continually consumes the choicest portions.

ἐπὶ

upon

preposition + accusative (location)

→ spatial or relational framing

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

αὐτό

it

Accusative

accusative object of ἐπί

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of ἐπιθήσει

→ object specification

στέαρ: 'fat / suet'; renders שֶׁבַע; the fat — the LORD's portion — is the choicest part of the animal (Lev 3:16); it is burned on the altar and never eaten.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

of the peace offering

Genitive

genitive (defining: 'the fat of the peace/salvation offering')

→ relational specification

σωτήριον: lit. 'that which pertains to deliverance / well-being'; the standard LXX rendering of שְׁלוֹמִיּוֹת, the 'peace / fellowship offering'; the fat of these offerings is added to the perpetual fire.

6 καὶ πῦρ διὰ παντός καυθήσεται ἐπὶ τὸ θυσιαστήριον οὐ σβεσθήσεται

And fire shall be kept burning perpetually upon the altar; it shall not be quenched.

Climactic summary statement of the perpetual-fire law καὶ πῦρ διὰ παντός

The shortest verse of the chapter distills the whole sub-unit into an apodictic formula: πῦρ διὰ παντός καυθήσεται ... οὐ σβεσθήσεται. The phrase διὰ παντός ('perpetually / continually') and the third occurrence of οὐ σβεσθήσεται seal the law; the perpetual fire becomes a symbol of the unceasing worship due to YHWH and, in later tradition, of his abiding presence.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πῦρ
fire

Nominative

subject (fronted)

→ participant prominence

πῦρ: 'fire'; the climactic fronting of πῦρ for the third time in the unit makes the perpetual altar-fire the emphatic theme of the law's summary.

διὰ
through

preposition + genitive (in the idiom διὰ παντός: 'continually')

→ spatial or relational framing

διὰ + gen.: in the fixed phrase διὰ παντός, 'continually / always / perpetually'; renders Hebrew תָּמִיד ('continual'), the technical term for the perpetual offering and perpetual fire.

παντός
all (continually)

Genitive

genitive in the temporal idiom διὰ παντός

→ relational specification

πᾶς; in διὰ παντός (sc. χρόνου), 'through all (time) = perpetually'; the phrase marks the fire as the תָּמִיד, the never-interrupted altar-flame.

καυθήσεται
shall be kept burning

Fut Pass Indic 3 Sg · καίω

main verb (prescriptive future)

→ prescriptive/jussive future (perpetual obligation)

καίω: the future passive with διὰ παντός expresses an unbroken, perpetual obligation; the fire is never to be allowed to go out — the most emphatic statement of the law.

ἐπὶ
upon

preposition + accusative (location)

→ spatial or relational framing

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον
altar

Accusative

accusative object of ἐπὶ (location of the perpetual fire)

→ object specification

θυσιαστήριον: the altar of burnt offering, locus of the perpetual fire; in Jewish tradition this never-extinguished flame became a sign of God's continual presence with Israel.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: objective negative completing the third and final οὐ σβεσθήσεται of the chapter — the law's emphatic seal.

σβεσθήσεται

shall be quenched

Fut Pass Indic 3 Sg · σβέννυμι

main verb (negated future: absolute prohibition)

→ apodictic future (absolute, perpetual prohibition)

σβέννυμι: 'quench / extinguish'; the threefold οὐ σβεσθήσεται (vv. 2, 5, 6) is the chapter's signature crux — the perpetual fire of the altar must never go out; later applied metaphorically to unquenchable fire (Isa 66:24; Mark 9:48) and the Spirit (1 Thess 5:19).

7 οὗτος ὁ νόμος τῆς θυσίας ἦν προσάξουσιν αὐτήν οἱ υἱοὶ Ααρων ἔναντι κυρίου ἀπέναντι τοῦ θυσιαστηρίου

This is the law of the grain offering, which the sons of Aaron shall present before the LORD, in front of the altar.

New rubric-heading: the law of the grain offering

οὗτος ὁ νόμος τῆς θυσίας

The verse opens the second offering-law with the same Hebraizing rubric-formula as v. 2 (οὗτος ὁ νόμος ...), now τῆς θυσίας ('of the grain/cereal offering'). The resumptive αὐτήν after the relative ἦν is a Hebraism (the redundant resumptive pronoun calquing the Hebrew הַזֶּה ... רָשָׁא). The location ἔναντι κυρίου ἀπέναντι τοῦ θυσιαστηρίου frames the presentation as a face-to-face approach before YHWH.

οὗτος

this

Nominative

demonstrative (casus pendens subject of the heading)

→ participant reference

οὗτος: 'this'; the heading οὗτος ὁ νόμος τῆς θυσίας renders תורת הַמִּנְחָה, parallel to the burnt-offering heading of v. 2; it labels the new offering-law.

ὁ

the

Nominative

article

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative (heading)

→ participant prominence

νόμος: 'law / ritual prescription'; renders תורה; the technical heading introducing the procedure for the grain offering.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

of the grain offering

Genitive

genitive (defining the law: 'of the grain offering')

→ relational specification

θυσία: 'sacrifice / offering'; here in its specialized LXX sense of the cereal/grain offering (מִנְחָה), the bloodless offering of fine flour, oil, and frankincense (cf. Lev 2); distinct from the burnt offering treated above.

ἣν

which

Accusative

relative pronoun (object of προσάξουσιν)

→ participant reference

ἣν: relative pronoun; the feminine ἣν agrees with θυσίαν; introduces the relative clause specifying who presents the offering and where.

προσάξουσιν

shall present

Fut Act Indic 3 Pl · προσάγω

verb of relative clause (prescriptive future)

→ prescriptive future (procedural obligation)

προσάγω: 'bring near / present / offer'; a technical cultic verb of approach, renders בָּרַךְ; the sons of Aaron 'bring near' the grain offering before YHWH at the altar.

αὐτήν

it

Accusative

resumptive pronoun (redundant object: Hebraism)

→ participant reference

αὐτόν: the resumptive αὐτήν repeats the relative ἣν as a direct object — a Hebraism calquing the Hebrew resumptive pronoun after (הָיָה ... רָאָה) רָאָה; grammatically redundant in Greek but idiomatic in translation-Greek.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of προσάξουσιν

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ααρων, the priestly line, are the agents who present the grain offering; the priestly monopoly on the rite is emphasized.

Ααρων

of Aaron

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

→ participant identification

Ααρων: indeclinable; here functioning as a genitive ('of Aaron') defining the priestly line.

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders בְּפָנֶיךָ; ἔναντι κυρίου ('before the LORD') frames the offering as presented in YHWH's presence, i.e. at the sanctuary.

κυρίου the LORD Genitive <i>genitive object of ἔναντι</i> → relational specification κύριος: the Tetragrammaton יהוה; the offering is presented 'before the LORD,' underscoring that the priestly act is directed Godward.	ἀπέναντι in front of <i>improper preposition + genitive (directly opposite / in front of)</i> → spatial or relational framing ἀπέναντι: 'opposite / right in front of'; renders אֲנִי-לְפָנֶיךָ / אֲנִי-לְפָנֶיךָ; locates the presentation directly before the altar, specifying the physical site of the 'before the LORD' approach.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	θυσιαστηρίου altar Genitive <i>genitive object of ἀπέναντι</i> → relational specification θυσιαστήριον: the altar before which the grain offering is brought; the spatial focus remains the altar throughout the manual.
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8 καὶ ἀφελεῖ ἀπ' αὐτοῦ τῇ δρακὶ ἀπὸ τῆς σεμιδάλεως τῆς θυσίας σὺν τῷ ἐλαίῳ αὐτῆς καὶ σὺν τῷ λιβάνῳ αὐτῆς τὰ ὄντα ἐπὶ τῆς θυσίας καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον κάρπωμα ὁσμὴ εὐωδίας τὸ μνημόσυνον αὐτῆς τῷ κυρίῳ

And he shall take from it with his handful, from the fine flour of the grain offering with its oil and with its frankincense, the things that are upon the grain offering, and he shall offer it up on the altar as a fire-offering, an aroma of sweet savor, its memorial portion to the LORD.

Procedural sequence: the burning of the memorial handful καὶ ἀφελεῖ ἀπ' αὐτοῦ τῇ δρακὶ

The priest lifts a handful (τῇ δρακί, instrumental dative) of the fine flour with its oil and frankincense and burns it as the memorial portion (τὸ μνημόσυνον). The string of appositional nominatives at the end — κάρπωμα, ὁσμὴ εὐωδίας, τὸ μνημόσυνον — characterizes what ascends to the LORD: a fire-offering, a pleasing aroma, the token-portion that represents the whole.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφελεί

shall take / lift off

Fut Act Indic 3 Sg · ἀφαιρέω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἀφαιρέω: 'take away / remove / lift off'; renders מִיָּדָה; the priest lifts a token handful from the offering — the same verb used for removing the ash in v. 3, here for the memorial portion.

ἀπ'

from

preposition + genitive (source)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

αὐτοῦ

it

Genitive

genitive object of ἀπό (the offering as source)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the offering as source).

τῇ

the

Dative

article (with δρακί)

→ noun-phrase marking

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

δρακί

handful / with the hand

Dative

instrumental dative ('with his handful')

→ sphere or reference

δράξ (dat. δρακί): 'handful / closed hand, fistful'; renders גִּרְסָה ('handful'); the instrumental dative specifies the measure removed — a single fistful of the flour-mixture as the memorial portion.

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive source).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σεμιδάλεως

fine flour

Genitive

genitive of source (partitive: 'from the fine flour')

→ relational specification

σεμίδαλις: 'fine wheat flour / semolina'; renders תִּלְסִּי; the high-quality flour that is the substance of the grain offering; the handful is taken from it.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

grain offering

Genitive

genitive (defining: 'fine flour of the grain offering')

→ relational specification

θυσία: the grain offering (הַמִּנְחָה) from which the priest's handful is taken.

