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

The Book of Leviticus, Chapter 7

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

(Note that LXX Leviticus follows the Hebrew chapter division here, though the verse-numbering of the sacrificial torot diverges at points from later printed Hebrew Bibles.) Leviticus 7 completes the manual of offerings begun in chapters 1–6: it gives the law of the guilt/trespass offering (ὁ νόμος τοῦ ... περὶ τῆς πλημμελείας, vv.

Translation & textual notes

The Greek text of Leviticus 7 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. (Note that LXX Leviticus follows the Hebrew chapter division here, though the verse-numbering of the sacrificial torot diverges at points from later printed Hebrew Bibles.) Leviticus 7 completes the manual of offerings begun in chapters 1–6: it gives the law of the guilt/trespass offering (ὁ νόμος τοῦ ... περὶ τῆς πλημμελείας, vv. 1–7), declared ἁγία ἁγίων ('most holy'); the priestly perquisites — the hide of a layman's whole-burnt offering (τὸ δέρμα τῆς ὁλοκαυτώσεως) and the

various grain offerings (vv. 8–10); the long law of the peace/deliverance offering (θυσία σωτηρίου, vv. 11–21), subdivided into the thank-offering (αἵνεςις) accompanied by leavened (ἄρτοι ζυμίται) and unleavened bread, and the vow (εὐχή) and freewill (ἐκούσιον) offerings, with strict rules on when the flesh may be eaten (the same day for the thank-offering, the same or the second day for vow/freewill, never the third — else it is μίasma and the eater 'bears his sin'); the categorical prohibition of eating fat and blood (vv. 22–27), each on pain of being 'utterly destroyed' (ἀπολεῖται ... ἐκ τοῦ λαοῦ αὐτῆς); and the assignment of the wave-breast (στηθύνιον τοῦ ἐπιθέματος) and the heave/right thigh (βραχίον τοῦ ἀφαιρέματος) to Aaron and his sons as their perpetual due (νόμιμον αἰώνιον), called the χρῖσις, 'the portion of the anointing' (vv. 28–36). A summary colophon (vv. 37–38) gathers all the offerings — whole-burnt, grain, sin, guilt, consecration (τελείωσις), and peace — under the rubric of what the LORD commanded Moses on Mount Sinai. Lexically the chapter is dominated by the cultic vocabulary of P as standardized in the LXX: πλημμέλεια ('trespass/error', rendering מִשְׁפָּט), θυσία σωτηρίου ('sacrifice of deliverance', for מִשְׁלַח שְׁלֹחַן), κάρπωμα and ὀλοκαύτωμα for the burnt portions, στέαρ ('fat', חֵלֶב), αἵνεςις ('praise/thanksgiving', תְּנוּפָה), and the technical pair ἐπίθεμα / ἀφαίρεμα for the rites of 'waving' (תְּנוּפָה) and 'heaving' (תְּרוּמָה). The fat-and-blood prohibition (vv. 22–27) is a major intertextual node, binding this passage to 3:17; 17:10–14; Deut 12:16, 23, and to the apostolic decree of Acts 15:20, 29. κύριος throughout renders the Tetragrammaton יְהוָה.

Discourse structure of the chapter

A · 7:1–7

The law of the guilt offering (περὶ τῆς πλημμελείας): 'most holy'

The torah of the trespass offering parallels that of the sin offering: the ram is slaughtered where the whole-burnt offering is slain, its blood dashed around the altar-base (vv. 1–2); all its fat — the loin-fat, the fat covering the entrails, the two kidneys and their fat, and the lobe of the liver — is offered up as a κάρπωμα to the LORD (vv. 3–5). It is ἅγια ἁγίων ('most holy'): only males among the priests may eat it, and only in a holy place (vv. 6–7). Sin offering and guilt offering share 'one law' (νόμος εἷς), and the officiating priest receives the portion.

B · 7:8–10

The priests' perquisites: the hide and the grain offerings

Three perquisite rules follow. The priest who offers a layman's whole-burnt offering keeps its hide (τὸ δέριμα, v. 8). Every grain offering baked in the oven or prepared on the griddle or pan belongs to the priest who offers it (v. 9); but any grain offering mixed with oil, or dry, belongs to all the sons of Aaron equally, each an equal share (v. 10) — distinguishing cooked from uncooked offerings.

C · 7:11–18

The law of the peace offering (θυσία σωτηρίου): thank-, vow-, and freewill offerings; eating times

The torah of the peace offering: if offered for thanksgiving (ἀνέσεις), it is brought with unleavened cakes mixed with oil, wafers anointed with oil, and fine flour, together with leavened loaves (vv. 12–13). One portion from each is a heave-offering (ἀφαίρεμα) for the priest who dashes the blood (v. 14). The thank-offering flesh must be eaten the same day, leaving none till morning (v. 15); but a vow (εὐχή) or freewill (ἐκούσιον) offering may be eaten also the next day (v. 16). Whatever remains to the third day is burnt (v. 17); to eat it on the third day is rejected and reckoned as μίασμα, and the eater 'bears his sin' (v. 18).

D · 7:19–21

Purity of the sacrificial flesh; the unclean soul 'cut off'

Flesh that touches anything unclean must not be eaten but burned; only the clean may eat (v. 19). The soul that, while bearing its uncleanness, eats of the peace-offering flesh that belongs to the LORD shall perish from its people (v. 20); likewise anyone who has touched any unclean thing — human uncleanness, an unclean beast, or any unclean abomination (βδέλυγμα) — and then eats, shall be cut off (v. 21).

E · 7:22–27

The prohibition of eating fat and blood

A fresh divine speech (v. 22): Israel shall eat no fat of ox, sheep, or goat (v. 23); the fat of carcasses and of torn animals may be put to any use but not eaten (v. 24); whoever eats the fat of an animal offered as a κάρπωμα to the LORD shall be cut off (v. 25). Likewise no blood whatever — of bird or beast — shall be eaten in any dwelling (v. 26); the soul that eats any blood shall be cut off (v. 27). This double prohibition is the chapter's central crux, linking to 3:17; 17:10–14 and the apostolic decree (Acts 15:20, 29).

F · 7:28–34

The wave-breast and the right thigh: the priests' perpetual due

A further speech (v. 28): the one who brings a peace offering shall present it with his own hands (vv. 29–30), bringing the fat with the breast as a ἐπίθεμα ('elevation/wave') before the LORD; the priest burns the fat, and the breast belongs to Aaron and his sons (v. 31). The right thigh is given as an ἀφαίρεμα ('heave') to the officiating priest (vv. 32–33). The LORD has 'taken' (εἴληφα) the wave-breast and heave-thigh from Israel and given them to Aaron and his sons as a perpetual due (vv. 33–34).

The portion of the anointing (χρῖσις) and the Sinai colophon

These portions are 'the anointing' (ἡ χρῖσις) of Aaron and his sons from the LORD's offerings, granted on the day of their consecration (vv. 35–36), a perpetual statute for their generations. The chapter closes with a colophon (vv. 37–38) gathering all the offerings — whole-burnt, grain, sin, guilt, consecration, and peace — under the rubric of what the LORD commanded Moses on Mount Sinai in the wilderness, the day he commanded Israel to bring their gifts.

1 καὶ οὗτος ὁ νόμος τοῦ κριοῦ τοῦ περὶ τῆς πλημμελείας ἅγια ἁγίων ἐστίν

And this is the law of the ram that is for the trespass-offering; it is most holy.

Heading: new sacrificial torah (guilt offering) opened by the demonstrative formula καὶ οὗτος ὁ νόμος

The formula (καὶ) οὗτος ὁ νόμος ('this is the law of ...') is the structural header that opens each torah in Leviticus 6–7 (cf. 6:9, 14, 25; 7:11, 37); here it introduces the law of the πλημμέλεια. The verse closes with the qualifying predicate ἅγια ἁγίων ('holy of holies' = most holy), classing the offering at the highest grade of sanctity, restricting its consumption to the priests.

καὶ
and

narrative conjunction (linking to the preceding torot)

→ discourse linkage or contrast

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

οὗτος
this

Nominative

demonstrative subject (predicate-formula 'this is the law')

→ participant reference

οὗτος: 'this'; the masculine nominative agrees with νόμος; the cataphoric demonstrative points forward to the legislation that follows, the standard opener of a Levitical torah-unit.

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 ('this is the law')

→ participant prominence

νόμος: 'law / instruction'; renders תּוֹרָה in its technical priestly sense of a ritual prescription for a particular offering; the recurring οὗτος ὁ νόμος headings (vv. 1, 11, 37) give the chapter its skeletal structure.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κριοῦ

ram

Genitive

genitive (the offering to which the law pertains)

→ relational specification

κριοῦ: 'ram'; renders לֶחֶם; the trespass offering's prescribed victim; the genitive defines the scope of this particular torah — the law concerning the guilt-offering ram.

τοῦ

the (one)

Genitive

article (attributive, governing the περί-phrase)

→ noun-phrase marking

ὁ (attributive article): the repeated τοῦ converts the prepositional phrase περί τῆς πλημμελείας into an attributive modifier of κριοῦ — 'the ram, the one for the trespass.'

περί

for / concerning

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

→ spatial or relational framing

περί + genitive: in cultic contexts 'for / on account of'; the phrase περί τῆς πλημμελείας is the standard LXX designation of the guilt/trespass offering, parallel to τὸ περί τῆς ἀμαρτίας for the sin offering (cf. v. 7).

τῆς

the

Genitive

article

→ noun-phrase marking

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

πλημμελείας

trespass / guilt-offering

Genitive

genitive object of περί

→ relational specification

πλημμέλεια: 'fault / error / trespass'; the LXX's standard rendering of דָּשָׁן, denoting both the guilt incurred and the reparation offering that atones for it; the word-group (πλημμελέω, πλημμέλημα) is the cultic vocabulary of inadvertent or reparable offense.

ἁγία

holy

Nominative

predicate adjective (neuter plural, with ἁγίων: superlative idiom)

→ participant prominence

ἅγιος: 'holy'; the neuter-plural construction ἁγία ἁγίων ('holy of holies') is a Hebraism rendering דְּיִשְׁרָאֵל שְׁרָא, a superlative of sanctity — 'most holy.' This grade restricts the offering to priestly consumption in a holy place (cf. v. 6).

ἁγίων

of holies

Genitive

genitive of comparison (superlative Hebraism)

→ relational specification

ἅγιος (gen. pl.): the partitive/superlative genitive in ἁγία ἁγίων calques the Hebrew superlative construct-chain; the whole expression marks the highest degree of consecration.

ἐστίν

it is

Pres Act Indic 3 Sg· εἰμί

copula (predicating sanctity of the offering)

→ gnomic present (standing ritual classification)

εἰμί: 'be'; the copula asserts the offering's permanent cultic status; the gnomic present states a fixed legal classification, not a single event.

2 ἐν τόπῳ οὗ σφάζουσιν τὸ ὀλοκαύτωμα σφάζουσιν τὸν κριὸν τῆς πλημμελείας ἔναντι κυρίου καὶ τὸ αἶμα προσχεεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου κύκλῳ

In the place where they slaughter the whole-burnt offering they shall slaughter the ram of the trespass-offering before the LORD, and he shall pour the blood out upon the base of the altar all around.

Procedural specification: place of slaughter and blood-rite ἐν τόπῳ οὗ

The verse fronts the locative ἐν τόπῳ οὗ ('in the place where') for emphasis: the guilt offering is slain at the same site as the ὀλοκαύτωμα (cf. 1:11; 4:24), aligning it with the most-holy offerings. The blood-manipulation — προσχεεῖ ... κύκλῳ ('pour around') — matches the burnt-offering rite rather than the sin-offering's daubing of the horns.

ἐν

in

preposition + dative (locative, fronted for emphasis)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (antecedent of the relative οὗ)

→ sphere or reference

τόπος: 'place / site'; renders דִּקְרָא ; the appointed slaughter-site at the north side of the altar (cf. 1:11); locating the guilt offering there marks its most-holy status.

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: adverbial genitive of ὅς used as a local relative, 'where'; renders $\text{דָּשׁ} \dots \text{רָשָׁא}$.

σφάζουσιν

they slaughter

Pres Act Indic 3 Pl · σφάζω

verb of relative clause (customary practice)

→ customary present (standing ritual practice)

σφάζω: 'slay / slaughter (ritually)'; renders שָׁחַט ; the technical verb for cultic killing by throat-cutting; the indefinite third plural ('they slaughter') describes settled custom.

τὸ

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωμα

whole-burnt offering

Accusative

direct object of σφάζουσιν

→ object specification

όλοκαύτωμα: 'whole-burnt offering'; renders חֹלֶב; the offering entirely consumed on the altar; here it serves as the spatial reference-point for the guilt offering's slaughter.

σφάζουσιν

they shall slaughter

Fut Act Indic 3 Pl · σφάζω

main verb (legislative future of command)

→ legislative/jussive future (prescription)

σφάζω (fut.): the future indicative carries imperatival/legislative force, the LXX's regular rendering of the Hebrew prescriptive yiqtol — 'they shall slaughter.'

τὸν

the

Accusative

article

→ noun-phrase marking

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

κριόν

ram

Accusative

direct object of σφάζουσιν

→ object specification

κριός: 'ram'; the victim of the guilt offering, here in the accusative as object of the slaughter-verb.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πλημελείας

of the trespass

Genitive

genitive of purpose/classification (with κριόν)

→ relational specification

πλημέλεια: see v. 1; the genitive defines the ram as the guilt-offering victim.

ἔναντι

before

preposition + genitive (in the LORD's presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; Hebraism rendering יָנִיצְלִי; locates the rite in the sphere of the divine presence at the sanctuary.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the rite is performed 'before the LORD,' i.e. at the entrance of the tent of meeting.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχεῖ

→ object specification

αἷμα: 'blood'; renders דָּם; the carrier of life and the agent of atonement (cf. 17:11); its ritual disposal is the heart of the offering.

προσχεῖ

he shall pour upon

Fut Act Indic 3 Sg · προσχέω

main verb (blood-rite, legislative future)

→ legislative future (prescribed priestly act)

προσχέω: 'pour upon / dash against'; renders קָרַךְ; the technical verb for flinging the blood against the altar; the same root recurs in the participle προσχέοντι (v. 14) and προσχέοντι/προσφέρων terms throughout the chapter.

ἐπὶ

upon

preposition + accusative (goal of pouring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of ἐπὶ (target of blood)

→ object specification

βάσις: 'base / foundation'; here the base of the altar; the LXX renders the Hebrew תִּסֵּב / יִבֵּשׁ / imagery; the blood is dashed against the altar's lower socle on every side.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (the altar whose base receives the blood)

→ relational specification

θυσιαστήριον: 'altar'; the LXX's coined sacral term (vs. pagan βωμός) rendering קֶרֶבֶת; here the bronze altar of burnt offering in the court.

κύκλῳ

all around

adverb of manner (encircling: 'round about')

→ clausal contribution

κύκλῳ: 'in a circle / round about'; adverbial dative of κύκλος; renders כָּרְכַּב; specifies that the blood is applied on all sides of the altar's base.

3 καὶ πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἅπ' αὐτοῦ καὶ τὴν ὄσφυν καὶ πᾶν τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων

And all its fat he shall offer from it, both the loin and all the fat that covers the entrails and all the fat that is upon the entrails,

Procedural continuation: the fat-portions to be offered up καὶ πᾶν τὸ στέαρ

Verses 3–4 itemize the fatty parts burned on the altar, mirroring the sin-offering and peace-offering lists (3:3–4, 9–10; 4:8–9). The thrice-repeated πᾶν τὸ στέαρ ('all the fat') foregrounds στέαρ, the LORD's exclusive portion, and prepares for the explicit prohibition of eating fat in vv. 22–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying στέαρ: 'all the fat')

→ object specification

πᾶς: 'all / every'; the neuter πᾶν agrees with στέαρ; the totalizing 'all the fat' anticipates the categorical fat-prohibition of vv. 22–25.

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 προσοίσει

→ object specification

στέαρ: 'fat / suet'; renders בֶּזֶק, the hard fat reserved for the LORD; its prominence here (3×) sets up the prohibition against human consumption of fat (vv. 23–25).

αὐτοῦ

of it

Genitive

genitive of possession (the ram's fat)

→ relational specification

αὐτός: anaphoric pronoun referring to the ram (κρίος); 'its fat.'

προσοίσει

he shall offer

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future of presentation)

→ legislative future (prescribed offering)

προσφέρω: 'bring near / offer / present'; renders בִּקְרִיָּה (Hiphil of קרב); the chapter's key cultic verb for presenting an offering; the future has prescriptive force.

ἀπ'

from

preposition + genitive (source: 'from it')

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

genitive object of ἀπό (source: the ram)

→ relational specification

αὐτός: the partitive 'from it' marks the fat as taken off the animal for the altar-portion.

καὶ

and

coordinate conjunction (introducing the listed parts)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀσφύν

loin / tail-fat

Accusative

accusative object (appositive to στέαρ: a fat-portion)

→ object specification

ὀσφύς: 'loin / hip'; here renders הִזְאָ, the fat tail of the sheep, a prized portion in Near Eastern flocks (cf. 3:9); reckoned among the altar-fats.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying στέαρ)

→ object specification

πᾶν: meaning 'all'; it serves as adjective (modifying στέαρ).

