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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Numbers, Chapter 6

ΑΠΙΘΜΟΙ Ζ΄

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

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

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

Theme

Numbers 6 falls into two great legal blocks: the law of the Nazirite vow (vv. 1–21) and the priestly Benediction (vv. 22–26).

Translation & textual notes

The Greek text of Numbers 6 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Numbers 6 falls into two great legal blocks: the law of the Nazirite vow (vv. 1–21) and the priestly Benediction (vv. 22–26). The LXX renders the technical Hebrew נָזִיר נִזְרָה ('vow of a Nazirite') by εὐχή ναζιραίου and unfolds the consecration with a cluster of cultic-purity verbs: the vower 'greatly vows a vow' (μεγάλως εὐξήται εὐχήν, v. 2, calquing the Hebrew emphatic infinitive absolute לְנַזֵּר לַיהוָה 'to purify a purification to the LORD' (ἀφαγνίσασθαι ἀγνεῖαν). The abstentions are

threefold: from wine and σικερα (a transliteration of רַכַּשׁ, 'strong drink') and every product of the vine, down to grape-skins (στέμφυλα) and grape-stones (γίγαρτον) (vv. 3–4); from the razor (ξυρόν) upon the head, the consecrated long hair being 'holy to the LORD' (ἅγιος ... τρέφων κόμην τρίχα κεφαλῆς, v. 5); and from all contact with the dead, even of father, mother, brother, or sister (vv. 6–8). The law of inadvertent defilement (vv. 9–12) requires shaving on the seventh day, sin- and whole-burnt-offerings of two turtledoves or pigeons on the eighth, and the forfeiture (the days become ἄλογοι, 'discounted') of the previous period. The completion rite (vv. 13–21) culminates in the vower (now ὁ ηὐγμένος, 'the one who has vowed') shaving the consecrated head 'beside the doors of the tent of witness' and burning the hair under the peace-offering (v. 18). The chapter's headline is the Aaronic or Priestly Blessing (vv. 22–26): a triadic benediction — εὐλογῆσαι σε κύριος καὶ φυλάξαι σε (v. 24); ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεῆσαι σε (v. 25); ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δώῃ σοι εἰρήνην (v. 26) — by which the priests 'place my name upon the sons of Israel' (ἐπιθήσουσιν τὸ ὄνομά μου, v. 23, the content the Masoretic Text numbers as a separate v. 27). Each clause of the blessing renders a Hebrew jussive of wish by a Greek aorist optative (εὐλογῆσαι, φυλάξαι, ἐπιφάναι, ἐλεῆσαι, ἐπάραι, δώῃ), a rare and theologically weighted use of the optative; the idioms 'cause his face to shine' (ἐπιφάναι ... τὸ πρόσωπον) and 'lift up his face' (ἐπάραι ... τὸ πρόσωπον) render רַחֵם and יִנָּחֵם, denoting favor and gracious attention. This benediction is the oldest extant portion of biblical text, inscribed in palaeo-Hebrew on the two silver Ketef Hinnom amulets (c. 600 BC); its triadic LORD-bless-and-keep structure is echoed in the NT benedictions, notably the trinitarian grace of 2 Cor 13:13. The Nazirite institution itself reverberates through Scripture in Samson (Judg 13), Samuel (1 Sam 1:11), the vow of Acts 18:18 and 21:23–24, and the angelic word over John the Baptist (Luke 1:15).

Discourse structure of the chapter

A · 6:1–8

The vow of the Nazirite: the threefold abstinence

YHWH gives Moses the law of the great vow (vv. 1–2): one who 'greatly vows a vow to purify a purification to the LORD' (μεγάλως ἐξήται εὐχὴν ἀφαγνίσασθαι ἀγνείαν). Three consecrations follow: total abstinence from wine, strong drink (σικερα), vinegar, and every product of the vine down to skins and stones (vv. 3–4); no razor on the head, the holy long hair being grown out (vv. 5); and no contact with any dead body, even father, mother, brother, or sister, because 'the vow of his God is upon his head' (vv. 6–8). All the days of separation he is ἅγιος κυρίῳ, 'holy to the LORD.'

B · 6:9–12

Inadvertent defilement: shaving and re-consecration

If someone dies suddenly beside the Nazirite, his vowed head is defiled instantly (παράχρημα, v. 9); he shaves on the day of his cleansing, the seventh day. On the eighth he brings two turtledoves or two pigeons to the priest (v. 10), who offers one as a sin-offering and one as a whole-burnt-offering and makes atonement (v. 11). He re-consecrates the head and brings a year-old lamb as a guilt-offering (πλημμέλεια), but the former days are 'discounted' (ἄλογοι), forfeited because his consecrated head was defiled (v. 12).