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σύν: 'with / together with'; marks the oil and frankincense accompanying the flour in the memorial handful.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἐλαίῳ

oil

Dative

dative object of σύν (accompaniment)

→ sphere or reference

ἐλαίον: 'olive oil'; renders ἰχψ; oil is mixed into the grain offering; a portion of it goes up with the memorial handful.

αὐτῆς

its

Genitive

genitive of possession (the offering's oil)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's oil).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σὺν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σὺν: meaning 'with'; here it marks the relation signaled by preposition + dative (accompaniment).

τῷ

the

Dative

article

→ noun-phrase marking

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

λιβάνῳ

frankincense

Dative

dative object of σύν (accompaniment)

→ sphere or reference

λίβανος: 'frankincense / incense'; renders חֲבֵטָה; all the frankincense was burned with the memorial handful (cf. Lev 2:2), its fragrant smoke rising as the 'pleasing aroma.'

αὐτῆς

its

Genitive

genitive of possession (the offering's frankincense)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's frankincense).

τὰ

the things

Accusative

article with participle (substantival: 'the things that are')

→ noun-phrase marking

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

ὄντα

being / which are

Pres Act Ptcp Acc Neut Pl · εἰμί

substantival participle (apposition: 'the things that are upon the offering')

→ imperfective participle (state: what is present on the offering)

εἰμί (ptcp. ὄν): 'be'; the substantival τὰ ὄντα ἐπὶ τῆς θυσίας ('the things that are upon the grain offering') sums up the flour-oil-frankincense complex as the material of the memorial handful.

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location).

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

grain offering

Genitive

genitive object of ἐπί (location of the oil and frankincense)

→ relational specification

θυσία: the grain offering on which the oil and frankincense rest.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνοίσει

shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

ἀναφέρω: 'bring up / offer up / carry up'; the ἀνα- prefix ('up') captures the upward motion of the smoke; renders / הָעֹלֶה רִיחַ קֶדְשׁ; the technical verb for sending an offering up in smoke to God; cf. its sacrificial use in Heb 7:27; 13:15; 1 Pet 2:5.

ἐπὶ

upon

preposition + accusative (location)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί (location of the offering-up)

→ object specification

θυσιαστήριον: the altar onto which the memorial handful is burned.

κάρπωμα

fire-offering

Accusative

accusative in apposition (predicative: 'as a fire-offering')

→ object specification

κάρπωμα: 'fruit-offering / fire-offering'; a distinctively LXX term (from καρπώω, 'offer up by fire') rendering ἑψών, the offering made by fire; here in apposition, characterizing the burned handful as a fire-gift to YHWH.

ὁσμή

aroma

Nominative

nominative in loose apposition (predicative phrase)

→ participant prominence

ὁσμή: 'smell / odor / fragrance'; renders רִיחַ; the nominative in the fixed phrase ὁσμή εὐωδίας breaks case-agreement (a frozen formula) describing the burning as a fragrance well-pleasing to God.

εὐωδίας

of sweet savor

Genitive

genitive of quality (with ὁσμή: 'fragrant aroma')

→ relational specification

εὐωδία: 'sweet smell / fragrance'; renders $\eta\omega\delta\iota\alpha$ ('soothing, pleasing'); ὁσμή εὐωδίας ('a pleasing aroma') is the standard LXX formula for an acceptable sacrifice (cf. Gen 8:21; Eph 5:2; Phil 4:18 of Christ's self-offering).

τὸ

the

Accusative

article (with μνημόσυνον)

→ noun-phrase marking

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

μνημόσυνον

memorial portion

Accusative

accusative in apposition (the token-portion offered)

→ object specification

μνημόσυνον: 'memorial / remembrance-portion'; renders $\mu\eta\mu\acute{o}\sigma\upsilon\nu\omicron\nu$, the token handful burned to represent (and so 'bring to remembrance') the whole offering before God; cf. Acts 10:4, where Cornelius' prayers and alms ascend as a μνημόσυνον.

αὐτῆς

its

Genitive

genitive of possession (the offering's memorial portion)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's memorial portion).

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

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

→ sphere or reference

κύριος: the Tetragrammaton יהוה ; the dative τῷ κυρίῳ marks YHWH as the recipient of the memorial portion — the offering ascends to him alone.

9 τὸ δὲ καταλειφθὲν ἀπ' αὐτῆς ἔδεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἄζυμα βρωθήσεται ἐν τόπῳ ἁγίῳ ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἔδονται αὐτήν

And what is left over from it Aaron and his sons shall eat; it shall be eaten unleavened in a holy place; in the court of the tent of witness they shall eat it.

Disposal of the remainder: the priests' food-portion τὸ δὲ καταλειφθὲν

δέ marks the shift from what ascends to God (the memorial handful, v. 8) to what remains for the priests. The remainder is the priests' due, but its holiness controls how it is eaten: unleavened (ἄζυμα), in a holy place — specifically the court of the tent of witness. The double mention of eating (ἔδεται ... ἔδονται) frames the verse and stresses the priestly privilege.

τὸ

the (thing)

Nominative

article with participle (substantival subject)

→ noun-phrase marking

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

δὲ

and / but

mild adversative / continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here marks the contrast between the burned memorial portion (God's) and the remainder (the priests').

καταλειφθὲν

what is left over

Aor Pass Ptcp Nom Neut Sg · καταλείπω

substantival participle (subject: 'the remainder')

→ resultative aorist participle (the state of being left over)

καταλείπω: 'leave behind / leave remaining'; the passive participle τὸ καταλειφθὲν ('what is left') denotes the bulk of the grain offering remaining after the memorial handful is burned; renders the Hebrew תְּרֵינִי.

ἀπ'

from

preposition + genitive (source)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

αὐτῆς

it

Genitive

genitive object of ἀπό (the offering as source)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the offering as source).

ἔδεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (prescriptive future; subject Aaron + sons)

→ prescriptive future (priestly due / entitlement)

ἐσθίω (fut. ἔδομαι): 'eat'; the suppletive future ἔδεται renders ἕσθ; the singular agrees with the nearer subject Ἀαρων before the compound subject 'Aaron and his sons'; eating the offering is the priests' prescribed portion.

Ἀαρων

Aaron

subject (indeclinable proper noun)

→ participant identification

Ἀαρων: indeclinable; nominative subject here; Aaron and his sons consume the priestly portion of the grain offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (coordinate with Ἀαρων)

→ participant prominence

υἱός: 'son'; the priestly sons share the portion with Aaron.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἄζυμα

unleavened

Nominative

predicate adjective / adverbial accusative ('as unleavened')

→ participant prominence

ἄζυμος: 'unleavened'; renders תַּמְצוֹת; the neuter plural ἄζυμα functions predicatively — the priestly portion is to be eaten without leaven, in keeping with the offering's holiness (leaven and honey being barred from altar-offerings, Lev 2:11).

βρωθήσεται

shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (prescriptive future, passive)

→ prescriptive future (regulation of how it is eaten)

βιβρώσκω: 'eat / consume'; the future passive βρωθήσεται regulates the manner and place of eating; renders the Hebrew Niphal לִכְאֹל ('it shall be eaten').

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τόπω

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ ἁγίῳ ('in a holy place') restricts consumption to the sacred precinct, since the offering is holy.

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἅγιος: 'holy / set apart'; renders שֶׁדִּיק; the holiness of the offering demands a holy setting for its consumption — it cannot be eaten in a common place.

ἐν

in

preposition + dative (location, expegetical)

→ spatial or relational framing

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

αὐλῇ

court

Dative

dative of place (specifying 'the holy place')

→ sphere or reference

αὐλή: 'court / courtyard / enclosure'; renders תִּצְטִי; the court of the tent of witness is specified as the holy place where priests eat their portion — the open enclosure around the tabernacle.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of possession (the court of the tent)

→ relational specification

σκηνή: 'tent / tabernacle'; renders / לִחֹן לְשִׁמְשֵׁן; ἡ σκηνὴ τοῦ μαρτυρίου is the standard LXX designation for the tabernacle, the tent in which the testimony (covenant tablets) was kept.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (defining: 'tent of witness/testimony')

→ relational specification

μαρτύριον: 'testimony / witness'; renders תִּיֻדָּה ('testimony'); the LXX's σκηνὴ τοῦ μαρτυρίου ('tent of witness') reads the Hebrew מִוֶּלֶחַ לִחֹן ('tent of meeting') as 'tent of the testimony' — the tent housing the tablets of the covenant.

ἔδονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (prescriptive future, resumptive)

→ prescriptive future (priestly entitlement, restated)

ἐσθίω (fut. ἔδονται): the plural resumes the compound subject 'Aaron and his sons'; the repeated verb of eating (after ἔδεται) emphatically secures the priests' right to the remainder.

αὐτήν

it

Accusative

direct object (the grain offering)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the grain offering).

10 οὐ πεφθήσεται ἔζυμωμένη μερίδα αὐτὴν ἔδωκα αὐτοῖς ἀπὸ τῶν καρπωμάτων κυρίου ἅγια ἀγίων ὥσπερ τὸ τῆς ἁμαρτίας καὶ ὥσπερ τὸ τῆς πλημμελείας

It shall not be baked leavened. I have given it to them as their portion from the fire-offerings of the LORD; it is most holy, like that of the sin offering and like that of the trespass offering.

Regulation and grading: the prohibition of leaven and the most-holy status οὐ πεφθήσεται ἔζυμωμένη

Two regulations: a negative (no leaven) and a positive grant ('I have given it to them as a portion'). The first-person ἔδωκα is YHWH's own voice granting the priests their share. The verse then grades the offering as ἅγια ἀγίων ('most holy') and aligns it with the sin offering and the trespass offering — the most sacred class of sacrifices, whose holiness is contagious (v. 11).

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: objective negative; with πεφθήσεται forms an apodictic prohibition against baking the priestly portion with leaven.

πεφθήσεται

shall be baked

Fut Pass Indic 3 Sg · πέσσω

main verb (negated future: prohibition)

→ apodictic future (absolute prohibition)

πέσσω / πέπτω: 'cook / bake / ripen'; the future passive πεφθήσεται renders the Hebrew of baking (פָּתַח); the prohibition οὐ πεφθήσεται ἔζυμωμένη bars leaven from the priestly portion of the grain offering.