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative object (second fat-portion)

→ object specification

στέαρ: see above; the second item — the membrane of fat covering the viscera.

τὸ

the (which)

Accusative

article (attributive participial phrase)

→ noun-phrase marking

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

κατακαλύπτων

covering

Pres Act Ptc Nom/Acc Sg Neut · κατακαλύπτω

attributive participle (modifying στέαρ: 'the fat covering ...')

→ descriptive present participle (characterizing the fat)

κατακαλύπτω: 'cover over / veil'; renders the Hebrew כָּסָה; the participle identifies the caul/omental fat that envelops the entrails (cf. 3:3).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐνδόσθια

entrails

Accusative

direct object of κατακαλύπτων

→ object specification

ἐνδόσθια: 'inner parts / entrails / viscera'; renders כִּלְכִּל; the abdominal organs over which the fat lies.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

all

Accusative

adjective (modifying στέαρ)

→ object specification

πᾶν: meaning 'all'; it serves as adjective (modifying στέαρ).

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

accusative object (third fat-portion)

→ object specification

στέαρ: see above; the third item — the fat adhering upon the entrails.

τὸ

the (which)

Accusative

article (attributive prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (location of the fat)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐνδοσθίων

entrails

Genitive

genitive object of ἐπὶ

→ relational specification

ἐνδόσθια: see above; the genitive plural with ἐπὶ locates this third portion 'upon the entrails.'

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

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

Procedural continuation: the kidneys and liver-lobe completing the fat-list

καὶ τοὺς δύο νεφροὺς

The list of vv. 3–4 culminates in the kidneys, their adhering fat, and the liver-lobe; the verb περιελεῖ ('he shall remove') governs the whole accusative series back through v. 3, with αὐτά resuming the listed items. The inventory is identical to the peace-offering portions of 3:3–4, underscoring the cultic uniformity of the fat-rite.

καὶ

and

coordinate conjunction (continuing the fat-list)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying νεφρούς)

→ measure or count

δύο: 'two'; indeclinable numeral; specifies both kidneys as part of the altar-portion.

νεφροὺς

kidneys

Accusative

direct object (object of περιελεῖ)

→ object specification

νεφρός: 'kidney'; renders תִּיִּלְיָה; in OT idiom also the seat of the inmost self, but here strictly anatomical — the kidneys with their fat are burned for the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object (the kidney-fat)

→ object specification

στέαρ: see v. 3; the fat adhering to the kidneys.

τὸ

the (which)

Accusative

article (attributive prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (location of the fat)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive object of ἐπὶ (the kidneys)

→ relational specification

αὐτός: anaphoric, 'upon them' = upon the kidneys.

τὸ

the (which)

Accusative

article (second attributive phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

μηρίων

thighs / flanks

Genitive

genitive object of ἐπὶ

→ relational specification

μηρία (dim. of μηρός): 'thighs / flanks / loins'; renders מִלְפָּנָי, the loin/flank region; locates the kidney-fat 'upon the thighs!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λοβὸν

lobe

Accusative

direct object (the liver-lobe)

→ object specification

λοβός: 'lobe'; renders לֶבֶר, the appendage/caudate lobe of the liver; a standard altar-portion in the fat-offerings (cf. 3:4).

τὸν

the (which)

Accusative

article (attributive prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἥπατος

liver

Genitive

genitive object of ἐπὶ

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver'; renders כִּבְדָּה; the lobe is taken off 'upon/with the liver.'

σύν

together with

preposition + dative (accompaniment)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

νεφροῖς

kidneys

Dative

dative object of σύν (accompaniment)

→ sphere or reference

νεφρός: see above; the lobe is detached 'with the kidneys.'

περιελεῖ

he shall remove

Fut Act Indic 3 Sg · περιαιρέω

main verb (governing the whole accusative list; legislative future)

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

περαιρέω: 'take away / remove all around'; renders הִסִּיר / הִסִּירָה; the technical verb for excising the fatty portions destined for the altar (cf. 3:9; 4:31).

αὐτά

them

Accusative

resumptive direct object (summing the listed parts)

→ participant reference

αὐτός: neuter plural resumptive pronoun gathering up all the enumerated portions as the object of περιελεῖ — a Hebraizing resumption of the fronted object-list.

5 καὶ ἀνοίσει αὐτὰ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα τῷ κυρίῳ περὶ πλημμελείας ἐστὶν

And the priest shall offer them up upon the altar — it is a burnt-portion to the LORD; it is for trespass.

Procedural climax: the priest burns the fat as the LORD's portion καὶ ἀνοίσει αὐτὰ ὁ ἱερεὺς

The fat-portions of vv. 3–4 are now sent up in smoke (ἀνοίσει) by the priest. The clause is glossed by two nominal predicates: κάρπωμα τῷ κυρίῳ ('a burnt-portion to the LORD') and περὶ πλημμελείας ἐστὶν ('it is for trespass'), defining both the destiny (the altar-fire, the LORD's portion) and the function (atonement for guilt).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνοίσει

he shall offer up

Fut Act Indic 3 Sg · ἀναφέρω

main verb (legislative future: burning on the altar)

→ legislative future (prescribed altar-act)

ἀναφέρω: 'bring up / offer up'; renders הִלָּחַף (Hiphil of הָלַח); the technical verb for sending an offering up in smoke on the altar; distinct from προσφέρω ('present'), it denotes the consummation by fire.

αὐτὰ

them

Accusative

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

→ participant reference

αὐτός: neuter plural resuming the enumerated fat-parts as the object of ἀνοίσει.

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'; renders הִכֵּה; the officiant who performs the altar-rite; only the priest may handle the most-holy fat-portions.

ἐπὶ

upon

preposition + accusative (goal of the offering up)

→ spatial or relational framing

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

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 (locus of burning)

→ object specification

θυσιαστήριον: see v. 2; the altar on which the fat is consumed.

κάρπωμα

burnt-portion / offering by fire

Nominative

predicate nominative (in asyndeton: 'it is a burnt-portion')

→ participant prominence

κάρπωμα: 'offering consumed by fire / fruit-offering'; renders $\eta\psi\lambda$, the gift made over to the deity in smoke; a key LXX cultic term marking the fat as the LORD's exclusive due (recurs vv. 25, 30, 35).

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage (recipient of the offering)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative marks YHWH as the recipient to whom the burnt-portion is dedicated.

περὶ

for / concerning

preposition + genitive (purpose: 'for trespass')

→ spatial or relational framing

περὶ + genitive: 'for / on account of'; restates the offering's atoning function for guilt.

πλημμελείας

trespass

Genitive

genitive object of περί

→ relational specification

πλημμέλεια: see v. 1; the guilt that the offering addresses.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating the offering's classification)

→ gnomic present (standing ritual classification)

εἰμί: 'be'; closes the verse with the classifying statement 'it is for trespass.'

6 πᾶς ἄρσῃν ἐκ τῶν ἱερέων ἔδεται αὐτά ἐν τόπῳ ἁγίῳ ἔδονται αὐτά ἅγια ἁγίων ἐστίν

Every male among the priests shall eat them; in a holy place they shall eat them; it is most holy.

Consumption rule: priestly, male-only, in a holy place πᾶς ἄρσῃν ἐκ τῶν ἱερέων

The verse states who may eat the priestly portion and where. The fronted subject πᾶς ἄρσῃν ('every male') restricts consumption to male priests; the locative ἐν τόπῳ ἁγίῳ ('in a holy place') confines it to the sanctuary precinct. The closing ἅγια ἁγίων ἐστίν repeats the most-holy classification of v. 1, sealing the unit (inclusio).

πᾶς

every

Nominative

adjective (modifying ἄρσιν: 'every male')

→ participant prominence

πᾶς: 'every / all'; with ἄρσιν it makes the rule comprehensive among priestly males while implicitly excluding females.

ἄρσιν

male

Nominative

subject (substantial: 'every male')

→ participant prominence

ἄρσιν: 'male'; renders ἄρσιν; the most-holy offerings could be eaten only by male priests (cf. 6:18, 29); the restriction reflects the offering's heightened sanctity.

ἐκ

from among

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

→ spatial or relational framing

ἐκ + genitive: partitive 'from among'; delimits the eligible males to the priestly line.

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 (object of ἐκ)

→ relational specification

ἱερεῖς: see v. 5; the priesthood of Aaron's line, the only ones who may consume the most-holy flesh.

ἔσεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (legislative future, deponent middle)

→ legislative future (permitted/prescribed consumption)

ἐσθίω: 'eat'; the future ἔσεται (suppletive, from ἔδομαι) is deponent middle; renders ἔσεται; the consumption of the priestly portion is itself a sacral act, not mere nourishment (cf. 10:17).

αὐτά

them

Accusative

direct object (the priestly portions)

→ participant reference

αὐτός: neuter plural object referring to the edible portions of the offering.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; the offering must be eaten within the sacred precinct.

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ: 'a holy place')

→ sphere or reference

ἅγιος: 'holy'; renders ἅγιος; specifies the court of the tent of meeting as the only lawful place of consumption (cf. 6:16, 26).

ἔδονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (resumptive, legislative future)

→ legislative future (prescribed consumption)

ἐσθίω (fut. mid. 3 pl.): the shift from singular ἔσεται to plural ἔδονται distributes the rule across the whole priestly body; the repetition is a Hebraizing emphatic restatement.

αὐτά

them

Accusative

direct object (repeated)

→ participant reference

αὐτά: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (repeated).

ἅγια

holy

Nominative

predicate adjective (superlative idiom with ἁγίων)

→ participant prominence

ἅγιος: see v. 1; the repeated ἅγια ἁγίων forms an inclusio with v. 1, framing the guilt-offering law.

ἁγίων

of holies

Genitive

genitive of comparison (superlative Hebraism)

→ relational specification

ἅγιος (gen. pl.): see v. 1.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (classification)

→ gnomic present (standing classification)

εἰμί: see v. 1; restates the most-holy status.

7 ὥσπερ τὸ περὶ τῆς ἁμαρτίας οὕτω καὶ τὸ τῆς πλημμελείας νόμος εἷς αὐτῶν ὁ ἱερεὺς ὅστις ἐξιλάσεται ἐν αὐτῷ αὐτῷ ἔσται

As the sin-offering is, so also is the trespass-offering: there is one law for them; the priest who makes atonement by it — to him it shall belong.

Comparative summary: sin and trespass offerings under one law

ὥσπερ ... οὕτω καὶ

A comparative formula (ὥσπερ ... οὕτω καί, 'just as ... so also') equates the trespass offering with the sin offering, summed up by νόμος εἷς αὐτῶν ('one law for them'). The final clause assigns the priestly portion to the officiant: ὁ ἱερεὺς ὅστις ἐξιλάσεται ἐν αὐτῷ, αὐτῷ ἔσται ('the priest who atones by it — to him it shall belong'), a fronted casus pendens resolved by the resumptive αὐτῷ.

ὥσπερ

just as

comparative conjunction (protasis of comparison)

→ discourse linkage or contrast

ὥσπερ: 'just as / even as'; introduces the comparison equating sin and trespass offerings; correlated with οὕτω.

τὸ

the (offering)

Nominative

substantival article ('the sin-offering matter')

→ noun-phrase marking

ὁ (neuter substantival): the neuter article τὸ περὶ τῆς ἁμαρτίας is the elliptical designation of the sin offering ('the [offering] for sin'), parallel to τὸ ... τῆς πλημμελείας.

περὶ

for / concerning

preposition + genitive (designation of the sin offering)

→ spatial or relational framing

περί + genitive: 'for'; τὸ περὶ τῆς ἁμαρτίας = 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

Genitive

genitive object of περί

→ relational specification

ἁμαρτία: 'sin / sin-offering'; renders ΠΑΨ, which denotes both the sin and the offering that removes it; here the sin offering as the comparand.

οὕτω

so

correlative adverb (apodosis of comparison)

→ adverbial qualification

οὕτω(ς): 'thus / so'; completes the ὥσπερ ... οὕτω correlation, asserting identical treatment.

καὶ

also

adverbial/adjunctive 'also'

→ discourse linkage or contrast

καί: here adjunctive ('so also'), reinforcing the equation.

τὸ

the (offering)

Nominative

substantival article ('the trespass-offering matter')

→ noun-phrase marking

ὁ (neuter substantival): τὸ τῆς πλημμελείας = the trespass offering, parallel ellipsis to τὸ περὶ τῆς ἁμαρτίας.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πλημμελείας

trespass

Genitive

genitive (defining the second offering)

→ relational specification

πλημμέλεια: see v. 1.

νόμος

law

Nominative

predicate nominative ('one law')

→ participant prominence

νόμος: see v. 1; here the single ritual prescription governing both offerings.

εἷς

one

Nominative

attributive numeral (modifying νόμος)

→ measure or count

εἷς: 'one'; renders ΤΠΝ; νόμος εἷς ('one law') stresses the legal identity of sin and trespass offerings in their priestly handling.

αὐτῶν

for them

Genitive

genitive (of reference: 'one law of/for them')

→ relational specification

αὐτός: 'them' = the two offerings; the genitive expresses that the single law belongs to both.

ὁ

the

Nominative

article (with ἱερεύς, casus pendens)

→ noun-phrase marking

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

ἱερεύς

priest

Nominative

casus pendens (nominative absolute, resumed by αὐτῷ)

→ participant prominence

ἱερεύς: see v. 5; here the fronted nominative 'the priest ...' is left hanging and resumed by the dative αὐτῷ ('to him'), a Hebraizing pendent construction.

ὅστις

who

Nominative

relative pronoun (subject of ἐξιλάσεται)

→ participant reference

ὅστις: generalizing relative 'whoever / the one who'; introduces the qualifying clause identifying the entitled priest.

ἐξιλάσεται

makes atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

verb of relative clause (the atoning act)

→ legislative future (the atoning function)

ἐξιλάσκομαι: 'make atonement / propitiate'; the LXX's standard rendering of רָפָּא (Piel of רָפָּא); the intensive ἐξ-compound denotes effecting expiation; the priest who performs the atonement receives the meat (cf. 6:26).

ἐν

by / with

preposition + dative (instrumental: 'by it')

→ spatial or relational framing

ἐν + dative: here instrumental, 'by means of it' (the offering); a Hebraizing use of אֵל.

αὐτῷ

it

Dative

dative object of ἐν (instrumental: the offering)

→ participant reference or interest

αὐτός: 'it' = the offering, the instrument of atonement.

αὐτῷ

to him

Dative

dative of possession (resuming the casus pendens ὁ ἱερεύς)

→ participant reference or interest

αὐτός: 'to him!'; the resumptive dative of possession with ἔσται ('shall be to him' = shall belong to him), picking up the pendent nominative ὁ ἱερεύς.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (dative of possession: 'shall belong to him')

→ legislative future (assignment of the priestly portion)

εἰμί (fut.): with the dative αὐτῷ, the idiom αὐτῷ ἔσται means 'it shall belong to him!'; assigns the offering's edible portion to the officiating priest (a refrain: vv. 8, 9, 14).

8 καὶ ὁ ἱερεὺς ὁ προσάγων ὀλοκαύτωμα ἀνθρώπου τὸ δέρμα τῆς ὀλοκαυτώσεως ἧς αὐτὸς προσφέρει αὐτῷ ἔσται

And the priest who offers a person's whole-burnt offering — the hide of the whole-burnt sacrifice that he offers shall belong to him.

Perquisite rule: the hide of the burnt offering goes to the officiating priest

καὶ ὁ ἱερεὺς ὁ προσάγων

First of three requisite rulings (vv. 8–10). Built again as a *casus pendens* (ὁ ἱερεὺς ὁ προσάγων ...) resolved by αὐτῷ ἔσται, it grants the priest who offers a layman's ὀλοκαύτωμα its hide (τὸ δέρμα) — the one part of an otherwise wholly-consumed offering that is not burned, and so the priest's lawful due.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (casus pendens subject)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

casus pendens (resumed by αὐτῷ)

→ participant prominence

ἱερεύς: see v. 5; the fronted nominative is resumed by the dative αὐτῷ.

ὁ

the (who)

Nominative

article (attributive participle)

→ noun-phrase marking

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

προσάγων

offering / presenting

Pres Act Ptc Nom Sg Masc · προσάγω

attributive participle (modifying ἱερεύς: 'who offers')

→ descriptive present participle (the officiating act)

προσάγω: 'bring near / present / offer'; renders בָּרִיךְ; near-synonym of προσφέρω; identifies the specific priest who conducts the burnt offering.

ὀλοκαύτωμα

whole-burnt offering

Accusative

direct object of προσάγων

→ object specification

ὀλοκαύτωμα: see v. 2; the offering wholly consumed by fire, here brought by a layman through the priest.

ἀνθρώπου

of a person

Genitive

genitive of source/owner (the layman whose offering it is)

→ relational specification

ἄνθρωπος: 'man / person'; here renders שִׂיחַ in the sense of any individual Israelite; the offering belongs to a layman, distinguishing this from the priest's own offerings (the hide of which was burned, cf. 4:11).