C · 6:13–21

The law of completion: offerings, shaving, and the burning of the hair

When the days of the vow are fulfilled the vower is brought to the door of the tent of witness (v. 13) with a triad of offerings — a year-old male lamb for a whole-burnt-offering, a year-old ewe-lamb for a sin-offering, and an unblemished ram for a peace-offering (v. 14) — together with a basket of unleavened bread, cakes mixed and wafers anointed with oil, and their grain- and drink-offerings (v. 15). The priest presents them before the LORD (vv. 16–17). Then 'the one who has vowed' (ὁ ἡυγμένος) shaves the consecrated head at the door and burns the hair under the peace-offering (v. 18); the priest takes the boiled shoulder, a cake, and a wafer, places them on the vower's hands and waves them as a wave-offering (vv. 19–20); only afterward may the Nazirite drink wine. This is the law of the one who vows (v. 21).

D · 6:22–26

The Aaronic Blessing: placing the divine Name on Israel

YHWH commissions Aaron and his sons to bless the sons of Israel with a fixed triadic formula (vv. 22–23), so that 'they shall place my name upon the sons of Israel, and I, the LORD, will bless them.' The benediction unfolds in three rising lines of aorist-optative wish: the LORD bless you and keep you (v. 24); the LORD make his face shine upon you and have mercy on you (v. 25); the LORD lift up his face upon you and give you peace (v. 26). The shining and lifted face are idioms of divine favor; the placing of the Name makes the priestly blessing an act of covenantal naming.

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-unit (main narrative)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard Priestly speech-introduction (rendering מֵאֵלֶיךָ יְהוָה אֱלֹהֶיךָ לֵאמֹר), recurring at every new legal unit in Leviticus–Numbers; here it opens the law of the Nazirite vow. It returns verbatim at v. 22 to introduce the priestly Benediction, framing the chapter in two divine commissions.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: the paratactic καί rendering Hebrew waw-consecutive; here it opens a fresh legislative unit rather than continuing a scene.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders לָאָלַם (Piel); the aorist ἐλάλησεν introduces direct YHWH-speech in the recurring Priestly commission-formula (cf. Num 5:1, 11; 6:22).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the nominative subject marks this as unmediated YHWH-speech.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introduces direct discourse)

→ redundant participle of speaking (Hebraism)

λέγω: the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a fixed quotation-marker introducing the content of divine speech; a pleonastic Hebraism standard throughout the Pentateuch.

2 λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἔρεῖς πρὸς αὐτούς ἀνὴρ ἢ γυνή ὃς ἐὰν μεγάλως εὕξηται εὐχὴν ἀφαγνίσασθαι ἀγνεΐαν κυρίῳ

Speak to the sons of Israel, and you shall say to them: A man or a woman who greatly vows a vow to dedicate himself in purity to the LORD,

Content of the commission: casuistic legal protasis (whoever vows...)

λάλησον τοῖς υἱοῖς Ἰσραὴλ

The double command λάλησον ... καὶ ἔρεῖς (aorist imperative + future as imperative) launches the casuistic law. The protasis ἀνὴρ ἢ γυνή ὃς ἐὰν ... εὕξηται is the standard 'a man or a woman who...' formula opening case-law; the explicit inclusion of γυνή makes the Nazirite vow available to both sexes. μεγάλως εὕξηται εὐχὴν is a cognate construction calquing the Hebrew emphatic infinitive absolute עָשָׂה לַעֲשֹׂה ('to make a special/great vow').

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders לַדַּבָּר (Piel imperative); the aorist imperative frames the proclamation as a single decisive act of legislation.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (addressees of the law)

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders לְאֶרְצָאֵי יִשְׂרָאֵל, the standard covenant-community designation; dative as the recipients of the legislation.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; functions as a genitive of relationship with υἱοῖς.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω (εἶπον)

main verb (future-as-imperative, parallel to λάλησον)

→ volitive future (command expressed as prediction)

λέγω (fut. ἐρῶ): 'say'; the future ἐρεῖς renders the Hebrew weqatal עָרַמְתָּ used imperatively; the pairing 'speak ... and you shall say' is a fixed Pentateuchal idiom for delivering a legal pronouncement.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτός: the personal pronoun resuming οἱ υἱοὶ Ἰσραηλ.

άνήρ

a man

Nominative

subject of the casuistic protasis (nominativus pendens)

→ participant prominence

άνήρ: 'man / male'; renders ψῑρ; opens the case-law formula 'a man or a woman who...'; a hanging nominative resumed by the relative ὅς.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the disjunction άνήρ ἢ γυνή deliberately extends the vow to both sexes, a notable feature of the Nazirite legislation.

γυνή

a woman

Nominative

subject (second member of the disjunctive protasis)

→ participant prominence

γυνή: 'woman / wife'; renders תְּשִׁיר; its explicit inclusion shows that the Nazirite consecration was not gender-restricted (cf. later traditions of female Nazirites).

ὅς

who

Nominative

relative pronoun (subject of εὐξήται)

→ participant reference

ὅς: the relative ὅς ἐάν ('whoever') introduces the conditional core of the case-law; masculine by default though the antecedent includes γυνή.