ἔζυμωμένη

leavened

Perf Pass Ptcp Nom Fem Sg · ζυμόω

predicative participle (state: 'as a leavened thing')

→ resultative perfect participle (the settled state of being leavened)

ζυμόω: 'leaven / cause to ferment'; the perfect passive participle ἔζυμωμένη ('having been leavened') marks the prohibited state; leaven, a sign of corruption/fermentation, is excluded from altar-offerings (Lev 2:11; cf. 1 Cor 5:6–8).

μερίδα

portion / share

Accusative

accusative (predicative object: 'as their portion')

→ object specification

μερίς: 'part / share / portion'; renders מַלְאָכָה; the priests' allotted share of the offering; the predicative accusative defines what YHWH grants them.

αὐτήν

it

Accusative

direct object of ἔδωκα

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔδωκα.

ἔδωκα

I have given

Aor Act Indic 1 Sg · δίδωμι

main verb (divine first-person grant)

→ constative aorist (authoritative act of granting)

δίδωμι: 'give'; renders יתן; the first-person ἔδωκα is YHWH speaking — the priestly portion is a divine gift, an entitlement granted from his own fire-offerings, not human spoil.

αὐτοῖς

to them

Dative

indirect object (the priests)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (the priests).

ἀπὸ

from

preposition + genitive (source of the portion)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of the portion).

τῶν

the

Genitive

article

→ noun-phrase marking

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

καρπωμάτων

fire-offerings

Genitive

genitive of source (partitive: 'from the fire-offerings')

→ relational specification

κάρπωμα: 'fire-offering / offering by fire'; renders תִּשְׁלַח; the priests' portion is drawn from the offerings made to YHWH by fire — their livelihood comes from the altar.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's fire-offerings)

→ relational specification

κύριος: the Tetragrammaton יהוה; the fire-offerings belong to the LORD, and from them he assigns the priests' share.

ἁγία

holy

Nominative

predicate (superlative phrase: 'most holy')

→ participant prominence

ἅγιος: 'holy'; the neuter plural ἁγία in the phrase ἁγία ἁγίων ('holy of holies / most holy') renders the Hebrew superlative שִׁטְרֵי שִׁטְרֵי; this grades the offering at the highest level of sanctity.

ἁγίων

of holies

Genitive

genitive (Hebraic superlative: 'most holy')

→ relational specification

ἅγιος: the genitive plural ἁγίων completes the superlative idiom ἁγία ἁγίων ('most holy'); the same construction names the inner sanctuary (the Holy of Holies); applied to the grain, sin, and trespass offerings, it marks them as belonging wholly to the sacred sphere.

ὥσπερ

just as / like

comparative particle (introducing comparison)

→ discourse linkage or contrast

ὥσπερ: 'just as / even as'; renders כִּי; aligns the holiness of the grain offering with that of the sin and trespass offerings.

τὸ

that (of)

Nominative

article used as pronoun ('the one [offering] of')

→ noun-phrase marking

ὁ/τό: the neuter article τό used substantivally ('the [offering] of the sin offering'), an elliptical idiom referring to the sin-offering's holiness.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

of the sin offering

Genitive

genitive (defining: 'that of the sin offering')

→ relational specification

ἁμαρτία: 'sin'; here by metonymy 'the sin offering' (περὶ ἁμαρτίας / τὸ τῆς ἁμαρτίας, rendering ἁγία); the most-holy sin offering provides the comparison for the grain offering's sanctity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὥσπερ

just as / like

comparative particle (second comparison)

→ discourse linkage or contrast

ὥσπερ: repeated to add the trespass offering to the comparison.

τὸ

that (of)

Nominative

article used as pronoun ('the one [offering] of')

→ noun-phrase marking

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πλημμελείας

of the trespass offering

Genitive

genitive (defining: 'that of the trespass offering')

→ relational specification

πλημμέλεια: 'fault / error / trespass'; the LXX term for ὀψις, the guilt/trespass offering; τὸ τῆς πλημμελείας ('that of the trespass offering') completes the list of the most-holy offerings to which the grain offering is likened.

11 πᾶν ἀρσενικὸν τῶν ἱερέων ἔδονται αὐτὴν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἀπὸ τῶν καρπωμάτων κυρίου πᾶς ὃς ἐὰν ἅψηται αὐτῶν ἁγιασθήσεται

Every male among the priests shall eat it; it is a perpetual statute throughout your generations from the fire-offerings of the LORD. Everyone who touches them shall become holy.

Perpetual entitlement and the contagion of holiness

πᾶν ἀρσενικὸν τῶν ἱερέων

The eating-right is extended to every male of the priestly line and fixed as a νόμιμον αἰώνιον ('perpetual statute'). The verse closes with the first statement of the chapter's holiness-contagion crux: πᾶς ὃς ἐὰν ἅψηται αὐτῶν ἁγιασθήσεται ('everyone who touches them becomes holy') — the most-holy offerings transmit their sanctity by contact (cf. v. 20; Exod 29:37).

πᾶν

every

Nominative

attributive adjective (modifying ἀρσενικόν)

→ participant prominence

πᾶς: 'every / all'; the neuter πᾶν agrees with ἀρσενικόν; marks the universal scope of the priestly eating-right among males.

ἀρσενικόν

male

Nominative

substantival adjective (subject: 'every male')

→ participant prominence

ἀρσενικός: 'male'; renders רָכֵךְ; only the male priests may eat the most-holy offerings; the neuter singular is used collectively ('every male person').

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἱερέων

priests

Genitive

partitive genitive ('male among the priests')

→ relational specification

ἱερεύς: 'priest'; the partitive genitive τῶν ἱερέων limits the eating-right to males of the priestly families.

ἔδονται

shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (prescriptive future)

→ prescriptive future (perpetual entitlement)

ἐσθίω (fut. ἔδονται): 'eat'; the plural with the collective 'every male' grants the priestly males the right to consume the offering.

αὐτήν

it

Accusative

direct object (the grain offering)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the grain offering).

νόμιμον

statute / ordinance

Nominative

predicate nominative ('it is a statute')

→ participant prominence

νόμιμον: 'that which is lawful / a statute / ordinance'; renders קֶחֶךְ; νόμιμον αἰώνιον ('a perpetual statute') is a standard LXX legal formula marking a permanently binding cultic regulation.

αἰώνιον

everlasting / perpetual

Nominative

attributive adjective (modifying νόμιμον)

→ participant prominence

αἰώνιος: 'eternal / perpetual / age-long'; renders עוֹלָם; marks the regulation as binding for all future generations, not a temporary measure.

εἰς

for / throughout

preposition + accusative (extent in time)

→ spatial or relational framing

εἰς: here temporal, 'for / throughout'; εἰς τὰς γενεὰς ὑμῶν ('for/throughout your generations') marks the perpetual duration of the statute.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεὰς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation / age'; renders גֵּוֹרֹת; εἰς τὰς γενεὰς ὑμῶν ('throughout your generations') is a fixed LXX formula for perpetual cultic ordinances.

ὑμῶν

your

Genitive

genitive of possession (your generations)

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (your generations).

ἀπὸ

from

preposition + genitive (source)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τῶν

the

Genitive

article

→ noun-phrase marking

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

καρπωμάτων

fire-offerings

Genitive

genitive of source (the priests' portion comes from the fire-offerings)

→ relational specification

κάρπωμα: the fire-offerings (קֶרֶן) of YHWH from which the priests' perpetual portion is drawn.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's fire-offerings)

→ relational specification

κύριος: the Tetragrammaton יְהוָה; the fire-offerings are the LORD's, and the priests' livelihood is drawn from them.

πᾶς

everyone

Nominative

subject of the relative-conditional clause

→ participant prominence

πᾶς: 'everyone / all'; πᾶς ὃς ἐάν ('everyone who[ever]') is a Hebraizing generalizing construction (כָּל אֲשֶׁר), introducing the rule of contagious holiness.

ὃς

who

Nominative

relative pronoun (subject of ἅψηται)

→ participant reference

ὃς: relative pronoun; with ἐάν + subjunctive forms an indefinite relative ('whoever').

ἐάν

ever / if

conditional particle (with subjunctive: indefinite relative)

→ discourse linkage or contrast

ἐάν: 'if / ever'; here with the relative ὃς forms the generalizing 'whoever'; takes the aorist subjunctive ἅψηται.

ἅψηται

touches

Aor Mid Subj 3 Sg · ἅπτω

verb of indefinite relative clause (subjunctive)

→ constative aorist subjunctive (any single act of touching)

ἅπτω (mid. ἅπτομαι + gen.): 'touch / take hold of'; the middle with the genitive αὐτῶν ('touches them'); renders נִגַּח; physical contact with the most-holy offerings transmits holiness.

αὐτῶν

them

Genitive

genitive object of ἅψεται (the offerings touched)

→ relational specification

αὐτός: the genitive (required by ἅπτομαι) refers to the most-holy offerings; the plural broadens the reference to all such holy things.

ἁγιασθήσεται

shall become holy

Fut Pass Indic 3 Sg · ἁγιάζω

main verb (apodosis: result of touching)

→ consequential future (automatic transfer of holiness)

ἁγιάζω: 'make holy / consecrate / sanctify'; the future passive ἁγιασθήσεται renders שִׁתְּקַדֵּשׁ; the crux of contagious holiness: contact with the most-holy offering transfers a state of consecration to the one (or thing) that touches it (cf. v. 20; Exod 29:37; and the debate of Hag 2:11–13).

12 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act introducing the high priest's daily offering καὶ ἐλάλησεν κύριος

The recurring speech-formula (cf. vv. 1, 17) opens the third sub-unit: the law of the anointed priest's daily grain offering. The repetition of the full formula marks a fresh, self-contained legislative paragraph within the offering-manual.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: paratactic, rendering the waw-consecutive; here it opens a new legislative paragraph.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: renders דִּבֶּר; the aorist introduces a new block of priestly legislation (the high priest's daily offering, vv. 13–16).