τὸ

the

Nominative

article

→ noun-phrase marking

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

δέρμα hide / skin Nominative <i>subject of ἔσται (the perquisite)</i> → participant prominence δέρμα: 'skin / hide'; renders עור; the hide of a layman's burnt offering is the priest's perquisite — the sole part not given to the fire, hence economically significant.	τῆς of the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	όλοκαυτώσεως whole-burnt sacrifice Genitive <i>genitive (the offering from which the hide comes)</i> → relational specification όλοκαύτωσις: 'whole-burnt sacrifice / act of burning whole'; abstract/nominal variant of όλοκαύτωμα, denoting the burnt-offering rite; the hide is 'of the whole-burnt sacrifice.'	ἧς which Genitive <i>relative pronoun (genitive, attracted; object of προσφέρει)</i> → relational specification ἧς: relative pronoun in the genitive by attraction to its antecedent όλοκαυτώσεως; logically the object of προσφέρει ('which he offers').
αὐτός he himself Nominative <i>intensive subject of προσφέρει</i> → participant prominence αὐτός; intensive 'he himself' — the very priest who performs the offering, stressing that the perquisite goes to the actual officiant.	προσφέρει offers Pres Act Indic 3 Sg · προσφέρω <i>verb of relative clause (the offering act)</i> → customary present (the officiating act) προσφέρω: see v. 3; the present describes the priest's regular act of presenting the burnt offering.	αὐτῷ to him Dative <i>dative of possession (resuming ὁ ιερεὺς)</i> → participant reference or interest αὐτός; resumptive dative 'to him,' picking up the pendent nominative ὁ ιερεὺς.	ἔσται it shall be Fut Mid Indic 3 Sg · εἰμί <i>main verb (possession idiom: 'shall belong to him')</i> → legislative future (assignment of the hide) εἰμί (fut.): the possessive idiom αὐτῷ ἔσται assigns the hide to the officiating priest (cf. vv. 7, 9).

9 καὶ πᾶσα θυσία ἣτις ποιηθήσεται ἐν τῷ κλιβάνῳ καὶ πᾶσα ἣτις ποιηθήσεται ἐπ' ἐσχάρας ἢ ἐπὶ τηγάνου τοῦ ἱερέως τοῦ προσφέροντος αὐτήν αὐτῷ ἔσται

And every grain-offering that is baked in the oven, and every one that is prepared on the hearth-plate or on the pan, shall belong to the priest who offers it; it shall be his.

Perquisite rule: cooked grain offerings belong to the officiating priest καὶ πᾶσα θυσία ἣτις

Second perquisite ruling. Cooked cereal offerings — oven-baked, or prepared on griddle or pan — go to the priest who offers them. The distributive πᾶσα ... ἣτις ('every ... which') with the future passive ποιηθήσεται enumerates modes of cooking; the casus pendens (τοῦ ἱερέως τοῦ προσφέροντος) is resolved by αὐτῷ ἔσται, the chapter's recurring possession-refrain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶσα

every

Nominative

adjective (modifying θυσία)

→ participant prominence

πᾶς: 'every / all'; feminine πᾶσα agrees with θυσία; the distributive scope covers every baked cereal offering.

θυσία

grain-offering / sacrifice

Nominative

subject (casus pendens, resumed by αὐτῷ)

→ participant prominence

θυσία: 'sacrifice / offering'; here in the specific sense of the ἡθῆ, the cereal/grain offering, as the cooking-contexts (oven, griddle, pan) show; a key term repeated in vv. 9–18.

ἣτις

which

Nominative

relative pronoun (subject of ποιηθήσεται)

→ participant reference

ὅστις: generalizing relative 'whatever / which'; introduces the qualifying clause specifying the mode of preparation.

ποιηθήσεται

is prepared / made

Fut Pass Indic 3 Sg · ποιέω

verb of relative clause (mode of preparation)

→ gnomic/legislative future passive (manner of cooking)

ποιέω: 'make / prepare'; the future passive here renders the Hebrew יַעֲשֶׂה ('is made/prepared'); used technically of preparing the cereal offering by baking.

ἐν

in

preposition + dative (locative: in the oven)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

κλιβάνῳ

oven

Dative

dative of place (locative)

→ sphere or reference

κλίβανος: 'oven / baking-furnace'; renders רִנְיָה; the first of three cooking-modes for the cereal offering (cf. 2:4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

every

Nominative

adjective (substantival with ἥτις: 'every one which')

→ participant prominence

πᾶς: see above; the second distributive 'every one' (θυσία understood).

ἣτις

which

Nominative

relative pronoun (subject of ποιηθήσεται)

→ participant reference

ὅστις: see above.

ποιηθήσεται

is prepared

Fut Pass Indic 3 Sg · ποιέω

verb of relative clause (second mode of preparation)

→ gnomic/legislative future passive

ποιέω: see above.

ἐπ̣

on

preposition + genitive (locative: on the hearth-plate)

→ spatial or relational framing

ἐπ̣: meaning 'on'; here it marks the relation signaled by preposition + genitive (locative: on the hearth-plate).

ἑσχάρας

hearth-plate / griddle

Genitive

genitive object of ἐπ̣

→ relational specification

ἑσχάρα: 'hearth / fire-pan / griddle'; renders תבנית, the flat baking-plate; the second cooking-mode (cf. 2:5).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; sets the third cooking-mode as an alternative.

ἐπ̣

on

preposition + genitive (locative: on the pan)

→ spatial or relational framing

ἐπ̣: meaning 'on'; here it marks the relation signaled by preposition + genitive (locative: on the pan).

τηγάνου

frying-pan

Genitive

genitive object of ἐπ̣

→ relational specification

τήγανον: 'frying-pan / stew-pan'; renders תבנית, the deep cooking-pan; the third mode (cf. 2:7).

τοῦ

the

Genitive

article (casus pendens)

→ noun-phrase marking

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

ιερέως

priest's

Genitive

genitive of possession (casus pendens, resumed by αὐτῷ)

→ relational specification

ιερεύς: see v. 5; the fronted genitive 'of the priest' anticipates the possession-statement αὐτῷ ἔσται.

τοῦ

the (who)

Genitive

article (attributive participle)

→ noun-phrase marking

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

προσφέροντος

offering

Pres Act Ptc Gen Sg Masc · προσφέρω

attributive participle (modifying ιερέως: 'who offers it')

→ descriptive present participle (the officiating act)

προσφέρω: see v. 3; identifies the specific priest who presents the cereal offering as its recipient.

αὐτήν

it

Accusative

direct object of προσφέροντος (the θυσία)

→ participant reference

αὐτός: feminine 'it' = the θυσία (grain offering).

αὐτῷ

to him

Dative

dative of possession (resuming τοῦ ιερέως)

→ participant reference or interest

αὐτός: resumptive dative 'to him,' completing the pendent construction.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom)

→ legislative future (assignment of the offering)

εἰμί (fut.): the refrain αὐτῷ ἔσται ('it shall be his'); assigns the cooked cereal offering to the officiant.

10 καὶ πᾶσα θυσία ἀναπεποιημένη ἐν ἐλαίῳ καὶ μὴ ἀναπεποιημένη πᾶσι τοῖς υἱοῖς Ααρων ἔσται ἐκάστω τὸ ἴσον

And every grain-offering mixed with oil, or not mixed, shall belong to all the sons of Aaron, to each an equal share.

Perquisite rule: uncooked grain offerings shared among all priests

καὶ πᾶσα θυσία ἀναπεποιημένη

Third perquisite ruling, contrasting with v. 9: cereal offerings not baked but presented raw (whether moistened with oil or dry) belong to all Aaron's sons in equal shares (ἐκάστω τὸ ἴσον, 'to each the equal part'). The cooked-vs-uncooked distinction governs whether the offering goes to the single officiant or to the whole priestly body.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶσα

every

Nominative

adjective (modifying θυσία)

→ participant prominence

πᾶς: see v. 9.

θυσία

grain-offering

Nominative

subject

→ participant prominence

θυσία: see v. 9; here the uncooked cereal offering.

ἀναπεποιημένη

mixed / prepared (with oil)

Perf Mid/Pass Ptc Nom Sg Fem · ἀναποιέω

attributive participle (modifying θυσία)

→ resultative perfect participle (state of being mixed)

ἀναποιέω: 'work up / knead / mix thoroughly'; the perfect passive participle denotes the resultant state of a cereal offering moistened/kneaded with oil (rendering Hebrew מְשֻׁבָּב; cf. v. 12).

ἐν

with

preposition + dative (instrumental/material: 'with oil')

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative of material (with which it is mixed)

→ sphere or reference

ἐλαιον: 'olive oil'; renders מִשְׁכָּל; the standard accompaniment of the cereal offering (cf. 2:1).

καὶ

and / or

coordinate conjunction (here 'and (the one)' = 'or')

→ discourse linkage or contrast

καὶ: here links the alternative — 'mixed ... and (= or) not mixed,' covering both states.

μὴ

not

negative particle (with participle ἀναπεποιημένη)

→ discourse linkage or contrast

μὴ: the negative used with participles; 'not mixed' = the dry cereal offering.

ἀναπεποιημένη

mixed / prepared

Perf Mid/Pass Ptc Nom Sg Fem · ἀναποιέω

attributive participle (negated: 'not mixed')

→ resultative perfect participle (state, here negated)

ἀναποιέω: see above; the negated participle covers the dry offering, ensuring both kinds fall under the rule.

πᾶσι

all

Dative

adjective (modifying υἱοῖς: 'all the sons')

→ sphere or reference

πᾶς: 'all'; the dative πᾶσι stresses that the offering is shared among the whole priestly body, not one officiant.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession ('shall belong to the sons')

→ sphere or reference

υἱός: 'son'; renders יָד; οἱ υἱοὶ Ααρων ('the sons of Aaron') is the standard designation of the priestly line.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; here a possessive genitive, 'the sons of Aaron' = the priests.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom: 'shall belong')

→ legislative future (assignment of the offering)

εἰμί (fut.): with the dative τοῖς υἱοῖς, 'shall belong to the sons of Aaron.'

ἐκάστῳ

to each

Dative

distributive dative (in apposition to υἱοῖς)

→ sphere or reference

ἐκάστος: 'each'; the distributive dative ensures equitable sharing — to each priest individually.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἴσον

equal part

Nominative

predicate/adverbial accusative-as-nominative (the equal share)

→ participant prominence

ἴσος: 'equal'; substantival τὸ ἴσον ('the equal [share]') specifies that each priest receives an identical portion — equity within the priestly body.

11 οὗτος ὁ νόμος θυσίας σωτηρίου ἦν προσοίσουσιν κυρίῳ

This is the law of the sacrifice of deliverance which they shall offer to the LORD.

Heading: new sacrificial torah (the peace/deliverance offering) οὗτος ὁ νόμος θυσίας σωτηρίου

The torah-heading formula οὗτος ὁ νόμος (cf. v. 1) opens the law of the θυσία σωτηρίου ('sacrifice of deliverance/well-being'), the longest sub-unit of the chapter (vv. 11–21). The relative clause ἦν προσοίσουσιν κυρίῳ ('which they shall offer to the LORD') marks it as a freely-brought offering whose flesh is shared by the worshipper.

οὗτος

this

Nominative

demonstrative subject (predicate-formula)

→ participant reference

οὗτος; see v. 1; the cataphoric demonstrative opening a new torah-unit.

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

→ participant prominence

νόμος; see v. 1; here the prescription for the peace offering.

θυσίας

of the sacrifice

Genitive

genitive (the offering to which the law pertains)

→ relational specification

θυσία: 'sacrifice'; here in the construct phrase θυσία σωτηρίου, the peace/well-being offering (תָּבַח וְשֶׁלֶמִים).

σωτηρίου

of deliverance / well-being

Genitive

attributive/qualitative genitive (defining the sacrifice)

→ relational specification

σωτήριον: 'deliverance / salvation / well-being (offering)'; the LXX's standard rendering of תָּבַח וְשֶׁלֶמִים; the substantivized neuter denotes the peace/fellowship offering expressing communion and thanksgiving (cf. 3:1).

ἦν

which

Accusative

relative pronoun (object of προσοίσουσιν; antecedent θυσίας)

→ participant reference

ὅς: relative pronoun; feminine accusative agreeing with θυσίας; object of the offering-verb.

προσοίσουσιν

they shall offer

Fut Act Indic 3 Pl · προσφέρω

verb of relative clause (legislative future)

→ legislative future (prescribed presentation)

προσφέρω: see v. 3; the indefinite third plural ('they/the worshippers shall offer') frames the offering as a general institution.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative marks YHWH as recipient of the peace offering.

12 ἔὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σεμιδάλεως ἀναπεποιημένους ἐν ἐλαίῳ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ

If he offers it for thanksgiving, then he shall offer, with the sacrifice of thanksgiving, loaves of fine flour mixed with oil, unleavened wafers anointed with oil, and fine flour kneaded with oil.

First case: the thank-offering (αἰνέσις) and its accompanying breads ἔὰν μὲν περὶ αἰνέσεως

The first sub-case of the peace offering (μὲν ... answered by καὶ in v. 16) is the thank-offering (αἰνέσις, rendering תְּחִנָּה). It is brought with three kinds of cereal product mixed with oil: ἄρτοι ('loaves'), λάγανα ἄζυμα ('unleavened wafers'), and σεμίδαλις πεφυραμένη ('kneaded fine flour'). The oil-rich enumeration parallels the cereal-offering law of ch. 2.

ἔὰν

if

conditional conjunction (introducing the protasis; + subjunctive)

→ discourse linkage or contrast

ἔὰν: 'if'; with the subjunctive introduces the conditional casuistry typical of priestly law ('if a man ...').

μὲν

on the one hand

correlative particle (μὲν ... answered by the alternative in v. 16)

→ discourse linkage or contrast

μὲν: marks the first member of a contrast; here it sets off the thank-offering case against the vow/freewill case introduced by καὶ in v. 16.

περὶ

for

preposition + genitive (purpose: 'for thanksgiving')

→ spatial or relational framing

περί + genitive: 'for / with a view to'; defines the motive of the offering.

αἰνέσεως

thanksgiving / praise

Genitive

genitive object of περί (purpose of the offering)

→ relational specification

αἰνέσις: 'praise / thanksgiving'; the LXX's rendering of תְּחִנָּה, the thank-offering; the peace offering brought to acknowledge a specific deliverance or benefit; a key liturgical term (cf. Ps 49:14 LXX).

προσφέρειν

he offers

Pres Act Subj 3 Sg · προσφέρω

verb of the protasis (subjunctive with ἐάν)

→ present subjunctive (general/iterative condition)

προσφέρω: see v. 3; the present subjunctive in the protasis presents the offering as a general, repeatable case.

αὐτήν

it

Accusative

direct object (the θυσία σωτηρίου)

→ participant reference

αὐτός: feminine 'it' = the peace offering (θυσία) of v. 11.

καὶ

then / and

apodotic καὶ (introducing the apodosis)

→ discourse linkage or contrast

καί: here apodotic ('then'), a Hebraizing use marking the consequence of the condition (rendering the waw of the apodosis).

προσοίσει

he shall offer

Fut Act Indic 3 Sg · προσφέρω

main verb of the apodosis (legislative future)

→ legislative future (prescribed accompaniment)

προσφέρω: see v. 3; the apodosis prescribes the accompanying bread-offerings.

ἐπὶ

with / in addition to

preposition + genitive ('upon / together with the sacrifice')

→ spatial or relational framing

ἐπί + genitive: here 'upon / in addition to'; the breads are presented together with the slaughtered offering.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive object of ἐπί

→ relational specification

θυσία: see v. 9; here the thank-offering sacrifice itself.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

αἰνέσεως

thanksgiving

Genitive

attributive genitive (defining the sacrifice)

→ relational specification

αἰνεσις: see above; 'the sacrifice of thanksgiving.'

ἄρτους

loaves

Accusative

direct object of προσοίσει (first bread-item)

→ object specification

ἄρτος: 'bread / loaf'; renders ἠΰ (cakes); the first of the three cereal accompaniments of the thank-offering.

ἐκ

of / from

preposition + genitive (material: 'of fine flour')

→ spatial or relational framing

ἐκ + genitive: of material, 'made of.'

σεμιδάλεως

fine flour

Genitive

genitive of material (object of ἐκ)

→ relational specification

σεμίδαλις: 'fine wheat flour / semolina'; renders ἡΰ; the high-grade flour prescribed for cereal offerings (cf. 2:1).

ἀναπεποιημένους

mixed (with oil)

Perf Mid/Pass Ptc Acc Pl Masc · ἀναποιέω

attributive participle (modifying ἄρτους)

→ resultative perfect participle (state of being mixed)

ἀναποιέω: see v. 10; the loaves are kneaded/mixed with oil (מְבֻלֵּל בַּשֶּׁן).

ἐν

with

preposition + dative (material: 'with oil')

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative of material

→ sphere or reference

ἐλαίον: see v. 10.

λάγανα

wafers / thin cakes

Accusative

direct object (second bread-item)

→ object specification

λάγανον: 'thin cake / wafer'; renders קִרְקִי; the flat unleavened wafer; second cereal accompaniment (cf. 2:4).

ἄζυμα

unleavened

Accusative

attributive adjective (modifying λάγανα)

→ object specification

ἄζυμος: 'unleavened'; renders אֲזֻמָּה; the wafers, unlike the leavened loaves of v. 13, are made without leaven.