ἐάν

if / ever

conditional particle (ὅς ἐάν = 'whoever')

→ discourse linkage or contrast

ἐάν: with the subjunctive forms the generalizing relative 'whoever vows'; renders Hebrew עָשָׂה / עָשָׂה with imperfect in casuistic law.

μεγάλως

greatly

adverb of degree (intensifying εὐξήται)

→ clausal contribution

μεγάλως: 'greatly / specially'; here it renders the Hebrew infinitive absolute עָשָׂה ('to make extraordinary / to set apart'), so that μέγας εὐξήται εὐχὴν calques the emphatic Hebrew 'makes a special vow' — the LXX construes the Hebraism adverbially rather than as a cognate object alone.

εὐξήται

vows

Aor Mid Subj 3 Sg · εὐχομαι

verb of the conditional relative clause

→ aorist subjunctive in a generalizing condition (whenever one vows)

εὐχομαι: 'vow / pray'; renders עָשָׂה ('vow'); the deponent middle with cognate object εὐχὴν ('vow a vow') reproduces the Hebrew עָשָׂה עָשָׂה; this verb-family (εὐχομαι, εὐχή, ηὐχόμενος) is the lexical thread binding the whole Nazirite law.

εὐχὴν

a vow

Accusative

cognate accusative (direct object of εὐξήται)

→ object specification

εὐχή: 'vow / prayer'; renders עָשָׂה; the cognate accusative 'vow a vow' is a Semitic figura etymologica; εὐχή ναζιραίου is the technical term for the Nazirite vow, here unfolded in its content.

ἀφαγνίσασθαι

to purify oneself / to dedicate

Aor Mid Inf · ἀφαγνίζω

infinitive of purpose / content (defining the vow)

→ ingressive aorist infinitive (entering a state of consecrated purity)

ἀφαγνίζω: 'purify / consecrate (by separation)'; the compound ἀφ- ('off, apart') with ἀγνίζω ('purify') captures the Hebrew לָהַזֵּר / לָזֵז ('to separate, consecrate'), the very root of לִזְרִי ('Nazirite'); the middle ἀφαγνίσασθαι is reflexive, 'to set oneself apart in purity for the LORD.'

ἀγνεΐαν

a purification / consecration

Accusative

cognate accusative (object of ἀφαγνίσασθαι)

→ object specification

ἀγνεΐα: 'purity / ritual consecration'; renders Hebrew נִזְיָה ('consecration, separation'); a second figura etymologica ('purify a purification') intensifying the dedicatory force; the term also names the consecrated state itself (cf. v. 21, κατὰ νόμον ἀγνεΐας).

κυρίῳ

to the LORD

Dative

dative of advantage / direction (the vow's recipient)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative κυρίῳ ('to the LORD') marks YHWH as the sole object of the consecration — the Nazirite is set apart not to a sanctuary office but directly to the deity.

- 3 ἀπὸ οἴνου καὶ σικερα ἀγνισθήσεται ἀπὸ οἴνου καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σικερα οὐ πίνεται καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίνεται καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται

from wine and strong drink he shall consecrate himself; he shall drink no vinegar made from wine or vinegar made from strong drink, and whatever is produced from the grape he shall not drink, and fresh grapes and a raisin he shall not eat.

First abstinence: total separation from the vine (apodosis of the law) ἀπὸ οἴνου καὶ σικερα

The first of the three Nazirite abstentions. The fronted ἀπὸ οἴνου καὶ σικερα ('from wine and strong drink') is emphatic; the prohibition then widens by stages — vinegar of wine, vinegar of σικερα, any vine-product as drink, then fresh grapes and dried raisins as food — an exhaustive ban covering every form of the grape, fermented or fresh, liquid or solid.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; with ἀγνισθήσεται denotes the separation that is the essence of the vow — abstention 'from' wine.

οἶνου

wine

Genitive

genitive of separation (object of ἀπό)

→ relational specification

οἶνος: 'wine'; renders יַיִן; the first and primary object of abstention; wine, as the festive drink of joy and the libation of worship, is renounced as a sign of total consecration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σικερα

strong drink

indeclinable noun (genitive object of ἀπό, parallel to οἶνου)

→ clausal contribution

σικερα: an indeclinable loanword transliterating Hebrew שִׁכָּר ('intoxicating drink, beer'); the LXX retains the Semitic term untranslated; the pair οἶνος καὶ σικερα ('wine and strong drink') is a fixed merism for all alcoholic drink (cf. Lev 10:9; Luke 1:15 of John the Baptist).

ἀγνισθήσεται

he shall consecrate himself

Fut Pass Indic 3 Sg · ἀγνίζω

main verb (legal apodosis; passive in reflexive sense)

→ gnomic / legislative future (standing requirement of the law)

ἀγνίζω: 'purify / consecrate'; renders נִצַּח ('he shall separate himself'); the future passive ἀγνισθήσεται functions reflexively, 'he shall keep himself consecrated' — the abstention is itself an act of sanctification.