κύριος

LORD

Nominative

subject

→ participant prominence

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωυσῆς: acc. of the directional object;
Moses remains the mediator of the priestly torah.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (speech-framing)

λέγω: the participle λέγων renders the Hebrew infinitive רמז, the fixed calque introducing the content of the command.

13 τοῦτο τὸ δῶρον Ααρων καὶ τῶν υἱῶν αὐτοῦ ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ ἣ ἂν χρήσης αὐτόν τὸ δέκατον τοῦ οἴφι σεμιδάλεως εἰς θυσίαν διὰ παντός τὸ ἥμισυ αὐτῆς τὸ πρωὶ καὶ τὸ ἥμισυ αὐτῆς τὸ δειλινόν

This is the gift of Aaron and of his sons, which they shall offer to the LORD on the day in which you anoint him: a tenth of an ephah of fine flour as a perpetual grain offering, half of it in the morning and half of it in the evening.

Heading and prescription of the high priest's daily grain offering τοῦτο τὸ δῶρον Ααρων

A new rubric (τοῦτο τὸ δῶρον ...) introduces the high priest's offering, presented from the day of his anointing (the second-person χρήσης addresses Moses, the anointer). The measure is fixed (a tenth of an ephah of fine flour) and the timing is doubled: half in the morning, half in the evening — a perpetual (διὰ παντός) daily offering paralleling the continual burnt offering of v. 5.

τοῦτο

this

Nominative

demonstrative (subject of nominal clause)

→ participant reference

οὗτος: 'this'; the neuter τοῦτο agrees with δῶρον; the heading τοῦτο τὸ δῶρον ('this is the gift/offering') introduces the high priest's daily offering.

τὸ

the

Nominative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Nominative

predicate nominative (heading)

→ participant prominence

δῶρον: 'gift / present / offering'; renders לָקַח ('that which is brought near') and מִנְחָה here; the technical LXX term for an offering presented to God; the high priest's δῶρον is his obligatory daily grain offering.

Ααρων

of Aaron

genitive of possession (indeclinable: 'of Aaron')

→ participant identification

Ααρων: indeclinable; here a possessive genitive — the offering belongs to (is incumbent upon) Aaron and his successors.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession (coordinate with Ααρων)

→ relational specification

υἱός: 'son'; the offering is incumbent on Aaron and his successors in the high-priestly line, each anointed in turn.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὃ

which

Accusative

relative pronoun (object of προσοίσουσιν)

→ participant reference

ὃς: relative pronoun; the neuter ὃ agrees with δῶρον; introduces the relative clause specifying the offering's presentation.

προσοίσουσιν

shall offer / present

Fut Act Indic 3 Pl · προσφέρω

verb of relative clause (prescriptive future)

→ prescriptive future (procedural obligation)

προσφέρω: 'bring to / offer / present'; a technical cultic verb of presentation, renders הִקְרִיב; the same verb dominates the sacrificial vocabulary of Hebrews (e.g. Heb 5:1; 8:3); here the high priest and his line present the daily offering.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος: the Tetragrammaton יְהוָה; the dative marks YHWH as the recipient of the offering.

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on the day')

→ sphere or reference

ἡμέρα: 'day'; renders דִּי ; the offering begins on the day the priest is anointed and continues perpetually thereafter.

ἣ

on which

Dative

relative pronoun (dative of time, antecedent ἡμέρα)

→ participant reference or interest

ὅς; the feminine dative ἣ agrees with ἡμέρα; 'the day on which you anoint him'; renders the Hebrew $\text{בְּיוֹם הַשְּׁמִינִי}$.

ἄν

(ever)

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἄν: modal particle; with χρήσις (subjunctive) it generalizes the time-reference to each anointing of a high priest.

χρίσις

you anoint

Aor Act Subj 2 Sg · χρίω

verb of indefinite temporal clause (subjunctive, addressing Moses)

→ constative aorist subjunctive (the act of anointing)

χρίω: 'anoint'; renders נָשַׁח ; the second-person addresses Moses as the consecrator; from this verb derive χριστός ('anointed', v. 15) and ultimately the title Χριστός — the high priest's anointing prefigures the Anointed One (cf. Heb 1:9; Acts 10:38).

αὐτόν

him

Accusative

direct object of χρίσις (the priest anointed)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of χρίσις (the priest anointed).

τὸ

the

Accusative

article (with δέκατον)

→ noun-phrase marking

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

δέκατον

tenth

Accusative

accusative in apposition (defining the offering's measure)

→ object specification

δέκατος: 'tenth'; τὸ δέκατον τοῦ οἴφι ('a tenth of an ephah', = an omer) renders עֶשְׂרִית הָאֶפָה ; the fixed measure of fine flour for the daily offering.

τοῦ

the / of an

Genitive

article (with οἴφι)

→ noun-phrase marking

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

οἴφι

of an ephah

genitive of the whole (indeclinable measure-word)

→ clausal contribution

οἴφι: an indeclinable transliteration of Hebrew אֶפָה ('ephah'), a dry-measure (≈ 22 liters); the LXX simply transcribes the Hebrew unit rather than translating it; a tenth of it is the daily measure of flour.

σεμιδάλεως

fine flour

Genitive

genitive of material (the substance measured)

→ relational specification

σεμίδαλις: 'fine wheat flour'; renders סֶלֶת ; the high-grade flour of which the high priest's daily offering is made.

εἰς

for / as

preposition + accusative (purpose / result: 'as a grain offering')

→ spatial or relational framing

εἰς: here of purpose/destination, 'for / as'; εἰς θυσίαν ('as a grain offering') marks the function of the flour.

θυσίαν

grain offering

Accusative

accusative object of εἰς (the offering's category)

→ object specification

θυσία: the grain/cereal offering (תִּמְנָה); the high priest's daily flour-offering.

διὰ

through

preposition + genitive (in the idiom διὰ παντός; 'perpetually')

→ spatial or relational framing

διὰ + gen.: in διὰ παντός, 'continually / perpetually'; renders תָּמִיד; marks the high priest's grain offering as a daily, never-omitted obligation, like the perpetual fire and burnt offering.

παντός

all (continually)

Genitive

genitive in the temporal idiom διὰ παντός

→ relational specification

πᾶς; in διὰ παντός, 'through all (time) = perpetually'; the daily offering is the תָּמִיד of the priesthood.

τὸ

the

Nominative

article (with ἥμις)

→ noun-phrase marking

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

ἥμις

half

Nominative

substantival adjective (subject of implied verb: 'half [is offered]')

→ participant prominence

ἥμις: 'half'; renders חֵצִי; the daily offering is divided into a morning and an evening portion, mirroring the morning and evening burnt offerings (Exod 29:39).

αὐτῆς

of it

Genitive

partitive genitive ('half of it')

→ relational specification

αὐτῆς: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive ('half of it').

τὸ

the

Accusative

article (with πρωί)

→ noun-phrase marking

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

πρωί

morning

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωί: 'morning'; the first of the two daily portions; renders בֹּקֶר.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with second ἥμις)

→ noun-phrase marking

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

ἥμις

half

Nominative

substantival adjective (the second, evening portion)

→ participant prominence

ἥμις: the second half, offered in the evening; the two halves together make up the full daily offering.

αὐτῆς

of it

Genitive

partitive genitive ('half of it')

→ relational specification

αὐτῆς: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive ('half of it').

τὸ

the

Accusative

article (with δειλινόν)

→ noun-phrase marking

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

δειλινόν

in the evening

Accusative

adverbial accusative of time ('in the evening / at twilight')

→ object specification

δειλινός; 'of the late afternoon / evening';
τὸ δειλινόν ('at evening / twilight') renders
Hebrew מִן הַבֵּיָרֶחַ / בֵּינֵי הַבָּקָר; the second
daily offering-time, paired with the
morning.

14 ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται πεφυραμένην οἷσει αὐτήν ἐλικτά θυσίαν ἐκ κλασμάτων θυσίαν ὁσμήν εὐωδίας κυρίῳ

It shall be prepared on a griddle with oil; he shall bring it kneaded, in twisted pieces, a grain offering of fragments, a grain offering of a pleasing aroma to the LORD.

Mode of preparation of the high priest's offering

ἐπὶ τηγάνου ἐν ἐλαίῳ

The preparation is specified: cooked on a griddle with oil, kneaded, and brought as broken/twisted pieces. The verse closes with the recurring acceptance-formula θυσίαν ὁσμήν εὐωδίας κυρίῳ, marking the offering as well-pleasing to YHWH. The grammar is loose (the feminine πεφυραμένην with neuter ἐλικτά), reflecting the compressed translation-Greek of a technical recipe.

ἐπὶ

on

preposition + genitive (location of preparation)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (location of preparation).

τηγάνου

griddle / pan

Genitive

genitive object of ἐπὶ (the cooking implement)

→ relational specification

τήγανον: 'frying-pan / griddle / flat baking-plate'; renders תבנית; the implement on which the high priest's grain offering is cooked with oil (cf. Lev 2:5).

ἐν

in / with

*preposition + dative
(instrumental/accompaniment)*

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative (means: 'with oil')

→ sphere or reference

ἐλαιον: 'olive oil'; renders נחשׁ; the offering is mixed and cooked with oil, as prescribed for the griddle-offering.

ποιηθήσεται

shall be prepared

Fut Pass Indic 3 Sg · ποιέω

main verb (prescriptive future, passive)

→ prescriptive future (procedural regulation)

ποιέω: 'make / do / prepare'; the future passive ποιηθήσεται here means 'shall be prepared / made up'; renders the Hebrew of being made (הִשְׁעֲתָהּ).

πεφυραμένην

kneaded / mixed

Perf Pass Ptcp Acc Fem Sg · φυράω

predicative participle (state of the offering when brought)

→ resultative perfect participle (the settled state of being kneaded)

φυράω: 'mix / knead / moisten (flour with oil)'; the perfect passive participle πεφυραμένην ('having been kneaded/soaked') describes the oil-saturated dough; renders תִּבְרָךְ ('well-mixed / soaked').