διακεχρισμένα

anointed / smeared (with oil)

Perf Mid/Pass Ptc Acc Pl Neut · διαχρίω

attributive participle (modifying λάγανα)

→ resultative perfect participle (state of being smeared)

διαχρίω: 'smear / anoint thoroughly'; renders מִדִּיחָשָׁן (anointed); the wafers are brushed over with oil; the χρ- root anticipates the χρῖσις ('anointing-portion') of vv. 35–36.

ἐν

with

preposition + dative (material)

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative of material

→ sphere or reference

ἐλαίον: see v. 10.

καὶ

and

coordinate conjunction (third bread-item)

→ discourse linkage or contrast

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

σεμίδαλιν

fine flour

Accusative

direct object (third item)

→ object specification

σεμίδαλις: see above; here the fine flour itself, kneaded with oil, as the third cereal accompaniment.

πεφουραμένην

kneaded / mixed (with oil)

Perf Mid/Pass Ptc Acc Sg Fem · φουράω

attributive participle (modifying σεμίδαλιν)

→ resultative perfect participle (state of being kneaded)

φουράω: 'mix / knead / moisten'; renders מִבְּלֵל / מִבְּרֶכֶת; the perfect passive participle denotes flour worked together with oil into a dough.

ἐν

with

preposition + dative (material)

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative of material

→ sphere or reference

ἐλαιον: see v. 10; the fourfold ἐν ἐλαίῳ in this verse foregrounds oil as the binding element of all the thank-offering breads.

13 ἐπ' ἄρτοις ζυμίταις προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου

Upon leavened loaves he shall present his gifts, with the sacrifice of thanksgiving of deliverance.

Continuation: the leavened bread distinctive of the thank-offering ἐπ' ἄρτοις ζυμίταις

Unusually, the thank-offering alone among the peace offerings is accompanied by leavened bread (ἄρτοι ζυμίται), which is offered alongside the unleavened cakes of v. 12 but (per ch. 2) is not burnt on the altar. This concession to leaven distinguishes the festive thank-offering and underscores its character as a shared communal meal.

ἐπ'

upon / with

preposition + dative ('upon/together with leavened loaves')

→ spatial or relational framing

ἐπί + dative: 'upon / in addition to'; the leavened bread accompanies the offering.

ἄρτοις

loaves

Dative

dative object of ἐπί

→ sphere or reference

ἄρτος: see v. 12; here the leavened loaves uniquely permitted with the thank-offering.

ζυμίταις

leavened

Dative

attributive adjective (modifying ἄρτοις)

→ sphere or reference

ζυμίτης: 'made with leaven, leavened'; renders γῆη; in contrast to the ἄζυμα of v. 12; leaven was normally barred from the altar (2:11) but is allowed here as part of the thank-offering meal.

προσοίσει

he shall present

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future)

→ legislative future (prescribed presentation)

προσφέρω: see v. 3; prescribes the presentation of the bread-gifts.

τὰ the Accusative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	δῶρα gifts Accusative <i>direct object of προσοίσει</i> → object specification δῶρον: 'gift / offering'; renders דָּרָבָה, the general term for a presented offering; here the accompanying bread-gifts.	αὐτοῦ his Genitive <i>genitive of possession (the offerer's)</i> → relational specification αὐτός: 'his' = the worshipper's.	ἐπὶ with <i>preposition + dative ('together with the sacrifice')</i> → spatial or relational framing ἐπί + dative: see above; the gifts are presented along with the slain offering.
θυσία sacrifice Dative <i>dative object of ἐπί</i> → sphere or reference θυσία: see v. 9; the thank-offering sacrifice.	αἰνέσεως of thanksgiving Genitive <i>attributive genitive (defining the sacrifice)</i> → relational specification αἰνέσις: see v. 12.	σωτηρίου of deliverance Genitive <i>attributive genitive (defining the sacrifice further)</i> → relational specification σωτήριον: see v. 11; the full phrase θυσία αἰνέσεως σωτηρίου = 'the thank-offering of the peace-offering.'	

14 καὶ προσάξει ἓν ἀπὸ πάντων τῶν δώρων αὐτοῦ ἀφαίρεμα κυρίῳ τῷ ἱερεῖ τῷ προσχέοντι τὸ αἷμα τοῦ σωτηρίου αὐτῷ ἔσται

And he shall present one from all his gifts as a heave-offering to the LORD; it shall belong to the priest who pours out the blood of the deliverance-offering.

Priestly portion: one of each bread-kind as a heave-offering καὶ προσάξει ἓν

One item from each of the bread-kinds is set aside as an ἀφαίρεμα ('heave-offering / contribution') for the priest — specifically the one who performs the blood-rite (τῷ προσχέοντι τὸ αἷμα). The technical noun ἀφαίρεμα (הַקָּדֶשׁ) names the priestly due lifted off the larger gift; the verse anchors the offering's distribution in the officiant's atoning act.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσάξει
he shall present

Fut Act Indic 3 Sg · προσάγω

main verb (legislative future)

→ legislative future (prescribed setting-apart)

προσάγω: see v. 8; here of presenting one portion as the priestly contribution.

ἓν
one

Accusative

direct object (substantival numeral: 'one [item]')

→ measure or count

εἷς (neut. ἓν): 'one'; one piece from each kind of bread is taken as the heave-offering.

ἀπὸ
from

preposition + genitive (partitive: 'from all his gifts')

→ spatial or relational framing

ἀπό: partitive 'from'; the one portion is drawn from the whole set of gifts.

πάντων
all

Genitive

attributive adjective (modifying δώρων)

→ relational specification

πᾶς: 'all'; one from each of all the bread-kinds.

τῶν
the

Genitive

article

→ noun-phrase marking

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

δώρων
gifts

Genitive

partitive genitive (object of ἀπό)

→ relational specification

δῶρον: see v. 13; the assortment of bread-offerings.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his' = the worshipper's.

ἀφάρισμα
heave-offering / contribution

Accusative

predicate accusative (in apposition: 'as a heave-offering')

→ object specification

ἀφάρισμα: 'that which is removed/lifted off, a contribution'; the LXX's standard rendering of תְּרוּמָה, the 'heave-offering' portion set apart for the priest; paired with ἐπίθεμα (the 'wave') in vv. 30, 34.

κύριῳ
to the LORD

Dative

dative of advantage (the offering is for the LORD)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the contribution is dedicated to YHWH, then assigned to his priest.

τῷ
to the

Dative

article (casus pendens / dative of possession)

→ noun-phrase marking

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

ἱερεῖ
priest

Dative

dative of possession (the recipient priest)

→ sphere or reference

ἱερεύς: see v. 5; the priest who receives the heave-portion.

τῷ

the (who)

Dative

article (attributive participle)

→ noun-phrase marking

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

προσχέοντι

pouring out

Pres Act Ptc Dat Sg Masc · προσχέω

attributive participle (modifying ἱερεῖ: 'who pours the blood')

→ descriptive present participle (the officiating blood-rite)

προσχέω: see v. 2; the priest who performs the blood-manipulation is the one entitled to the heave-portion.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσχέοντι

→ object specification

αἷμα: see v. 2; the blood of the peace offering dashed against the altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

genitive (the offering whose blood it is)

→ relational specification

σωτήριον: see v. 11; here used absolutely for the peace offering ('the blood of the deliverance-offering').

αὐτῷ

to him

Dative

dative of possession (resuming τῷ ἱερεῖ)

→ participant reference or interest

αὐτός: resumptive dative 'to him' = the officiating priest.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom)

→ legislative future (assignment of the heave-portion)

εἰμί (fut.): the refrain αὐτῷ ἔσται; the heave-portion belongs to the blood-officiating priest.

15 καὶ τὰ κρέα θυσίας αἰνέσεως σωτηρίου αὐτῷ ἔσται καὶ ἐν ἡ ἡμέρᾳ δωρεῖται βρωθήσεται οὐ καταλείψουσιν ἅπ' αὐτοῦ εἰς τὸ πρωί

And the flesh of the thanksgiving sacrifice of deliverance shall be his; and on the day it is presented it shall be eaten; they shall leave none of it until the morning.

Eating rule: thank-offering flesh eaten the same day καὶ τὰ κρέα

The flesh of the thank-offering belongs to the worshipper (αὐτῷ ἔσται) but must be eaten the very day it is offered, leaving nothing till morning — the strictest time-limit, marking the thank-offering as the most festal and immediate of the peace offerings (cf. the vow/freewill allowance of two days, v. 16).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὰ
the

Nominative

article

→ noun-phrase marking

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

κρέα
flesh / meat

Nominative

subject of ἔσται

→ participant prominence

κρέας (pl. κρέα): 'flesh / meat'; renders ִרְשָׁא; the edible portion of the peace offering, shared in the sacrificial meal; the term governs the eating-rules of vv. 15–21.

θυσίας
of the sacrifice

Genitive

genitive (the offering whose flesh it is)

→ relational specification

θυσία: see v. 9.

αἰνέσεως
of thanksgiving

Genitive

attributive genitive

→ relational specification

αἰνεσις; see v. 12.

σωτηρίου
of deliverance

Genitive

attributive genitive

→ relational specification

σωτήριον; see v. 11.

αὐτῷ
to him

Dative

dative of possession

→ participant reference or interest

αὐτός; 'to him' = the worshipper, who eats the flesh in the sacrificial meal.

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom)

→ legislative future (assignment of the flesh)

εἰμί (fut.): 'shall be his'; the peace-offering flesh, unlike the most-holy offerings, is the lay worshipper's to eat.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
on

preposition + dative (temporal: 'on the day')

→ spatial or relational framing

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

ἣ
which

Dative

relative pronoun (modifying ἡμέρα)

→ participant reference or interest

ὅς: relative pronoun; ἐν ἣ ἡμέρα = 'on the day on which.'

ἡμέρα
day

Dative

dative of time (locative-temporal)

→ sphere or reference

ἡμέρα: 'day'; renders יוֹם; the temporal frame for consumption.

δωρεῖται

it is presented / given

Pres Mid/Pass Indic 3 Sg · δωρέομαι

verb of relative clause (the day of presentation)

→ present (the day of offering)

δωρέομαι: 'give / present as a gift'; cognate with δῶρον; here passive/middle 'is presented (as a gift)'; renders בִּקְרָה in its giving-sense; fixes the day of offering as the day of eating.

βρωθήσεται

it shall be eaten

Fut Pass Indic 3 Sg · ἐσθίω / βιβρώσκω

main verb (legislative future passive)

→ legislative future (prescribed/permitted consumption)

βιβρώσκω (fut. pass. βρωθήσεται): 'be eaten'; the suppletive passive future to ἐσθίω; renders לֶכְחֹי; the impersonal passive prescribes that the flesh be consumed the same day.

οὐ

not

negative particle (with future indicative: prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative forms an emphatic prohibition ('they shall not leave').

καταλείψουσιν

they shall leave

Fut Act Indic 3 Pl · καταλείπω

main verb (prohibitive future)

→ prohibitive future (nothing to be left over)

καταλείπω: 'leave behind / leave over'; renders הוֹתִיר; the prohibition against leftovers parallels the Passover rule (Exod 12:10) and guards the holiness of the offering.

ἀπ'

of / from

preposition + genitive (partitive: 'any of it')

→ spatial or relational framing

ἀπ': meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: 'any of it').

αὐτοῦ

it

Genitive

partitive genitive (object of ἀπό)

→ relational specification

αὐτός: 'of it' = the flesh; partitive — none of the meat is to remain.

εἰς

until

preposition + accusative (temporal limit: 'until morning')

→ spatial or relational framing

εἰς + accusative: temporal 'until / for'; marks the deadline.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρωί

morning

Accusative

accusative of time (object of εἰς)

→ object specification

πρωί: 'morning / early'; here substantival τὸ πρωί ('the morning'); renders בִּקְרָה; the flesh must be wholly consumed before daybreak of the next day.

16 κἄν εὐχή ἢ ἐκούσιον θυσιάζῃ τὸ δῶρον αὐτοῦ ἢ ἂν ἡμέρα προσαγάγῃ τὴν θυσίαν αὐτοῦ βρωθήσεται καὶ τῇ αὔριον

But if his gift be a vow or a freewill offering that he sacrifices, it shall be eaten on whatever day he presents his sacrifice, and on the next day also.

Second case: vow and freewill offerings, eaten over two days κἄν εὐχή ἢ ἐκούσιον

The alternative case (answering the μέν of v. 12): if the peace offering is a vow (εὐχή) or freewill (ἐκούσιον) offering rather than a thank-offering, its flesh may be eaten not only on the day of offering but also on the next day (καὶ τῇ αὔριον). The longer window reflects the lesser festal intensity of the non-thank peace offerings.

κἄν

but if / and if

crasis (καὶ ἔάν): conditional conjunction + subjunctive

→ discourse linkage or contrast

κἄν: crasis of καὶ ἔάν, 'and if / but if'; introduces the second conditional case, contrasting with ἔάν μέν of v. 12.

εὐχή

vow

Nominative

predicate nominative (the kind of offering)

→ participant prominence

εὐχή: 'vow / prayer'; renders עֲוָה; a peace offering brought in fulfilment of a vow; distinguished from the spontaneous freewill offering.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; sets the two voluntary categories in alternation.

ἐκούσιον

freewill offering

Nominative

predicate nominative (alternative kind)

→ participant prominence

ἐκούσιον: 'voluntary / freewill (offering)'; substantivized neuter of ἐκούσιος; renders עֶזְרָה, the spontaneous gift offered without prior vow.

θυσιάζῃ

he sacrifices

Pres Act Subj 3 Sg · θυσιάζω

verb of the protasis (subjunctive with κἄν)

→ present subjunctive (general condition)

θυσιάζω: 'sacrifice / offer in sacrifice'; denominative of θυσία; renders טָבַח; the act of slaughtering the peace offering.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift

Accusative

direct object of θυσιάζῃ

→ object specification

δῶρον: see v. 13; the offering presented as vow or freewill gift.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his.'

ἥ

whatever

Dative

relative pronoun (with ἅν + subjunctive, modifying ἡμέρα)

→ participant reference or interest

ὅς: relative; with ἅν and the subjunctive, ἥ ἅν ἡμέρα = 'on whatever day!'

ἅν

-ever

modal particle (generalizing, with subjunctive)

→ discourse linkage or contrast

ἅν: modal particle marking the indefinite generalizing relative clause.

ἡμέρα

day

Dative

dative of time (temporal frame)

→ sphere or reference

ἡμέρα: see v. 15.

προσάγει

he presents

Aor Act Subj 3 Sg · προσάγω

verb of generalizing relative clause (subjunctive)

→ aorist subjunctive (the act of presenting)

προσάγω: see v. 8; aorist subjunctive in the indefinite-time clause, 'whenever he presents.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυσίαν

sacrifice

Accusative

direct object of προσάγει

→ object specification

θυσία: see v. 9; the peace offering presented.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his.'

βρωθήσεται

it shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (legislative future passive)

→ legislative future (permitted consumption)

βιβρώσκω: see v. 15; here permitting consumption over two days.

καὶ

also

adjunctive adverb ('also on the next day')

→ discourse linkage or contrast

καί: adjunctive 'also,' extending the allowed eating to the second day.

τῇ

the

Dative

article (with αὔριον: dative of time)

→ noun-phrase marking

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

αὔριον

next day / morrow

Dative

dative of time (τῇ αὔριον = 'on the morrow')

→ sphere or reference

αὔριον: 'tomorrow / the next day'; the substantival dative τῇ αὔριον (ἡμέρα understood) = 'on the next day'; renders תַּלְתִּימָה; permits the vow/freewill flesh a second day, unlike the thank-offering (v. 15).

17 καὶ τὸ καταλειφθὲν ἀπὸ τῶν κρεῶν τῆς θυσίας ἕως ἡμέρας τρίτης ἐν πυρὶ κατακαυθήσεται

And what is left over from the flesh of the sacrifice until the third day shall be burned with fire.

Disposal rule: third-day remainder burned

καὶ τὸ καταλειφθὲν

Whatever flesh of the vow/freewill offering remains to the third day must be destroyed by fire — not eaten. The articular aorist participle τὸ καταλειφθὲν ('the thing left over') names the surplus; the rule both prevents profanation and sets up the warning of v. 18 against eating it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the (thing)

Nominative

article (substantival participle)

→ noun-phrase marking

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

καταλειφθὲν

what is left over

Aor Pass Ptc Nom Sg Neut · καταλείπω

substantival participle (subject of κατακαυθήσεται)

→ resultative aorist passive participle (the remainder)

καταλείπω: see v. 15; the substantival participle τὸ καταλειφθὲν ('the leftover') denotes the surplus flesh; its disposal by fire parallels Exod 12:10; 29:34.

ἀπὸ

from

preposition + genitive (partitive: 'from the flesh')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

flesh

Genitive

partitive genitive (object of ἀπὸ)

→ relational specification

κρέας: see v. 15; the offering's meat.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive (the offering whose flesh it is)

→ relational specification

θυσία: see v. 9.

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the boundary
— flesh surviving to the third day.

ἡμέρας

day

Genitive

genitive of time (object of ἕως)

→ relational specification

ἡμέρα: see v. 15.