ἀπό

from

preposition + genitive (separation, resumptive)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation, resumptive).

οἶνου

wine

Genitive

genitive of separation (object of ἀπό)

→ relational specification

οἶνος: the resumptive 'from wine' begins the detailed expansion of the abstention into vinegar and every vine-product.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄξος

vinegar

Accusative

direct object of πίεται (with ἐξ οἶνου)

→ object specification

ὄξος: 'sour wine / vinegar'; renders חֲמֶצֶת; even the soured, undrinkable form of wine is forbidden — the ban reaches every derivative of the grape, however degraded.

ἐξ

from

preposition + genitive (source / material)

→ spatial or relational framing

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

οἶνου

wine

Genitive

genitive of source (vinegar 'from wine')

→ relational specification

οἶνου: meaning 'wine'; it serves as genitive of source (vinegar 'from wine').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄξος

vinegar

Accusative

direct object of πίεται (with ἐκ σικερα)

→ object specification

ὄξος: the second 'vinegar', now from σικερα, completing the parallel pair (vinegar of wine / vinegar of strong drink).

ἐκ

from

preposition + genitive (source / material)

→ spatial or relational framing

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

σικερα

strong drink

indeclinable noun (genitive of source)

→ clausal contribution

σικερα: indeclinable; here as the source of the second vinegar.

οὐ

not

negative particle (with πίεται)

→ discourse linkage or contrast

οὐ: the absolute negative with the future indicative expresses a categorical legal prohibition ('he shall not drink').

πίεται

he shall drink

Fut Mid Indic 3 Sg · πίνω

main verb (prohibition)

→ legislative future (prohibition: 'he shall not drink')

πίνω (fut. mid. πίομαι): 'drink'; renders תִּשְׁתֶּה; the deponent future with οὐ states the binding prohibition against any wine-derived drink.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

whatever

Accusative

relative pronoun (object of πίεται; antecedent of κατεργάζεται)

→ participant reference

ὅσος: 'as much as / whatever'; the neuter plural ὅσα generalizes the ban to 'whatever is produced from the grape', closing every loophole.

κατεργάζεται

is produced / is made

Pres Mid/Pass Indic 3 Sg · κατεργάζομαι

verb of relative clause (descriptive of vine-products)

→ customary present (general characterization)

κατεργάζομαι: 'work out / produce / manufacture'; here passive, 'whatever is processed from the grape'; renders the Hebrew idiom for anything made of the grapevine (מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגֵּפֶן הַיַּיִן).

ἐκ

from

preposition + genitive (source / material)

→ spatial or relational framing

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

σταφυλῆς

the grape

Genitive

genitive of source (object of ἐκ)

→ relational specification

σταφυλή: 'bunch of grapes / grape'; renders בִּצְע; the source-term embracing all products of the vine, here as raw material of the forbidden drink.

οὐ

not

negative particle (with πίεται)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

πίεται

he shall drink

Fut Mid Indic 3 Sg · πίνω

main verb (prohibition, repeated)

→ legislative future (prohibition)

πίνω: the repeated οὐ πίεται underscores the comprehensiveness of the drinking-ban before the verse turns to food.

καὶ and <i>coordinate conjunction (transition to food prohibition)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	σταφυλήν grapes Accusative <i>direct object of φάγεται</i> → object specification σταφυλή: 'grape-cluster'; now as a forbidden food; with πρόσφατον = 'fresh grapes' as opposed to dried.	πρόσφατον fresh Accusative <i>attributive adjective (modifying σταφυλήν)</i> → object specification πρόσφατος: 'fresh / newly made'; renders ἡλ ('moist, fresh'); 'fresh grapes' contrasts with the dried σταφίς, so that both fresh and preserved fruit are banned.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
σταφίδα a raisin Accusative <i>direct object of φάγεται</i> → object specification σταφίς: 'dried grape / raisin'; renders סִימָצָה; paired with fresh grapes to make the food-ban exhaustive — neither the fresh nor the dried fruit may be eaten.	οὐ not <i>negative particle (with φάγεται)</i> → discourse linkage or contrast οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	φάγεται he shall eat Fut Mid Indic 3 Sg · ἐσθίω <i>main verb (food prohibition)</i> → legislative future (prohibition: 'he shall not eat') ἐσθίω (fut. mid. φάγομαι): 'eat'; renders לֹא־; the shift from οὐ πίνεται to οὐ φάγεται completes the vine-abstention across both drinking and eating.	

4 πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἀπὸ πάντων ὅσα γίνεται ἐξ ἀμπέλου οἶνον ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται

All the days of his vow, from everything that comes from the vine — wine from the grape-skins to the grape-stone — he shall not eat.

