

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Leviticus, Chapter 9

ΛΕΥΙΤΙΚΟΝ Θ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Theme

Leviticus 9 narrates the eighth day (τῇ ἡμέρᾳ τῇ ὀγδόῃ, v. 1), the climactic culmination of the seven-day ordination of chapter 8: now Aaron, newly consecrated, performs the inaugural sacrificial service of the priesthood.

## Translation & textual notes

The Greek text of Leviticus 9 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Leviticus 9 narrates the eighth day (τῇ ἡμέρᾳ τῇ ὀγδόῃ, v. 1), the climactic culmination of the seven-day ordination of chapter 8: now Aaron, newly consecrated, performs the inaugural sacrificial service of the priesthood. The chapter falls into a tightly ordered ritual sequence: Moses' charge to Aaron and the elders to bring the offerings (vv. 1–4), the assembling of the congregation before the LORD (vv. 5–6), Aaron's own sin offering (περὶ ἁμαρτίας) and burnt offering (ὅλοκαύτωμα) to make

atonement (ἐξιλάσασθαι) for himself and his house (vv. 7–14), then the people's offerings — the sin goat, the burnt calf-and-lamb, the peace ox-and-ram, and the grain offering (vv. 15–21). The action culminates in the priestly blessing and the theophany: Moses and Aaron bless the people, and ὥφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ ('the glory of the LORD appeared to all the people', v. 23); then ἐξῆλθεν πῦρ παρὰ κυρίου ('fire came out from before the LORD') and consumed (κατέφαγεν) the offerings on the altar, whereupon all the people saw, were amazed (ἐξέστη), and fell on their faces (ἔπεσαν ἐπὶ πρόσωπον, v. 24). The glory-appearing and the consuming fire form the headline crux of the chapter: the divine fire is the visible token of YHWH's acceptance of the inaugurated cult and of Aaron's mediation (cf. the parallel descent of fire at the dedication of Solomon's temple, 2 Chr 7:1, and Elijah's contest at 1 Kgs 18:38). The recurring vocabulary is sacrificial and atoning: περὶ ἁμαρτίας ('for sin', the sin offering, rendering תִּשְׁלֵחַ), ὁλοκαύτωμα / ὁλοκάρπωσις ('whole burnt offering', rendering הָלַעַ), θυσία σωτηρίου ('sacrifice of deliverance / peace offering', rendering תִּשְׁלֵחַ), ἐξιλάσκομαι ('make atonement', rendering קָפַר), and the twice-repeated blessing (εὐλόγησεν, vv. 22, 23). The verb προσφέρω / προσενέγκαι ('bring near, offer') and its compounds structure the entire ritual sequence as a series of presentations 'before the LORD' (ἐναντι κυρίου).

## Discourse structure of the chapter

A · 9:1–7

### The eighth day: Moses commands the inaugural offerings

On the eighth day (τῇ ἡμέρᾳ τῇ ὀγδόῃ) Moses summons Aaron, his sons, and the elders of Israel (v. 1), and charges Aaron to take a calf for a sin offering and a ram for a burnt offering (v. 2), and the elders to bring a goat, a calf and a lamb for burnt offerings, an ox and a ram for a peace offering, and grain mixed with oil (vv. 3–4) — all because 'today the LORD will appear among you' (σήμερον κύριος ὀφθήσεται ἐν ὑμῖν). The congregation assembles before the tent (vv. 5–6), and Moses directs Aaron to approach the altar and begin with his own sin and burnt offerings, making atonement for himself and the people (v. 7).

B · 9:8–14

### Aaron's own sin offering and burnt offering

Aaron approaches the altar and slaughters the calf of his own sin offering (v. 8); his sons present the blood, which he applies to the horns of the altar and pours out at its base (v. 9); the fat, kidneys, and lobe of the liver he burns on the altar, while the flesh and hide he burns outside the camp (vv. 10–11), exactly as the LORD commanded Moses. He then slaughters the burnt offering, dashes its blood around the altar, arranges the pieces with the head, washes the entrails and legs, and burns the whole on the altar (vv. 12–14).

C · 9:15–21

### The people's offerings: sin, burnt, peace, and grain

Aaron presents the people's offerings in sequence: the goat of the sin offering, slaughtered 'as the first' (v. 15); the burnt offering, performed 'as is fitting' (v. 16); the grain offering, with a handful burned beside the morning burnt offering (v. 17); then the ox and ram of the peace offering, whose blood is dashed around the altar (v. 18). The fat portions are laid on the breasts and burned (vv. 19–20), and Aaron elevates the breast and right shoulder as a wave-offering before the LORD, as Moses had commanded (v. 21).

D · 9:22–24

### The blessing, the appearing of the glory, and the consuming fire

Aaron lifts his hands toward the people and blesses them, then descends from offering the sin, burnt, and peace offerings (v. 22). Moses and Aaron enter the tent of meeting, come out, and bless the people; then the glory of the LORD appears to all the people (ᾠφθη ἡ δόξα κυρίου, v. 23). Fire comes out from before the LORD (ἐξῆλθεν πῦρ παρὰ κυρίου) and consumes the burnt offerings and the fat portions on the altar; all the people see, are amazed, and fall on their faces (v. 24) — the divine acceptance of the inaugurated priestly cult made visible.

## 1 καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκάλεσεν Μωυσῆς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὴν γερούσιαν Ισραηλ

And it came to pass on the eighth day that Moses called Aaron and his sons and the council of elders of Israel.

New narrative episode (temporal-setting formula)

καὶ ἐγενήθη

The chapter opens with the LXX narrative-setting formula καὶ ἐγενήθη + temporal phrase, rendering the Hebrew יָדִי + day-marker. 'The eighth day' is the day after the seven-day ordination of ch. 8 (cf. 8:33–35); it marks the transition from priestly consecration to the first functioning service of the cult — the day on which Aaron, now installed, will officiate for the first time.

καὶ

and

*narrative conjunction (Hebraizing καὶ-parataxis)*

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

*main verb (impersonal temporal-setting formula)*

→ constative aorist (narrative onset)

γίνομαι (aor. pass.): 'become / happen / come to pass'; the impersonal ἐγενήθη renders the Hebrew narrative formula 'וַיְהִי' ('and it came to pass'); it introduces a new temporal episode and frames the day as the appointed hinge between consecration and active service.

τῇ

the

Dative

*article (with ἡμέρα)*

→ noun-phrase marking

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

ἡμέρα

day

Dative

*dative of time (point in time: 'on the day')*

→ sphere or reference

ἡμέρα: 'day'; renders הַיּוֹם; the dative of time locates the inaugural service on a precise calendar point — the day immediately following the seven-day ordination period of ch. 8.

τῇ

the

Dative

*article (in attributive repetition with ὀγδόη)*

→ noun-phrase marking

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

ὀγδόη

eighth

Dative

*attributive adjective (ordinal: 'eighth')*

→ sphere or reference

ὀγδοος: 'eighth'; renders יָמִינִי; 'the eighth day' carries ritual weight throughout the Pentateuch (circumcision on the eighth day, Gen 17:12; the eighth-day offering of firstlings, Exod 22:30); here it is the day of the cult's inauguration and the LORD's first appearing to the assembled people.

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

*main verb (Moses summons the principals)*

→ constative aorist (single completed act of summoning)

καλέω: 'call / summon / invite'; renders נִקְרָא; Moses, still functioning as the mediator who oversaw the ordination, convenes the new priesthood (Aaron and his sons) together with the elders, the representatives of the whole congregation.

Μωσῆς

Moses

Nominative

*subject*

→ participant prominence

Μωσῆς; transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (gen. Μωσῆ, dat. Μωσῇ, acc. Μωσῆν); here the nominative subject, still acting as the LORD's mediator at the inauguration.

Ἀαρων

Aaron

*direct object (indeclinable proper noun)*

→ participant identification

Ἀαρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; the newly consecrated high priest, now summoned to perform the inaugural offerings of his office.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοὺς

the

Accusative

*article (with υἱοὺς)*

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

*direct object (coordinate with Ἀαρων)*

→ object specification

υἱός: 'son'; renders יָדָב; Aaron's sons (Nadab, Abihu, Eleazar, Ithamar) are the subordinate priests who assist throughout the chapter (cf. vv. 9, 12, 18); their inclusion marks the corporate character of the priestly office.

αὐτοῦ

his

Genitive

*genitive of possession (modifying υἱοὺς)*

→ relational specification

αὐτός: personal/possessive pronoun; the genitive αὐτοῦ ('his') identifies the sons as Aaron's.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὴν

the

Accusative

*article (with γεουσίαν)*

→ noun-phrase marking

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

γεουσίαν

council of elders

Accusative

*direct object (coordinate with Ἀαρων and υἱοὺς)*

→ object specification

γεουσία: 'council of elders / senate'; renders עֲלֵיזָבִי ('elders'); the LXX uses the collective abstract γεουσία (from γέρων, 'old man') for the body of elders who represent the whole congregation; their summoning signals that the inaugural service is on behalf of all Israel.

Ἰσραηλ

Israel

*genitive of relationship (indeclinable: 'of Israel')*

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here a genitive of relationship qualifying γεουσίαν ('the council of elders of Israel').

## 2 καὶ εἶπεν Μωυσῆς πρὸς Ααρων λαβὲ σεαυτῷ μοσχάριον ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὀλοκαύτωμα ἄμωμα καὶ προσένεγκε αὐτὰ ἔναντι κυρίου

And Moses said to Aaron, 'Take for yourself a young calf from the herd for a sin offering and a ram for a whole burnt offering, unblemished, and offer them before the LORD.'

Direct charge to Aaron (commission of the priestly offerings) καὶ εἶπεν Μωυσῆς πρὸς Ααρων

Moses' charge to Aaron specifies the high priest's own offerings first: a sin offering (περὶ ἁμαρτίας) and a burnt offering (εἰς ὀλοκαύτωμα). The priest must atone for himself before he can mediate for the people — a structural principle of the Levitical cult (cf. 16:6; Heb 5:3; 7:27). The pair of imperatives λαβέ ... προσένεγκε frames the act as a single liturgical movement: take, then offer.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introduction)*

→ constative aorist (single speech-act)

λέγω: 'say / speak'; the aorist εἶπεν introduces Moses' direct charge to Aaron; Moses still speaks as the LORD's appointed instructor of the cult.

Μωυσῆς

Moses

Nominative

*subject*

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject.

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).

## Ααρων

Aaron

*accusative object of πρὸς (indeclinable proper noun)*

→ participant identification

Ααρων: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable proper noun).

## λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

*main verb (imperative to Aaron)*

→ ingressive aorist imperative (decisive single act)

λαμβάνω: 'take / receive'; renders לָקַח; the aorist imperative λαβέ initiates the ritual; the same imperative recurs at v. 3 (λάβετε) addressed to the elders, structuring the parallel charges to priest and people.

## σεαυτῷ

for yourself

Dative

*dative of advantage (reflexive: 'for yourself')*

→ sphere or reference

σεαυτοῦ: reflexive pronoun, 2nd person singular; the dative σεαυτῷ ('for yourself') renders the Hebrew ethical dative אָל and stresses that this first offering is Aaron's own — for his personal atonement, distinct from the people's offerings (v. 7).

## μοσχάριον

young calf

Accusative

*direct object of λαβέ*

→ object specification

μοσχάριον: diminutive of μόσχος, 'young calf'; renders בָּקָר ('calf'); the calf for Aaron's sin offering may recall and counterbalance the golden calf of Exod 32, in which Aaron was implicated — his first priestly act now atones with a calf rather than fashioning one.

## ἐκ

from

*preposition + genitive (source / partitive)*

→ spatial or relational framing

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

## βοῶν

the herd / cattle

Genitive

*genitive of source (partitive: 'from the herd')*

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; ἐκ βοῶν renders מִן הַבָּקָר ('from the herd'); specifies the calf's provenance among the larger cattle.

## περὶ

for

*preposition + genitive (purpose: 'for a sin offering')*

→ spatial or relational framing

περί + gen.: the phrase περὶ ἁμαρτίας ('for sin / concerning sin') is the LXX's standard technical rendering of תְּנִיחָה, the sin offering; it recurs throughout the chapter (vv. 3, 7, 10, 15, 22) as the defining term for the purification sacrifice.

## ἁμαρτίας

sin

Genitive

*genitive object of περὶ (technical: 'sin offering')*

→ relational specification

ἁμαρτία: 'sin / sin offering'; renders חַטָּאת, which denotes both the sin and the sacrifice that removes it; the LXX often leaves the sacrificial sense implicit in the bare περὶ ἁμαρτίας, 'the (offering) for sin.'

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

κρίον  
ram

*Accusative*

*direct object (coordinate with μοσχάριον)*

→ object specification

κρίος: 'ram'; renders לֵךְ; the ram is Aaron's burnt offering, the second of his two personal sacrifices; the ram is the characteristic burnt-offering animal in the ordination and inauguration narratives (cf. 8:18).

εἰς  
for

*preposition + accusative (purpose: 'for a burnt offering')*

→ spatial or relational framing

εἰς + acc.: telic, 'for / as'; εἰς ὅλοκαύτωμα ('for a whole burnt offering') specifies the destined use of the ram.

ὅλοκαύτωμα  
whole burnt offering

*Accusative*

*accusative object of εἰς (purpose)*

→ object specification

ὅλοκαύτωμα: 'whole burnt offering' (lit. 'wholly burnt thing'); renders הָלַע; the offering wholly consumed by fire on the altar, symbolising total dedication to the LORD; the term and its variant ὀλοκάρπωσης (v. 3) structure the chapter's burnt-offering vocabulary.

ἄμωμα  
unblemished

*Accusative*

*attributive adjective (neuter plural: applying to both animals)*

→ object specification

ἄμωμος: 'without blemish / spotless'; renders אִמְאָם; the neuter plural ἄμωμα ('unblemished ones') qualifies both the calf and the ram; ritual perfection of the victim is a fundamental requirement of acceptable sacrifice (cf. 22:19–21), and the term acquires later messianic resonance (cf. 1 Pet 1:19).

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

προσένεγκε  
offer

*Aor Act Impv 2 Sg · προσφέρω*

*main verb (second imperative to Aaron)*

→ ingressive aorist imperative (decisive cultic act)

προσφέρω: 'bring near / offer / present'; renders בִּקְרִי (the technical sacrificial term, 'cause to draw near'); προσφέρω and its compounds dominate the chapter as the verb of cultic presentation; the pairing λαβέ ... προσένεγκε marks the movement from selection to offering.

αὐτά  
them

*Accusative*

*direct object (neuter plural: the calf and ram)*

→ participant reference

αὐτός: personal pronoun; the neuter accusative plural αὐτά ('them') refers to the two victims, treated grammatically as neuter to match the offering-categories.

ἐναντι

before

*preposition + genitive (cultic locality: 'before the LORD')*

→ spatial or relational framing

ἐναντι: 'before / in the presence of'; renders יְנַפֵּן; ἐναντι κυρίου ('before the LORD') is the recurring cultic refrain of the chapter (vv. 2, 4, 5, 6, 21, 24), marking each act as performed in the LORD's manifest presence at the tent of meeting.

κυρίου

LORD

Genitive

*genitive object of ἐναντι (the Tetragrammaton)*

→ relational specification

κύριος; the standard LXX rendering of the Tetragrammaton יהוה; the offerings are presented 'before the LORD,' i.e., at the sanctuary where YHWH has promised to appear (v. 4).