τρίτης

third

Genitive

attributive adjective (modifying ἡμέρας)

→ relational specification

τρίτος: 'third'; renders ἡλΐψ; the third day is the cut-off beyond which the flesh becomes unacceptable (cf. v. 18).

ἐν

with / in

preposition + dative (instrumental: 'with fire')

→ spatial or relational framing

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

πυρὶ

fire

Dative

dative of means (instrumental)

→ sphere or reference

πῦρ: 'fire'; renders Πῦρ; the means of destroying the surplus flesh; ἐν πυρὶ κατακαυθήσεται is a fixed disposal-formula (cf. v. 19).

κατακαυθήσεται

it shall be burned up

Fut Pass Indic 3 Sg · κατακαίω

main verb (legislative future passive)

→ legislative future (prescribed destruction)

κατακαίω: 'burn up / consume by fire'; the intensive κατα- compound denotes total incineration; renders ῥῥψ; here the destruction (not the altar-offering) of unfit flesh.

18 ἐὰν δὲ φαγὼν φάγη ἀπὸ τῶν κρεῶν τῇ ἡμέρᾳ τῇ τρίτῃ οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτό οὐ λογισθήσεται αὐτῷ μiasmá ἐστιν ἡ δὲ ψυχὴ ἥτις ἐὰν φάγη ἀπ' αὐτοῦ τὴν ἁμαρτίαν λήμψεται

But if he eats at all of the flesh on the third day, it shall not be accepted for the one offering it; it shall not be reckoned to him; it is a defilement. And the soul that eats of it shall bear its sin.

Sanction: eating the third-day flesh nullifies the offering and incurs guilt

ἐὰν δὲ φαγὼν φάγη

The cognate-participle construction φαγὼν φάγη ('eating he eat' = 'if he actually eats') is a Hebraism rendering the infinitive absolute, intensifying the conditional. Eating on the third day voids the offering: it is 'not accepted' (οὐ δεχθήσεται), 'not reckoned' (οὐ λογισθήσεται), and is μiasma ('a defilement'); the eater 'bears his sin' (τὴν ἁμαρτίαν λήμψεται).

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: see v. 12.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: mild adversative, contrasting the violation with the lawful eating of v. 16.

φαγών

eating

Aor Act Ptc Nom Sg Masc · ἐσθίω

cognate participle (Hebraism: rendering infinitive absolute)

→ intensifying aorist participle (emphatic condition)

ἐσθίω (aor. ptc.): the construction φαγών φάγη ('eating he should eat') calques the Hebrew infinitive absolute לֶאֱכֹל לֶאֱכֹל, intensifying — 'if he eats at all / actually eats'; a standard LXX device (cf. ἐκβαλεῖ ἐκβολῇ, Exod 11:1).

φάγη

he eats

Aor Act Subj 3 Sg · ἐσθίω

verb of the protasis (subjunctive with ἐάν)

→ aorist subjunctive (the prohibited act)

ἐσθίω: see v. 6; the finite verb completing the cognate construction.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

flesh

Genitive

partitive genitive (object of ἀπό)

→ relational specification

κρέας: see v. 15.

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

→ sphere or reference

ἡμέρα: see v. 15.

τῇ

the

Dative

article

→ noun-phrase marking

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

τρίτη

third

Dative

attributive adjective (modifying ἡμέρα)

→ sphere or reference

τρίτος: see v. 17; eating on the third day is the violation.

οὐ

not

negative particle (with future indicative)

→ discourse linkage or contrast

οὐ: negates the acceptance.

δεχθήσεται

it shall be accepted

Fut Pass Indic 3 Sg · δέχομαι

main verb (declaratory future passive)

→ declaratory future (cultic non-acceptance)

δέχομαι: 'receive / accept (with favor)'; renders הָיָה / הָיָה in the cultic sense of an offering being accepted by God (cf. 1:4; 19:7); the violation renders the offering invalid.

αὐτῷ

for him

Dative

dative of advantage/reference (the offerer)

→ participant reference or interest

αὐτός: 'for him' = the one who offered it; the offering is not credited to his benefit.

τῷ

the (one)

Dative

article (attributive participle, in apposition to αὐτῷ)

→ noun-phrase marking

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

προσφέροντι

offering

Pres Act Ptc Dat Sg Masc · προσφέρω

attributive participle (in apposition to αὐτῷ: 'the one offering')

→ descriptive present participle (the offerer)

προσφέρω: see v. 3; identifies αὐτῷ as the worshipper presenting the offering.

αὐτό

it

Accusative

direct object of προσφέροντι

→ participant reference

αὐτός: 'it' = the offering.

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: negates the reckoning.

λογισθήσεται

it shall be reckoned

Fut Pass Indic 3 Sg · λογίζομαι

main verb (declaratory future passive)

→ declaratory future (non-imputation of merit)

λογίζομαι: 'reckon / count / impute'; renders בִּשְׂחָב / בִּשְׂחָב ; the offering will not be credited to the offerer's account — an idiom of cultic bookkeeping later weighty in Pauline theology (Rom 4).

αὐτῷ

to him

Dative

dative of reference (the offerer)

→ participant reference or interest

αὐτός: 'to him.'

μίασμα

defilement / pollution

Nominative

predicate nominative (classifying the flesh)

→ participant prominence

μίασμα: 'defilement / pollution'; renders טָמֵא (foul/refuse meat); the spoiled flesh is reclassified from holy to abhorrent; a strong cultic-purity term.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating defilement)

→ gnomic present (declaratory classification)

εἰμί: 'be'; 'it is a defilement.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

δὲ

and / but

continuative/adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: introduces the consequence for the eater.

ψυχή

soul / person

Nominative

subject (casus pendens, resumed in the apodosis)

→ participant prominence

ψυχή: 'soul / living person'; renders $\psi\chi\eta$; in priestly law a common designation for the individual moral agent ('the person who ...'); recurs in vv. 20, 21, 27.

ἥτις

whoever

Nominative

relative pronoun (subject of φάγη)

→ participant reference

ὅστις: generalizing relative 'whoever'; with ἔάν + subjunctive forms the casuistic protasis.

ἐάν

if (-ever)

conditional particle (with the relative: 'whoever')

→ discourse linkage or contrast

ἐάν: here combined with ἥτις to give a generalizing sense, 'whoever might eat.'

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

verb of relative-conditional clause (subjunctive)

→ aorist subjunctive (the offense)

ἐσθίω: see v. 6.

ἀπ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

partitive genitive (the defiled flesh)

→ relational specification

αὐτός: 'of it' = the spoiled flesh.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἁμαρτίαν

sin / guilt

Accusative

direct object of λήμψεται

→ object specification

ἁμαρτία: 'sin / guilt'; here the culpability incurred; the idiom ἁμαρτίαν λαμβάνειν renders $\lambda\eta\psi\eta$ ('bear iniquity'), i.e. carry the liability for one's offense (cf. 5:1; 17:16).

λήμψεται

shall bear / take on

Fut Mid Indic 3 Sg · λαμβάνω

main verb of the apodosis (declaratory future)

→ declaratory future (incurring liability)

λαμβάνω: 'take / receive'; the future middle λήμψεται with ἁμαρτίαν renders $\lambda\eta\psi\eta$, 'shall bear his sin' — the offender personally carries the guilt and its consequences.

19 καὶ κρέα ὅσα ἂν ἄψηται παντὸς ἀκαθάρτου οὐ βρωθήσεται ἐν πυρὶ κατακαυθήσεται πᾶς καθαρὸς φάγεται κρέα

And flesh that touches anything unclean shall not be eaten; it shall be burned with fire. Everyone who is clean may eat flesh.

Purity rule: contaminated flesh burned; clean persons may eat καὶ κρέα ὅσα ἂν ἄψηται

A double rule on contact-purity: flesh that has touched anything unclean is disqualified and must be burned (as in v. 17), but conversely any ceremonially clean person may eat the (uncontaminated) flesh.
The contrast ἀκάθαρτος/καθαρὸς frames the purity logic that governs vv. 19–21.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κρέα

flesh

Nominative

subject (casus pendens, picked up by οὐ βρωθήσεται)

→ participant prominence

κρέας: see v. 15.

ὅσα

whatever

Nominative

relative pronoun (quantitative: 'as much as')

→ participant reference

ὅσος: 'as much/many as'; the neuter plural ὅσα generalizes — 'whatever flesh.'

ἂν

-ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: generalizing particle with the subjunctive ἄψηται.

ἄψηται

touches

Aor Mid Subj 3 Sg · ἄπτω

verb of generalizing relative clause (subjunctive)

→ aorist subjunctive (contracting contact)

ἄπτομαι: 'touch / make contact'; middle of ἄπτω; takes the genitive (παντὸς ἀκαθάρτου); renders נָגַג; ritual contact transmits uncleanness to the holy flesh.

παντὸς

any

Genitive

attributive adjective (modifying ἀκαθάρτου)

→ relational specification

πᾶς: 'any / every'; comprehensive — contact with any unclean thing whatever.

ἀκαθάρτου

unclean thing

Genitive

genitive object of ἄψηται (substantival)

→ relational specification

ἀκάθαρτος: 'unclean / impure'; renders נִמְנֵץ; the substantival neuter 'an unclean thing'; the key purity-term of vv. 19–21.

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: prohibitive with the future.

βρωθήσεται

it shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (prohibitive future passive)

→ prohibitive future (forbidden consumption)

βιβρώσκω: see v. 15; here negated — contaminated flesh must not be eaten.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

πυρὶ

fire

Dative

dative of means

→ sphere or reference

πῦρ: see v. 17.

κατακαυθήσεται

it shall be burned up

Fut Pass Indic 3 Sg · κατακαίω

main verb (legislative future passive)

→ legislative future (prescribed destruction)

κατακαίω: see v. 17.

πᾶς

everyone

Nominative

subject (substantial: 'everyone')

→ participant prominence

πᾶς: 'everyone / all'; the universal subject of the permissive clause.

καθαρός

clean

Nominative

attributive adjective (modifying πᾶς: 'everyone clean')

→ participant prominence

καθαρός: 'clean / pure'; renders רַחֵץ; the antonym of ἀκάθαρτος; only the ritually clean may share the offering.

φάγεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (permissive future)

→ permissive future (allowed consumption)

ἐσθίω: see v. 6; the future grants the clean person permission to eat.

κρέα

flesh

Accusative

direct object of φάγεται

→ object specification

κρέας: see v. 15; the (uncontaminated) sacrificial meat.

20 ἡ δὲ ψυχὴ ἥτις ἐὰν φάγη ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου ὃ ἐστὶν κυρίου καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ' αὐτοῦ ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς

But the soul that eats of the flesh of the deliverance-sacrifice, which is the LORD's, while his uncleanness is upon him — that soul shall be cut off from its people.

Karet sanction: eating the holy flesh while unclean

ἡ δὲ ψυχὴ ἥτις

The penalty-clause: a person who eats the peace-offering flesh — which belongs to the LORD (ὃ ἐστὶν κυρίου) — while in a state of uncleanness shall be 'cut off from his people' (ἀπολεῖται ... ἐκ τοῦ λαοῦ αὐτῆς), the LXX rendering of the karet formula (כָּרַת). The casus pendens ἡ ψυχὴ ... is resumed by ἡ ψυχὴ ἐκείνη.

ἡ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: contrasts the unclean eater with the clean person of v. 19.

ψυχή

soul / person

Nominative

casus pendens subject (resumed by ἡ ψυχή ἐκείνη)

→ participant prominence

ψυχή: see v. 18.

ἥτις

whoever

Nominative

relative pronoun (subject of φάγη)

→ participant reference

ὅστις: see v. 18.

ἐάν

if (-ever)

conditional particle (generalizing with the relative)

→ discourse linkage or contrast

ἐάν: see v. 18.

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

verb of relative-conditional clause (subjunctive)

→ aorist subjunctive (the offense)

ἐσθίω: see v. 6.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

flesh

Genitive

partitive genitive

→ relational specification

κρέας: see v. 15.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive (the offering)

→ relational specification

θυσία: see v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν; referring to the offering)

→ participant reference

ὃς: relative pronoun; the neuter ὃ agrees ad sensum with the offering, 'which (offering) is the LORD's!'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicating ownership)

→ gnomic present (standing ownership)

εἰμί: 'be'; with the possessive genitive κυρίου, 'which belongs to the LORD' — the flesh is holy property, hence the gravity of eating it while unclean.

κυρίου

the LORD's

Genitive

genitive of possession (predicate)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the possessive genitive marks the peace-offering portion as the LORD's holy property.

καὶ

while / and

circumstantial καὶ ('and (yet) his uncleanness ...' = while unclean)

→ discourse linkage or contrast

καί: here introduces an attendant-circumstance clause, a Hebraizing parataxis = 'while his uncleanness is upon him.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἀκαθαρσία

uncleanness

Nominative

subject of the circumstantial clause

→ participant prominence

ἀκαθαρσία: 'uncleanness / impurity'; abstract noun rendering נִחְמָט; the eater's own ritual impurity is the aggravating condition.

αὐτοῦ

his

Genitive

genitive of possession (the eater's uncleanness)

→ relational specification

αὐτός: 'his' = the eater's.

ἐπὶ

upon

preposition + genitive ('upon him')

→ spatial or relational framing

ἐπί + genitive: 'upon'; the uncleanness rests on the person; a Hebraism (יָזַץ) for an unresolved state of impurity.

αὐτοῦ

him

Genitive

genitive object of ἐπὶ

→ relational specification

αὐτός: 'him' = the eater; the uncleanness is still upon him, i.e. unatoned.

ἀπολεῖται

shall be cut off / perish

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb of the apodosis (karet sanction)

→ declaratory future (the karet penalty)

ἀπόλλυμι (mid. ἀπολοῦμαι): 'perish / be destroyed / be cut off'; renders the karet verb תִּרְצָ (Niphal תִּרְצָנִי); ἀπολεῖται ... ἐκ τοῦ λαοῦ αὐτῆς is the LXX's standard rendering of 'shall be cut off from his people' — exclusion from the covenant community, whether by divine death or expulsion (cf. vv. 21, 25, 27).

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul / person

Nominative

subject (resuming the casus pendens)

→ participant prominence

ψυχή: see v. 18; ἡ ψυχή ἐκείνη ('that soul') resumes the fronted ψυχή.

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχή)

→ participant prominence

ἐκεῖνος: 'that'; the demonstrative singles out the offending person as the subject of the karet.

ἐκ

from

preposition + genitive (separation: 'from her people')

→ spatial or relational framing

ἐκ + genitive: 'out of / from'; marks the removal from the people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of separation (object of ἐκ)

→ relational specification

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

αὐτῆς

her / its

Genitive

genitive of possession (agreeing with ψυχή, fem.)

→ relational specification

αὐτός: 'her/its' — the feminine pronoun agrees grammatically with ψυχή; 'its (own) people.'

21 καὶ ψυχή ἣ ἂν ἄψηται παντὸς πράγματος ἀκαθάρτου ἢ ἀπὸ ἀκαθαρσίας ἀνθρώπου ἢ τῶν τετραπόδων τῶν ἀκαθάρτων ἢ παντὸς βδελύγματος ἀκαθάρτου καὶ φάγη ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου ὃ ἐστὶν κυρίου ἀπολεῖται ἡ ψυχή ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς

And the soul that touches any unclean thing — whether human uncleanness, or unclean quadrupeds, or any unclean abomination — and then eats of the flesh of the deliverance-sacrifice, which is the LORD's, that soul shall be cut off from its people.

Karet sanction extended: contact-uncleanness before eating καὶ ψυχή ἣ ἂν ἄψηται

A second karet-clause parallel to v. 20, now itemizing the sources of contracted uncleanness: human impurity, unclean animals, and any unclean βδέλυγμα ('abomination'). The threefold ἢ enumerates the defiling agents; eating the LORD's holy flesh in such a state again incurs being 'cut off.' The repeated ὃ ἐστὶν κυρίου grounds the penalty in the offering's holiness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ψυχή

soul / person

Nominative

casus pendens subject (resumed by ἡ ψυχή ἐκείνη)

→ participant prominence

ψυχή: see v. 18.

ἥ

who

Nominative

relative pronoun (subject of ἄψηται)

→ participant reference

ὅς: relative pronoun (fem.) agreeing with ψυχή; with ἄν + subjunctive, generalizing.

ἄν

-ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

ἄψηται

touches

Aor Mid Subj 3 Sg · ἄπτω

verb of relative clause (subjunctive)

→ aorist subjunctive (contracting contact)

ἄπτομαι: see v. 19; + genitive of the thing touched.

παντός

any

Genitive

attributive adjective (modifying πράγματος)

→ relational specification

πᾶς: 'any / every!'

πράγματος

thing / matter

Genitive

genitive object of ἄψηται

→ relational specification

πᾶγμα: 'thing / matter / object'; renders ἅπαντα; here any unclean object whatsoever.

ἀκαθάρτου

unclean

Genitive

attributive adjective (modifying πράγματος)

→ relational specification

ἀκάθαρτος: see v. 19.

ἢ

or

disjunctive conjunction (first of three)

→ discourse linkage or contrast

ἢ: 'or'; introduces the first specified source of uncleanness.