οἴσει

he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

φέρω (fut. οἴσει): 'bring / carry'; the suppletive future; the priest brings the prepared offering to the altar.

αὐτήν

it

Accusative

direct object of οἴσει

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of οἴσει.

ἑλικτά

twisted / rolled pieces

Accusative

accusative in apposition (describing the form: 'as twisted pieces')

→ object specification

ἑλικτός: 'rolled / coiled / twisted'; from ἐλίσσω ('roll, wind'); the neuter plural ἑλικτά describes the offering shaped into twisted/rolled cakes; renders the Hebrew of the broken/baked pieces (יִגְדִּיט).

θυσίαν

grain offering

Accusative

accusative in apposition (the offering's category)

→ object specification

θυσία: the grain offering, here in apposition characterizing the prepared cakes.

ἐκ

of / from

preposition + genitive (composition: 'of fragments')

→ spatial or relational framing

ἐκ: meaning 'of'; here it marks the relation signaled by preposition + genitive (composition: 'of fragments').

κλασμάτων

broken pieces / fragments

Genitive

genitive of composition (with θυσίαν: 'an offering of fragments')

→ relational specification

κλάσμα: 'fragment / broken piece'; from κλάω ('break'); θυσίαν ἐκ κλασμάτων ('a grain offering of broken pieces') describes the baked offering broken up before being burned; the noun κλάσμα reappears for the fragments of the loaves in the Gospel feedings (Matt 14:20; John 6:12).

θυσίαν

grain offering

Accusative

accusative in apposition (resumptive, with the acceptance-formula)

→ object specification

θυσία: repeated to govern the acceptance-formula ὁσμὴν εὐωδίας — the offering is 'a grain offering, a pleasing aroma.'

ὁσμὴν

aroma

Accusative

accusative in apposition (acceptance-formula)

→ object specification

ὁσμή: 'smell / fragrance'; here in the accusative (agreeing with θυσίαν) in the formula ὁσμὴν εὐωδίας ('a fragrant aroma'); cf. the nominative form of the same formula in v. 8.

εὐωδίας

of sweet savor

Genitive

genitive of quality (with ὁσμὴν)

→ relational specification

εὐωδία: 'fragrance'; renders Πῶν; ὁσμὴν εὐωδίας is the standard formula for an acceptable offering (cf. Eph 5:2; 2 Cor 2:15).

κυρίῳ

to the LORD

Dative

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

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the dative marks YHWH as the one to whom the fragrant offering ascends.

15 ὁ ἱερεὺς ὁ χριστὸς ἀντ' αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν νόμος αἰώνιος ἅπαν ἐπιτελεσθήσεται

The anointed priest in his place, from among his sons, shall perform it; it is a perpetual law: it shall be wholly offered up.

Succession clause and the rule of total offering

ὁ ἱερεὺς ὁ χριστὸς ἀντ' αὐτοῦ

The succession is regulated: each anointed priest (ὁ χριστός) who follows in office must perform the daily offering. The clause νόμος αἰώνιος ('a perpetual law') fixes the obligation, and ἅπαν ἐπιτελεσθήσεται ('it shall be wholly offered up') anticipates v. 16: unlike the lay grain offering, the priest's own offering is entirely burned, never eaten.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; here the high priest who succeeds Aaron; the daily offering is bound to the office, not the individual.

ὁ

the

Nominative

article (with χριστός, attributive)

→ noun-phrase marking

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

χριστός

anointed

Nominative

attributive adjective (ὁ ἱερεὺς ὁ χριστός: 'the anointed priest')

→ participant prominence

χριστός: 'anointed'; the verbal adjective of χρίω (v. 13); ὁ ἱερεὺς ὁ χριστός renders הַכֹּהֵן הַמְשִׁיחַ ('the anointed priest', the high priest); the very word that, as a title, becomes Χριστός / Messiah — Leviticus' anointed high priest is read in Hebrews as the type of Christ the great high priest (Heb 4:14–5:10).

ἀντ'

in place of

preposition + genitive (substitution: 'in his stead')

→ spatial or relational framing

ἀντί + gen.: 'instead of / in place of'; renders יִּנְחִי־אֶת ('in his stead'); marks the successor high priest who takes Aaron's place.

αὐτοῦ

him

Genitive

genitive object of ἀντί (the predecessor)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀντί (the predecessor).

ἐκ

from / among

preposition + genitive (source/partition)

→ spatial or relational framing

ἐκ + gen.: 'from / out of / among'; ἐκ τῶν υἱῶν αὐτοῦ ('from among his sons') specifies that the successor must come from Aaron's line.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive ('from among his sons')

→ relational specification

υἱός: 'son'; the high-priestly succession runs through Aaron's descendants.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ποιήσει

shall perform / make

Fut Act Indic 3 Sg · ποιέω

main verb (prescriptive future)

→ prescriptive future (perpetual duty of the office)

ποιέω: 'do / make / perform (a rite)'; here 'offer / carry out' the daily offering; renders the Hebrew of performing the sacrifice (חָשַׁךְ).

αὐτήν

it

Accusative

direct object (the daily offering)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the daily offering).

νόμος

law

Nominative

predicate nominative ('it is a law')

→ participant prominence

νόμος: 'law / statute'; νόμος αἰώνιος ('a perpetual law') fixes the daily priestly offering as a permanently binding ordinance; cf. the parallel formula νόμιμον αἰώνιον (v. 11).

αἰώνιος

everlasting

Nominative

attributive adjective (modifying νόμος)

→ participant prominence

αἰώνιος: 'eternal / perpetual'; renders עוֹלָם; marks the law as binding in perpetuity.

ἅπαν

wholly / the whole

Nominative

predicate/adverbial ('it shall be wholly [offered]')

→ participant prominence

ἅπας: 'whole / entire / all' (strengthened form of πᾶς); the neuter ἅπαν functions adverbially/predicatively — the priest's offering is offered up in its entirety, with nothing reserved for eating.

ἐπιτελεσθήσεται

shall be wholly offered up

Fut Pass Indic 3 Sg · ἐπιτελέω

main verb (prescriptive future, passive)

→ prescriptive future (total consumption mandated)

ἐπιτελέω: 'complete / accomplish / perform fully / offer entire'; the ἐπι- prefix intensifies to 'bring wholly to completion'; here 'shall be wholly burned/offered'; renders the Hebrew of total burning (לִילְךְ חֲטָטֶה); the priest's grain offering is entirely consumed, prefiguring v. 16.

16 καὶ πᾶσα θυσία ἱερέως ὁλόκαυτος ἔσται καὶ οὐ βρωθήσεται

And every grain offering of a priest shall be wholly burned; it shall not be eaten.

General principle: a priest's own offering is wholly burned, never eaten καὶ πᾶσα θυσία ἱερέως

The verse generalizes the rule of v. 15 into a principle: any grain offering belonging to a priest is ὁλόκαυτος ('wholly burned') and οὐ βρωθήσεται ('not eaten'). Whereas a layperson's grain offering supports the priests, a priest may not profit from his own offering — there is no one 'outside' to whom the priestly portion could fall, so the whole is given to God.

καὶ
and

narrative conjunction (generalizing)

→ discourse linkage or contrast

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

πᾶσα
every

Nominative

attributive adjective (modifying θυσία)

→ participant prominence

πᾶς: 'every / all'; the feminine πᾶσα agrees with θυσία; generalizes the rule to every priestly grain offering.

θυσία
grain offering

Nominative

subject

→ participant prominence

θυσία: the grain offering; here any such offering belonging to a priest, which is wholly burned.

ἱερέως
of a priest

Genitive

genitive of possession ('a priest's offering')

→ relational specification

ἱερεύς: 'priest'; the genitive marks the offering as belonging to a priest — the key condition that makes it wholly burned rather than partly eaten.

ὁλόκαυτος
wholly burned

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ὁλόκαυτος: 'wholly burned / entirely consumed by fire'; from ὅλος + καίω; renders לִּזְבֹּחַ ('whole / entire offering'); the priest's offering is a holocaust — fully given to God, none eaten.

ἔσται
shall be

Fut Mid Indic 3 Sg · εἰμί

linking verb (predicate: 'shall be wholly burned')

→ predictive/prescriptive future (standing rule)

εἰμί (fut. ἔσται): 'be'; the copula links the subject to the predicate ὁλόκαυτος, establishing the standing rule.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ
not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: objective negative; with βρωθήσεται forms an apodictic prohibition against eating the priest's own offering.

βρωθήσεται

shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (negated future: prohibition)

→ apodictic future (absolute prohibition)

βιβρώσκω: 'eat'; the negated future passive οὐ βρωθήσεται ('it shall not be eaten') closes the unit; the priest's offering, wholly burned, contrasts with the lay grain offering of which the priests eat (v. 9).

17 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act introducing the law of the sin offering καὶ ἐλάλησεν κύριος

The fourth and final occurrence of the full speech-formula (cf. vv. 1, 12) opens the law of the sin offering — the climactic and most holiness-charged unit of the chapter, addressed (like the first) to Aaron and his sons.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: paratactic, rendering the waw-consecutive; opens the final legislative paragraph of the chapter.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: renders לָאָלַף; introduces the law of the sin offering (vv. 18–23).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; marks unmediated divine speech.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωυσῆς: acc. of the directional object;
Moses is the mediator of the priestly torah.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (speech-framing)

λέγω: the participle λέγων renders the Hebrew infinitive רמז, the fixed calque introducing the command's content.

18 λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὗτος ὁ νόμος τῆς ἁμαρτίας ἐν τόπῳ οὗ σφάζουσιν τὸ ὀλοκαύτωμα σφάζουσιν τὰ περὶ τῆς ἁμαρτίας ἔναντι κυρίου ἅγια ἁγίων ἐστίν

Speak to Aaron and to his sons, saying, This is the law of the sin offering: in the place where they slaughter the burnt offering, they shall slaughter the sin offering before the LORD; it is most holy.