### 3 καὶ τῇ γερουσίᾳ Ἰσραὴλ λάλησον λέγων λάβετε χίμαρον ἐξ αἰγῶν ἓνα περὶ ἁμαρτίας καὶ μοσχάριον καὶ ἄμνὸν ἑνιαύσιον εἰς ὁλοκάρπωσιν ἅμωμα

And to the council of elders of Israel you shall speak, saying, 'Take one he-goat from the goats for a sin offering, and a calf and a year-old lamb for a whole burnt offering, unblemished;

**Parallel charge to the elders (the people's offerings)**

καὶ τῇ γερουσίᾳ Ἰσραὴλ λάλησον

Moses' charge now turns from Aaron's personal offerings to those of the people, mediated through the elders. The imperative λάλησον followed by the redundant participle λέγων ('speak, saying') is a Hebraism (לַאמֹר ... דַּבֵּר) introducing the quoted instruction. The people's offerings comprise the same three categories — sin, burnt, peace — that Aaron will perform on their behalf in vv. 15–21.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῇ  
the

Dative

*article (with γερούσια)*

→ noun-phrase marking

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

γερούσια  
council of elders

Dative

*dative indirect object of λάλησον (addressees)*

→ sphere or reference

γερούσια: 'council of elders'; the dative marks the elders as the recipients of Moses' instruction; they represent the whole people, on whose behalf the offerings of vv. 15–21 will be made.

Ισραηλ  
Israel

*genitive of relationship (indeclinable: 'of Israel')*

→ participant identification

Ισραηλ: indeclinable; genitive of relationship qualifying γερούσια.

λάλησον  
you shall speak

Aor Act Impv 2 Sg · λαλέω

*main verb (imperative to Moses)*

→ ingressive aorist imperative (commissioned speech-act)

λαλέω: 'speak'; renders לַדַּבֵּר (Piel); the aorist imperative commissions Moses to relay the LORD's instruction to the elders; followed by λέγων it forms the standard introduction to quoted command.

λέγων  
saying

Pres Act Part Nom Sg Masc · λέγω

*circumstantial participle (Hebraism: 'speak, saying')*

→ redundant participle of speech (calque of לֵאמֹר)

λέγω (pres. part.): the participle λέγων after λάλησον is a Semitism rendering the Hebrew infinitive לֵאמֹר ('saying'), the standard particle introducing direct speech; it has no independent semantic weight beyond marking the quotation that follows.

λάβετε  
take

Aor Act Impv 2 Pl · λαμβάνω

*main verb (imperative to the people via elders)*

→ ingressive aorist imperative (decisive single act)

λαμβάνω: 'take'; the plural λάβετε (addressed to the people through the elders) parallels the singular λαβέ to Aaron in v. 2, structurally pairing the priest's offerings with the people's.

χίμαρον  
he-goat

Accusative

*direct object of λάβετε*

→ object specification

χίμαρος: 'he-goat / male kid'; renders שְׁעִיר ('hairy one, male goat'); the goat is the standard animal of the community's sin offering (cf. 4:23; 16:5); it is slaughtered first among the people's offerings (v. 15).

ἐξ  
from

*preposition + genitive (source / partitive)*

→ spatial or relational framing

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

αἰγῶν  
the goats

Genitive

*genitive of source (partitive: 'from the goats')*

→ relational specification

αἶξ (gen. pl. αἰγῶν): 'goat'; ἐξ αἰγῶν renders מִן הַעֲזִימִן ('from the goats'), specifying the kind from which the χίμαρος is to be selected.

ἓνα  
one

Accusative

*attributive numeral (modifying χίμαρον)*

→ measure or count

εἷς, μία, ἓν: 'one'; the masculine accusative ἓνα agrees with χίμαρον; 'one he-goat' specifies the single victim of the community sin offering.

περὶ  
for

*preposition + genitive (purpose: 'for a sin offering')*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (purpose: 'for a sin offering').

## ἁμαρτίας

sin

Genitive

*genitive object of περί (technical: 'sin offering')*

→ relational specification

ἁμαρτία: 'sin / sin offering'; renders תּוֹעֲבָה; here the people's sin offering, parallel to Aaron's in v. 2.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## μοσχάριον

calf

Accusative

*direct object (coordinate with χίμαρον)*

→ object specification

μοσχάριον: 'young calf'; here part of the people's burnt offering, paired with the year-old lamb.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἄμνόν

lamb

Accusative

*direct object (coordinate)*

→ object specification

ἄμνός: 'lamb'; renders שֶׁבֶט; the lamb, with the calf, constitutes the people's burnt offering; ἄμνός is the term the LXX elsewhere uses of the paschal and tamid lambs, and gains christological resonance (cf. John 1:29).

## ἐνιαύσιον

a year old

Accusative

*attributive adjective (modifying ἄμνόν)*

→ object specification

ἐνιαύσιος: 'a year old / yearling'; renders בֶּן־שָׁנָה ('son of a year'); the prescribed age of the lamb for many offerings, marking it as mature yet unblemished and in its prime.

## εἰς

for

*preposition + accusative (purpose)*

→ spatial or relational framing

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

## όλοκάρπωσιν

whole burnt offering

Accusative

*accusative object of εἰς (purpose)*

→ object specification

όλοκάρπωσις: 'whole burnt offering' (lit. 'wholly-fruited [offering]'); a near-synonym of όλοκαύτωμα, both rendering הָלַךְ; the LXX varies between the two terms; here it designates the people's burnt offering (the calf and lamb).

## ἄμωμα

unblemished

Accusative

*attributive adjective (neuter plural: applying to the burnt-offering animals)*

→ object specification

ἄμωμος: 'without blemish'; the neuter plural ἄμωμα qualifies the calf and lamb collectively; ritual perfection is required of every victim (cf. v. 2).

4 καὶ μόσχον καὶ κριὸν εἰς θυσίαν σωτηρίου ἔναντι κυρίου καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ ὅτι  
σήμερον κύριος ὀφθήσεται ἐν ὑμῖν

and a bull and a ram for a sacrifice of deliverance before the LORD, and fine flour mingled with oil;  
for today the LORD will appear among you.'

Continuation of the people's offerings + motive clause

καὶ μόσχον καὶ κριὸν

The list of the people's offerings concludes with the peace offering (θυσία σωτηρίου) and the grain offering (σεμίδαλις mingled with oil). The verse climaxes in the motive clause introduced by ὅτι ('for'): σήμερον κύριος ὀφθήσεται ἐν ὑμῖν — the promise of theophany that governs the whole chapter and is fulfilled in v. 23 (ὥφθη ἡ δόξα κυρίου). The future passive ὀφθήσεται anticipates the verbal echo at v. 23.

καὶ  
and

*coordinate conjunction (continuing offering-list)*

→ discourse linkage or contrast

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

μόσχον  
bull / ox

Accusative

*direct object (still governed by λάβετε of v. 3)*

→ object specification

μόσχος: 'young bull / ox'; renders בֶּשֶׂר; the larger of the peace-offering animals; together with the ram it constitutes the people's θυσία σωτηρίου (peace offering), the only offering of which the worshippers themselves partake.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

κριὸν  
ram

Accusative

*direct object (coordinate with μόσχον)*

→ object specification

κριός: 'ram'; here the second animal of the people's peace offering, paired with the bull (cf. v. 18).

εἰς

for

*preposition + accusative (purpose)*

→ spatial or relational framing

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

θυσίαν

sacrifice

Accusative

*accusative object of εἰς (purpose)*

→ object specification

θυσία: 'sacrifice / offering'; renders תָּבִיחַ; in the phrase θυσία σωτηρίου it denotes the shared sacrificial meal of the peace offering.

σωτηρίου

of deliverance / peace

Genitive

*genitive of definition (qualifying θυσίαν: 'peace offering')*

→ relational specification

σωτήριον: 'deliverance / salvation / well-being'; θυσία σωτηρίου renders מִי־לֶשֶׁת תָּבִיחַ ('sacrifice of peace-offerings'); the LXX interprets מִי־לֶשֶׁת (from מִלֵּשֶׁת, 'wholeness, peace') with σωτήριον ('that which pertains to deliverance/welfare'); it is the fellowship offering expressing communion and well-being between the worshipper and God.

ἔναντι

before

*preposition + genitive (cultic locality)*

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the recurring refrain ἔναντι κυρίου marks the offering as presented in the LORD's manifest presence.

κυρίου

LORD

Genitive

*genitive object of ἔναντι (the Tetragrammaton)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

σεμίδαλιν

fine flour

Accusative

*direct object (the grain offering)*

→ object specification

σεμίδαλις: 'fine wheat flour'; renders תִּסְלִי; the basic material of the grain offering (μανα / θυσία); mingled with oil it constitutes the bloodless offering that accompanies the animal sacrifices (cf. v. 17).

πεφυραμένην

mingled / mixed

Perf Pass Part Acc Sg Fem · φυράω

*attributive participle (modifying σεμίδαλιν)*

→ resultative perfect participle (settled state: 'already mixed')

φυράω: 'mix / knead / moisten'; renders לָלַךְ ('mingle'); the perfect passive participle πεφυραμένην describes the flour in its prepared state, already kneaded with oil; the perfect stresses the resultant condition of the prepared offering.

ἐν

with

*preposition + dative (instrumental: 'with oil')*

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

*dative of means (with πεφυραμένην)*

→ sphere or reference

ἐλαίον: 'olive oil'; renders נֶחֱשֶׁת; the oil mingled into the fine flour is a standard component of the grain offering (cf. 2:1–7).

ὅτι

for / because

*causal conjunction (introducing motive clause)*

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological motive for the whole inaugural service; the offerings are commanded because the LORD is about to appear; the causal clause grounds the ritual in the promised theophany.

σήμερον

today

*temporal adverb*

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the emphatic 'today' marks the eighth day as the appointed moment of the LORD's self-manifestation to the assembled people.

κύριος

LORD

Nominative

*subject of ὀφθήσεται*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject of the promised appearing.

ὀφθήσεται

will appear

Fut Pass Indic 3 Sg · ὁράω

*main verb (promise of theophany)*

→ predictive future passive (the LORD's self-manifestation)

ὁράω (fut. pass.): 'be seen / appear'; the passive ὀφθήσεται ('will be seen / will appear') renders הִתְרָאָה (Niphal of הִרָאָה), the technical verb of theophany (cf. Gen 12:7; 17:1; Exod 16:10); the same form anticipates the fulfilment ὡφθιῇ ἡ δόξα κυρίου at v. 23 — the chapter is framed by promise and fulfilment of the LORD's appearing.

ἐν

among

*preposition + dative (locative: 'among you')*

→ spatial or relational framing

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

ὕμῃν

you

Dative

*dative object of ἐν (2nd person plural: 'among you')*

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the 2nd person plural pronoun; ἐν ὑμῖν ('among you') marks the people as the corporate locus of the theophany — the LORD will appear in the midst of the assembled congregation.

## 5 καὶ ἔλαβον καθὸ ἐνετείλατο Μωυσῆς ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ προσῆλθεν πᾶσα συναγωγή καὶ ἕστησαν ἔναντι κυρίου

And they took the things just as Moses commanded, before the tent of testimony, and the whole congregation drew near and stood before the LORD.

Compliance report (execution of the command of vv. 2–4) καὶ ἔλαβον

The narrative now reports the people's obedient compliance with the command of vv. 2–4: 'they took just as Moses commanded' (καθὸ ἐνετείλατο Μωυσῆς). The whole congregation (πᾶσα συναγωγή) draws near and stands 'before the LORD' (ἔναντι κυρίου), setting the stage for the theophany; the verb προσῆλθεν ('drew near') belongs to the cultic vocabulary of approach to the sanctuary.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

*main verb (compliance: the people take the offerings)*

→ constative aorist (completed act of obedience)

λαμβάνω: 'take'; the plural ἔλαβον reports the people's compliance with the imperatives λαβέ / λάβετε of vv. 2–3; the object ('the things commanded') is left implicit, supplied by the preceding instructions.

καθὸ

just as

*comparative conjunction (correspondence: 'according as')*

→ discourse linkage or contrast

καθό: 'according as / just as'; introduces the standard of compliance; the clause καθὸ ἐνετείλατο Μωυσῆς ('just as Moses commanded') is the recurring obedience-formula of the chapter, echoing the priestly refrain 'as the LORD commanded' (vv. 7, 10).

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

*verb of comparative clause*

→ constative aorist (the prior command as fixed standard)

ἐντέλλομαι: 'command / charge / enjoin'; renders Πηλ (Piel); a deponent middle; the verb of authoritative instruction; here Moses' command is the measure of the people's obedience, itself derivative of the LORD's command (cf. v. 7).

## Μωσῆς

Moses

Nominative

*subject of ἐνετείλατο*

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject of ἐνετείλατο.

## ἄπέναντι

before / in front of

*preposition + genitive (locality: 'in front of')*

→ spatial or relational framing

ἄπέναντι: 'over against / in front of / before'; renders אָנֹכִי / אָנֹכִי; locates the gathering directly before the entrance of the tent of testimony, the place of the LORD's appointed meeting with Israel.

## τῆς

the

Genitive

*article (with σκηνῆς)*

→ noun-phrase marking

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

## σκηνῆς

tent

Genitive

*genitive object of ἀπέναντι*

→ relational specification

σκηνή: 'tent / tabernacle'; renders / לִּבְנוֹתֵינוּ; in the phrase σκηνή τοῦ μαρτυρίου ('tent of testimony / meeting') it designates the portable sanctuary, the locus of the LORD's presence and the place of the cult inaugurated in this chapter.

## τοῦ

the

Genitive

*article (with μαρτυρίου)*

→ noun-phrase marking

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

## μαρτυρίου

of testimony

Genitive

*genitive of definition (qualifying σκηνῆς: 'tent of testimony')*

→ relational specification

μαρτύριον: 'testimony / witness'; σκηνή τοῦ μαρτυρίου renders מִדְבַּר אֱלֹהִים ('tent of meeting'); the LXX construes מִדְבַּר ('appointed meeting') via the related sense of the תְּרִיב ('testimony', the tablets of the covenant kept in the ark), yielding 'tent of testimony' — the dwelling where the LORD meets and bears witness to his people.

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## προσῆλθεν

drew near

Aor Act Indic 3 Sg · προσέρχομαι

*main verb (the congregation approaches)*

→ constative aorist (single act of approach)

προσέρχομαι: 'come / draw near / approach'; renders בָּרַךְ; a verb of cultic approach to the sanctuary; the singular agrees with the collective singular subject πᾶσα συναγωγή.

## πᾶσα

all / whole

Nominative

*attributive adjective (modifying συναγωγή)*

→ participant prominence

πᾶς (fem. πᾶσα): 'all / whole'; πᾶσα συναγωγή ('the whole congregation') stresses the corporate totality of Israel present for the inauguration — the entire assembled people.

## συναγωγή

congregation

Nominative

*subject of προσήλθεν*

→ participant prominence

συναγωγή: 'gathering / assembly / congregation'; renders לִקְוֹ / הַקָּהִל; the assembled community of Israel; the collective singular takes a singular verb (προσήλθεν) but a plural follows (ἔστησαν) by sense-construction (constructio ad sensum).