ἀπὸ

from

preposition + genitive (source of uncleanness)

→ spatial or relational framing

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

ἀκαθαρσίας

uncleanness

Genitive

genitive object of ἀπὸ

→ relational specification

ἀκαθαρσία: see v. 20; here human bodily impurity (e.g. discharges, contact with the dead).

ἀνθρώπου

of a person

Genitive

genitive (defining: 'human uncleanness')

→ relational specification

ἄνθρωπος: see v. 8; 'human uncleanness' = impurity originating from a person.

ἢ

or

disjunctive conjunction (second)

→ discourse linkage or contrast

ἢ: introduces the second source.

τῶν

the

Genitive

article

→ noun-phrase marking

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

τετραπόδων

quadrupeds

Genitive

genitive (source of uncleanness: unclean animals)

→ relational specification

τετράπους: 'four-footed (animal) / quadruped'; renders תַּמְּדָּ; the unclean beasts catalogued in ch. 11.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀκαθάρτων

unclean

Genitive

attributive adjective (modifying τετραπόδων)

→ relational specification

ἀκάθαρτος: see v. 19.

ἢ

or

disjunctive conjunction (third)

→ discourse linkage or contrast

ἢ: introduces the third source.

παντός

any

Genitive

attributive adjective (modifying βδελύγματος)

→ relational specification

πᾶς: 'any.'

βδελύγματος

abomination

Genitive

genitive (source of uncleanness)

→ relational specification

βδελύγμα: 'abomination / detestable thing'; renders תִּבְעָלָה / יָבֵשׁ; a strong term for ritually loathsome creatures or objects (cf. 11:10–13); the eater's contact with any such thing defiles him.

ἀκαθάρτου

unclean

Genitive

attributive adjective (modifying βδελύγματος)

→ relational specification

ἀκάθαρτος: see v. 19.

καὶ

and

coordinate conjunction (joining the second condition: 'and eats')

→ discourse linkage or contrast

καί: links the contact-condition to the eating-condition; both must coincide for the karet.

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

second verb of the protasis (subjunctive)

→ aorist subjunctive (the offense)

ἐσθίω: see v. 6.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρέων

flesh

Genitive

partitive genitive

→ relational specification

κρέας: see v. 15.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive (the offering)

→ relational specification

θυσία: see v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

→ participant reference

ὅς: see v. 20.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicating ownership)

→ gnomic present (standing ownership)

εἰμί: see v. 20; 'which is the LORD's.'

κυρίου

the LORD's

Genitive

genitive of possession (predicate)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the offering belongs to YHWH (cf. v. 20).

ἀπολεῖται

shall be cut off

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb of the apodosis (karet)

→ declaratory future (karet penalty)

ἀπόλλυμι: see v. 20.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχῇ

soul / person

Nominative

subject (resuming the casus pendens)

→ participant prominence

ψυχῇ: see v. 18.

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχή)

→ participant prominence

ἐκεῖνος; see v. 20.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ + genitive: see v. 20.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of separation (object of ἐκ)

→ relational specification

λαός; see v. 20.

αὐτῆς

its

Genitive

genitive of possession (agreeing with ψυχή)

→ relational specification

αὐτός; see v. 20.

22 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-formula (opening the fat-and-blood prohibition) καὶ ἐλάλησεν κύριος

The standard LXX speech-formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων ('and the LORD spoke to Moses, saying') marks a fresh divine address, demarcating the fat-and-blood prohibition (vv. 23–27) as a distinct legislative unit within the chapter.

καὶ and <i>narrative conjunction (introducing speech-formula)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐλάλησεν spoke Aor Act Indic 3 Sg · λαλέω <i>main verb (speech-introducing formula)</i> → constative aorist (single speech-act) λαλέω: 'speak'; renders רַבֵּי; καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the recurring formula introducing divine legislation in Leviticus (cf. 1:1; 4:1; 6:1).	κύριος LORD Nominative <i>subject</i> → participant prominence κύριος: rendering of the Tetragrammaton יהוה; the divine speaker.	πρὸς to <i>preposition + accusative (direction of speech)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).
Μωυσῆν Moses Accusative <i>accusative object of πρὸς (recipient of speech)</i> → object specification Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/third-declension noun in Rahlfs' LXX (acc. Μωυσῆν); the mediator of the law.	λέγων saying Pres Act Ptc Nom Sg Masc · λέγω <i>participle of speech (introducing direct discourse)</i> → circumstantial present participle (Hebraistic 'saying') λέγω: the participle λέγων calques Hebrew רָמַזְ, the formulaic marker that introduces the content of divine speech.		

23 λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων πᾶν στέαρ βοῶν καὶ προβάτων καὶ αἰγῶν οὐκ ἔδεσθε

Speak to the sons of Israel, saying: 'You shall eat no fat of oxen or sheep or goats.'

Prohibition: no eating of sacrificial-animal fat

λάλησον τοῖς υἱοῖς Ἰσραὴλ

The first prohibition of the unit (the crux of vv. 22–27): all fat of the three sacrificial species — ox, sheep, goat — is forbidden for human consumption (οὐκ ἔδεσθε). Because στέαρ belongs to the LORD on the altar (vv. 3–5), eating it usurps the divine portion; the rule ties back to 3:17 and forward to 17:10–14.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned proclamation)

λαλέω: see v. 22; the aorist imperative commissions Moses to deliver the prohibition to Israel.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (addressees)

→ sphere or reference

υἱός: see v. 10; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') = the people as a whole, the addressees of the dietary law.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here possessive genitive, 'the sons of Israel.'

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of speech (introducing the quotation)

→ circumstantial present participle
(Hebraistic 'saying')

λέγω: see v. 22; introduces the words Moses is to speak.

πᾶν

any / all

Accusative

adjective (modifying στέαρ: 'any fat')

→ object specification

πᾶς: with the negative οὐκ ... ἔδεσθε, the construction πᾶν ... οὐκ ('all ... not') is a Hebraism for 'no fat at all' (כָּל ... לֹא).

στέαρ

fat

Accusative

direct object of ἔδεσθε

→ object specification

στέαρ: see v. 3; the suet of the sacrificial animals, the LORD's portion, here forbidden as food.

βοῶν

of oxen

Genitive

genitive of source (the animal yielding the fat)

→ relational specification

βοῶς: 'ox / cattle'; renders בָּקָר / שׁוֹר; the first of the three sacrificial species.

καὶ

and / or

coordinate conjunction

→ discourse linkage or contrast

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

προβάτων

of sheep

Genitive

genitive of source

→ relational specification

πρόβατον: 'sheep'; renders צֶמֶד / כֶּשֶׂד; the second species.

καὶ

and / or

coordinate conjunction

→ discourse linkage or contrast

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

αἰγῶν

of goats

Genitive

genitive of source

→ relational specification

αἴξ: 'goat'; renders עֵז; the third species; the trio ox/sheep/goat comprises the lawful sacrificial animals whose fat is reserved to God.

οὐκ

not

negative particle (with future: prohibition)

→ discourse linkage or contrast

οὐ(κ): the negative with the future indicative forms a categorical prohibition ('you shall not eat').

ἔδεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibitive future)

→ prohibitive future (categorical dietary ban)

ἐσθίω (fut. mid. 2 pl. ἔδεσθε): see v. 6; the future indicative with οὐκ has the force of an absolute prohibition; renders יִלְכְּטוּ אֹכֵל.

24 καὶ στέαρ θνησιμαίων καὶ θηριάλωτον ποιηθήσεται εἰς πᾶν ἔργον καὶ εἰς βρώσιν οὐ βρωθήσεται

And the fat of carcasses and of an animal torn by beasts may be used for any work, but for food it shall not be eaten.

Qualification: non-sacrificial fat may be used but not eaten καὶ στέαρ θνησιμαίων

A concession distinguishing use from consumption: the fat of an animal that died naturally (θνησίμαιον) or was torn by beasts (θηριάλωτον) may be put to any practical use (εἰς πᾶν ἔργον) — but eating it (εἰς βρώσιν) remains forbidden. The verse extends the fat-ban beyond the sacrificial context to all such fat as food.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

στέαρ

fat

Nominative

subject (casus pendens, picked up by the two predicates)

→ participant prominence

στέαρ: see v. 3; here the fat of unsacrificed dead animals.

θνησιμαίων

of carcasses

Genitive

genitive of source (animals that died of themselves)

→ relational specification

θνησιμαῖον: 'carcass / animal that died naturally'; renders תְּבֵלָה; an animal not slaughtered, hence ritually unclean (cf. 11:39; 17:15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θηριάλων

torn by beasts

Nominative

substantival adjective (in apposition/coordination with *στέαρ*-source)

→ participant prominence

θηριάλωτος: 'caught/killed by wild beasts, torn'; renders *הַחֲדָשׁ*; an animal mauled by predators, likewise ritually unfit (cf. Exod 22:31).

ποιηθήσεται

it may be used / made

Fut Pass Indic 3 Sg · ποιέω

main verb (permissive future passive)

→ permissive future (allowed non-food use)

ποιέω: see v. 9; here 'be made into / put to use'; the fat may serve any practical (non-edible) purpose.

εἰς

for

preposition + accusative (purpose: 'for any work')

→ spatial or relational framing

εἰς + accusative: of purpose, 'for'

πάν

any / every

Accusative

adjective (modifying *ἔργον*)

→ object specification

πᾶς: 'any / every'; here positive, 'for any work' (in contrast to the negated *πάν* of v. 23).

ἔργον

work / use

Accusative

accusative object of *εἰς* (purpose)

→ object specification

ἔργον: 'work / task / use'; renders *הַעֲמָלָה*; any practical employment of the fat (e.g. tallow), as opposed to eating it.

καὶ

but / and

coordinate conjunction (here adversative: 'but')

→ discourse linkage or contrast

καί: here contrastive, setting use against consumption.

εἰς

for

preposition + accusative (purpose: 'for food')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for food').

βρώσιν

food / eating

Accusative

accusative object of *εἰς* (purpose)

→ object specification

βρώσις: 'eating / food'; renders *הַבְּרִיאָה*; cognate with *βιβρώσκω*; the forbidden use — as nourishment.

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: prohibitive with the future.

βρωθήσεται

it shall be eaten

Fut Pass Indic 3 Sg · βιβρώσκω

main verb (prohibitive future passive)

→ prohibitive future (forbidden as food)

βιβρώσκω: see v. 15; negated — such fat must not be eaten, though it may be otherwise used.

25 πᾶς ὁ ἔσθων στέαρ ἀπὸ τῶν κτηνῶν ὧν προσάξει αὐτῶν κάρπωμα κυρίῳ ἀπολεῖται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς

Everyone who eats fat from the animals of which one offers a burnt-portion to the LORD — that soul shall be cut off from its people.

Karet sanction: eating the fat of a sacrificial animal

πᾶς ὁ ἔσθων στέαρ

The fat-prohibition now carries the karet penalty. The articular participle πᾶς ὁ ἔσθων ('everyone who eats') is the casus pendens, resolved by ἀπολεῖται ἡ ψυχὴ ἐκείνη. Because the fat of sacrificial animals (κάρπωμα κυρίῳ) is the LORD's portion (vv. 3–5), eating it is sacrilege punishable by being 'cut off'.

πᾶς

everyone

Nominative

substantival adjective (casus pendens subject)

→ participant prominence

πᾶς: 'everyone'; with the articular participle, 'everyone who eats.'

ὁ

the (one)

Nominative

article (substantival participle)

→ noun-phrase marking

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

ἔσθων

eating

Pres Act Ptc Nom Sg Masc · ἐσθίω

substantival participle (subject: 'the one who eats')

→ descriptive present participle (the offender)

ἐσθίω: see v. 6; the present participle ὁ ἔσθων describes the habitual/characteristic offender.

στέαρ

fat

Accusative

direct object of ἔσθων

→ object specification

στέαρ: see v. 3.

ἀπὸ

from

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

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

animals / cattle

Genitive

genitive of source (object of ἀπὸ)

→ relational specification

κτιῆνος: 'beast / domestic animal'; renders חַיָּה; here the sacrificial livestock.

ὧν

of which

Genitive

relative pronoun (genitive, antecedent κτηνῶν)

→ relational specification

ὧς: relative pronoun; genitive by attraction / partitive, 'of which (animals) one offers.'

προσάξει

one offers

Fut Act Indic 3 Sg · προσάγω

verb of relative clause (gnomic/legislative future)

→ **gnomic future (customary offering)**

προσάγω: see v. 8; the future of customary practice, 'of which one (regularly) offers a burnt-portion.'

αὐτῶν

of them

Genitive

resumptive/partitive genitive (Hebraizing pleonastic pronoun)

→ **relational specification**

αὐτός: the genitive αὐτῶν redundantly resumes ὧν, a Hebraism (the pleonastic resumptive pronoun in a relative clause, calquing ׀ַהֶם ... רָשָׁע).

κάρπωμα

burnt-portion

Accusative

direct object of προσάξει

→ **object specification**

κάρπωμα: see v. 5; the fire-offering; the fat of any animal offered as a κάρπωμα is the LORD's, hence forbidden to eat.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ **sphere or reference**

κύριος: rendering of the Tetragrammaton יהוה; the offering is made to YHWH, whose portion the fat is.

ἀπολεῖται

shall be cut off

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb of the apodosis (karet)

→ **declaratory future (karet penalty)**

ἀπόλλυμι: see v. 20.

ἡ

the

Nominative

article

→ **noun-phrase marking**

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

ψυχή

soul / person

Nominative

subject (resuming the casus pendens)

→ **participant prominence**

ψυχή: see v. 18.

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχή)

→ **participant prominence**

ἐκεῖνος: see v. 20.

ἀπὸ

from

preposition + genitive (separation)

→ **spatial or relational framing**

ἀπό + genitive: here equivalent to ἐκ in the karet formula, 'from among'; cf. vv. 20–21 (ἐκ τοῦ λαοῦ).

τοῦ

the

Genitive

article

→ **noun-phrase marking**

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

λαοῦ

people

Genitive

genitive of separation (object of ἀπό)

→ **relational specification**

λαός: see v. 20.

αὐτῆς

its

Genitive

genitive of possession (agreeing with ψυχή)

→ **relational specification**

αὐτός: see v. 20.

26 πᾶν αἷμα οὐκ ἔδεσθε ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ἀπὸ τε τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν

You shall eat no blood at all, in all your dwellings, neither of birds nor of cattle.

Prohibition: no eating of blood (the second crux) πᾶν αἷμα οὐκ ἔδεσθε

Parallel in form to the fat-ban of v. 23 (πᾶν ... οὐκ ἔδεσθε), this is the categorical blood-prohibition. Its scope is total — ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ('in all your dwellings'), not merely at the sanctuary — and covers both birds and beasts. The rationale (blood = life, atonement) is spelled out at 17:11; the rule undergirds the apostolic decree (Acts 15:20, 29).

πᾶν

any / all

Accusative

adjective (modifying αἷμα: 'any blood')

→ object specification

παῖς: with οὐκ ἔδεσθε, the πᾶν ... οὐκ construction = 'no blood whatever' (Hebraism, כָּל ... לֹא).

αἷμα

blood

Accusative

direct object of ἔδεσθε

→ object specification

αἷμα: see v. 2; here the object of the dietary prohibition; blood, as the carrier of life, belongs to God (17:11, 14).

οὐκ

not

negative particle (with future: prohibition)

→ discourse linkage or contrast

οὐ(κ): see v. 23.

ἔδεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibitive future)

→ prohibitive future (categorical blood-ban)

ἐσθίω: see vv. 6, 23; renders יִלְכְּדוּ אֶת הַדָּם; the absolute prohibition of consuming blood.

ἐν

in

preposition + dative (locative: 'in all your dwellings')

→ spatial or relational framing

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

πάσῃ

all

Dative

adjective (modifying κατοικία)

→ sphere or reference

παῖς: 'all / every'; stresses that the ban applies everywhere, not just at the sanctuary.

τῇ

the

Dative

article

→ noun-phrase marking

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

κατοικία

dwelling / habitation

Dative

dative of place (locative)

→ sphere or reference

κατοικία: 'dwelling-place / settlement'; renders בֵּית; the phrase ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ('in all your dwellings') universalizes the law to all Israel's habitations (cf. 3:17; 23:14).

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; addresses all Israel.

ἀπό

of / from

preposition + genitive (source)

→ spatial or relational framing

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

τε

both

correlative particle (τε ... καί: 'both ... and')

→ discourse linkage or contrast

τε: enclitic correlative; with the following καί it coordinates the two sources, 'both of birds and of cattle.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

ΠΕΤΕΙΝΩΝ

birds

Genitive

genitive of source (object of ἀπό)

→ relational specification

πετεινόν: 'bird / winged creature'; renders ἦν; one of the two categories whose blood is forbidden.

καὶ

and

correlative conjunction (with τε)

→ discourse linkage or contrast

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

ἀπὸ

of / from

preposition + genitive (second source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle / beasts

Genitive

genitive of source (object of ἀπό)

→ relational specification

κτηῖνος: see v. 25; the second category — domestic beasts.

27 πᾶσα ψυχὴ ἢ ἄν φάγη αἷμα ἀπολεῖται ἢ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς

Every soul that eats any blood — that soul shall be cut off from its people.