Commission and heading of the law of the sin offering

λάλησον Ααρων

The imperative λάλησον commissions the law, addressed to Aaron and his sons (paralleling ἔντειλαι in v. 2). The rubric οὗτος ὁ νόμος τῆς ἁμαρτίας heads the unit. The sin offering is slaughtered at the same spot as the burnt offering — north of the altar (Lev 1:11) — and graded as ἅγια ἁγίων ('most holy'), the highest sanctity-class, whose contagious holiness is then regulated in vv. 19–23.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; the aorist imperative
λάλησον commissions Moses to relay the
sin-offering law to the priests; parallel to
ἔντειλαι (v. 2) and λάλησον (Lev 1:2 etc.).

Ααρων

to Aaron

dative addressee (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the (dative) addressee
of λάλησον, paired with τοῖς υἱοῖς αὐτοῦ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative addressee (coordinate with Ἀαφων)

→ sphere or reference

υἱός: 'son'; the priestly line, co-addressees of the sin-offering law.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing the quoted law)

→ imperfective participle (speech-framing)

λέγω: the participle λέγων (rendering מְדַבֵּר) introduces the verbatim sin-offering law.

οὗτος

this

Nominative

demonstrative (casus pendens subject of the heading)

→ participant reference

οὗτος: 'this'; the rubric οὗτος ὁ νόμος τῆς ἁμαρτίας renders תּוֹרַת הַחֹטֵא, heading the sin-offering law as the parallel headings did for the burnt and grain offerings (vv. 2, 7).

ὁ

the

Nominative

article

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative (heading)

→ participant prominence

νόμος: 'law / ritual prescription'; renders תּוֹרָה; the technical heading for the sin-offering procedure.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

of the sin offering

Genitive

genitive (defining: 'the law of the sin offering')

→ relational specification

ἁμαρτία: 'sin'; here by metonymy 'the sin offering' (תּוֹרַת הַחֹטֵא), the offering that purges sin and impurity; the same noun denotes both the offense and its remedy — a usage echoed at 2 Cor 5:21 (τὸν ... ἁμαρτίαν ἐποίησεν).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ οὗ ... ('in the place where ...') locates the slaughter at the same site as the burnt offering — the north side of the altar (Lev 1:11).

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: relative adverb 'where'; renders הַשָּׁמַיִם; introduces the locative relative clause identifying the slaughter-site.

σφάζουσιν

they slaughter

Pres Act Indic 3 Pl · σφάζω

verb of relative clause (customary present)

→ customary present (habitual practice)

σφάζω: 'slay / slaughter (a victim) / cut the throat'; renders שָׁחַט; the present tense describes the customary practice of slaughtering the burnt offering; the same verb is taken up of the slain Lamb in Rev 5:6, 9.

τὸ

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωμα

burnt offering

Accusative

direct object of σφάζουσιν

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders חֹלֶבֶת; a near-synonym of όλοκαύτωσις (vv. 2–5), here naming the burnt offering whose slaughter-site is the reference point for the sin offering.

σφάζουσιν

they shall slaughter

Fut Act Indic 3 Pl · σφάζω

main verb (prescriptive future)

→ prescriptive future (procedural obligation)

σφάζω (fut.): the prescriptive future commands that the sin offering be slaughtered at the same holy site as the burnt offering — both are most-holy and require the consecrated place.

τὰ

the things (of)

Accusative

article (substantival with περί: 'the sin offering')

→ noun-phrase marking

ὁ/τό: the neuter plural τὰ περί τῆς ἁμαρτίας ('the things concerning sin') is a periphrasis for 'the sin offering', a fixed LXX idiom (cf. Rom 8:3, περί ἁμαρτίας; Heb 10:6, 8 of offerings περί ἁμαρτίας).

περί

concerning

preposition + genitive (in the idiom τὰ περί τῆς ἁμαρτίας: 'the sin offering')

→ spatial or relational framing

περί + gen.: 'concerning / for'; in τὰ περί τῆς ἁμαρτίας the prepositional phrase functions as the technical name of the sin offering ('the [offering] for sin').

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive (with περί: 'the [offering] for sin')

→ relational specification

ἁμαρτία: 'sin'; the object of the slaughter, the sin offering itself.

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders נִפְגֵּחַ; the slaughter takes place in YHWH's presence, marking its sacred character.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: the Tetragrammaton יהוה; the sin offering is slaughtered 'before the LORD,' i.e. at the sanctuary.

ἅγια

holy

Nominative

predicate (superlative phrase: 'most holy')

→ participant prominence

ἅγιος: the neuter plural ἅγια in ἅγια ἁγίων ('most holy') renders the Hebrew superlative מְשִׁיבֵּי שְׁמֵי; grades the sin offering at the highest sanctity-level, governing the contagion-rules of vv. 19–23.

ἁγίων

of holies

Genitive

genitive (Hebraic superlative: 'most holy')

→ relational specification

ἅγιος: the genitive plural completing the superlative ἅγια ἁγίων; the same idiom names the inner sanctuary; here it marks the sin offering's supreme holiness.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

linking verb (predicate: 'it is most holy')

→ gnomic present (statement of standing status)

εἰμί: 'be'; the copula ἐστίν asserts the offering's permanent status as most holy — a categorical declaration, not a temporary state.

19 ὁ ἱερεὺς ὁ ἀναφέρων αὐτήν ἔδεται αὐτήν ἐν τόπῳ ἁγίῳ βρωθήσεται ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου

The priest who offers it shall eat it; in a holy place it shall be eaten, in the court of the tent of witness.

The officiant's portion and the place of eating

ὁ ἱερεὺς ὁ ἀναφέρων αὐτήν

Like the grain offering (v. 9), the sin offering's flesh is the priest's food, but here it is specified as the officiating priest's portion (ὁ ἀναφέρων αὐτήν, 'the one offering it'). The place is again restricted to the holy precinct — the court of the tent of witness — because the offering is most holy and cannot be consumed in a common place.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; the officiating priest who presents the sin offering receives its flesh as his portion.

ὁ

the

Nominative

article (with participle, attributive)

→ noun-phrase marking

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

ἀναφέρων

who offers

Pres Act Ptcp Nom Masc Sg · ἀναφέρω

attributive participle (ὁ ἱερεὺς ὁ ἀναφέρων: 'the priest who offers')

→ imperfective participle (the officiating role)

ἀναφέρω: 'offer up / present'; the attributive participle ὁ ἀναφέρων αὐτήν identifies the specific priest who performs the offering as the one entitled to eat it; renders the Hebrew participle נשׂוּמָה ('the one who offers it as sin offering').

αὐτήν

it

Accusative

direct object of ἀναφέρων (the sin offering)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀναφέρων (the sin offering).

ἔδεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (prescriptive future)

→ prescriptive future (priestly entitlement)

ἐσθίω (fut. ἔδεται): 'eat'; the officiating priest's right to eat the sin offering; renders לֶחֶם; the priest's eating of the sin offering was understood to be part of bearing/removing the people's guilt (cf. Lev 10:17).

αὐτήν

it

Accusative

direct object of ἔδεται

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔδεται.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τόπω

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ ἁγίῳ restricts consumption to a holy site, as with the grain offering (v. 9).

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπω)

→ sphere or reference

ἅγιος: 'holy'; the most-holy offering may be eaten only in a holy place.

βρωθήσεται

shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (prescriptive future, passive)

→ prescriptive future (regulating place of eating)

βιβρώσκω: 'eat'; the passive βρωθήσεται regulates where the offering is to be eaten — only in the sacred court.

ἐν

in

preposition + dative (location, epexegetical)

→ spatial or relational framing

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

αὐλῇ

court

Dative

dative of place (specifying the holy place)

→ sphere or reference

αὐλή: 'court / courtyard'; renders רֶצֶף; the court of the tent of witness, the same holy place specified for the grain offering (v. 9).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of possession (the court of the tent)

→ relational specification

σκηνή: 'tent / tabernacle'; ἡ σκηνὴ τοῦ μαρτυρίου, the standard LXX name for the tabernacle.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (defining: 'tent of witness')

→ relational specification

μαρτύριον: 'testimony / witness'; renders מִדְּבָרִי; the LXX reads טַבְּרִית ('tent of meeting') as 'tent of the testimony'.

20 πᾶς ὁ ἀπτόμενος τῶν κρεῶν αὐτῆς ἁγιασθήσεται καὶ ὃ ἔαν ἐπιρραντισθῇ ἀπὸ τοῦ αἵματος αὐτῆς ἐπὶ τὸ ἱμάτιον ὃ ἔαν ραντισθῇ ἐπ' αὐτὸ πλυθήσεται ἐν τόπῳ ἁγίῳ

Everyone who touches its flesh shall become holy; and whatever its blood is spattered on, onto the garment on which it is sprinkled — it shall be washed in a holy place.

The contagious holiness of the sin offering: flesh and blood

πᾶς ὁ ἀπτόμενος τῶν κρεῶν αὐτῆς

The chapter's central holiness-contagion crux: contact with the sin offering's flesh makes one holy (ἁγιασθήσεται, as at v. 11). The danger is then traced through the blood: a garment spattered with the offering's blood must be washed in a holy place. The piling of relative-conditional clauses (ὃ ἔαν ... ὃ ἔαν ...) reflects the careful casuistry by which the priests must manage the transferable holiness.

πᾶς

everyone

Nominative

subject (with substantival participle)

→ participant prominence

πᾶς: 'everyone / all'; πᾶς ὁ ἀπτόμενος ('everyone who touches') generalizes the rule of contagious holiness to any person making contact.