Temporal scope and intensification of the first abstention

πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ

The fronted accusative of extent of time πάσας τὰς ἡμέρας ('all the days') opens a refrain that will recur at vv. 5, 6, 8 to mark the duration of the consecration. The abstention is now pressed to its furthest limit by the merism ἀπὸ στεμφύλων ἕως γιγάρτου ('from grape-skins to grape-stone') — from the outer pulp to the inner pip, nothing of the grape may be consumed.

πάσας

all

Accusative

attributive adjective (with ἡμέρας, accusative of extent of time)

→ object specification

πᾶς: 'all / every'; πάσας τὰς ἡμέρας ('all the days') is the temporal refrain of the Nazirite law, renders יְמֵי כֹל, marking the whole duration of the vow as governed by the abstentions.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('throughout all the days')

→ object specification

ἡμέρα: 'day'; the accusative of temporal extent governs the whole clause; the 'days of his vow' constitute the bounded period of separation.

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition (the days 'of his vow')

→ relational specification

εὐχή: 'vow'; renders נִדְרִי / נִדְרֶךָ; the recurring 'days of the vow' fixes the vow as a temporally delimited consecration, not a lifelong status (contrast Samson, Samuel).

αὐτοῦ

his

Genitive

genitive of possession (his vow)

→ relational specification

αὐτός: possessive genitive, individualizing the vow as the particular Nazirite's own commitment.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

πάντων

everything

Genitive

genitive of separation (object of ἀπὸ)

→ relational specification

πᾶς: the neuter plural πάντων ('all things') with the relative ὅσα totalizes the abstention: every single product of the vine is in view.

ὅσα

whatever

Nominative

relative pronoun (subject of γίνεται)

→ participant reference

ὅσος: 'as much as / whatever'; the neuter plural generalizes, 'whatever comes from the vine!'

γίνεται

comes / is produced

Pres Mid/Pass Indic 3 Sg· γίνομαι

verb of relative clause

→ customary present (general characterization)

γίνομαι: 'become / come to be / be produced'; here 'whatever is produced from the vine', echoing κατεργάζεται in v. 3; renders Hebrew יִשְׁאָל מִן־הַיֵּצֶד.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

ἀμπέλου

the vine

Genitive

genitive of source (object of ἐξ)

→ relational specification

ἄμπελος: 'vine / grapevine'; renders יִצְחָק; the comprehensive source-term, the plant itself, from which all the banned products derive.

οἶνον

wine

Accusative

accusative in apposition / specifying object of φάγεται (loosely construed)

→ object specification

οἶνος: 'wine'; the accusative here is awkwardly placed (the Greek somewhat woodenly follows the Hebrew מִיַּיִן וּמִפֶּתַח, 'wine of the vine'); it specifies the chief product included under 'everything that comes from the vine.'

ἀπὸ

from

preposition + genitive (first pole of merism)

→ spatial or relational framing

ἀπό: with ἕως forms the merism ἀπὸ στεμφύλων ἕως γιγάρτου ('from skins to stone'), a totalizing figure embracing every part of the grape.

στεμφύλων

grape-skins

Genitive

genitive of source (first pole of merism)

→ relational specification

στέμφυλον (pl. στέμφυλα): 'pressed grape-skins / husks'; renders סִנְיָצִיָּה (or לֵט); the outer refuse of the grape after pressing — the least edible part, yet still forbidden.

ἕως

to

preposition + genitive (second pole of merism)

→ spatial or relational framing

ἕως: 'as far as / to'; completes the merism reaching to the innermost part of the fruit.

γιγάρτου

grape-stone

Genitive

genitive of end-point (second pole of merism)

→ relational specification

γίγαρτον: 'grape-pip / seed'; renders לֵט (or סִנְיָצִיָּה); the innermost kernel of the grape; 'from skin to stone' is a Greek idiom for completeness — absolutely no part of the grape may be eaten.

οὐ

not

negative particle (with φάγεται)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

φάγεται

he shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (food prohibition)

→ legislative future (prohibition)

ἐσθίω (fut. mid. φάγομαι): 'eat'; the closing οὐ φάγεται seals the totalizing food-ban that spans the whole grape from husk to seed.

5 πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἀγνισμοῦ ξυρόν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ ἕως ἂν πληρωθῶσιν αἱ ἡμέραι ὅσας ἠὔξατο κυρίῳ ἅγιος ἔσται τρέφων κόμην τρίχα κεφαλῆς

All the days of the vow of his consecration a razor shall not come upon his head, until the days that he vowed to the LORD are fulfilled; he shall be holy, growing long the hair, the locks of his head.

Second abstention: the unshaven head and the holy hair

πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἀγνισμοῦ

The temporal refrain returns (πάσας τὰς ἡμέρας) to introduce the second consecration: no razor on the head until the vow's days are fulfilled. The verse climaxes in the positive declaration ἅγιος ἔσται ('he shall be holy') with the participial phrase τρέφων κόμην τρίχα κεφαλῆς ('letting grow the hair, the locks of his head') — the uncut hair is the visible badge of consecration, itself the קִטְנָה ('crown/consecration') worn on the head.