Karet sanction: eating blood πᾶσα ψυχὴ ἢ ἄν φάγη αἷμα

The blood-prohibition, like the fat-prohibition (v. 25), is enforced by karet. The casus pendens πᾶσα ψυχὴ ... is resumed by ἢ ψυχὴ ἐκείνη; the penalty (ἀπολεῖται ... ἀπὸ τοῦ λαοῦ αὐτῆς) is identical to vv. 20–21, 25. This is the basal formulation later restated and amplified at 17:10–14.

πᾶσα

every

Nominative

adjective (modifying ψυχὴ: 'every soul')

→ participant prominence

παῖς: 'every'; universalizes the sanction to anyone who eats blood.

ψυχὴ

soul / person

Nominative

casus pendens subject (resumed by ἢ ψυχὴ ἐκείνη)

→ participant prominence

ψυχὴ: see v. 18.

ἢ

who

Nominative

relative pronoun (subject of φάγη)

→ participant reference

ὅς: relative pronoun (fem.) agreeing with ψυχὴ; with ἄν + subjunctive, generalizing.

ἄν

-ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizing particle.

φάγη

eats

Aor Act Subj 3 Sg · ἐσθίω

verb of relative clause (subjunctive)

→ aorist subjunctive (the offense)

ἐσθίω: see v. 6.

αἷμα

blood

Accusative

direct object of φάγη

→ object specification

αἷμα: see v. 2.

ἀπολεῖται

shall be cut off

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb of the apodosis (karet)

→ declaratory future (karet penalty)

ἀπόλλυμι: see v. 20.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul / person

Nominative

subject (resuming the casus pendens)

→ participant prominence

ψυχή: see v. 18.

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχή)

→ participant prominence

ἐκεῖνος: see v. 20.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό + genitive: see v. 25.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of separation (object of ἀπό)

→ relational specification

λαός: see v. 20.

αὐτῆς

its

Genitive

genitive of possession (agreeing with ψυχή)

→ relational specification

αὐτός: see v. 20.

28 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-formula (opening the wave-breast/heave-thigh law) καὶ ἐλάλησεν κύριος

A fresh speech-formula (identical to v. 22) demarcates the final legislative unit of the chapter (vv. 29–34): the law assigning the wave-breast and heave-thigh to the priests as their perpetual portion.

καὶ

and

narrative conjunction (introducing speech-formula)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single speech-act)

λαλέω: see v. 22.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient)

→ object specification

Μωυσῆς: see v. 22.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ circumstantial present participle
(Hebraistic 'saying')

λέγω: see v. 22.

29 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσεις λέγων ὁ προσφέρων θυσίαν σωτηρίου κυρίῳ ὅσκει τὸ δῶρον αὐτοῦ κυρίῳ ἀπὸ τῆς θυσίας τοῦ σωτηρίου

And to the sons of Israel you shall speak, saying: 'The one who offers a sacrifice of deliverance to the LORD shall bring his gift to the LORD from the deliverance-sacrifice.'

Commission + instruction: the worshipper brings his own gift

καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσεις

Moses is again commissioned (λαλήσεις ... λέγων) to instruct Israel. The articular participle ὁ προσφέρων ('the one who offers') frames the rule: the worshipper presenting a peace offering must himself bring his gift to the LORD from that offering — emphasizing the offerer's personal participation, developed in v. 30 (αἱ χεῖρες αὐτοῦ).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (addressees)

→ sphere or reference

υἱός: see v. 10; 'the sons of Israel.'

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: see v. 23.

λαλήσεις

you shall speak

Fut Act Indic 2 Sg · λαλέω

main verb (legislative future as command to Moses)

→ legislative/imperative future (commission)

λαλέω: see v. 22; the future indicative here carries imperatival force ('you shall speak'), a variant of the aorist imperative λάλησον (v. 23).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of speech (introducing the quotation)

→ circumstantial present participle (Hebraistic 'saying')

λέγω: see v. 22.

ὁ

the (one)

Nominative

article (substantival participle)

→ noun-phrase marking

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

προσφέρων

the one offering

Pres Act Ptc Nom Sg Masc · προσφέρω

substantival participle (subject: 'the one who offers')

→ descriptive present participle (the worshipper)

προσφέρω: see v. 3; ὁ προσφέρων designates the lay worshipper presenting the peace offering.

θυσίαν

sacrifice

Accusative

direct object of προσφέρων

→ object specification

θυσία: see v. 9.

σωτηρίου

of deliverance

Genitive

attributive genitive (defining the sacrifice)

→ relational specification

σωτήριον: see v. 11.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient of the offering)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה.

οἴσει

shall bring

Fut Act Indic 3 Sg · φέρω

main verb of the quoted rule (legislative future)

→ legislative future (prescribed bringing)

φέρω (fut. οἴσει): 'bring / carry'; the suppletive future of φέρω; renders אביך; the worshipper must personally bring his gift.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift

Accusative

direct object of οἴσει

→ object specification

δῶρον: see v. 13; the portion the worshipper brings.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his.'

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the repeated κυρίῳ underscores that the gift is dedicated to YHWH.

ἀπὸ

from

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

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive of source (object of ἀπό)

→ relational specification

θυσία: see v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

30 αἱ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίῳ τὸ στέαρ τὸ ἐπὶ τοῦ στηθυνίου καὶ τὸν λοβὸν τοῦ ἥπατος προσοίσει αὐτὰ ὥστε ἐπιθεῖναι δόμα ἔναντι κυρίου

His own hands shall bring the burnt-portions to the LORD: the fat that is upon the breast and the lobe of the liver he shall bring, so as to set them as an offering before the LORD.

Procedure: the worshipper's own hands present the fat and breast αἱ χεῖρες αὐτοῦ προσοίσουσιν

The worshipper's personal involvement is stressed: αἱ χεῖρες αὐτοῦ ('his own hands') bring the fat-portions. The purpose-clause ὥστε ἐπιθεῖναι δόμα ('so as to present an offering') introduces the technical 'elevation/wave' rite (cf. the cognate ἐπίθεμα, v. 34); δόμα ('gift, presentation') names the dedicated portion lifted before the LORD.

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject of προσοίσουσιν

→ participant prominence

χείρ: 'hand'; renders Τ; αἱ χεῖρες αὐτοῦ ('his own hands') stresses that the worshipper himself, not a deputy, presents the offering — a Hebraism for personal agency (cf. the elevation-rite of Exod 29:24).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his' = the worshipper's.

προσοίσουσιν

shall bring

Fut Act Indic 3 Pl · προσφέρω

main verb (legislative future)

→ legislative future (prescribed presentation)

προσφέρω: see v. 3; the plural agrees with αἱ χεῖρες.

τὰ

the

Accusative

article

→ noun-phrase marking

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

καρπώματα

burnt-portions

Accusative

direct object of προσοίσουσιν

→ object specification

καρπῶμα: see v. 5; the plural denotes the several fire-portions (fat, breast, liver-lobe) presented to the LORD.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה.

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 (in apposition, specifying the καρπώματα)

→ object specification

στέαρ: see v. 3; here the fat upon the breast, the LORD's altar-portion.

τὸ

the (which)

Accusative

article (attributive prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (location of the fat)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

στηθύνιου

breast

Genitive

genitive object of ἐπί

→ relational specification

στηθύνιον: 'breast / brisket'; renders חֶזֶק; the breast of the peace offering, which becomes the priests' wave-portion (vv. 31, 34); here the fat lying upon it is presented for the altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λοβὸν

lobe

Accusative

direct object (coordinate with στέαρ)

→ object specification

λοβός: see v. 4; the liver-lobe, another altar-portion.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἥπατος

liver

Genitive

genitive (the organ from which the lobe comes)

→ relational specification

ἥπαρ: see v. 4.

προσοίσει

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (legislative future, resumptive)

→ legislative future (prescribed presentation)

προσφέρω: see v. 3; the singular resumes the worshipper as subject ('he shall bring them').

αὐτὰ

them

Accusative

direct object (the fat and lobe)

→ participant reference

αὐτός: neuter plural resuming the listed portions.

ὥστε

so as to

conjunction + infinitive (purpose/result)

→ discourse linkage or contrast

ὥστε: 'so that / so as to'; with the infinitive ἐπιθεῖναι expresses the purpose of the presentation — the elevation-rite.

ἐπιθεῖναι

to set / present (as an elevation)

Aor Act Inf · ἐπιτίθημι

infinitive of purpose (with ὥστε)

→ aorist infinitive (the act of presentation/elevation)

ἐπιτίθημι: 'set upon / place'; here the technical act of 'presenting/elevating' the portion before the LORD (the חֶזֶק, 'wave-offering'); cognate with ἐπίθεμα ('the elevation-portion', v. 34).

δόμα

gift / offering

Accusative

direct object of ἐπιθεῖναι (predicate: 'as a gift')

→ object specification

δόμα: 'gift / present'; renders the offering 'set' or 'waved' before YHWH; the portion thus dedicated.

ἔναντι

before

preposition + genitive (in the LORD's presence)

→ spatial or relational framing

ἔναντι: see v. 2.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton
יהוה; the elevation is performed in the
divine presence.

31 καὶ ἀνοίσει ὁ ἱερεὺς τὸ στέαρ ἐπὶ τοῦ θυσιαστηρίου καὶ ἔσται τὸ στήθυνιον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ

And the priest shall offer the fat up upon the altar; and the breast shall belong to Aaron and to his sons.

Division: fat burned, breast to the priests

καὶ ἀνοίσει ὁ ἱερεὺς

The division of the elevated portions: the priest burns the fat on the altar (the LORD's part), while the breast (στήθυνιον) becomes the perquisite of Aaron and his sons. This is the first half of the priestly due; the right thigh follows in v. 32.

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 (legislative future: burning the fat)

→ legislative future (prescribed altar-act)

ἀναφέρω: see v. 5; the priest sends the fat
up in smoke on the altar.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: see v. 5; the officiant who performs
the altar-burning.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object of ἀνοίσει

→ object specification

στέαρ: see v. 3; the LORD's portion, burned on the altar.

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

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 ἐπί

→ relational specification

θυσιαστήριον: see v. 2.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

shall be / belong

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom)

→ legislative future (assignment of the breast)

εἰμί (fut.): with the dative, 'shall belong to'; assigns the breast to the priests.

τὸ

the

Nominative

article

→ noun-phrase marking

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

στηθύνιον

breast

Nominative

subject of ἔσται

→ participant prominence

στηθύνιον: see v. 30; the breast, here assigned to the priesthood as the wave-portion.

Ααρων

to Aaron

dative of possession (indeclinable proper noun)

→ participant identification

Ααρων: see v. 10; indeclinable; here functioning as a dative of possession, 'shall belong to Aaron.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession

→ sphere or reference

υἱός: see v. 10; Aaron's sons, the priestly line who share the breast.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his' = Aaron's.

32 καὶ τὸν βραχίονα τὸν δεξιὸν δώσετε ἀφαίρεμα τῷ ἱερεῖ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν

And the right thigh you shall give as a heave-offering to the priest from your deliverance-sacrifices.

Division: the right thigh as a heave-offering to the priest καὶ τὸν βραχίονα τὸν δεξιὸν

The second priestly portion: the right thigh (βραχίων ὁ δεξιός) is given as an ἀφαίρεμα ('heave-offering') to the officiating priest. With the breast (v. 31, the 'wave') it forms the standard priestly due from every peace offering; the second-person δώσετε directly addresses the worshippers.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βραχίονα

thigh / arm

Accusative

direct object of δώσετε

→ object specification

βραχίων: 'arm / foreleg / thigh'; renders πῖψ (the hindleg/thigh); the right thigh is the priest's heave-portion (cf. vv. 33–34); also a metaphor for power elsewhere, but here strictly anatomical.

τὸν

the

Accusative

article (with attributive adjective)

→ noun-phrase marking

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

δεξιὸν

right

Accusative

attributive adjective (modifying βραχίονα)

→ object specification

δεξιός: 'right (hand/side)'; renders יָמִין; the right thigh, the more honorable side, is the priest's special portion.

δώσετε

you shall give

Fut Act Indic 2 Pl · δίδωμι

main verb (legislative future, 2nd person address)

→ legislative future (prescribed giving)

δίδωμι (fut. δώσετε): 'give'; renders נָתַתְּ; the second-person plural addresses the Israelite worshippers, who must give the thigh to the priest.

ἀφαίρεμα

heave-offering / contribution

Accusative

predicate accusative (in apposition: 'as a heave-offering')

→ object specification

ἀφαίρεμα: see v. 14; the thigh is the 'heave-offering' (תְּרוּמָה) lifted off for the priest.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

indirect object (recipient)

→ sphere or reference

ἱερεύς: see v. 5; the priest who receives the heave-thigh.

ἀπὸ

from

preposition + genitive (source: 'from your sacrifices')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυσιαῶν

sacrifices

Genitive

genitive of source (object of ἀπό)

→ relational specification

θυσία: see v. 9; the plural denotes the worshippers' peace offerings generally.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the offerings belong to the Israelite worshippers.

33 ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου καὶ τὸ στέαρ ἀπὸ τῶν υἱῶν Ααρων αὐτῷ ἔσται ὁ βραχίων ὁ δεξιὸς ἐν μερίδι

The one among the sons of Aaron who offers the blood of the deliverance-offering and the fat — to him shall belong the right thigh as a portion.

Allocation: the right thigh to the blood-and-fat officiant ὁ προσφέρων τὸ αἷμα

Specifies which priest among Aaron's sons receives the right thigh: the one who performs the blood-rite and offers the fat. The *casus pendens* ὁ προσφέρων ... is resumed by αὐτῷ ἔσται; ἐν μερίδι ('as a portion') marks the thigh as his designated share, just as the officiant received the meat of the most-holy offerings (v. 7).

ὁ

the (one)

Nominative

article (substantival participle, *casus pendens*)

→ noun-phrase marking

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

προσφέρων

the one offering

Pres Act Ptc Nom Sg Masc · προσφέρω

substantival participle (*casus pendens*, resumed by αὐτῷ)

→ descriptive present participle (the officiating priest)

προσφέρω: see v. 3; here the priest who performs the blood-and-fat rite.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσφέρων

→ object specification

αἷμα: see v. 2; the peace-offering blood dashed on the altar.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

στέαρ

fat

Accusative

direct object (coordinate with αἶμα)

→ object specification

στέαρ: see v. 3; the fat offered on the altar.

ἀπό

from among

preposition + genitive (partitive: 'among the sons of Aaron')

→ spatial or relational framing

ἀπό: partitive 'from among'; specifies which group the officiant comes from.

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 (object of ἀπό)

→ relational specification

υἱός: see v. 10; the priestly sons of Aaron, among whom the officiant is reckoned.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: see v. 10.

αὐτῷ

to him

Dative

dative of possession (resuming ὁ προσφέρων)

→ participant reference or interest

αὐτός: resumptive dative 'to him,' picking up the pendent participle.

ἔσται

shall be / belong

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom)

→ legislative future (assignment of the thigh)

εἰμί (fut.): 'shall belong to him.'

ὁ

the

Nominative

article

→ noun-phrase marking

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

βραχίων

thigh

Nominative

subject of ἔσται

→ participant prominence

βραχίων: see v. 32; the right thigh, the officiant's portion.

ὁ

the

Nominative

article (with attributive adjective)

→ noun-phrase marking

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

δεξιὸς

right

Nominative

attributive adjective (modifying βραχίων)

→ participant prominence

δεξιός: see v. 32.

ἐν

as / for

preposition + dative (predicative: 'as a portion')

→ spatial or relational framing

ἐν + dative: here predicative/of result ('as'), a Hebraism (אֶל עֲשֵׂתִי), 'shall be his as a portion.'

μερίδι

portion / share

Dative

dative object of ἐν (predicative)

→ sphere or reference

μερίς: 'portion / share / allotment'; renders
רֶגֶל / רֶגֶל; the thigh is the officiant's
allotted share of the offering.

34 τὸ γὰρ στηθύνιον τοῦ ἐπιθέματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος εἴληφα παρὰ τῶν υἱῶν Ἰσραὴλ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν καὶ ἔδωκα αὐτὰ Ἀαρὼν τῷ ἱερεῖ καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ἰσραὴλ

For the breast of the elevation-offering and the thigh of the heave-offering I have taken from the sons of Israel, from your deliverance-sacrifices, and I have given them to Aaron the priest and to his sons, a perpetual statute from the sons of Israel.

Grounding (γάρ): the LORD's own act establishes the priestly portions

τὸ γὰρ στηθύνιον τοῦ ἐπιθέματος

The explanatory γάρ grounds the foregoing allotments in the LORD's own action: the first-person perfects εἴληφα ('I have taken') and aorist ἔδωκα ('I have given') present the priestly portions as YHWH's standing decree. The technical pair στηθύνιον τοῦ ἐπιθέματος ('breast of the wave') and βραχίονα τοῦ ἀφαιρέματος ('thigh of the heave') names the two rites; νόμιμον αἰώνιον ('perpetual statute') makes the grant permanent.

τὸ

the

Accusative

article

→ noun-phrase marking

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

γάρ

for

explanatory/causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the preceding rules in the divine act of taking and giving; renders יָד in its explanatory sense.