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἔστησαν

they stood

Aor Act Indic 3 Pl · ἵστημι

*main verb (the people take their stand)*

→ constative aorist (the people's standing posture established)

ἵστημι: 'stand / set / take a stand'; the intransitive aorist ἔστησαν ('they stood') describes the congregation's reverent posture of attendance 'before the LORD'; the plural (after the singular συναγωγή) is a sense-construction reflecting the many individuals composing the assembly.

## ἔναντι

before

*preposition + genitive (cultic locality)*

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; ἔναντι κυρίου marks the congregation's standing as an act of attendance in the LORD's presence, awaiting his appearing.

## κυρίου

LORD

Genitive

*genitive object of ἔναντι (the Tetragrammaton)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

## 6 καὶ εἶπεν Μωσῆς τοῦτο τὸ ῥῆμα ὃ εἶπεν κύριος ποιήσατε καὶ ὀφθήσεται ἐν ὑμῖν δόξα κυρίου

And Moses said, 'This is the word that the LORD spoke: Do it, and the glory of the LORD will appear among you.'

**Mediatorial declaration (Moses interprets the command and renews the promise)**

καὶ εἶπεν Μωσῆς

Moses authenticates the ritual program as the LORD's own word (τοῦτο τὸ ῥῆμα ὃ εἶπεν κύριος) and ties obedience to theophany: ποιήσατε καὶ ὀφθήσεται ... δόξα κυρίου ('do it, and the glory of the LORD will appear'). The imperative-plus-future construction is functionally conditional ('if you do it, then the glory will appear'); v. 6 restates the promise of v. 4, now naming the object of the appearing as 'the glory of the LORD' (δόξα κυρίου), the technical term for the visible kabod.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introduction)*

→ constative aorist (single speech-act)

λέγω: 'say'; Moses speaks as mediator, declaring the divine origin and the promised outcome of the prescribed service.

Μωσῆς

Moses

Nominative

*subject*

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

τοῦτο

this

Nominative

*demonstrative pronoun (predicate: 'this is the word')*

→ participant reference

οὗτος: 'this'; the neuter τοῦτο, in agreement with τὸ ῥῆμα, points to the prescribed ritual program as the content of the divine command; nominal clause without an expressed copula ('this [is] the word').

τὸ

the

Nominative

*article (with ῥῆμα)*

→ noun-phrase marking

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

ῥῆμα

word / matter

Nominative

*predicate nominative (with τοῦτο)*

→ participant prominence

ῥῆμα: 'word / utterance / matter'; renders רָצָה; like the Hebrew, it spans both the spoken command and the deed it enjoins; here it identifies the foregoing instructions as the authoritative divine word.

ὃ

which

Accusative

*relative pronoun (object of εἶπεν, modifying ῥῆμα)*

→ participant reference

ὃ: relative pronoun; the neuter accusative ὃ ('which') introduces the relative clause defining the ῥῆμα as the word the LORD himself spoke; attraction-free, it stands as direct object of εἶπεν.

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

*verb of relative clause*

→ constative aorist (the prior divine utterance)

λέγω: 'say / speak'; here the LORD is the speaker; the clause grounds Moses' instruction in YHWH's own command, distancing the ritual prescription from any human invention.

## κύριος

LORD

Nominative

*subject of relative-clause εἶπεν (the Tetragrammaton)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine origin of the command.

## ποιήσατε

do / perform

Aor Act Impv 2 Pl · ποιέω

*main verb (imperative to the people)*

→ ingressive aorist imperative (decisive obedience)

ποιέω: 'do / make / perform'; renders הַשֵּׁעַ; the aorist imperative ποιήσατε ('do it') commands the prescribed ritual; the construction imperative + καί + future indicative (ποιήσατε ... καὶ ὀφθήσεται) functions as an implicit conditional promise.

## καὶ

and

*coordinating conjunction (with consequential/conditional force)*

→ discourse linkage or contrast

καί: here links imperative to future indicative, yielding a quasi-conditional sense ('do it, and [then] the glory will appear').

## ὀφθήσεται

will appear

Fut Pass Indic 3 Sg · ὁράω

*main verb (promised theophany as consequence)*

→ predictive future passive (the glory's self-manifestation)

ὁράω (fut. pass.): 'be seen / appear'; the passive ὀφθήσεται restates the theophany-promise of v. 4, here with δόξα κυρίου as subject; the verb is fulfilled at v. 23 (ὤφθη ἡ δόξα κυρίου), framing the chapter by promise and realization.

## ἐν

among

*preposition + dative (locative: 'among you')*

→ spatial or relational framing

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

## ὕμῃν

you

Dative

*dative object of ἐν (2nd person plural)*

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 2nd person plural pronoun; ἐν ὑμῖν ('among you') again marks the assembled people as the locus of the LORD's appearing (cf. v. 4).

## δόξα

glory

Nominative

*subject of ὀφθήσεται*

→ participant prominence

δόξα: 'glory / splendor'; renders כְּבוֹד; in the LXX δόξα κυρίου is the technical term for the visible manifestation of YHWH's presence (the kabod, cf. Exod 16:10; 24:16; 40:34); its appearing is the climactic event the whole chapter anticipates and v. 23 records.

## κυρίου

of the LORD

Genitive

*genitive of source/possession (qualifying δόξα)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive defines the glory as YHWH's own self-manifesting presence.

7 καὶ εἶπεν Μωυσῆς τῷ Ααρων πρόσελθε πρὸς τὸ θυσιαστήριον καὶ ποιήσον τὸ περὶ τῆς ἁμαρτίας σου καὶ τὸ ὀλοκαύτωμά σου καὶ ἐξιλάσαι περὶ σεαυτοῦ καὶ τοῦ οἴκου σου καὶ ποιήσον τὰ δῶρα τοῦ λαοῦ καὶ ἐξιλάσαι περὶ αὐτῶν καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ

And Moses said to Aaron, 'Approach the altar and perform your sin offering and your whole burnt offering, and make atonement for yourself and for your house; and perform the offerings of the people and make atonement for them, just as the LORD commanded Moses.'

Mediatorial command to Aaron (the order of atonement) καὶ εἶπεν Μωυσῆς τῷ Ααρων

Moses directs Aaron to begin officiating, laying out the order of atonement: first the priest's own sin and burnt offerings, to atone (ἐξιλάσαι) for himself and his house, then the people's offerings, to atone for them. The principle — the priest must be cleansed before he can mediate — is foundational to the Levitical cult and is taken up theologically at Heb 7:27. The closing comparative καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ grounds the whole sequence in prior divine command.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν  
said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introduction)*

→ constative aorist (single speech-act)

λέγω: 'say'; Moses gives Aaron the operative command to begin the inaugural service.

Μωυσῆς  
Moses

Nominative

*subject*

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject.

τῷ  
to

Dative

*article (dative, marking Ααρων as indirect object)*

→ noun-phrase marking

the dative article τῷ before the indeclinable Ααρων supplies the case, marking Aaron as the recipient of the speech ('said to Aaron').

Ααρων

Aaron

*indirect object (indeclinable, case borne by article τῷ)*

→ noun-phrase marking

Ααρων: indeclinable; the dative force is carried by the preceding article τῷ.

πρόσελθε

approach

Aor Act Impv 2 Sg · προσέρχομαι

*main verb (imperative to Aaron)*

→ ingressive aorist imperative (decisive cultic approach)

προσέρχομαι: 'come near / approach'; the aorist imperative πρόσελθε commands Aaron's first official approach to the altar as functioning high priest; the same verb describes his actual approach in v. 8 (προσῆλθεν).

πρός

to

*preposition + accusative (direction)*

→ spatial or relational framing

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

τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of πρὸς (goal of approach)*

→ object specification

θυσιαστήριον: 'altar' (lit. 'place of sacrifice'); renders ἱελε; a distinctively biblical Greek coinage (from θυσιάζω) reserved by the LXX for the legitimate altar of YHWH, as opposed to βωμός (pagan altar); the focal cultic installation of the chapter.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ποιήσον

perform

Aor Act Impv 2 Sg · ποιέω

*main verb (imperative: perform the offering)*

→ ingressive aorist imperative (decisive cultic act)

ποιέω: 'do / make / perform'; here a technical cultic sense, 'offer / perform (a sacrifice)'; rendering ἱψψ used of sacrificial performance; ποιέω with offerings as object recurs in vv. 7, 16, 22.

τὸ

the [offering]

Accusative

*substantival article (with περὶ τῆς ἁμαρτίας: 'the sin offering')*

→ noun-phrase marking

the neuter article τὸ substantivizes the prepositional phrase περὶ τῆς ἁμαρτίας into a noun-equivalent, 'the (offering) for sin' = the sin offering; this articular periphrasis is the LXX's idiom for the named sacrifice.

περὶ

for

*preposition + genitive (within substantivized phrase)*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (within substantivized phrase).

τῆς

the

Genitive

*article (with ἁμαρτίας)*

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

*genitive object of περὶ (technical: 'sin offering')*

→ relational specification

ἁμαρτία: 'sin / sin offering'; τὸ περὶ τῆς ἁμαρτίας is the full articular form of the sin-offering designation; renders חטאת.

σου

your

Genitive

*genitive of possession (modifying the sin offering)*

→ relational specification

σύ (gen. σου): 2nd person singular pronoun; 'your sin offering' marks this as Aaron's own, distinguishing it from the people's offering later in the verse.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὸ  
the

Accusative

*article (with ὁλοκαύτωμά)*

→ noun-phrase marking

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

ὁλοκαύτωμά  
whole burnt offering

Accusative

*direct object of ποιήσον (coordinate with τὸ περὶ τῆς ἁμαρτίας)*

→ object specification

ὁλοκαύτωμα: 'whole burnt offering'; renders חֹלֶב; Aaron's own burnt offering, the second of his two personal sacrifices (cf. v. 2); the acute accent on the ultima (ὁλοκαύτωμά) reflects the enclitic σου following.

σου  
your

Genitive

*genitive of possession (modifying ὁλοκαύτωμα)*

→ relational specification

σύ (gen. σου): 'your'; again marks the burnt offering as Aaron's own.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐξίλασαι  
make atonement

Aor Mid Impv 2 Sg · ἐξιλάσκομαι

*main verb (imperative: make atonement)*

→ ingressive aorist imperative (decisive priestly act of expiation)

ἐξιλάσκομαι: 'make atonement / expiate / propitiate'; renders כָּפַר (Piel of כִּפַּר, 'cover / atone'); the central priestly verb of expiation; the middle voice frames the priest as the one effecting atonement; the same imperative recurs later in the verse for the people's atonement.

περὶ  
for

*preposition + genitive (object of atonement)*

→ spatial or relational framing

περί + gen.: 'concerning / on behalf of'; with ἐξιλάσκομαι it marks the beneficiary of atonement (ἐξιλάσασθαι περὶ τίνος, 'make atonement for someone').

σεαυτοῦ  
yourself

Genitive

*genitive object of περὶ (reflexive: 'for yourself')*

→ relational specification

σεαυτοῦ: reflexive pronoun, 2nd person singular; Aaron must atone first for himself — the priest is not exempt from the sin he mediates against (cf. Heb 5:3; 7:27).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοῦ

the

Genitive

*article (with οἴκου)*

→ noun-phrase marking

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

οἴκου

house

Genitive

*genitive object of περί (coordinate with σεαυτοῦ)*

→ relational specification

οἶκος: 'house / household'; renders תִּיב; 'your house' = Aaron's household, the priestly family; the atonement extends from the priest to his sons who serve with him.

σου

your

Genitive

*genitive of possession (modifying οἴκου)*

→ relational specification

σύ (gen. σου): 'your'; identifies the house as Aaron's own.

καὶ

and

*coordinate conjunction (introducing the people's offerings)*

→ discourse linkage or contrast

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

ποιήσον

perform

Aor Act Impv 2 Sg · ποιέω

*main verb (imperative: perform the people's offerings)*

→ ingressive aorist imperative (decisive cultic act)

ποιέω: 'perform (a sacrifice)'; the second ποιήσον turns to the people's offerings, which Aaron presents on their behalf in vv. 15–21.

τὰ

the

Accusative

*article (with δῶρα)*

→ noun-phrase marking

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

δῶρα

offerings / gifts

Accusative

*direct object of ποιήσον (the people's offerings)*

→ object specification

δῶρον: 'gift / offering'; renders נָתַן ('that which is brought near, offering'); the neuter plural τὰ δῶρα τοῦ λαοῦ designates the totality of the people's sacrifices (sin, burnt, peace) to be performed by Aaron.

τοῦ

the

Genitive

*article (with λαοῦ)*

→ noun-phrase marking

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

λαοῦ

people

Genitive

*genitive of possession (qualifying δῶρα: 'the people's offerings')*

→ relational specification

λαός: 'people'; renders אָמִי; the covenant community of Israel, on whose behalf Aaron now mediates.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐξίλασαι

make atonement

Aor Mid Impv 2 Sg · ἐξιλάσκομαι

*main verb (imperative: make atonement for the people)*

→ ingressive aorist imperative (decisive priestly act of expiation)

ἐξιλάσκομαι: 'make atonement'; the repetition of the verb (first for Aaron, now for the people) marks the two-stage structure of priestly mediation: self first, then community.

περὶ

for

*preposition + genitive (object of atonement)*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (object of atonement).

αὐτῶν

them

Genitive

*genitive object of περὶ (the people as beneficiaries)*

→ relational specification

αὐτός (gen. pl. αὐτῶν): personal pronoun; 'for them' refers back to the people (λαός), the beneficiaries of the corporate atonement.

καθάπερ

just as

*comparative conjunction (correspondence to command)*

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; an emphatic comparative; introduces the obedience-formula grounding the whole ritual in prior divine command.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

*verb of comparative clause*

→ constative aorist (the prior divine command as standard)

ἐντέλλομαι: 'command / charge'; renders תִּצַּח; the LORD's command to Moses is the authoritative standard; the formula 'as the LORD commanded Moses' recurs verbatim (vv. 10) and in variant form (vv. 5, 21), stamping the entire service with divine sanction.

κύριος

LORD

Nominative

*subject of ἐνετείλατο (the Tetragrammaton)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

τῷ

to

Dative

*article (with Μωσῆ)*

→ noun-phrase marking

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

Μωσῆ

Moses

Dative

*dative indirect object of ἐνετείλατο (recipient of command)*

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the dative names Moses as the recipient of the LORD's command; Aaron's obedience is mediated through the Mosaic instruction.

## 8 καὶ προσῆλθεν Ααρων πρὸς τὸ θυσιαστήριον καὶ ἔσφαξεν τὸ μοσχάριον τὸ περὶ τῆς ἀμαρτίας

And Aaron approached the altar and slaughtered the calf of the sin offering which was for himself.

Execution begins (Aaron's compliance with the command of v. 7)

καὶ προσῆλθεν Ααρων

Aaron's first priestly act: he approaches the altar (προσῆλθεν, fulfilling the imperative πρόσελθε of v. 7) and slaughters the calf of his own sin offering. The verb ἔσφαξεν ('slaughtered') is the technical term for ritual killing; the chapter's main sacrificial narrative now begins, proceeding act by act through Aaron's offerings (vv. 8–14).