πάσας

all

Accusative

attributive adjective (accusative of extent of time)

→ object specification

παῖς: the temporal refrain πάσας τὰς ἡμέρας resumes from v. 4, now governing the prohibition of shaving.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; the bounded period of consecration during which the head stays unshaven.

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition

→ relational specification

εὐχή: 'vow'; here qualified by τοῦ ἀγνισμοῦ, 'the vow of consecration.'

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀγνισμοῦ

consecration / purification

Genitive

genitive of definition (qualifying εὐχῆς)

→ relational specification

ἀγνισμός: 'purification / consecration'; renders קָטַן ('separation, consecration'); the abstract noun marks the vow precisely as a state of ritual set-apartness, the same root as ἀφαγνίσασθαι (v. 2).

ξυρόν

a razor

Nominative

subject of ἐπελεύσεται

→ participant prominence

ξυρόν: 'razor'; renders קַטְנָה; the razor that may not touch the head; the prohibition makes the uncut hair the defining external mark of the Nazirite (cf. Samson, Judg 16:17).

οὐκ

not

negative particle (with ἐπελεύσεται)

→ discourse linkage or contrast

οὐκ: categorical negation of the legal future.

ἐπελεύσεται

shall come upon

Fut Mid Indic 3 Sg · ἐπέρχομαι

main verb (prohibition)

→ legislative future (prohibition: 'shall not come upon')

ἐπέρχομαι: 'come upon / pass over'; renders יַעֲבֹר ('shall pass over'); the razor 'coming upon' the head is a vivid rendering — the implement, not the barber, is the grammatical agent forbidden to approach the consecrated head.

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

→ object specification

κεφαλὴ: 'head'; renders שֵׁרֶט; the locus of the consecration — the head bears the רֶמֶס, the visible sign of the vow; the word recurs through vv. 5, 7, 9, 11, 18 as the focal point of the law.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἕως

until

temporal conjunction (ἕως ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive marks the terminus of the prohibition — the ban holds only until the vow's days are completed.

ἄν

[ever]

modal particle (with subjunctive in temporal clause)

→ discourse linkage or contrast

ἄν: modal particle generalizing the temporal clause.

πληρωθῶσιν

are fulfilled

Aor Pass Subj 3 Pl · πληρώω

verb of temporal clause (ἕως ἄν + subjunctive)

→ aorist subjunctive (completion of the appointed days)

πληρώω: 'fill / fulfil / complete'; renders מִלֵּא; the passive 'until the days are fulfilled' marks the divinely-appointed term of the vow; the same verb recurs at v. 13 (πληρώση ἡμέρας) for the completion that triggers the closing rite.

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of πληρωθῶσιν

→ participant prominence

ἡμέραι: 'day'; the days of the vow whose completion ends the period of separation.

ὅσας

as many as

Accusative

relative pronoun (cognate accusative with ηὔξατο)

→ participant reference

ὅσας: 'as many as'; the relative ὅσας ('which / however many') refers to the number of days the vower fixed in his vow.

ηῤατο he vowed Aor Mid Indic 3 Sg · εῤομαι <i>verb of relative clause</i> → constative aorist (the act of vowing that set the term) εῤομαι: 'vow'; the aorist ηῤατο points back to the moment the vow was made and its duration set; the verb-root continues the Nazirite vocabulary.	κυρίῳ to the LORD Dative <i>dative of advantage (the vow's recipient)</i> → sphere or reference κύριος: rendering of the Tetragrammaton יהוה; the vow is reckoned 'to the LORD', its sole beneficiary.	ἅγιος holy Nominative <i>predicate adjective (with ἔσται)</i> → participant prominence ἅγιος: 'holy / set apart'; renders שׂטֵר; the central theological predicate of the Nazirite — set apart to God; the declaration ἅγιος ἔσται κυρίῳ frames the whole consecration (cf. vv. 6, 8).	ἔσται he shall be Fut Mid Indic 3 Sg · εἰμί <i>copular main verb (predicates ἅγιος)</i> → legislative future (declared status) εἰμί (fut. ἔσομαι): 'be'; the future copula declares the consecrated status of the Nazirite throughout the vow's duration.
τρέφων growing / nourishing Pres Act Part Nom Masc Sg · τρέφω <i>circumstantial participle (manner: the holiness expressed in the long hair)</i> → present participle of attendant manner (ongoing growth of the hair) τρέφω: 'nourish / let grow / rear'; here 'letting grow long' the hair; renders לְרַבּוּ ('letting the locks grow'); the participle expresses the visible manifestation of the holiness just declared — the consecration takes bodily form in the uncut hair.	κόμην hair / long hair Accusative <i>direct object of τρέφων</i> → object specification κόμη: 'hair (of the head), long hair'; renders לְרַבּוּ; specifically the flowing, unbarbered hair worn as a mark of consecration; the same word Paul uses of long hair in 1 Cor 11:15.	τρίχα the locks / hair Accusative <i>accusative in apposition to κόμην</i> → object specification θρίξ (acc. τρίχα): 'hair'; in apposition, specifying the κόμη as 'the hair of the head'; the doubling κόμην τρίχα κεφαλῆς piles up the terms to stress that the whole growth of the head's hair is consecrated.	κεφαλῆς of the head Genitive <i>genitive of source / part (the hair 'of the head')</i> → relational specification κεφαλή: 'head'; the genitive locates the consecrated hair on the head, the seat of the לְרַבּוּ; the hair will finally be shaved and burnt under the peace-offering at v. 18.