ὁ

the (one)

Nominative

article (substantival with participle)

→ noun-phrase marking

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

ἀπτόμενος

who touches

Pres Mid Ptcp Nom Masc Sg · ἅπτω

substantival participle (subject: 'the one touching')

→ imperfective participle (any act of touching)

ἅπτω (mid. ἅπτομαι + gen.): 'touch / take hold of'; the substantival ὁ ἀπτόμενος ('the one who touches'); renders נָגַח; physical contact with the most-holy flesh transmits holiness.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

flesh / meat

Genitive

genitive object of ἀπτόμενος (what is touched)

→ relational specification

κρέας (pl. κρέα, gen. κρεῶν): 'flesh / meat'; renders נֶפֶשׁ; the flesh of the sin offering, whose holiness is contagious by touch.

αὐτῆς

its

Genitive

genitive of possession (the offering's flesh)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's flesh).

ἀγιασθήσεται

shall become holy

Fut Pass Indic 3 Sg · ἀγιάζω

main verb (consequential future)

→ consequential future (automatic transfer of holiness)

ἀγιάζω: 'make holy / consecrate'; the future passive ἀγιασθήσεται (as at v. 11) states the contagion of the most-holy: whoever touches the flesh is brought into a consecrated state; renders שְׁתַּקֵּי.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὧ

on which / whatever

Dative

relative pronoun (dative, indefinite: 'whatever [garment]')

→ participant reference or interest

ὧς; relative pronoun; the dative ᾧ (with ἐάν + subjunctive) is indefinite ('whatever thing'); introduces the case of blood spattered on a garment.

ἐάν

ever / if

conditional particle (with subjunctive: indefinite relative)

→ discourse linkage or contrast

ἐάν; with the relative ᾧ forms the generalizing 'whatever'; takes the aorist subjunctive ἐπιρραντισθῇ.

ἐπιρραντισθῇ

is spattered

Aor Pass Subj 3 Sg · ἐπιρραντίζω

verb of indefinite relative clause (subjunctive, passive)

→ constative aorist subjunctive (any instance of spattering)

ἐπιρραντίζω: 'sprinkle upon / spatter on'; the compound ἐπι- ('upon') intensifies ραντίζω; renders the Hebrew of blood spattering (רָחַץ); the cognate ραντίζω/ ραντισμός is taken up in Heb 9:13, 19, 21; 12:24 for cultic and Christological sprinkling.

ἀπὸ

from / of

preposition + genitive (partitive source)

→ spatial or relational framing

ἀπὸ; meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive source).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive of source (the blood spattered)

→ relational specification

αἷμα; 'blood'; renders αἷμα; the blood of the sin offering is the agent of atonement and itself most holy, so a garment it touches must be specially treated; cf. the centrality of sacrificial αἷμα in Heb 9.

αὐτῆς

its

Genitive

genitive of possession (the offering's blood)

→ relational specification

αὐτῆς; meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering's blood).

ἐπὶ

upon / onto

preposition + accusative (direction of spattering)

→ spatial or relational framing

ἐπὶ; meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction of spattering).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτιον

garment

Accusative

accusative object of ἐπί (the garment spattered)

→ object specification

ἱμάτιον; 'garment / outer robe / cloak'; renders ἱμάτιον; a garment touched by the holy blood becomes charged with holiness and must be laundered within the sacred precinct.

ὃ

which

Accusative

relative pronoun (indefinite, antecedent ἱμάτιον)

→ participant reference

ὃς; relative pronoun; the neuter ὃ agrees with ἱμάτιον; with ἐάν + subjunctive forms a second indefinite clause specifying the spattered garment.

ἐάν

ever / if

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἐάν; 'if / ever'; with the relative ὃ generalizes ('whatever garment'); takes the aorist subjunctive ραντισθῇ.

ῥαντισθῆ

is sprinkled

Aor Pass Subj 3 Sg · ῥαντίζω

verb of indefinite relative clause (subjunctive, passive)

→ constative aorist subjunctive (any instance of sprinkling)

ῥαντίζω: 'sprinkle / spatter'; renders the Hebrew of blood being sprinkled (רָחַץ); the simplex of ἐπιρραντίζω above; the cognate noun ῥαντισμός describes the 'sprinkled blood' of Christ at Heb 12:24; 1 Pet 1:2.

ἐπὶ

upon

preposition + accusative (location of sprinkling)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (location of sprinkling).

αὐτὸ

it

Accusative

accusative object of ἐπί (the garment)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the garment).

πλυθήσεται

shall be washed

Fut Pass Indic 3 Sg · πλύνω

main verb (prescriptive future, apodosis)

→ prescriptive future (mandated laundering)

πλύνω: 'wash / launder (clothes/objects)'; renders כִּי־יִטָּהַר; distinguished from λούω (wash the body) and νίπτω (wash a part); the blood-spattered garment must be laundered, and that within the holy place, lest the transferred holiness be carried into the common sphere.

ἐν

in

preposition + dative (location of washing)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; the laundering itself must occur ἐν τόπῳ ἁγίῳ, containing the contagious holiness within the sacred precinct.

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἅγιος: 'holy'; the garment is washed in a holy place because the blood has made it holy — the procedure keeps the sancta from profanation.

21 καὶ σκεῦος ὀστράκινον οὗ ἐὰν ἐψηθῇ ἐν αὐτῷ συντριβήσεται ἐὰν δὲ ἐν σκεύει χαλκῷ ἐψηθῇ ἐκτρίψει αὐτὸ καὶ ἐκκλύσει ὕδατι

And an earthen vessel in which it is boiled shall be broken; but if it is boiled in a bronze vessel, he shall scour it and rinse it with water.

The contagious holiness extended to cooking vessels

καὶ σκεῦος ὀστράκινον

The contagion-rules continue with the vessels in which the most-holy flesh is boiled. A porous earthen pot, which absorbs the holy residue and cannot be purged, must be broken; a non-porous bronze vessel may be scoured and rinsed. The δέ marks the contrast between the two cases — the materials' permeability determines the remedy (cf. the parallel for impurity at Lev 11:33–35).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

σκεῦος

vessel

Nominative

subject (casus pendens)

→ participant prominence

σκεῦος: 'vessel / pot / implement'; renders יָדָה; the cooking vessel in which the sin offering's flesh is boiled absorbs its holiness and must be treated accordingly.

ὀστράκινον

earthen

Nominative

attributive adjective (modifying σκεῦος)

→ participant prominence

ὀστράκινος: 'made of clay / earthenware'; from ὀστρακον ('potsherd'); renders שֶׁרָקָה; porous pottery absorbs the holy residue and cannot be cleansed, so it must be destroyed; the same adjective describes the 'earthen vessels' that hold the treasure of the gospel at 2 Cor 4:7.

οὗ

in which

relative adverb of place ('wherein')

→ participant reference

οὗ: relative adverb 'where / in which'; here resumed by ἐν αὐτῷ, a Hebraistic redundancy ('in which ... in it'); renders בּוֹ ... שָׁמָּה.

ἐάν

ever / if

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / ever'; with ἐψηθῇ forms the indefinite condition for the case of the earthen pot.

ἐψηθῇ

it is boiled

Aor Pass Subj 3 Sg · ἔψω

verb of conditional/relative clause (subjunctive, passive)

→ constative aorist subjunctive (any instance of boiling)

ἔψω: 'boil / seethe / cook (in liquid)'; renders לֶשֶׁת; the sin offering's flesh may be boiled, and the vessel used absorbs its holiness.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

αὐτῷ

it

Dative

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

→ participant reference or interest

αὐτός: the resumptive ἐν αὐτῷ repeats the relative οὗ ('in which ... in it'), a Hebraism calquing the resumptive pronoun after the relative.

συντριβήσεται

shall be broken

Fut Pass Indic 3 Sg · συντρίβω

main verb (prescriptive future, apodosis)

→ prescriptive future (mandated destruction)

συντρίβω: 'shatter / break in pieces / crush'; renders ש־בַּר; the earthen vessel, having absorbed the holy residue irrecoverably, must be smashed; the verb is used of the unbroken bones at Exod 12:46 (negated) and applied to Christ at John 19:36.

ἐάν

if

conditional particle (introducing the contrasting case)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the alternative case of the bronze vessel.

δὲ

but

adversative particle (post-positive, marking contrast)

→ discourse linkage or contrast

δὲ: post-positive adversative; marks the contrast between the earthen pot (broken) and the bronze vessel (scoured).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

σκεύει

vessel

Dative

dative object of ἐν (the bronze vessel)

→ sphere or reference

σκεῦος: 'vessel'; here the bronze cooking-pot, which (unlike the earthen one) can be purged and reused.

χαλκῷ

bronze

Dative

attributive adjective (modifying σκεύει)

→ sphere or reference

χαλκοῦς / χάλκεος: 'made of bronze / copper'; renders תְּנָכִי; the non-porous metal does not absorb the residue, so the vessel can be scoured and rinsed rather than destroyed.

ἐψηθῇ

it is boiled

Aor Pass Subj 3 Sg · ἔψω

verb of conditional clause (subjunctive, passive)

→ constative aorist subjunctive (any instance of boiling)

ἔψω: 'boil / cook'; the protasis for the bronze-vessel case parallels the earthen-vessel case above.

ἐκτρίψει

shall scour

Fut Act Indic 3 Sg · ἐκτρίβω

main verb (prescriptive future, apodosis)

→ prescriptive future (mandated scouring)

ἐκτρίβω: 'rub out / scour thoroughly'; the ἐκ- prefix marks complete scrubbing-off; renders מְרַקֵּם ('scour / polish'); the bronze vessel is purged of the holy residue by scouring, then rinsed.

αὐτό

it

Accusative

direct object of ἐκτρίψει (the bronze vessel)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκτρίψει (the bronze vessel).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκκλύσει

shall rinse

Fut Act Indic 3 Sg · ἐκκλύζω

main verb (prescriptive future)

→ prescriptive future (mandated rinsing)

ἐκκλύζω: 'wash out / rinse thoroughly'; the ἐκ- prefix marks rinsing-out; renders ἡψ ('rinse / flush'); after scouring, the bronze vessel is rinsed with water to complete its purgation.

ὕδατι

with water

Dative

instrumental dative ('with water')

→ sphere or reference

ὕδωρ: 'water'; renders מִיָּד; the instrumental dative names the means of rinsing; water completes the purgation of the reusable bronze vessel.