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

προσῆλθεν  
approached

Aor Act Indic 3 Sg · προσέρχομαι

*main verb (Aaron approaches the altar)*

→ constative aorist (completed act of approach)

προσέρχομαι: 'approach / draw near'; the aorist προσῆλθεν fulfils Moses' imperative πρόσελε (v. 7); Aaron now functions as officiating priest for the first time.

Ααρων  
Aaron

*subject (indeclinable proper noun)*

→ participant identification

Ααρων: indeclinable; here the nominative subject of προσῆλθεν, taking up his priestly office.

πρὸς  
to

*preposition + accusative (direction)*

→ spatial or relational framing

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

τὸ  
the

Accusative

*article (with θουσιαστήριον)*

→ noun-phrase marking

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

θουσιαστήριον  
altar

Accusative

*accusative object of πρὸς (goal of approach)*

→ object specification

θουσιαστήριον: 'altar'; renders  $\text{תֻּבֵּלֶת}$ ; the altar of burnt offering, focal point of the sacrificial action.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔσφαξεν  
slaughtered

Aor Act Indic 3 Sg · σφάζω

*main verb (ritual slaughter of the victim)*

→ constative aorist (single completed ritual act)

σφάζω: 'slaughter / slay (for sacrifice)'; renders  $\text{וַיַּשְׁחֵט}$ ; the technical verb for the ritual killing of the sacrificial victim, normally by cutting the throat; it is the first action of the sin-offering rite, preceding the manipulation of the blood (v. 9).

τὸ  
the

Accusative

*article (with μοσχάριον)*

→ noun-phrase marking

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

μοσχάριον  
calf

Accusative

*direct object of ἔσφαξεν*

→ object specification

μοσχάριον: 'young calf'; the victim of Aaron's own sin offering, specified in v. 2.

τὸ  
the [one]

Accusative

*article in attributive position (substantivizing the phrase: 'the [calf] for sin')*

→ noun-phrase marking

the repeated article τὸ in attributive position links the phrase περὶ τῆς ἁμαρτίας to μοσχάριον, identifying the calf precisely as the sin-offering animal — 'the calf, the one for the sin offering.'

περὶ  
for

*preposition + genitive (technical: 'for the sin offering')*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (technical: 'for the sin offering').

τῆς

the

Genitive

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ (technical: 'sin offering')

→ relational specification

ἁμαρτία: 'sin / sin offering'; τὸ περὶ τῆς ἁμαρτίας identifies the calf as Aaron's sin offering; renders תְּחִלָּה.

9 καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν καὶ ἔβαψεν τὸν δάκτυλον εἰς τὸ αἷμα καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου

And the sons of Aaron brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar, and the blood he poured out at the base of the altar.

Blood rite of the sin offering (continuation of vv. 8)

καὶ προσήνεγκαν οἱ υἱοὶ Ααρων

The blood manipulation of the sin offering: Aaron's sons bring the blood; Aaron applies it with his finger to the horns of the altar and pours the rest at its base. This is the prescribed blood-rite of the sin offering (cf. 4:25, 30, 34): the daubing on the horns sanctifies the altar's points of greatest holiness, and the pouring at the base disposes of the remaining blood, the carrier of atoning life (cf. 17:11).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήνεγκαν

brought / presented

Aor Act Indic 3 Pl · προσφέρω

main verb (the sons present the blood)

→ constative aorist (completed act of presentation)

προσφέρω: 'bring near / present / offer'; renders הִקְרִיב; here of the priestly assistants bringing the collected blood to Aaron for the rite; the plural subject (the sons) assist the high priest's officiating.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of προσήνεγκαν

→ participant prominence

υἱός: 'son'; Aaron's sons, the subordinate priests; they handle the blood but Aaron alone performs the daubing and pouring — a division of priestly labor.

Ααρων

of Aaron

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

→ participant identification

Ααρων: indeclinable; genitive of relationship qualifying υἱοί ('the sons of Aaron').

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσήνεγκαν

→ object specification

αἷμα: 'blood'; renders ⲁⲓ; in the sacrificial system blood is the carrier of life and the agent of atonement (17:11: 'the life of the flesh is in the blood ... it is the blood that makes atonement'); its careful manipulation is the heart of the sin-offering rite.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Aaron, recipient of the blood)

→ participant reference

αὐτός (acc. αὐτόν): personal pronoun; 'to him' = to Aaron, who alone manipulates the blood.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔβαψεν

dipped

Aor Act Indic 3 Sg · βάπτω

main verb (Aaron dips his finger)

→ constative aorist (single act of dipping)

βάπτω: 'dip / immerse'; renders ⲃⲁⲡⲥ; Aaron dips his finger in the blood to apply it to the altar's horns; the verb (and its intensive βαπτίζω) later carries the technical sense of ritual immersion.

τὸν

the

Accusative

article (with δάκτυλον)

→ noun-phrase marking

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

δάκτυλον

finger

Accusative

direct object of ἔβαψεν

→ object specification

δάκτυλος: 'finger'; renders ⲃⲁⲡⲥ; the priest applies the blood with his finger, a gesture of precise, hands-on consecration of the altar's horns.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

accusative object of εἰς

→ object specification

αἷμα: 'blood'; the substance into which Aaron dips his finger.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπέθηκεν

put / applied

Aor Act Indic 3 Sg · ἐπιτίθημι

*main verb (Aaron applies the blood to the horns)*

→ constative aorist (single completed act)

ἐπιτίθημι: 'place upon / put on / apply'; renders יָשַׁב ('put') in cultic contexts; the verb recurs in the chapter for placing pieces on the altar (vv. 13, 14, 20); here it describes the daubing of blood on the altar's horns.

ἐπὶ

upon

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὰ

the

Accusative

*article (with κέρατα)*

→ noun-phrase marking

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

κέρατα

horns

Accusative

*accusative object of ἐπί*

→ object specification

κέρα (pl. κέρατα): 'horn'; renders קַרְנֵי; the upward projections at the four corners of the altar, its most sacred points; daubing them with sin-offering blood consecrates and purifies the altar (cf. Exod 29:12; Lev 4:7).

τοῦ

the

Genitive

*article (with θυσιαστηρίου)*

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

*genitive of possession (the altar's horns)*

→ relational specification

θυσιαστήριον: 'altar'; the genitive marks the horns as belonging to the altar.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ

the

Accusative

*article (with αἷμα, fronted as object)*

→ noun-phrase marking

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

αἷμα

blood

Accusative

*direct object of ἐξέχεεν (fronted for emphasis)*

→ object specification

αἷμα: 'blood'; the remaining blood, fronted before its verb (τὸ αἷμα ἐξέχεεν), is disposed of at the altar base — the standard handling of the sin-offering's residual blood.

ἐξέχεεν

poured out

Aor Act Indic 3 Sg · ἐκχέω

*main verb (disposal of remaining blood)*

→ constative aorist (single completed act)

ἐκχέω: 'pour out / shed'; renders יָצַק; the remaining blood is poured at the base of the altar (cf. 4:7); the verb is also used of violent bloodshed and, in prophetic/NT usage, of the pouring out of the Spirit and of sacrificial death.

ἐπὶ

at / upon

*preposition + accusative (place)*

→ spatial or relational framing

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

τὴν

the

Accusative

article (with βάσιν)

→ noun-phrase marking

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

βάσιν

base

Accusative

accusative object of ἐπί

→ object specification

βάσις: 'base / foundation / pedestal'; renders Τῖϛ? ('base of the altar'); the place where the residual sin-offering blood is poured; later βάσις can also denote 'foot/step' (cf. Acts 3:7).

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of possession (the altar's base)

→ relational specification

θυσιαστήριον: 'altar'; the genitive marks the base as belonging to the altar.

## 10 καὶ τὸ στέαρ καὶ τοὺς νεφροὺς καὶ τὸν λοβὸν τοῦ ἥπατος τοῦ περὶ τῆς ἁμαρτίας ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ

And the fat and the kidneys and the lobe of the liver of the sin offering he offered up on the altar, in the manner the LORD commanded Moses.

Burning of the fat portions (continuation of the sin-offering rite)

καὶ τὸ στέαρ

The fat portions of the sin offering — the suet, the kidneys, and the lobe of the liver — are burned on the altar (cf. 4:8–10). The fat (στέαρ) belongs to the LORD as the choicest part and is wholly burned (cf. 3:16–17, the perpetual statute against eating fat or blood). The verse closes with the formula ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ ('as the LORD commanded Moses'), the seal of exact obedience that punctuates the chapter.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ  
the

Accusative

*article (with στέαρ)*

→ noun-phrase marking

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

στέαρ  
fat / suet

Accusative

*direct object of ἀνήνεγκεν*

→ object specification

στέαρ: 'fat / suet'; renders בָּזָק; the hard fat around the inner organs, reserved exclusively for the LORD and burned on the altar (3:16–17); στέαρ recurs through the chapter as the LORD's portion (vv. 19, 20, 24).

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοὺς  
the

Accusative

*article (with νεφρούς)*

→ noun-phrase marking

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

νεφρούς  
kidneys

Accusative

*direct object (coordinate with στέαρ)*

→ object specification

νεφρός (pl. νεφροί): 'kidney'; renders כִּיְלֵךְ; the kidneys with their surrounding fat are among the portions burned for the LORD; in the OT the kidneys are also figuratively the seat of the inmost self (cf. Ps 7:9 LXX).

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὸν  
the

Accusative

*article (with λοβὸν)*

→ noun-phrase marking

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

λοβὸν  
lobe

Accusative

*direct object (coordinate with στέαρ, νεφρούς)*

→ object specification

λοβός: 'lobe / appendage'; here the caudate lobe of the liver; renders לֶבֶר ('the appendage / lobe on the liver'); the third of the burned inner portions specified for the sin offering (4:9).

τοῦ  
the

Genitive

*article (with ἥπατος)*

→ noun-phrase marking

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

ἥπατος  
liver

Genitive

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

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver'; renders כִּבְדָּ; the lobe attached to the liver is burned for the LORD; the liver was also a prominent organ in ancient divinatory practice, here reclaimed for legitimate cult.

τοῦ  
the [one]

Genitive

*substantival article (linking περὶ τῆς ἀμαρτίας to the foregoing portions)*

→ noun-phrase marking

the genitive article τοῦ substantivizes the phrase περὶ τῆς ἀμαρτίας, identifying the burned portions as belonging to the sin-offering victim — 'the (parts) of the (offering) for sin.'

περὶ

for

*preposition + genitive (technical: 'sin offering')*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (technical: 'sin offering').

τῆς

the

Genitive

*article (with ἁμαρτίας)*

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

*genitive object of περί (technical: 'sin offering')*

→ relational specification

ἁμαρτία: 'sin / sin offering'; the portions belong to the sin-offering victim of v. 8.

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

*main verb (burns the portions on the altar)*

→ constative aorist (single completed cultic act)

ἀναφέρω: 'bring up / offer up'; renders הָקִיטַ / הָעֲלָה; the compound ἀνα- ('up') suits the placing of portions up onto the altar to be turned to smoke; the verb is taken up in the NT for Christ's self-offering (Heb 7:27; 1 Pet 2:24).

ἐπὶ

upon

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of ἐπί*

→ object specification

θυσιαστήριον: 'altar'; the place where the fat portions are turned to smoke for the LORD.

ὃν

which

Accusative

*relative pronoun (with τρόπον: 'in the manner which')*

→ participant reference

ὃς: relative pronoun; the accusative ὃν in the fixed phrase ὃν τρόπον ('in which manner / just as') forms an adverbial comparative — a common LXX rendering of כַּאֲשֶׁר ('according as').

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner / way'; the accusative of manner ὃν τρόπον ('in the way which') introduces the obedience-clause; the whole rite conforms exactly to the LORD's prior command.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

*verb of comparative clause*

→ constative aorist (the prior command as standard)

ἐντέλλομαι: 'command'; renders הִצַּו; the obedience-formula ὃν τρόπον ἐνετείλατο κύριος τῷ Μωσῆ ('as the LORD commanded Moses') seals each act with divine sanction (cf. v. 7).

κύριος

LORD

Nominative

*subject of ἐνετείλατο (the Tetragrammaton)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

τῷ

to

Dative

*article (with Μωσῆ)*

→ noun-phrase marking

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

## Μωσῆ

Moses

Dative

*dative indirect object of ἐνετείλατο*

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the recipient of the LORD's command; the inaugural rite executes the Mosaic prescriptions of chs. 1–7.

## 11 καὶ τὰ κρέα καὶ τὴν βύρσαν κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς

And the flesh and the hide he burned up with fire outside the camp.

**Disposal of the carcass outside the camp**

καὶ τὰ κρέα καὶ τὴν βύρσαν

The flesh and hide of Aaron's sin offering are burned outside the camp, not on the altar (cf. 4:11–12). Because the blood of this sin offering was applied to the altar for the priest's own atonement, the carcass may not be eaten but must be destroyed outside the sacred precinct — a detail Hebrews 13:11–12 takes up typologically of Jesus suffering 'outside the gate.'

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὰ

the

Accusative

*article (with κρέα)*

→ noun-phrase marking

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

κρέα

flesh / meat

Accusative

*direct object (fronted, resumed by αὐτά)*

→ object specification

κρέας (pl. κρέα): 'flesh / meat'; renders רֶשֶׁת; the flesh of the priestly sin offering, which (unlike the people's sin offering, which the priests eat, cf. 10:17) must be burned outside the camp.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with βύρσαν)

→ noun-phrase marking

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

βύρσαν

hide / skin

Accusative

direct object (coordinate with κρέα)

→ object specification

βύρσα: 'hide / skin (of an animal)'; renders ῥιγ; the hide of the sin-offering victim, burned with the flesh outside the camp; for the burnt offering, by contrast, the hide went to the officiating priest (7:8).

κατέκαυσεν

burned up

Aor Act Indic 3 Sg · κατακαίω

main verb (destruction of the carcass)

→ constative aorist (single completed act of incineration)

κατακαίω: 'burn up / consume by fire'; renders ῥιγ; the perfective compound κατα- ('completely') distinguishes this destructive burning from the altar-burning (ἀναφέρω); the carcass is incinerated, not offered as a pleasing aroma.

αὐτά

them

Accusative

resumptive direct object (neuter plural, resuming κρέα and βύρσαν)

→ participant reference

αὐτός (acc. pl. αὐτά): personal pronoun; the resumptive 'them' picks up the fronted objects (flesh and hide), a Hebraizing pleonastic construction (the fronted noun + resumptive pronoun).

πυρὶ

with fire

Dative

dative of means (instrument of burning)

→ sphere or reference

πῦρ (dat. πυρὶ): 'fire'; renders שֶׁח; the dative of means; this ordinary fire of disposal stands in pointed contrast to the divine fire (πῦρ παρὰ κυρίου) that will fall on the altar in v. 24.

ἔξω

outside

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

→ spatial or relational framing

ἔξω: 'outside / without'; with the genitive τῆς παρεμβολῆς it marks the place of disposal beyond the sacred camp; the locus 'outside the camp' is significant for purity law and for the typology of Heb 13:11–13.

τῆς

the

Genitive

article (with παρεμβολῆς)

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω

→ relational specification

παρεμβολή: 'camp / encampment'; renders חֲנֻכָּה; the LXX's standard term for Israel's wilderness camp (and later for an army's bivouac); 'outside the camp' is the zone of impurity and disposal, beyond the ordered holiness of the tabernacle-centered community.