στηθύνιον

breast

Accusative

direct object of εἴληφα

→ object specification

στηθύνιον: see v. 30; here paired with τοῦ ἐπιθέματος as the 'wave-breast.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐπιθέματος

elevation / wave-offering

Genitive

attributive genitive (defining στηθύνιον: 'breast of the wave')

→ relational specification

ἐπίθεμα: 'that which is set/placed, the elevation-offering'; renders הַגִּזְרִית (the 'wave-offering'); cognate with ἐπιτίθημι/ἐπιθεῖναι (v. 30); paired with ἀφαίρεμα as the two priestly-portion rites.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βραχίονα

thigh

Accusative

direct object of εἴληφα (coordinate with στηθύνιον)

→ object specification

βραχίων: see v. 32; here the 'heave-thigh.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀφαίρεματος

heave-offering

Genitive

attributive genitive (defining βραχίονα: 'thigh of the heave')

→ relational specification

ἀφαίρεμα: see v. 14; here the 'heave' rite (הַקֶּזֶבֶת) paired with the 'wave' (ἐπίθεμα); the two together constitute the priests' perpetual due.

εἴληφα

I have taken

Perf Act Indic 1 Sg · λαμβάνω

main verb (divine first-person: the act of taking)

→ resultative perfect (the abiding result of the divine taking)

λαμβάνω (perf. εἴληφα): 'take / receive'; the perfect with its enduring force presents the LORD's appropriation of these portions as a settled, permanent state — they are now and remain his to allot.

παρὰ

from

preposition + genitive (source: 'from the sons of Israel')

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; marks Israel as the source of the portions.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of παρά

→ relational specification

υἱός: see v. 10; 'the sons of Israel.'

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: see v. 23.

ἀπὸ

from

preposition + genitive (source: 'from your sacrifices')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυσιῶν

sacrifices

Genitive

genitive of source (object of ἀπό)

→ relational specification

θυσία: see v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive

→ relational specification

σωτήριον: see v. 11.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; a shift to direct address within the divine speech.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκα

I have given

Aor Act Indic 1 Sg · δίδωμι

main verb (divine first-person: the act of giving)

→ constative aorist (the decisive act of granting)

δίδωμι: see Exod parallels; renders יתן; the LORD's giving of the portions to Aaron's house, complementing εἴληφα ('taken ... given').

αὐτὰ

them

Accusative

direct object of ἔδωκα (the breast and thigh)

→ participant reference

αὐτός: neuter plural, the two portions.

Ααρων

to Aaron

dative of recipient (indeclinable proper noun)

→ participant identification

Ααρων: see v. 10; indeclinable, here dative recipient.

τῷ

the

Dative

article (in apposition to Ααρων)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative in apposition to Ααρων ('Aaron the priest')

→ sphere or reference

ἱερεύς: see v. 5; the title 'the priest' identifies Aaron as the high priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of recipient

→ sphere or reference

υἱός: see v. 10; Aaron's sons, co-recipients of the portions.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his' = Aaron's.

νόμιμον

statute / ordinance

Accusative

predicate accusative (in apposition: 'as a statute')

→ object specification

νόμιμον: 'statute / lawful due / ordinance'; renders ρη; the grant of the portions is a binding legal institution.

αἰώνιον

perpetual / everlasting

Accusative

attributive adjective (modifying νόμιμον)

→ object specification

αἰώνιος: 'everlasting / perpetual'; renders ὀλγ; νόμιμον αἰώνιον ('a perpetual statute') marks the priestly portions as a permanent, trans-generational ordinance (cf. v. 36).

παρά

from

preposition + genitive (source, restated)

→ spatial or relational framing

παρά + genitive: see above; the closing restatement 'from the sons of Israel' frames the portions as Israel's perpetual contribution to the priesthood.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of παρά

→ relational specification

υἱός: see v. 10.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: see v. 23.

35 αὕτη ἡ χρῖσις Ααρων καὶ ἡ χρῖσις τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου ἐν ἧ ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεῦειν τῷ κυρίῳ

This is the anointing-portion of Aaron and the anointing-portion of his sons, from the burnt-offerings of the LORD, on the day he brought them forward to serve as priests to the LORD,

Naming: the portions as 'the anointing' of the priests

αὕτη ἡ χρῖσις Ααρων

The portions just granted are now named ἡ χρῖσις ('the anointing[-portion]') of Aaron and his sons — their consecrated due from the LORD's fire-offerings, dated to the day of their ordination (the χρ- root linking 'anointing' χρῖσις to the consecration of the priests). The relative clause anchors the perpetual right in the historical act of their being 'brought forward' to the priesthood.

αὕτη

this

Nominative

demonstrative subject (predicate-formula)

→ participant reference

οὗτος (fem. αὕτη): 'this'; refers back to the portions of vv. 31–34, now summarized as 'the anointing.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

χρῖσις

anointing-portion

Nominative

predicate nominative ('this is the anointing')

→ participant prominence

χρῖσις: 'anointing'; from χρίω ('anoint'); renders חֲדָשׁוֹ ; here metonymically the 'anointing-portion' — the priestly emolument that belongs to Aaron and his sons by virtue of their anointed/consecrated office; the χρ- root recurs from διακεχρισμένα (v. 12).

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun)

→ participant identification

Ααρων: see v. 10; possessive genitive, 'Aaron's anointing-portion.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

χρῖσις

anointing-portion

Nominative

predicate nominative (parallel)

→ participant prominence

χρῖσις: see above; repeated for Aaron's sons.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship

→ relational specification

υἱός: see v. 10.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: 'his' = Aaron's.

ἀπὸ

from

preposition + genitive (source: 'from the burnt-offerings')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

καρπωμάτων

burnt-offerings

Genitive

genitive of source (object of ἀπό)

→ relational specification

κάρπωμα: see v. 5; the fire-offerings of the LORD, from which the priestly portion is drawn.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's offerings)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the offerings belong to YHWH, from whose portion the priests are provided.

ἐν

on

preposition + dative (temporal: 'on the day')

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (modifying ἡμέρα)

→ participant reference or interest

ὅς: relative; ἐν ἣ ἡμέρα = 'on the day on which.'

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: see v. 15; the day of priestly ordination (cf. ch. 8).

προσηγάγετο

he brought forward

Aor Mid Indic 3 Sg · προσάγω

verb of relative clause (the act of consecration)

→ constative aorist (the historical ordination act)

προσάγω (aor. mid.): 'bring forward / present'; the middle here of the LORD presenting/installing the priests to himself; renders כִּרְךָ (Piel of כָּרַךְ); renders כִּרְךָ in the sense of inducting into office (cf. Exod 28:1).

αὐτούς

them

Accusative

direct object of προσηγάγετο (Aaron and sons)

→ participant reference

αὐτός: 'them' = Aaron and his sons.

τοῦ

to / for the

Genitive

article (articular infinitive of purpose)

→ noun-phrase marking

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

ἱερατεύειν

to serve as priests

Pres Act Inf · ἱερατεύω

articular infinitive of purpose (τοῦ + inf.: 'in order to serve')

→ present infinitive (ongoing priestly service)

ἱερατεύω: 'serve as priest / perform priestly office'; denominative of ἱερεύς; renders כָּהֵן (Piel of כָּהַן); the genitive articular infinitive τοῦ ἱερατεύειν expresses the purpose of their being brought forward.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative (the one served)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יְהוָה; the priests minister to YHWH.

36 καθὰ ἐνετείλατο κύριος δοῦναι αὐτοῖς ἥ ἡμέρα ἔχρισεν αὐτούς παρὰ τῶν υἱῶν Ἰσραὴλ νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν

as the LORD commanded to give to them on the day he anointed them, from the sons of Israel — a perpetual statute throughout their generations.

Grounding: the grant rests on the LORD's command at the anointing καθὰ ἐνετείλατο κύριος

The comparative καθὰ ('just as') grounds the priestly portion in the LORD's explicit command, given on the day of anointing (ἥ ἡμέρα ἔχρισεν αὐτούς — note the χρ- root tying to χρῖσις, v. 35). The closing νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν ('a perpetual statute throughout their generations') seals the grant as permanent.

καθὰ

just as / according as

comparative conjunction

→ discourse linkage or contrast

καθὰ: 'according as / just as'; renders קַדְמָה; grounds the practice in the divine command.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the divine command)

→ constative aorist (the act of commanding)

ἐντέλλομαι: 'command / enjoin / charge'; renders קִצַּבְתָּ (Piel of קָצַב); the standard verb for divine commandment; here the LORD's order to grant the portions.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (object of ἐνετείλατο)

→ aorist infinitive (the commanded act)

δίδωμι (aor. inf.): 'give'; the infinitive completes ἐνετείλατο — 'commanded to give'; renders תִּתֵּן.

αὐτοῖς

to them

Dative

indirect object of δοῦναι (the priests)

→ participant reference or interest

αὐτός: 'to them' = Aaron and his sons.

ἥ

on which

Dative

relative pronoun (modifying ἡμέρα; ἐν understood)

→ participant reference or interest

ὅς: relative; ἥ ἡμέρα ('on the day on which'), with the preposition unexpressed — a Hebraizing dative of time (cf. v. 38).

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: see v. 15; the day of anointing.

ἔχρισεν

he anointed

Aor Act Indic 3 Sg · χρίω

verb of relative clause (the anointing act)

→ constative aorist (the historical anointing)

χρίω: 'anoint'; renders מָשַׁח; the priestly consecration by anointing oil (cf. Exod 28:41; Lev 8:12); cognate with χρῖσις (v. 35) — the 'anointing-portion' derives from the day of anointing.

αὐτούς

them

Accusative

direct object of ἔχρισεν

→ participant reference

αὐτός: 'them' = the priests.

παρά

from

preposition + genitive (source: 'from the sons of Israel')

→ spatial or relational framing

παρά + genitive: see v. 34; the portions come from Israel's offerings.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of παρά

→ relational specification

υἱός: see v. 10.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: see v. 23.

νόμιμον

statute

Accusative

predicate accusative (in apposition: 'a statute')

→ object specification

νόμιμον: see v. 34.

αἰώνιον

perpetual

Accusative

attributive adjective (modifying νόμιμον)

→ object specification

αἰώνιος: see v. 34.

εἰς

throughout / for

preposition + accusative (temporal extent: 'throughout the generations')

→ spatial or relational framing

εἰς + accusative: of temporal extent, 'for / throughout'; εἰς τὰς γενεάς = 'for all generations.'

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative of extent of time (object of εἰς)

→ object specification

γενεά: 'generation'; renders וְעַד; εἰς τὰς γενεάς αὐτῶν ('throughout their generations') is a standard formula for perpetual, trans-generational validity (cf. Exod 12:14).

αὐτῶν

their

Genitive

genitive of possession (the priests' generations)

→ relational specification

αὐτός: 'their' = the priests' descendants.

37 οὗτος ὁ νόμος τῶν ὁλοκαυτωμάτων καὶ θυσίας καὶ περὶ ἁμαρτίας καὶ τῆς πλημμελείας καὶ τῆς τελειώσεως καὶ τῆς θυσίας τοῦ σωτηρίου

This is the law of the whole-burnt offerings and of the grain-offering and of the sin-offering and of the trespass-offering and of the consecration and of the deliverance-sacrifice,

Colophon (1): summary listing of all the offerings οὗτος ὁ νόμος τῶν ὁλοκαυτωμάτων

The chapter's concluding colophon reuses the torah-heading formula οὗτος ὁ νόμος (cf. vv. 1, 11) now as a sweeping summary, gathering the six offering-types treated in chs. 1–7: whole-burnt (ὁλοκαύτωμα), grain (θυσία), sin (περὶ ἁμαρτίας), trespass (πλημμέλεια), consecration (τελείωσις), and peace (θυσία σωτηρίου). It rounds off the entire manual of offerings.

οὗτος

this

Nominative

demonstrative subject (summary-formula)

→ participant reference

οὗτος: see v. 1; here opening the summarizing colophon.

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

→ participant prominence

νόμος: see v. 1; here the comprehensive 'law' covering all the listed offerings.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὁλοκαυτωμάτων

whole-burnt offerings

Genitive

genitive (first offering-type)

→ relational specification

ὁλοκαύτωμα: see v. 2; the burnt offering (ch. 1), first in the summary list.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυσίας

grain-offering

Genitive

genitive (second offering-type)

→ relational specification

θυσία: see v. 9; here the cereal/grain offering (ch. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περὶ

for / concerning

preposition + genitive (designation of the sin offering)

→ spatial or relational framing

περί + genitive: see v. 7; τὸ περὶ ἁμαρτίας = the sin offering (ch. 4).

ἁμαρτίας

sin

Genitive

genitive object of περὶ (third offering-type)

→ relational specification

ἁμαρτία: see v. 7; the sin offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πλημμελείας

trespass-offering

Genitive

genitive (fourth offering-type)

→ relational specification

πλημμέλεια: see v. 1; the guilt/trespass offering (chs. 5–7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

of the

Genitive

article

→ noun-phrase marking

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

τελειώσεως

consecration / ordination

Genitive

genitive (fifth offering-type)

→ relational specification

τελείωσις: 'perfection / completion / consecration'; renders יִחְזַק ('ordination/filling [of the hands]'); the consecration offering of the priests (cf. Exod 29; Lev 8); the LXX construes the ordination as a 'perfecting' of the priests.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

genitive (sixth offering-type)

→ relational specification

θυσία: see v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

deliverance-offering

Genitive

attributive genitive (the peace offering)

→ relational specification

σωτήριον: see v. 11; the peace offering (ch. 3), last in the list — the climax of the offering-types and the main subject of ch. 7.

38 ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ ἐν τῷ ὄρει Σινὰ ἢ ἡμέρᾳ ἐνετείλατο τοῖς υἱοῖς Ἰσραὴλ προσφέρειν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινὰ

in the manner the LORD commanded Moses on Mount Sinai, on the day he commanded the sons of Israel to offer their gifts before the LORD in the wilderness of Sinai.

Colophon (2): the Sinai setting of the whole offering-manual

ὃν τρόπον ἐνετείλατο κύριος

The colophon's closing clause locates the entire law of offerings at Sinai: given to Moses on the mountain (ἐν τῷ ὄρει Σινὰ), on the day the LORD commanded Israel to bring their gifts (ἐν τῇ ἐρήμῳ Σινὰ). The double 'Sinai' (mount / wilderness) and the repeated ἐνετείλατο frame the offerings as Sinaitic covenant-law, sealing chs. 1–7.

ὃν

which

Accusative

relative pronoun (with τρόπον: adverbial accusative)

→ participant reference

ὅς: relative pronoun; ὃν τρόπον ('in which manner / just as') is a fixed adverbial-accusative idiom rendering רַשָּׁאֲךָ.

τρόπον

manner / way

Accusative

adverbial accusative (ὃν τρόπον = 'in the way that')

→ object specification

τρόπος: 'manner / way'; the accusative of respect in the idiom ὃν τρόπον, 'just as / in the manner in which.'

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the Sinai command)

→ constative aorist (the historical commanding)

ἐντέλλομαι: see v. 36; the LORD's command to Moses on Sinai.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

τῷ

the

Dative

article

→ noun-phrase marking

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

Μωσῆ

Moses

Dative

indirect object (recipient of the command)

→ sphere or reference

Μωσῆς: see v. 22; dative Μωσῆ; the mediator to whom the offering-laws are given.

ἐν

on

preposition + dative (locative: 'on the mountain')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (locative)

→ sphere or reference

ὄρος: 'mountain'; renders ֶרֶב; Mount Sinai, the locus of the covenant legislation.

Σινᾶ

Sinai

genitive of apposition (indeclinable proper noun: 'Mount Sinai')

→ participant identification

Σινᾶ: transliteration of Hebrew סִינַי; indeclinable in the LXX; in apposition to ὄρει ('Mount Sinai').

ἣ

on which

Dative

relative pronoun (modifying ἡμέρα; ἐν understood)

→ participant reference or interest

ὅς: relative; ἣ ἡμέρα ('on the day on which'), a Hebraizing dative of time (cf. v. 36).

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: see v. 15.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the command to Israel)

→ constative aorist (the historical command)

ἐντέλλομαι: see v. 36; the repeated verb stresses the divine origin of the offering-laws.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (those commanded)

→ sphere or reference

υἱός: see v. 10; 'the sons of Israel.'

Ισραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραὴλ: see v. 23.

προσφέρειν

to offer

Pres Act Inf · προσφέρω

complementary infinitive (object of ἐνετείλατο: 'commanded to offer')

→ present infinitive (ongoing duty of offering)

προσφέρω: see v. 3; the infinitive completes ἐνετείλατο — the content of the command to Israel.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of προσφέρειν

→ object specification

δῶρον: see v. 13; the offerings Israel is commanded to bring.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτός: 'their' = Israel's.

ἔναντι

before

preposition + genitive (in the LORD's presence)

→ spatial or relational framing

ἔναντι: see v. 2.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the offerings are presented in the divine presence.

ἐν

in

preposition + dative (locative: 'in the wilderness')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר; the wilderness of Sinai, the setting of the covenant legislation.

Σινᾶ

Sinai

genitive of apposition (indeclinable proper noun: 'wilderness of Sinai')

→ participant identification

Σινᾶ: see above; the doubled Σινᾶ (mount / wilderness) frames the entire offering-manual as Sinaitic law.

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.