6 πάσας τὰς ἡμέρας τῆς εὐχῆς κυρίῳ ἐπὶ πάσῃ ψυχῇ τετελευτηκυῖα οὐκ εἰσελεύσεται

All the days of his vow to the LORD he shall not go in to any dead soul.

Third abstention: separation from the dead πάσας τὰς ἡμέρας τῆς εὐχῆς κυρίῳ

The third and gravest consecration, again opened by the temporal refrain: throughout the vow the Nazirite may not approach a corpse. The euphemism ψυχῇ τετελευτηκυῖα ('a deceased soul' = a dead body) renders the Hebrew תַּמָּ שׂפָּדָה; the perfect participle τετελευτηκυῖα stresses the abiding state of death as a source of ritual defilement.

πάσας

all

Accusative

attributive adjective (accusative of extent of time)

→ object specification

πᾶς; the temporal refrain a third time, now governing the corpse-prohibition.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; the whole duration of consecration.

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition

→ relational specification

εὐχή: 'vow'; the consecration period during which corpse-contact is forbidden.

κυρίῳ

to the LORD

Dative

dative of advantage (the vow 'to the LORD')

→ sphere or reference

κύριος; the Tetragrammaton יהוה; the vow is reckoned wholly to the LORD, which is why even kin-mourning must yield to the holiness it confers.

ἐπὶ

to / upon

preposition + dative (with εἰσελεύσεται: approach to)

→ spatial or relational framing

ἐπὶ + dative: here 'to / over'; the Nazirite shall not 'go in over / approach' a dead body — the construction renders the Hebrew אֶל־נֶפֶשׁ מֵתָ שֶׁנֶּגַע.

πάσῃ

any

Dative

attributive adjective (modifying ψυχῇ)

→ sphere or reference

πᾶς; 'every / any'; with the negative, 'not to any dead soul' — absolutely no corpse, however circumstanced.

ψυχῇ

soul / person

Dative

dative object of ἐπὶ

→ sphere or reference

ψυχή: 'soul / living being / person'; here, with τετελευτηκυῖα, the Hebrew idiom נֶפֶשׁ מֵתָ ('a dead soul') = a corpse; the LXX preserves the Semitic use of ψυχή for the person even in death.

τετελευτηκυῖα

dead / having died

Perf Act Part Dat Fem Sg · τελευτάω

attributive participle (modifying ψυχῇ: 'a deceased soul')

→ perfect participle (the abiding state of death)

τελευτάω: 'die / come to an end'; the perfect participle τετελευτηκυῖα ('having died, now dead') stresses the settled, defiling condition of death; renders מָתָ; the perfect tense underlines that it is the persisting state, not the moment of dying, that conveys impurity.

οὐκ

not

negative particle (with εἰσελεύσεται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσελεύσεται

he shall go in

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (prohibition)

→ legislative future (prohibition: 'he shall not go in / approach')

εἰσέρχομαι: 'enter / go in'; renders אֵלֶי; 'he shall not go in to any dead body' forbids entering the room or presence of a corpse, the strictest of the three abstentions, surpassing even the high-priestly rule (Lev 21:11).

7 ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπὶ ἀδελφῷ καὶ ἐπὶ ἀδελφῇ οὐ μianθήσεται ἐπ' αὐτοῖς ἀποθανόντων αὐτῶν ὅτι εὐχὴ θεοῦ αὐτοῦ ἐπ' αὐτῷ ἐπὶ κεφαλῇς αὐτοῦ

Over father or over mother or over brother or over sister he shall not defile himself for them when they die, because the vow of his God is upon him, upon his head.

Specification of the corpse-ban: not even closest kin; with its rationale

ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ

The corpse-prohibition is pressed to its hardest case: not even father, mother, brother, or sister may be mourned with the defiling contact. The fourfold ἐπί + dative lists the nearest blood-relations. The causal clause ὅτι εὐχὴ θεοῦ αὐτοῦ ἐπ' αὐτῷ ἐπὶ κεφαλῇς αὐτοῦ gives the rationale: the consecration of God rests visibly 'upon his head' — the same **קִטְנִי**/crown worn by the holy hair — overriding even the deepest familial duty.