## 12 καὶ ἔσφαξεν τὸ ὅλοκαύτωμα καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν καὶ προσέχεεν ἐπὶ τὸ θυσιαστήριον κύκλῳ

And he slaughtered the whole burnt offering, and the sons of Aaron brought the blood to him, and he poured it against the altar all around.

Aaron's burnt offering: slaughter and blood rite καὶ ἔσφαξεν τὸ ὅλοκαύτωμα

Aaron turns to his own burnt offering (the ram of v. 2). The blood-rite of the burnt offering differs from the sin offering: rather than daubing the horns, the blood is dashed all around (κύκλῳ) against the sides of the altar (cf. 1:5). The sons again assist by presenting the blood; Aaron performs the manipulation.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

*main verb (ritual slaughter of the burnt offering)*

→ constative aorist (single completed ritual act)

σφάζω: 'slaughter (for sacrifice)'; renders ὕψι; the same verb used of the sin offering (v. 8), now of Aaron's burnt offering.

τὸ

the

Accusative

*article (with ὅλοκαύτωμα)*

→ noun-phrase marking

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

ὅλοκαύτωμα

whole burnt offering

Accusative

*direct object of ἔσφαξεν*

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders ὅλον; here Aaron's own burnt offering (the ram of v. 2), wholly consumed on the altar (v. 14).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

προσήνεγκαν

brought / presented

Aor Act Indic 3 Pl · προσφέρω

*main verb (the sons present the blood)*

→ constative aorist (completed act of presentation)

προσφέρω: 'bring near / present'; the sons again assist by bringing the blood, as at v. 9; the repetition underscores the cooperative priestly procedure.

οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

υἱοί

sons

Nominative

*subject of προσήνεγκαν*

→ participant prominence

υἱός: 'son'; Aaron's sons, the assisting priests.

Ααρων

of Aaron

*genitive of relationship (indeclinable)*

→ participant identification

Ααρων: indeclinable; genitive of relationship qualifying υἱοί.

τὸ

the

Accusative

*article (with αἷμα)*

→ noun-phrase marking

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

αἷμα

blood

Accusative

*direct object of προσήνεγκαν*

→ object specification

αἷμα: 'blood'; the blood of the burnt offering, handled differently from the sin offering — dashed against the altar rather than daubed on the horns.

πρὸς

to

*preposition + accusative (direction)*

→ spatial or relational framing

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

αὐτόν

him

Accusative

*accusative object of πρὸς (Aaron)*

→ participant reference

αὐτός (acc. αὐτόν): 'him' = Aaron, who performs the blood manipulation.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

προσέχεεν

poured against / dashed

Aor Act Indic 3 Sg · προσχέω

*main verb (Aaron dashes the blood on the altar)*

→ constative aorist (single completed act)

προσχέω: 'pour upon / dash against'; renders שָׁחַט ('throw, dash'); the compound προσ- ('against') with κύκλω ('all around') describes the dashing of the blood against the sides of the altar — the characteristic blood-rite of the burnt and peace offerings (cf. 1:5; 3:2), distinct from ἐξέχεεν (pouring at the base) of the sin offering.

ἐπὶ

upon / against

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of ἐπί*

→ object specification

θυσιαστήριον: 'altar'; the blood is dashed against its sides.

κύκλω

all around

Dative

*adverbial dative (manner/place: 'round about')*

→ sphere or reference

κύκλος (dat. κύκλω): 'circle'; the dative κύκλω functions adverbially, 'all around / round about'; renders כָּל־צִדָּה; it specifies that the blood is dashed against all sides of the altar, encompassing it.

# 13 καὶ τὸ ὅλοκαύτωμα προσήνεγκαν αὐτῷ κατὰ μέλη αὐτὰ καὶ τὴν κεφαλὴν καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον

And the whole burnt offering they brought to him piece by piece, and the head, and he placed them on the altar.

Arrangement of the burnt-offering pieces on the altar

καὶ τὸ ὅλοκαύτωμα προσήνεγκαν αὐτῷ

The dismembered burnt offering — its pieces (μέλη) and the head — is handed to Aaron, who arranges them on the altar (cf. 1:6–9). The fronting of τὸ ὅλοκαύτωμα topicalizes the offering; the phrase κατὰ μέλη ('limb by limb') reflects the prescribed dismemberment of the burnt offering before its total combustion.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ὅλοκαύτωμα, fronted as topic)

→ noun-phrase marking

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

ὅλοκαύτωμα

whole burnt offering

Accusative

direct object of προσήνεγκαν (fronted for topical emphasis)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders ἡζν; here the dismembered victim, handed piece by piece to Aaron for arrangement on the altar.

προσήνεγκαν

brought / presented

Aor Act Indic 3 Pl · προσφέρω

main verb (the sons hand up the pieces)

→ constative aorist (completed act of presentation)

προσφέρω: 'bring near / present'; the sons hand the cut portions to Aaron for arrangement; the plural again marks the assistants' role.

## αὐτῷ

to him

Dative

*dative indirect object (Aaron)*

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him' = to Aaron, who arranges the pieces on the altar.

## κατὰ

by / according to

*preposition + accusative (distributive: 'piece by piece')*

→ spatial or relational framing

κατά + acc.: distributive, 'limb by limb / piece by piece'; the phrase κατὰ μέλη reflects the prescribed cutting of the burnt offering into its pieces (1:6) before they are arranged on the altar.

## μέλη

pieces / limbs

Accusative

*accusative object of κατὰ (distributive)*

→ object specification

μέλος (pl. μέλη): 'limb / member / piece'; renders Πηλ ('cut piece'); the dismembered portions of the burnt-offering victim; the word later denotes the 'members' of the body in Pauline ecclesiology (Rom 12:4–5; 1 Cor 12).

## αὐτά

them / its

Accusative

*resumptive/appositional accusative (the pieces of it)*

→ participant reference

αὐτός (acc. pl. αὐτά): personal pronoun; 'them' resumes the pieces (κατὰ μέλη αὐτά, 'by its pieces'), a Hebraizing pleonasm specifying the parts of the one victim.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τὴν

the

Accusative

*article (with κεφαλὴν)*

→ noun-phrase marking

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

## κεφαλὴν

head

Accusative

*direct object (coordinate with μέλη: the head separately)*

→ object specification

κεφαλὴ: 'head'; renders שׂרָף; the head is named separately from the other pieces (as in 1:8), being arranged on the altar with them; the whole victim, head included, is consumed.

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἐπέθηκεν

placed

Aor Act Indic 3 Sg · ἐπιτίθημι

*main verb (Aaron arranges the pieces on the altar)*

→ constative aorist (single completed act)

ἐπιτίθημι: 'place upon / lay on'; here of arranging the burnt-offering pieces on the altar fire; the same verb used of the blood-daubing (v. 9) and the fat (v. 20).

## ἐπὶ

upon

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

## τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

## θυσιαστήριον

altar

Accusative

*accusative object of ἐπὶ*

→ object specification

θυσιαστήριον: 'altar'; the place where the pieces are arranged to be wholly burned.

## 14 καὶ ἔπλυνεν τὴν κοιλίαν καὶ τοὺς πόδας ὕδατι καὶ ἐπέθηκεν ἐπὶ τὸ ὅλοκαύτωμα ἐπὶ τὸ θυσιαστήριον

And he washed the entrails and the legs with water and placed them on the whole burnt offering on the altar.

Completion of Aaron's burnt offering

καὶ ἔπλυνεν τὴν κοιλίαν

The entrails and legs are washed with water (cf. 1:9) before being placed on the altar with the rest, completing Aaron's burnt offering. The washing removes impurity from the inner parts and lower extremities so that the whole animal may ascend as a 'pleasing aroma' to the LORD. This finishes the priest's own offerings (vv. 8–14); the narrative now turns to the people's (vv. 15–21).

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔπλυνεν  
washed

Aor Act Indic 3 Sg · πλύνω

*main verb (washing of the inner parts)*

→ constative aorist (single completed act)

πλύνω: 'wash / cleanse (objects)'; renders  $\text{בָּרַךְ} / \text{יָצַק}$ ; used of washing things (as opposed to  $\text{נִיבֵט}$  for parts of the body); the ritual washing of the entrails and legs prepares them for combustion as part of the wholly-offered victim (1:9).

τὴν  
the

Accusative

*article (with κοιλίαν)*

→ noun-phrase marking

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

κοιλίαν  
entrails / belly

Accusative

*direct object of ἔπλυνεν*

→ object specification

κοιλία: 'belly / entrails / inner parts'; renders  $\text{בֶּרֶךְ}$  ('inward parts'); the viscera, washed before being placed on the altar; the same word denotes the womb and, figuratively, the inmost being.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοὺς  
the

Accusative

*article (with πόδας)*

→ noun-phrase marking

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

πόδας  
legs / feet

Accusative

*direct object (coordinate with κοιλίαν)*

→ object specification

πούς (pl. πόδας): 'foot / leg'; renders  $\text{מִנְיָן}$  ('lower legs'); the lower limbs of the victim, washed with the entrails since both contact the ground and dung and must be cleansed before burning.

ὕδατι  
with water

Dative

*dative of means (instrument of washing)*

→ sphere or reference

ὕδωρ (dat. ὕδατι): 'water'; renders  $\text{מִיָּם}$ ; the dative of means; the ritual water cleanses the inner parts and legs for the altar.

|                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                             |                                                                                                                                                                                                             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>καὶ</b><br/>and</p> <p><i>narrative conjunction</i></p> <p>→ discourse linkage or contrast</p> <p>καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p>                                                                                                                                         | <p><b>ἐπέθηκεν</b><br/>placed</p> <p>Aor Act Indic 3 Sg · ἐπιτίθημι</p> <p><i>main verb (places the washed parts on the offering)</i></p> <p>→ constative aorist (single completed act)</p> <p>ἐπιτίθημι: 'place upon'; the washed entrails and legs are added to the rest of the burnt offering on the altar, completing the whole.</p> | <p><b>ἐπὶ</b><br/>upon</p> <p><i>preposition + accusative (place upon which)</i></p> <p>→ spatial or relational framing</p> <p>ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (place upon which).</p> | <p><b>τὸ</b><br/>the</p> <p>Accusative</p> <p><i>article (with ὁλοκαύτωμα)</i></p> <p>→ noun-phrase marking</p> <p>τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.</p> |
| <p><b>ὁλοκαύτωμα</b><br/>whole burnt offering</p> <p>Accusative</p> <p><i>accusative object of ἐπὶ (the rest of the burnt offering already on the altar)</i></p> <p>→ object specification</p> <p>ὁλοκαύτωμα: 'whole burnt offering'; the washed parts are laid upon the portions already arranged, so the whole victim is consumed together.</p> | <p><b>ἐπὶ</b><br/>upon</p> <p><i>preposition + accusative (place: repeated for the altar)</i></p> <p>→ spatial or relational framing</p> <p>ἐπὶ repeated (ἐπὶ τὸ ὁλοκαύτωμα ἐπὶ τὸ θυσιαστήριον): a layered locative specifying both the offering-heap and the altar beneath it; a Hebraizing double localization.</p>                   | <p><b>τὸ</b><br/>the</p> <p>Accusative</p> <p><i>article (with θυσιαστήριον)</i></p> <p>→ noun-phrase marking</p> <p>τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                               | <p><b>θυσιαστήριον</b><br/>altar</p> <p>Accusative</p> <p><i>accusative object of ἐπὶ</i></p> <p>→ object specification</p> <p>θυσιαστήριον: 'altar'; the locus of the whole combustion.</p>                |

## 15 καὶ προσήνεγκαν τὸ δῶρον τοῦ λαοῦ καὶ ἔλαβεν τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τοῦ λαοῦ καὶ ἔσφαξεν αὐτὸ καθὰ καὶ τὸ πρῶτον

And they brought the offering of the people, and he took the goat of the people's sin offering and slaughtered it as also the first one.

Transition to the people's offerings (the sin goat)

καὶ προσήνεγκαν τὸ δῶρον τοῦ λαοῦ

Having completed his own offerings, Aaron now turns to the people's (cf. the command of v. 7). He begins with their sin offering, the goat (χίμαρος) of v. 3, slaughtering it 'as also the first' (καθὰ καὶ τὸ πρῶτον) — i.e., following the same rite he performed on his own sin-offering calf. The comparison τὸ πρῶτον binds the people's purification to the priest's, the established pattern now applied on the community's behalf.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

προσήνεγκαν

brought / presented

Aor Act Indic 3 Pl · προσφέρω

*main verb (the people's offering is brought forward)*

→ constative aorist (completed act of presentation)

προσφέρω: 'bring near / present'; the plural subject (the assisting priests / the people) brings forward the community's offering for Aaron to officiate.

τὸ

the

Accusative

*article (with δῶρον)*

→ noun-phrase marking

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

δῶρον

offering / gift

Accusative

*direct object of προσήνεγκαν*

→ object specification

δῶρον: 'gift / offering'; renders דָּוָרָה; the people's offering, collectively, here as the singular τὸ δῶρον τοῦ λαοῦ (cf. the plural τὰ δῶρα in v. 7).

τοῦ

the

Genitive

*article (with λαοῦ)*

→ noun-phrase marking

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

λαοῦ

people

Genitive

*genitive of possession (the people's offering)*

→ relational specification

λαός: 'people'; renders אָמָר; the covenant community on whose behalf Aaron now offers.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

*main verb (Aaron takes the goat)*

→ constative aorist (single completed act)

λαμβάνω: 'take'; Aaron takes the sin-offering goat to slaughter it; the singular subject is the officiating high priest.

τὸν

the

Accusative

*article (with χίμαρον)*

→ noun-phrase marking

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

χίμαρον

he-goat

Accusative

*direct object of ἔλαβεν*

→ object specification

χίμαρος: 'he-goat'; renders עִזָּה; the goat of the people's sin offering, specified in v. 3.

τὸν

the [one]

Accusative

*article in attributive position (substantivizing περὶ τῆς ἁμαρτίας)*

→ noun-phrase marking

the repeated article τὸν links περὶ τῆς ἁμαρτίας to χίμαρον, identifying the goat precisely as the sin-offering animal — 'the goat, the one for the sin offering.'

περὶ

for

*preposition + genitive (technical: 'sin offering')*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (technical: 'sin offering').

τῆς

the

Genitive

article (with ἁμαρτίας)

→ noun-phrase marking

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

ἁμαρτίας

sin

Genitive

genitive object of περὶ (technical: 'sin offering')

→ relational specification

ἁμαρτία: 'sin / sin offering'; the goat is the people's sin offering; renders ΠΝΨΠ.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (the people's sin offering)

→ relational specification

λαός: 'people'; the sin offering belongs to the people, distinguishing it from Aaron's own (v. 8).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

main verb (ritual slaughter of the goat)

→ constative aorist (single completed ritual act)

σφάζω: 'slaughter (for sacrifice)'; renders ΠΝΨ; the same verb used for Aaron's offerings (vv. 8, 12); the goat is slaughtered by the same sin-offering rite.

αὐτό

it

Accusative

direct object (neuter, agreeing with the offering-category)

→ participant reference

αὐτός (acc. αὐτό): personal pronoun; the neuter 'it' refers to the goat construed as the (neuter) sin offering.