22 πᾶς ἄρσιν ἐν τοῖς ἱερεῦσιν φάγεται αὐτά ἅγια ἁγίων ἐστὶν κυρίου

Every male among the priests shall eat them; it is most holy to the LORD.

Priestly entitlement and renewed most-holy grading πᾶς ἄρσιν ἐν τοῖς ἱερεῦσιν

As with the grain offering (v. 11), the eating-right is granted to every male of the priestly line, and the offering is graded ἅγια ἁγίων ('most holy'). The added κυρίου ('to/of the LORD') intensifies the formula: the sin offering is most holy as belonging to YHWH, even though the priests eat it on his behalf.

πᾶς

every

Nominative

attributive adjective (modifying ἄρσιν)

→ participant prominence

πᾶς: 'every / all'; marks the universal scope of the eating-right among priestly males.

ἄρσιν

male

Nominative

subject ('every male')

→ participant prominence

ἄρσιν: 'male'; renders אֲרָם; only the male priests may eat the most-holy sin offering; the equivalent of ἀρσενικόν in v. 11.

ἐν

among

preposition + dative (partitive: 'among the priests')

→ spatial or relational framing

ἐν + dat.: here partitive, 'among'; ἐν τοῖς ἱερεῦσιν limits the eating-right to the priestly class.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἱερεῦσιν

priests

Dative

dative object of ἐν (partitive: 'among the priests')

→ sphere or reference

ἱερεῖς: 'priest'; the dative plural with ἐν marks the group within which every male may eat.

φάγεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (prescriptive future)

→ prescriptive future (priestly entitlement)

ἐσθίω (fut. φάγεται): 'eat'; the alternative suppletive future (beside ἔδεται); renders לַכֹּהֲנִים; secures the priestly males' right to consume the sin offering.

αὐτά

them

Accusative

direct object (the sin offerings, neuter plural)

→ participant reference

αὐτός; the neuter plural αὐτά refers back to τὰ περὶ τῆς ἁμαρτίας ('the things of the sin offering'), the most-holy offerings.

ἅγια

holy

Nominative

predicate (superlative phrase: 'most holy')

→ participant prominence

ἅγιος; the neuter plural ἅγια in ἅγια ἁγίων ('most holy') renders מְשִׁכָּה שְׂדֵה; reaffirms the supreme sanctity of the sin offering.

ἁγίων

of holies

Genitive

genitive (Hebraic superlative: 'most holy')

→ relational specification

ἅγιος; the genitive plural completing the superlative ἅγια ἁγίων; with κυρίου it stresses that the offering's supreme holiness belongs to YHWH.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

linking verb (predicate: 'it is most holy')

→ gnomic present (standing status)

εἰμί: 'be'; the copula ἐστίν asserts the offering's permanent most-holy status.

κυρίου

to / of the LORD

Genitive

genitive of possession ('most holy of/to the LORD')

→ relational specification

κύριος; the Tetragrammaton יהוה; the genitive κυρίου marks the offering as belonging to YHWH — its holiness is his, and the priests partake only as his ministers.

23 καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου
ἐξιλάσασθαι ἐν τῷ ἁγίῳ οὐ βρωθήσεται ἐν πυρὶ κατακαυθήσεται

And every sin offering, of whose blood any is brought into the tent of witness to make atonement in the holy place, shall not be eaten; it shall be burned up with fire.

Concluding exception: the sin offering whose blood enters the tent is wholly burned

καὶ πάντα τὰ περὶ τῆς ἁμαρτίας

The chapter closes with the decisive exception to the eating-rule: any sin offering whose blood is carried into the tent of witness to make atonement in the holy place is not eaten by the priests but wholly burned with fire (ἐν πυρὶ κατακαυθήσεται). This is the high-grade sin offering of Lev 4:1–21 (for priest and congregation), whose carcass goes outside the camp (4:11–12). The verse seals the priestly torah and grounds the typology of Heb 13:11–13: the bodies of such sin offerings, burned outside the camp, prefigure Jesus suffering 'outside the gate.'

καὶ

and

narrative conjunction (concluding)

→ discourse linkage or contrast

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

πάντα

all / every

Nominative

attributive adjective (with τὰ περὶ τῆς ἁμαρτίας)

→ participant prominence

παῖς: 'all / every'; the neuter plural πάντα generalizes the rule to every sin offering of the type described.

τὰ

the things (of)

Nominative

article (substantival with περὶ: 'the sin offerings')

→ noun-phrase marking

ὁ/τό: τὰ περὶ τῆς ἁμαρτίας ('the things concerning sin') is the periphrastic name for the sin offering(s), as in v. 18; cf. the same idiom at Rom 8:3; Heb 10:6, 8.

περὶ

concerning

preposition + genitive (idiom: 'the [offerings] for sin')

→ spatial or relational framing

περί + gen.: 'concerning / for'; in τὰ περὶ τῆς ἁμαρτίας names the sin offering.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἁμαρτίας

sin offering

Genitive

genitive (with περί: 'the [offering] for sin')

→ relational specification

ἁμαρτία: 'sin'; here the sin offering (ἡ ἁμαρτία), specifically those whose blood is taken into the sanctuary.

ᾧ

of which

Genitive

relative pronoun (partitive genitive: 'of whose [blood]')

→ relational specification

ὅς: relative pronoun; the genitive plural ᾧ is partitive ('of which / of whose'), governing ἀπὸ τοῦ αἵματος αὐτῶν — a Hebraistic construction with resumptive αὐτῶν.

ἐάν

ever / if

conditional particle (with subjunctive: indefinite)

→ discourse linkage or contrast

ἐάν: 'if / ever'; with εἰσενεχθῇ forms the indefinite condition defining which sin offerings are wholly burned.

εἰσενεχθῇ

is brought in

Aor Pass Subj 3 Sg · εἰσφέρω

verb of conditional/relative clause (subjunctive, passive)

→ constative aorist subjunctive (any instance of bringing in)

εἰσφέρω: 'bring in / carry into'; the εἰσ- prefix marks entry into the tent; renders נָזַח; the criterion is whether the offering's blood is brought inside the sanctuary (as in Lev 4:5–7, 16–18); cf. Heb 13:11, ᾧ ... εἰσφέρεται τὸ αἷμα ... εἰς τὰ ἅγια.

ἀπὸ

from / of

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

→ spatial or relational framing

ἀπό: partitive, 'some of'; ἀπὸ τοῦ αἵματος ('some of the blood') marks that even a portion of the blood entering the tent triggers the rule.

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 (the blood brought in)

→ relational specification

αἷμα: 'blood'; renders דָּם; the blood carried into the sanctuary effects atonement; its entry into the holy place is precisely what disqualifies the flesh from being eaten.

αὐτῶν

their

Genitive

genitive of possession (resumptive: 'of whose blood')

→ relational specification

αὐτός: the resumptive αὐτῶν repeats the relative ᾧ ('of which ... of them'), a Hebraism calquing the resumptive pronoun.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

accusative object of εἰς (destination of the blood)

→ object specification

σκηνή: 'tent / tabernacle'; ἡ σκηνὴ τοῦ μαρτυρίου, the tabernacle; blood brought into it (the holy place) marks the offering as a high-grade atoning sin offering.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness

Genitive

genitive (defining: 'tent of witness')

→ relational specification

μαρτύριον: 'testimony / witness'; renders תִּיּוֹן; the tent of the testimony, the place of atonement.

ἐξιλάσασθαι

to make atonement

Aor Mid Inf · ἐξιλάσκομαι

infinitive of purpose ('in order to make atonement')

→ telic aorist infinitive (purpose of bringing in the blood)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; the LXX's technical verb for כָּפַר (Piel of כָּפַר, 'cover / atone'); the blood is brought in 'to make atonement'; the cognate ἱλαστήριον ('mercy seat / place of atonement') appears at Rom 3:25; Heb 9:5, and ἱλασμός at 1 John 2:2; 4:10.

ἐν

in

preposition + dative (location of atonement)

→ spatial or relational framing

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

τῷ

the

Dative

article (substantival with ἁγίῳ)

→ noun-phrase marking

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

ἁγίῳ

holy place

Dative

substantival adjective (dative of place: 'in the holy place / sanctuary')

→ sphere or reference

ἅγιος: 'holy'; the substantival τὸ ἅγιον ('the holy place / sanctuary'), here dative ἐν τῷ ἁγίῳ; renders שְׁכֵנֶת עֵדוּת; the inner sanctuary where the atoning blood is applied.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: objective negative; with βρωθήσεται forms the apodictic prohibition — such a sin offering is not to be eaten.

βρωθήσεται

shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (negated future; prohibition)

→ apodictic future (absolute prohibition)

βιβρώσκω: 'eat'; the negated future οὐ βρωθήσεται marks the exception to the priestly eating-right of vv. 19, 22: when the blood has entered the sanctuary, no part of the flesh may be consumed.

ἐν

in / with

preposition + dative (instrumental: 'with fire')

→ spatial or relational framing

ἐν + dat.: here instrumental, 'with / by'; ἐν πυρί ('with fire') marks the means of total destruction.

πυρὶ

fire

Dative

instrumental dative ('with fire')

→ sphere or reference

πῦρ: 'fire'; renders *שֶׁנֶּאֱכָל*; the means by which the disqualified sin offering is wholly consumed; cf. the burning of the sin-offering carcass outside the camp at Lev 4:12.

κατακαυθήσεται

shall be burned up

Fut Pass Indic 3 Sg · κατακαίω

main verb (prescriptive future, climactic)

→ prescriptive future (mandated total consumption)

κατακαίω: 'burn up / consume entirely'; the intensive κατα- marks complete incineration; renders *הִשָּׁרַף* (often with *בְּאֵשׁ*, 'burn with fire'); the chapter's closing word: the atoning sin offering is wholly burned, the type to which Heb 13:11–13 appeals — 'the bodies of those animals ... are burned outside the camp,' so 'Jesus also suffered outside the gate.'

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.