καθὰ

just as

comparative conjunction (correspondence)

→ discourse linkage or contrast

καθά: 'just as / according as'; introduces the comparison with the first sin offering (Aaron's), marking the people's purification as following the identical established rite.

καὶ

also

adverbial (adjunctive: 'as also')

→ discourse linkage or contrast

καί: here adjunctive, 'also / even'; καθὰ καί ('just as also') strengthens the comparison: exactly as he did with the first.

τὸ

the

Accusative

article (substantivizing πρῶτον)

→ noun-phrase marking

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

πρῶτον

first one

Accusative

substantival adjective (object of implied verb: 'the first [offering]')

→ object specification

πρῶτος: 'first'; τὸ πρῶτον ('the first one') refers to Aaron's own sin-offering calf (v. 8); the comparison establishes that the people's sin offering follows the same procedure already performed for the priest.

## 16 καὶ προσήνεγκεν τὸ ὅλοκαύτωμα καὶ ἐποίησεν αὐτό ὡς καθήκει

And he presented the whole burnt offering and performed it as is fitting.

The people's burnt offering (performed 'as is fitting') καὶ προσήνεγκεν τὸ ὅλοκαύτωμα

Aaron presents the people's burnt offering (the calf and lamb of v. 3) and performs it 'as is fitting' (ὡς καθήκει) — the impersonal καθήκει pointing to the established legal procedure for the burnt offering (ch. 1). The terse summary contrasts with the detailed description of Aaron's own burnt offering (vv. 12–14); the rite, once narrated in full, is now simply said to be done according to ordinance.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

προσήνεγκεν  
presented

Aor Act Indic 3 Sg · προσφέρω

*main verb (Aaron offers the people's burnt offering)*

→ constative aorist (single completed cultic act)

προσφέρω: 'bring near / offer'; the singular subject is Aaron, now presenting the people's burnt offering.

τὸ  
the

Accusative

*article (with ὅλοκαύτωμα)*

→ noun-phrase marking

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

ὅλοκαύτωμα  
whole burnt offering

Accusative

*direct object of προσήνεγκεν*

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders ἡλόγ; here the people's burnt offering (the calf and lamb of v. 3).

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐποίησεν  
performed

Aor Act Indic 3 Sg · ποιέω

*main verb (Aaron performs the rite)*

→ constative aorist (single completed cultic act)

ποιέω: 'do / perform (a sacrifice)'; the cultic sense 'perform the offering'; the summary ἐποίησεν αὐτό ὡς καθήκει abbreviates the full rite already detailed for Aaron's burnt offering.

αὐτό  
it

Accusative

*direct object of ἐποίησεν (the burnt offering)*

→ participant reference

αὐτός (acc. αὐτό): personal pronoun; the neuter 'it' refers to the burnt offering.

ὡς  
as

*comparative conjunction (manner: 'as')*

→ discourse linkage or contrast

ὡς: 'as / according as'; introduces the comparative clause of conformity to ordinance.

## καθήκει

is fitting

Pres Act Indic 3 Sg · καθήκω

*impersonal verb (in comparative clause: 'as is proper')*

→ gnomic present (standing requirement of ordinance)

καθήκω: 'come down to / be fitting / be proper'; the impersonal καθήκει ('it is fitting / as is due') denotes conformity to the prescribed regulation; the gnomic present states the abiding legal norm; the participle τὸ καθήκον later becomes a technical Stoic and biblical term for 'duty / what is proper' (cf. Rom 1:28).

## 17 καὶ προσήνεγκεν τὴν θυσίαν καὶ ἔπλησεν τὰς χεῖρας ἀπ' αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς τοῦ ὁλοκαυτώματος τοῦ πρωινοῦ

And he presented the grain offering and filled his hands from it and placed it on the altar, apart from the morning whole burnt offering.

**The grain offering (the memorial handful)**

καὶ προσήνεγκεν τὴν θυσίαν

Aaron presents the grain offering (θυσία = the σεμίδαλις of v. 4), taking a handful (ἔπλησεν τὰς χεῖρας ἀπ' αὐτῆς, 'he filled his hands from it') as the 'memorial portion' (cf. 2:2) to burn on the altar. This is done 'apart from the morning burnt offering' (χωρὶς τοῦ ὁλοκαυτώματος τοῦ πρωινοῦ) — the regular daily tamid sacrifice (Exod 29:38–42) — showing the inaugural offerings supplement, not replace, the standing daily cult.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

προσήνεγκεν

presented

Aor Act Indic 3 Sg · προσφέρω

*main verb (Aaron offers the grain offering)*

→ constative aorist (single completed cultic act)

προσφέρω: 'bring near / offer'; Aaron presents the bloodless grain offering after the burnt offering.

τὴν

the

Accusative

*article (with θυσίαν)*

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

*direct object of προσήνεγκεν*

→ object specification

θυσία: 'offering / sacrifice'; here specifically the cereal/grain offering (the σμιῖδαλις mingled with oil of v. 4), rendering ἡ ἑῃ (grain offering / tribute); θυσία in Leviticus can denote the bloodless cereal offering as well as animal sacrifice.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔπλησεν

filled

Aor Act Indic 3 Sg · πίμπλημι

*main verb (Aaron takes a handful)*

→ constative aorist (single completed act)

πίμπλημι: 'fill'; renders נָחַךְ; ἔπλησεν τὰς χεῖρας ('he filled his hands') describes taking the handful (the γῆρ, 'fistful') that constitutes the memorial portion of the grain offering burned on the altar (cf. 2:2); the rest belongs to the priests.

τὰς

the

Accusative

*article (with χεῖρας)*

→ noun-phrase marking

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

χεῖρας

hands

Accusative

*direct object of ἔπλησεν*

→ object specification

χείρ (pl. χεῖρας): 'hand'; renders הַיָּד / יָד; the handful taken from the grain offering; 'filling the hands' (πληροῦν τὰς χεῖρας) is also the LXX idiom for priestly ordination/consecration (cf. 8:33), giving the gesture a resonance with Aaron's recent installation.

ἀπ'

from

*preposition + genitive (partitive: 'from it')*

→ spatial or relational framing

ἀπό (elided ἀπ'): 'from'; partitive, marking the handful as taken from the larger mass of the grain offering.

αὐτῆς

it

Genitive

*genitive object of ἀπό (partitive: 'from it' = the grain offering)*

→ relational specification

αὐτός (gen. fem. αὐτῆς): personal pronoun; the feminine 'it' refers back to ἡ θυσία (the grain offering).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπέθηκεν

placed

Aor Act Indic 3 Sg · ἐπιτίθημι

*main verb (burns the handful on the altar)*

→ constative aorist (single completed act)

ἐπιτίθημι: 'place upon'; the handful (memorial portion) is placed on the altar to be burned, the LORD's portion of the grain offering.

ἐπὶ

upon

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of ἐπὶ*

→ object specification

θυσιαστήριον: 'altar'; the place of the burning of the memorial handful.

χωρίς

apart from

*improper preposition + genitive (exception: 'besides')*

→ spatial or relational framing

χωρίς: 'apart from / besides / without'; with the genitive it marks the inaugural offerings as additional to, not in place of, the standing daily burnt offering.

τοῦ

the

Genitive

*article (with ὁλοκαυτώματος)*

→ noun-phrase marking

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

ὁλοκαυτώματος

whole burnt offering

Genitive

*genitive object of χωρίς*

→ relational specification

ὁλοκαύτωμα (gen. ὁλοκαυτώματος): 'whole burnt offering'; here the regular morning tamid offering (Exod 29:38–42; Num 28:3–4), the standing daily sacrifice distinct from the inaugural offerings of this chapter.

τοῦ

the

Genitive

*article (with πρωινού)*

→ noun-phrase marking

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

πρωινού

morning

Genitive

*attributive adjective (qualifying ὁλοκαυτώματος: 'the morning [offering]')*

→ relational specification

πρωινός: 'of the morning / early'; renders  $\text{לִפְנֵי בֹקֶר}$ ; specifies the daily burnt offering offered each morning; its mention shows the inaugural rites are supplementary to the perpetual cult already in operation.

18 καὶ ἔσφαξεν τὸν μόσχον καὶ τὸν κριὸν τῆς θυσίας τοῦ σωτηρίου τῆς τοῦ λαοῦ καὶ προσήνεγκαν οἱ υἱοὶ

Ααρων τὸ αἷμα πρὸς αὐτόν καὶ προσέχεεν πρὸς τὸ θυσιαστήριον κύκλῳ

And he slaughtered the bull and the ram of the sacrifice of deliverance, which was the people's, and the sons of Aaron brought the blood to him, and he poured it against the altar all around.

**The people's peace offering: slaughter and blood rite** καὶ ἔσφαξεν τὸν μόσχον καὶ τὸν κριὸν

Aaron slaughters the ox and ram of the people's peace offering (the θυσία σωτηρίου of v. 4). As with the burnt offering, the blood is dashed all around (κύκλῳ) against the altar (cf. 3:2, 8). The genitival chain τῆς θυσίας τοῦ σωτηρίου τῆς τοῦ λαοῦ ('of the sacrifice of deliverance, the one of the people') carefully identifies these as the community's fellowship offering.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

*main verb (ritual slaughter of the peace-offering animals)*

→ constative aorist (single completed ritual act)

σφάζω: 'slaughter (for sacrifice)'; renders ὕψ; here of the ox and ram of the peace offering.

τὸν

the

Accusative

*article (with μόσχον)*

→ noun-phrase marking

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

μόσχον

bull / ox

Accusative

*direct object of ἔσφαξεν*

→ object specification

μόσχος: 'young bull / ox'; the larger peace-offering animal (cf. v. 4).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὸν

the

Accusative

*article (with κριὸν)*

→ noun-phrase marking

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

κριὸν

ram

Accusative

*direct object (coordinate with μόσχον)*

→ object specification

κριός: 'ram'; the second peace-offering animal (cf. v. 4).

τῆς

of the

Genitive

*article (with θυσίας)*

→ noun-phrase marking

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

θυσίας

sacrifice

Genitive

*genitive of definition (qualifying μόσχον and κριόν: 'of the sacrifice')*

→ relational specification

θυσία: 'sacrifice'; in θυσία σωτηρίου, the peace/fellowship offering; the genitive defines the animals' offering-category.

τοῦ

of the

Genitive

*article (with σωτηρίου)*

→ noun-phrase marking

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

σωτηρίου

of deliverance / peace

Genitive

*genitive of definition (qualifying θυσίας: 'peace offering')*

→ relational specification

σωτήριον: 'deliverance / welfare'; θυσία σωτηρίου renders יִמְלִיךָ חַבֵּל, the fellowship/peace offering; the only offering the worshippers themselves share in eating, expressing communion and well-being with God.

τῆς

the [one]

Genitive

*article (substantivizing τοῦ λαοῦ: 'the one belonging to the people')*

→ noun-phrase marking

the feminine genitive article τῆς (agreeing with θυσίας) substantivizes the following genitive τοῦ λαοῦ — 'the sacrifice, namely the one of the people'; a doubly articulated possessive specifying whose peace offering this is.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (the peace offering belongs to the people)

→ relational specification

λαός: 'people'; the peace offering is the people's, offered by Aaron on their behalf.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήνεγκαν

brought / presented

Aor Act Indic 3 Pl · προσφέρω

main verb (the sons present the blood)

→ constative aorist (completed act of presentation)

προσφέρω: 'bring near / present'; the sons again hand the blood to Aaron, as at vv. 9, 12.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of προσήνεγκαν

→ participant prominence

υἱός: 'son'; Aaron's sons, the assisting priests.

Ααρων

of Aaron

genitive of relationship (indeclinable)

→ participant identification

Ααρων: indeclinable; genitive of relationship qualifying υἱοί.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσήνεγκαν

→ object specification

αἷμα: 'blood'; the blood of the peace offering, dashed against the altar.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Aaron)

→ participant reference

αὐτός (acc. αὐτόν): 'him' = Aaron.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

## προσέχεεν

poured against / dashed

Aor Act Indic 3 Sg · προσχέω

*main verb (Aaron dashes the blood on the altar)*

→ constative aorist (single completed act)

προσχέω: 'pour against / dash'; renders  $\text{רָחַץ}$ ; the peace-offering blood is dashed all around the altar, as for the burnt offering (v. 12).

## πρὸς

against

*preposition + accusative (place: 'against the altar')*

→ spatial or relational framing

πρὸς + acc.: here 'against / upon'; with προσέχεεν it marks the surface against which the blood is dashed (πρὸς τὸ θυσιαστήριον, varying the ἐπὶ of v. 12).

## τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

## θυσιαστήριον

altar

Accusative

*accusative object of πρὸς*

→ object specification

θυσιαστήριον: 'altar'; the blood is dashed against its sides.

## κύκλω

all around

Dative

*adverbial dative (manner/place: 'round about')*

→ sphere or reference

κύκλος (dat. κύκλω): 'circle'; adverbial 'all around'; renders  $\text{כָּל־בְּדָוָה}$ ; the blood encompasses the altar (cf. v. 12).

19 καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου καὶ τοῦ κριοῦ τὴν ὄσφην καὶ τὸ στέαρ τὸ κατακαλύπτον ἐπὶ τῆς κοιλίας καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος

And the fat from the bull and from the ram — the fat tail and the fat covering the entrails, and the two kidneys with the fat that is on them, and the lobe on the liver —

**Enumeration of the peace-offering fat portions (object of v. 20's verb)**

καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου

A detailed inventory of the fat portions of the peace offering reserved for burning (cf. 3:3–4, 9–10): the fat tail (ὄσφύς), the fat covering the entrails, the two kidneys with their fat, and the lobe of the liver. These accusatives have no verb in this verse; they are the dangling objects taken up by ἐπέθηκεν / ἀνήνεγκαν in v. 20 — a long anticipatory list typical of ritual prose. The fat (στέαρ) is the LORD's exclusive portion (3:16–17).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ

the

Accusative

*article (with στέαρ)*

→ noun-phrase marking

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

στέαρ

fat / suet

Accusative

*accusative (dangling object, resumed by v. 20's verbs)*

→ object specification

στέαρ: 'fat / suet'; renders בָּזֵק; the fat portions of the peace offering, listed here for burning; the LORD's exclusive portion (3:16–17).

τὸ

the [that]

Accusative

*article in attributive position (with ἀπὸ τοῦ μόσχου: 'the [fat] from the bull')*

→ noun-phrase marking

the article τό in attributive position links the prepositional phrase ἀπὸ τοῦ μόσχου to στέαρ — 'the fat, the (fat) from the bull.'

ἀπὸ

from

*preposition + genitive (source)*

→ spatial or relational framing

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

τοῦ

the

Genitive

*article (with μόσχου)*

→ noun-phrase marking

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

μόσχου

bull / ox

Genitive

*genitive of source (the fat from the bull)*

→ relational specification

μόσχος: 'bull / ox'; the source of part of the fat; the peace-offering victim of v. 18.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοῦ

the

Genitive

*article (with κριοῦ)*

→ noun-phrase marking

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

κριοῦ

ram

Genitive

*genitive of source (coordinate: the fat from the ram)*

→ relational specification

κρίος: 'ram'; the other source of fat; the second peace-offering victim of v. 18.

τὴν

the

Accusative

*article (with ὀσφὴν)*

→ noun-phrase marking

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

ὀσφὴν

fat tail / loin

Accusative

*accusative in apposition (specifying a fat portion)*

→ object specification

ὀσφύς: 'loin / hip / (here) fat tail'; renders רֵזְזָא ('fat tail of the sheep'); the fatty tail of the broad-tailed sheep, a prized portion specifically reserved for the altar in the peace offering (cf. 3:9); the term elsewhere denotes the loins as seat of strength and procreation.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὸ

the

*Accusative*

*article (with στέαρ)*

→ noun-phrase marking

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

στέαρ

fat

*Accusative*

*accusative (coordinate fat portion)*

→ object specification

στέαρ: 'fat'; the fat covering the entrails, a further altar-portion.

τὸ

the [that]

*Accusative*

*article in attributive position (with κατακαλύπτων)*

→ noun-phrase marking

the article τὸ substantivizes the participle κατακαλύπτων into an attributive ('the fat, the [part] covering ...').

κατακαλύπτων

covering

*Pres Act Part Acc Sg Neut · κατακαλύπτω*

*attributive participle (modifying στέαρ)*

→ imperfective present participle (the fat as continually covering the entrails)

κατακαλύπτω: 'cover over / veil'; renders 𐤕𐤒𐤕; the present participle describes the membrane of fat (the omentum) that overlays the viscera (cf. 3:3); the compound κατα- intensifies the sense of complete covering.

ἐπὶ

upon

*preposition + genitive (place: 'on the entrails')*

→ spatial or relational framing

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

τῆς

the

*Genitive*

*article (with κοιλίας)*

→ noun-phrase marking

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

κοιλίας

entrails / belly

*Genitive*

*genitive object of ἐπὶ*

→ relational specification

κοιλία: 'belly / entrails'; the viscera over which the fat membrane lies; renders 𐤕𐤒𐤕.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοὺς

the

*Accusative*

*article (with νεφρούς)*

→ noun-phrase marking

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

δύο

two

*Accusative*

*numeral (modifying νεφρούς; indeclinable in form)*

→ measure or count

δύο: 'two'; indeclinable numeral; specifies the two kidneys, both reserved for the altar with their surrounding fat (cf. 3:4).

νεφρούς

kidneys

*Accusative*

*accusative (coordinate fat-bearing portion)*

→ object specification

νεφρός (pl. νεφροί): 'kidney'; renders 𐤕𐤒𐤕; 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 (with στέαρ)*

→ noun-phrase marking

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

στέαρ  
fat

Accusative

*accusative (coordinate fat portion)*

→ object specification

στέαρ: 'fat'; the fat on the kidneys, another altar-portion.

τὸ  
the [that]

Accusative

*article in attributive position (with ἐπὶ αὐτῶν)*

→ noun-phrase marking

the article τό links the phrase ἐπὶ αὐτῶν to στέαρ — 'the fat, the (fat) that is on them.'

ἐπὶ  
on

*preposition + genitive (place: 'on them')*

→ spatial or relational framing

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

αὐτῶν  
them

Genitive

*genitive object of ἐπὶ (the kidneys)*

→ relational specification

αὐτός (gen. pl. αὐτῶν): personal pronoun; 'them' = the kidneys, on 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.

τὸν  
the

Accusative

*article (with λοβόν)*

→ noun-phrase marking

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

λοβόν  
lobe

Accusative

*accusative (final coordinate portion)*

→ object specification

λοβός: 'lobe'; the caudate lobe of the liver; renders תִּלְתִּי; burned for the LORD as in the sin offering (v. 10).

τὸν  
the [that]

Accusative

*article in attributive position (with ἐπὶ τοῦ ἥπατος)*

→ noun-phrase marking

the article τὸν links the phrase ἐπὶ τοῦ ἥπατος to λοβόν — 'the lobe, the (one) on the liver.'

ἐπὶ  
on

*preposition + genitive (place: 'on the liver')*

→ spatial or relational framing

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

τοῦ  
the

Genitive

*article (with ἥπατος)*

→ noun-phrase marking

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

## ἥπατος

liver

Genitive

*genitive object of ἐπί*

→ relational specification

ἥπαρ (gen. ἥπατος): 'liver'; the organ to which the burned lobe is attached; renders טֶבֶל.

## 20 καὶ ἐπέθηκεν τὰ στέατα ἐπὶ τὰ στήθνια καὶ ἀνήνεγκαν τὰ στέατα ἐπὶ τὸ θυσιαστήριον

And he placed the fat portions on the breasts, and they offered up the fat portions on the altar.

Burning of the peace-offering fat (resolving v. 19's list) καὶ ἐπέθηκεν τὰ στέατα

The dangling accusatives of v. 19 are now resolved: the fat portions are laid on the breasts (στήθνια) and burned on the altar. The plural τὰ στέατα ('the fat portions') sums up the inventory of v. 19. The breasts will be the priest's portion (waved before the LORD, v. 21), but the fat is first placed on them and then burned, the LORD's portion ascending first.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπέθηκεν

placed

Aor Act Indic 3 Sg · ἐπιτίθημι

*main verb (Aaron lays the fat on the breasts)*

→ constative aorist (single completed act)

ἐπιτίθημι: 'place upon'; the fat portions are laid on the breasts in preparation for their elevation and burning (cf. 7:30, the fat with the breast brought as a wave-offering).

τὰ

the

Accusative

*article (with στέατα)*

→ noun-phrase marking

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

στέατα

fat portions

Accusative

*direct object of ἐπέθηκεν (summing up v. 19's list)*

→ object specification

στέαρ (pl. στέατα): 'fat portions'; renders סֵתֶרֶת; the plural gathers up the various fat parts enumerated in v. 19; the LORD's portion of the peace offering.

ἐπὶ

on

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὰ

the

Accusative

*article (with στηθύνια)*

→ noun-phrase marking

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

στηθύνια

breasts

Accusative

*accusative object of ἐπί*

→ object specification

στηθύνιον (pl. στηθύνια): 'breast (of an animal)'; renders ἡθῆ; the breast of the peace offering, which becomes the priests' portion through the wave-offering (cf. 7:30–34); the fat is laid on the breasts before being burned.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνήνεγκαν

offered up

Aor Act Indic 3 Pl · ἀναφέρω

*main verb (the priests burn the fat on the altar)*

→ constative aorist (single completed cultic act)

ἀναφέρω: 'bring up / offer up'; the plural subject (the priests together) raise the fat onto the altar to be turned to smoke; the same verb used of the sin-offering fat in v. 10.

τὰ

the

Accusative

*article (with στέατα)*

→ noun-phrase marking

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

στέατα

fat portions

Accusative

*direct object of ἀνήνεγκαν*

→ object specification

στέαρ (pl. στέατα): 'fat portions'; the LORD's portion, burned on the altar as a pleasing aroma.

ἐπὶ

upon

*preposition + accusative (place upon which)*

→ spatial or relational framing

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

τὸ

the

Accusative

*article (with θυσιαστήριον)*

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

*accusative object of ἐπί*

→ object specification

θυσιαστήριον: 'altar'; the place where the fat portions are burned.

## 21 καὶ τὸ στήθυνιον καὶ τὸν βραχίονα τὸν δεξιὸν ἀφεῖλεν Ααρων ἀφαίρεμα ἔναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ Μωσῇ

And the breast and the right shoulder Aaron set apart as a contribution before the LORD, in the manner the LORD directed Moses.

The wave-offering of breast and shoulder (priestly portion)

καὶ τὸ στήθυνιον καὶ τὸν βραχίονα

Aaron sets apart the breast and the right shoulder as a 'contribution' (ἀφαίρεμα) before the LORD — the priestly portion of the peace offering (cf. 7:31–34). The cognate-accusative construction ἀφεῖλεν ... ἀφαίρεμα ('he set apart ... as a thing set apart') is a Hebraism rendering the dedicatory presentation. The closing formula ὃν τρόπον συνέταξεν κύριος τῷ Μωσῇ once more grounds the act in divine command, concluding the sacrificial sequence (vv. 8–21).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ

the

Accusative

*article (with στήθυνιον)*

→ noun-phrase marking

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

στήθυνιον

breast

Accusative

*direct object of ἀφεῖλεν (fronted)*

→ object specification

στήθυνιον: 'breast (of an animal)'; renders ἡῖ; the breast of the peace offering, the perpetual portion of the priests presented as a wave-offering (7:31).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with βραχίονα)

→ noun-phrase marking

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

βραχίονα

shoulder / arm

Accusative

direct object (coordinate with στηθύνιον)

→ object specification

βραχίων: 'arm / foreleg / shoulder'; renders שׁוֹךְ ('thigh / leg') or עֲרֹף ('shoulder'); the right shoulder is the priest's portion as a contribution (7:32–33); βραχίων is also the great OT metaphor for divine power ('the outstretched arm').

τὸν

the

Accusative

article in attributive position (with δεξιὸν)

→ noun-phrase marking

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

δεξιὸν

right

Accusative

attributive adjective (modifying βραχίονα: 'the right shoulder')

→ object specification

δεξιός: 'right (hand/side)'; renders יְמִינִי; the right shoulder is the choicest, assigned to the officiating priest (7:33); the right side carries connotations of honor and strength throughout Scripture.

ἀφείλεν

set apart / removed

Aor Act Indic 3 Sg · ἀφαίρέω

main verb (Aaron sets apart the priestly portion)

→ constative aorist (single completed act of separation)

ἀφαιρέω: 'take away / remove / set apart'; renders מָחָה / הִנִּיחַ ('wave / lift as a contribution'); the cognate construction ἀφείλεν ... ἀφαίρεμα ('set apart ... as a thing set apart') is a Hebraism rendering the dedicatory elevation of the priestly portion before the LORD.

Ααρων

Aaron

subject (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; nominative subject of ἀφείλεν.

ἀφαίρεμα

contribution / set-apart portion

Accusative

cognate accusative (with ἀφείλεν: Hebraism)

→ object specification

ἀφαίρεμα: 'that which is set apart / contribution / heave-offering'; renders תְּרוּמָה ('contribution / heave-offering'); the cognate accusative ἀφείλεν ... ἀφαίρεμα reproduces the Hebrew dedicatory idiom, designating the breast and shoulder as the portion lifted out and consecrated for the priests.

ἐναντι

before

preposition + genitive (cultic locality)

→ spatial or relational framing

ἐναντι: 'before / in the presence of'; the portion is set apart 'before the LORD,' a presentation in his manifest presence (cf. the refrain of vv. 2, 4, 5, 24).

## κυρίου

LORD

Genitive

*genitive object of ἔναντι (the Tetragrammaton)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

## ὃν

which

Accusative

*relative pronoun (with τρόπον: 'in the manner which')*

→ participant reference

ὃς: relative pronoun; ὃν τρόπον ('in which manner / just as'), the adverbial comparative introducing the obedience-formula.

## τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner / way'; the accusative of manner; the rite conforms exactly to the LORD's prior directive.

## συνέταξεν

directed / ordered

Aor Act Indic 3 Sg · συντάσσω

*verb of comparative clause*

→ constative aorist (the prior directive as standard)

συντάσσω: 'arrange together / order / direct'; renders קִצַּץ ('command'); a near-synonym of ἐντέλλομαι (used in vv. 7, 10), here varying the obedience-formula; the LORD's directive to Moses is the standard governing the priestly portions.

## κύριος

LORD

Nominative

*subject of συνέταξεν (the Tetragrammaton)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

## τῷ

to

Dative

*article (with Μωσῆ)*

→ noun-phrase marking

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

## Μωσῆ

Moses

Dative

*dative indirect object of συνέταξεν*

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the recipient of the LORD's directive concerning the priestly portions.

## 22 καὶ ἐξάρας Ααρων τὰς χεῖρας ἐπὶ τὸν λαὸν εὐλόγησεν αὐτούς καὶ κατέβη ποιήσας τὸ περὶ τῆς ἁμαρτίας καὶ τὰ ὀλοκαυτώματα καὶ τὰ τοῦ σωτηρίου

And Aaron, lifting up his hands over the people, blessed them; and he came down, having performed the sin offering and the whole burnt offerings and the offerings of deliverance.

Aaron's priestly blessing and descent καὶ ἐξάρας Ααρων τὰς χεῖρας

Having completed the offerings, Aaron lifts his hands over the people and blesses them — the first exercise of the priestly benediction (cf. the Aaronic blessing of Num 6:22–27). He then descends from the altar, the aorist participle ποιήσας ('having performed') summarizing the whole threefold service (sin, burnt, peace offerings). This blessing is the first of two (cf. v. 23), framing the theophany that follows.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐξάρας

lifting up / raising

Aor Act Part Nom Sg Masc · ἐξαίρω

*circumstantial participle (attendant: 'lifting his hands')*

→ antecedent aorist participle (the gesture preceding the blessing)

ἐξαίρω: 'lift up / raise'; renders ἄνω ('lift'); the aorist participle describes the priestly gesture of lifting the hands over the people in blessing; the same posture is the OT image of benediction (cf. Sir 50:20–21, of the high priest Simon).

Ααρων

Aaron

*subject (indeclinable proper noun)*

→ participant identification

Ααρων: indeclinable; subject of the participle ἐξάρας and the main verbs εὐλόγησεν, κατέβη.

τὰς

the

*Accusative*

*article (with χεῖρας)*

→ noun-phrase marking

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

## χεῖρας

hands

Accusative

*direct object of ἐξάρας*

→ object specification

χείρ (pl. χεῖρας): 'hand'; the hands lifted over the people in priestly blessing; the gesture mediates the LORD's favor to the congregation.

## ἐπὶ

over / toward

*preposition + accusative (direction of blessing)*

→ spatial or relational framing

ἐπὶ + acc.: 'over / toward'; the hands are extended over the people, the recipients of the benediction.

## τὸν

the

Accusative

*article (with λαὸν)*

→ noun-phrase marking

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

## λαὸν

people

Accusative

*accusative object of ἐπὶ*

→ object specification

λαός: 'people'; the congregation of Israel, recipients of the priestly blessing.

## εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

*main verb (the priestly benediction)*

→ constative aorist (single completed act of blessing)

εὐλογέω: 'speak well of / bless'; renders ַלְבַּח; the verb of the priestly benediction (cf. Num 6:23–27); Aaron's first exercise of his blessing office; εὐλογέω recurs in v. 23 of the joint blessing by Moses and Aaron.

## αὐτούς

them

Accusative

*direct object of εὐλόγησεν (the people)*

→ participant reference

αὐτός (acc. pl. αὐτούς): personal pronoun; 'them' = the people, the object of the blessing (a constructio ad sensum, masculine plural for the collective λαόν).

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

*main verb (Aaron descends from the altar)*

→ constative aorist (single completed act of descent)

καταβαίνω: 'go down / descend'; renders ַיָּרַד; Aaron descends from the raised altar-platform after completing the offerings; the descent marks the end of the active sacrificial service.

## ποιήσας

having performed

Aor Act Part Nom Sg Masc · ποιέω

*circumstantial participle (antecedent: 'after performing')*

→ antecedent aorist participle (summarizing the completed service)

ποιέω: 'do / perform (a sacrifice)'; the aorist participle ποιήσας ('having performed') gathers up the whole sacrificial sequence (sin, burnt, peace offerings) as a single completed work prior to the descent.

## τὸ

the [offering]

Accusative

*substantival article (with περὶ τῆς ἁμαρτίας: 'the sin offering')*

→ noun-phrase marking

the article τὸ substantivizes the phrase περὶ τῆς ἁμαρτίας into 'the sin offering' (cf. v. 7).

## περὶ

for

*preposition + genitive (technical: 'sin offering')*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (technical: 'sin offering').

## τῆς

the

Genitive

*article (with ἁμαρτίας)*

→ noun-phrase marking

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

## ἁμαρτίας

sin

Genitive

*genitive object of περί (technical: 'sin offering')*

→ relational specification

ἁμαρτία: 'sin / sin offering'; the sin offering, first of the three categories summarized; renders תִּשְׁלֵחַ.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τὰ

the

Accusative

*article (with ὁλοκαυτώματα)*

→ noun-phrase marking

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

## ὁλοκαυτώματα

whole burnt offerings

Accusative

*direct object (coordinate with τὸ περὶ τῆς ἁμαρτίας)*

→ object specification

ὁλοκαύτωμα (pl. ὁλοκαυτώματα): 'whole burnt offerings'; the plural gathers Aaron's and the people's burnt offerings; renders תִּשְׁלֵחַ.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τὰ

the [offerings]

Accusative

*substantival article (with τοῦ σωτηρίου: 'the peace offerings')*

→ noun-phrase marking

the neuter plural article τὰ substantivizes the genitive τοῦ σωτηρίου — 'the (offerings) of deliverance' = the peace offerings.

## τοῦ

the

Genitive

*article (with σωτηρίου)*

→ noun-phrase marking

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

## σωτηρίου

of deliverance / peace

Genitive

*genitive of definition (qualifying τὰ: 'the peace offerings')*

→ relational specification

σωτήριον: 'deliverance / welfare'; τὰ τοῦ σωτηρίου ('the things of the peace offering') sums up the fellowship offerings; renders תְּשֻׁלָּח; the third of the three categories completed by Aaron.

## 23 καὶ εἰσῆλθεν Μωυσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐξελθόντες εὐλόγησαν πάντα τὸν λαόν καὶ ὤφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ

And Moses and Aaron entered into the tent of testimony, and coming out they blessed all the people; and the glory of the LORD appeared to all the people.

The theophany: the glory of the LORD appears (headline crux)

καὶ εἰσῆλθεν Μωυσῆς καὶ Ααρων

The climax of the chapter and the fulfilment of the promise of vv. 4, 6: after Moses and Aaron enter the tent and come out to bless the people a second time, ὤφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ ('the glory of the LORD appeared to all the people'). The aorist passive ὤφθη answers the future ὀφθήσεται of vv. 4, 6, sealing the inauguration with the visible kabod — the divine self-manifestation that authenticates the newly established cult and the mediation of Moses and Aaron.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

εἰσῆλθεν  
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb (Moses and Aaron enter the tent)*

→ constative aorist (single completed act of entry)

εἰσέρχομαι: 'enter / go in'; renders  $\text{N}\bar{\alpha}$ ; the singular verb with the compound subject (Moses and Aaron) is regular Greek (verb agrees with the first/nearest subject); they enter the tent of meeting together, the place of the LORD's presence.

Μωυσῆς

Moses

Nominative

*subject (first member of compound subject)*

→ participant prominence

Μωυσῆς: the mediator; he enters with Aaron, perhaps to instruct the new priest in the inner service or to intercede before the appearing of the glory.

καὶ  
and

*coordinate conjunction (joining compound subject)*

→ discourse linkage or contrast

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

Ααρων

Aaron

*subject (second member of compound subject; indeclinable)*

→ participant identification

Ααρων: indeclinable; the high priest, entering the tent with Moses.

εἰς

into

*preposition + accusative (direction of entry)*

→ spatial or relational framing

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

τὴν

the

Accusative

*article (with σκηνήν)*

→ noun-phrase marking

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

σκηνήν

tent

Accusative

*accusative object of εἰς*

→ object specification

σκηνή: 'tent / tabernacle'; in σκηνή τοῦ μαρτυρίου, the tent of meeting, the locus of the LORD's presence; cf. v. 5.

τοῦ

the

Genitive

*article (with μαρτυρίου)*

→ noun-phrase marking

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

μαρτυρίου

of testimony

Genitive

*genitive of definition (qualifying σκηνήν: 'tent of testimony')*

→ relational specification

μαρτύριον: 'testimony / witness'; σκηνή τοῦ μαρτυρίου renders תִּלְכַּח לְיְיָ ('tent of meeting'); cf. v. 5; the sanctuary where the LORD meets and witnesses to his people, from which the glory now appears.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐξελθόντες

coming out

Aor Act Part Nom Pl Masc · ἐξέρχομαι

*circumstantial participle (antecedent: 'having come out')*

→ antecedent aorist participle (action prior to the blessing)

ἐξέρχομαι: 'go out / come out'; renders נֶצַח; the plural participle (Moses and Aaron) describes their emergence from the tent before pronouncing the joint blessing; the emergence sets the stage for the appearing of the glory.

εὐλόγησαν

they blessed

Aor Act Indic 3 Pl · εὐλογέω

*main verb (Moses and Aaron bless the people)*

→ constative aorist (single completed act of blessing)

εὐλογέω: 'bless'; renders בָּרַךְ; the second blessing of the chapter, now by Moses and Aaron together (the plural εὐλόγησαν, contrasting with the singular εὐλόγησεν of v. 22); the double blessing brackets the theophany.

πάντα

all

Accusative

*attributive adjective (modifying λαόν: 'all the people')*

→ object specification

πᾶς: 'all / whole'; πάντα τὸν λαόν ('all the people') stresses that the blessing extends to the entire assembled congregation.

τὸν

the

Accusative

*article (with λαόν)*

→ noun-phrase marking

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

λαόν

people

Accusative

*direct object of εὐλόγησαν*

→ object specification

λαός: 'people'; the whole congregation, blessed before the glory appears.

καὶ

and

*narrative conjunction (introducing the theophany)*

→ discourse linkage or contrast

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

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

*main verb (the theophany: the glory appears)*

→ constative aorist passive (the decisive divine self-manifestation)

ὁράω (aor. pass.): 'be seen / appear'; renders נִרְאָה (Niphal of רָאָה), the technical verb of theophany; the aorist ὤφθη fulfils the future ὁφθήσεται promised at vv. 4 and 6; it is the same form used of the LORD's appearances to the patriarchs (Gen 12:7; 17:1; 18:1) and, in the NT, of resurrection appearances (1 Cor 15:5–8) — here the visible manifestation of the divine glory authenticating the inaugurated cult.

ἡ

the

Nominative

*article (with δόξα)*

→ noun-phrase marking

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

δόξα

glory

Nominative

*subject of ὤφθη*

→ participant prominence

δόξα: 'glory / splendor'; renders תְּכָדָה; ἡ δόξα κυρίου is the visible manifestation of YHWH's presence (the kabod), the same glory that filled the tabernacle at Exod 40:34–35; its appearing here is the climactic event the chapter has anticipated since v. 4.

κυρίου

of the LORD

Genitive

*genitive of source/possession (qualifying δόξα; the Tetragrammaton)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the glory is YHWH's own self-manifesting presence.

παντὶ

to all

Dative

*attributive adjective (modifying λαῶ: 'to all the people')*

→ sphere or reference

πᾶς (dat. παντί): 'all'; παντὶ τῷ λαῷ ('to all the people') marks the theophany as a public, universal event — witnessed by the whole congregation, not by Moses or Aaron alone.

τῷ

the

Dative

*article (with λαῶ)*

→ noun-phrase marking

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

λαῶ

people

Dative

*dative of indirect object (the people to whom the glory appears)*

→ sphere or reference

λαός (dat. λαῶ): 'people'; the dative marks the whole congregation as the recipients/witnesses of the appearing glory.

## 24 καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν τὰ ἐπὶ τοῦ θυσιαστηρίου τὰ τε ὀλοκαυτώματα καὶ τὰ στέατα καὶ εἶδεν πᾶς ὁ λαὸς καὶ ἐξέστη καὶ ἔπεσαν ἐπὶ πρόσωπον

And fire came out from before the LORD and consumed the things on the altar — both the whole burnt offerings and the fat portions; and all the people saw and were amazed and fell on their faces.

The consuming fire and the people's prostration (headline crux, climax) καὶ ἐξῆλθεν πῦρ παρὰ κυρίου

The chapter's climactic crux: fire comes out from before the LORD (ἐξῆλθεν πῦρ παρὰ κυρίου) and consumes (κατέφαγεν) the offerings on the altar. The divine fire is the visible token of YHWH's acceptance of the inaugurated cult and Aaron's mediation (cf. the descent of fire at Solomon's dedication, 2 Chr 7:1, and Elijah's contest, 1 Kgs 18:38). The people's threefold response — they saw (εἶδεν), were amazed (ἐξέστη), and fell on their faces (ἔπεσαν ἐπὶ πρόσωπον) — is the proper reaction of awe before the divine self-revelation. The same fire that here signifies acceptance becomes, in the very next chapter, the instrument of judgment on Nadab and Abihu (10:1–2), who offer 'strange fire.'

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐξῆλθεν

came out

Aor Act Indic 3 Sg· ἐξέρχομαι

*main verb (the divine fire issues forth)*

→ constative aorist (single decisive divine act)

ἐξέρχομαι: 'go out / come forth'; renders נָצַח; the fire 'came out from before the LORD' — i.e., from the glory just manifested (v. 23) or from the inner sanctuary; the verb marks the fire as a direct divine effusion, not human-kindled.

πῦρ

fire

Nominative

*subject of ἐξῆλθεν*

→ participant prominence

πῦρ: 'fire'; renders נֵחָ; the divine fire, here a token of acceptance; it stands in deliberate contrast to the ordinary fire of disposal (πυρί, v. 11) and anticipates the lethal fire against Nadab and Abihu (10:2, the same phrase ἐξῆλθεν πῦρ παρὰ κυρίου); fire is the recurrent medium of YHWH's self-manifestation (Exod 3:2; 19:18; 24:17).

παρὰ

from before

*preposition + genitive (source: 'from beside / from the presence of')*

→ spatial or relational framing

παρά + gen.: 'from (the side of) / from before'; renders מִלְפָּנֶיךָ ('from before'); marks the fire's origin in the LORD's own presence, underscoring its divine, accepting character.

## κυρίου

the LORD

Genitive

genitive object of *παρά* (source; the Tetragrammaton)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the fire proceeds from YHWH's presence as the sign of his acceptance of the offerings.

## καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

## κατέφαγεν

consumed / devoured

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire consumes the offerings)

→ constative aorist (single decisive act of consumption)

κατεσθίω: 'eat up / devour / consume'; renders *לָכַח* ('eat / consume'); the vivid *κατα-* compound depicts the fire 'devouring' the offerings, a metaphor of total acceptance — the LORD himself, as it were, receives and consumes the sacrifice (cf. the same image at 1 Kgs 18:38; 2 Chr 7:1).

## τὰ

the things

Accusative

substantival article (with *ἐπὶ τοῦ θυσιαστηρίου*: 'the things on the altar')

→ noun-phrase marking

the neuter plural article *τά* substantivizes the locative phrase *ἐπὶ τοῦ θυσιαστηρίου* — 'the (things) on the altar' = the offerings lying on it.

## ἐπὶ

on

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

→ spatial or relational framing

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

## τοῦ

the

Genitive

article (with *θυσιαστηρίου*)

→ noun-phrase marking

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

## θυσιαστηρίου

altar

Genitive

genitive object of *ἐπὶ*

→ relational specification

θυσιαστήριον: 'altar'; the offerings consumed by the divine fire lie upon it.

## τά

the

Accusative

article (with *ὅλοκαυτώματα*; in apposition, specifying 'the things')

→ noun-phrase marking

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

## τε

both / and

coordinating enclitic particle (*τε ... καί*: 'both ... and')

→ discourse linkage or contrast

τε: enclitic coordinating particle; in the correlative *τε ... καί* ('both ... and') it links the two specified items (burnt offerings and fat portions) that make up 'the things on the altar'.

## ὅλοκαυτώματα

whole burnt offerings

Accusative

accusative in apposition (specifying *τὰ ἐπὶ τοῦ θυσιαστηρίου*)

→ object specification

ὅλοκαύτωμα (pl. *ὅλοκαυτώματα*): 'whole burnt offerings'; the first of the two items consumed by the fire; renders *תִּלְעַ*.

## καὶ

and

coordinate conjunction (correlative with *τε*)

→ discourse linkage or contrast

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

## τὰ

the

Accusative

article (with *στέατα*)

→ noun-phrase marking

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

## στέατα

fat portions

Accusative

*accusative in apposition (second item consumed)*

→ object specification

στέαρ (pl. στέατα): 'fat portions'; the LORD's portion of the peace offering (vv. 19–20), now consumed by the divine fire together with the burnt offerings; renders מִן־בָּרֶךְ.

## καὶ

and

*narrative conjunction (introducing the people's response)*

→ discourse linkage or contrast

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

## εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

*main verb (the people witness the fire)*

→ constative aorist (single completed act of perception)

ὁράω (aor. act. εἶδεν): 'see / perceive'; the people's seeing answers the ὤφθη ('was seen') of v. 23 — what the LORD made to appear, the people behold; the singular agrees with the collective πᾶς ὁ λαός.

## πᾶς

all

Nominative

*attributive adjective (modifying λαός: 'all the people')*

→ participant prominence

πᾶς: 'all / whole'; πᾶς ὁ λαός ('all the people') again stresses the universal, public character of the event — the entire congregation witnesses the consuming fire.

## ὁ

the

Nominative

*article (with λαός)*

→ noun-phrase marking

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

## λαός

people

Nominative

*subject of εἶδεν, ἐξέστη, ἔπεσαν*

→ participant prominence

λαός: 'people'; the whole congregation, subject of the threefold response (saw, was amazed, fell).

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἐξέστη

was amazed / astonished

Aor Act Indic 3 Sg · ἐξίστημι

*main verb (the people's astonishment)*

→ constative aorist (the onset of amazement)

ἐξίστημι (intrans. aor. ἐξέστη): 'be amazed / be beside oneself / be astonished'; lit. 'stand out (of oneself)'; renders נָצַח ('shout for joy') or a sense of overwhelmed astonishment; the verb captures the awe-struck reaction to the theophany; in the NT it describes amazement at miracles and divine acts (cf. Mark 2:12; Acts 2:7).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔπεσαν

they fell

Aor Act Indic 3 Pl · πίπτω

*main verb (the people prostrate themselves)*

→ constative aorist (single completed act of prostration)

πίπτω: 'fall'; renders פָּדָה; the plural ἔπεσαν (after the collective singulars) by sense-construction; falling on the face (ἐπὶ πρόσωπον) is the posture of worship and awe before the divine presence (cf. Gen 17:3; Num 16:22; Ezek 1:28; Matt 17:6) — the fitting climax to the LORD's appearing and the fire's acceptance.

ἐπὶ

on

*preposition + accusative (place: 'on their face')*

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (place: 'on their face').

πρόσωπον

face

Accusative

*accusative object of ἐπὶ (the posture of prostration)*

→ object specification

πρόσωπον: 'face / countenance'; renders פָּנֵי; the (collective) singular 'face' for the prostrate congregation; falling 'on the face' is the supreme gesture of reverent worship and self-abasement before the manifest glory of God.

**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.