ἐπὶ

over

preposition + dative (occasion: 'in the case of')

→ spatial or relational framing

ἐπί + dative: 'over / on account of'; the mourning idiom 'defile oneself over (a dead person)' renders the Hebrew **לְנַפְשׁוֹ נָזַל**.

πατρὶ

father

Dative

dative object of ἐπί (first kin-member)

→ sphere or reference

πατήρ: 'father'; renders **אָב**; the first and weightiest of the kin whose death may not defile the Nazirite — a duty that would otherwise be sacred.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + dative

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + dative.

μητρὶ

mother

Dative

dative object of ἐπί (second kin-member)

→ sphere or reference

μήτηρ: 'mother'; renders **אִמִּי**; the second nearest relation included in the prohibition.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπ'

over

preposition + dative (elided before vowel)

→ spatial or relational framing

ἐπ': meaning 'over'; here it marks the relation signaled by preposition + dative (elided before vowel).

ἀδελφῷ

brother

Dative

dative object of ἐπ' (third kin-member)

→ sphere or reference

ἀδελφός: 'brother'; renders **אָחִי**; the third relation in the list of nearest kin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + dative (elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + dative (elided before vowel).

ἀδελφῇ

sister

Dative

dative object of ἐπὶ (fourth kin-member)

→ sphere or reference

ἀδελφῇ: 'sister'; renders τῇΠΧ; the fourth and last named relation; the full list (father, mother, brother, sister) covers the immediate family for whom defilement is normally permitted (cf. Lev 21:2) but here is forbidden.

οὐ

not

negative particle (with μιανθήσεται)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

μιανθήσεται

he shall defile himself

Fut Pass Indic 3 Sg · μιαίνω

main verb (prohibition; passive in reflexive/middle sense)

→ legislative future (prohibition: 'he shall not defile himself')

μιαίνω: 'defile / pollute'; renders ΝΠΥ; the future passive μιανθήσεται is reflexive, 'he shall not render himself unclean'; corpse-contact is the archetypal source of ritual impurity (Num 19), wholly incompatible with the Nazirite's holiness.

ἐπὶ

for / over

preposition + dative (resumptive: 'for them')

→ spatial or relational framing

ἐπὶ + dative: resumes the mourning-occasion 'over them.'

αὐτοῖς

them

Dative

dative object of ἐπὶ (resumptive of the four kin)

→ participant reference or interest

αὐτοῖς: resumes the four named relations collectively.

ἀποθανόντων

having died

Aor Act Part Gen Masc Pl · ἀποθνήσκω

genitive absolute (temporal: 'when they die')

→ aorist participle (the event of their death)

ἀποθνήσκω: 'die'; the genitive absolute ἀποθανόντων αὐτῶν ('when they have died') states the very circumstance — bereavement — under which the prohibition holds; even at a parent's death the Nazirite must keep his separation.

αὐτῶν

they

Genitive

subject of the genitive absolute

→ relational specification

αὐτοῖς: subject of the genitive absolute, the deceased kin.

ὅτι

because

causal conjunction (introducing the rationale)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological ground for the stringent rule.

εὐχῇ

the vow

Nominative

subject of the verbless causal clause

→ participant prominence

εὐχῇ: 'vow / consecration'; renders וְיָ; the 'vow of his God' is pictured as a sacred object resting on the head — the consecration itself, visible in the long hair.

θεοῦ

of God

Genitive

genitive (the vow of his God')

→ relational specification

θεός: 'God'; renders וְיָהוָה; the vow belongs to God — εὐχῇ θεοῦ αὐτοῦ, 'the consecration of his God', stresses that the obligation is owed to the deity, outranking all human ties.

αὐτοῦ

his

Genitive

genitive of possession (his God)

→ relational specification

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

ἐπὶ

upon

preposition + dative (location: 'upon him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐπὶ ('upon him')

→ participant reference or interest

αὐτός: 'the consecration is upon him' — the vow rests on his person.

ἐπὶ

upon

preposition + genitive (specifying location: 'upon his head')

→ spatial or relational framing

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

κεφαλῆς

head

Genitive

genitive object of ἐπὶ (the consecration 'upon his head')

→ relational specification

κεφαλῆς: 'head'; renders ψκῆ; the closing ἐπὶ κεφαλῆς αὐτοῦ localizes the consecration precisely on the head, the seat of the holy hair — the same head that will be shaved at the vow's defilement (v. 9) or completion (v. 18).

αὐτοῦ

his

Genitive

genitive of possession (his head)

→ relational specification

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

8 πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἅγιος ἔσται κυρίῳ

All the days of his vow he shall be holy to the LORD.

Summary refrain closing the abstentions (inclusio with v. 5)

πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ

A terse summarizing refrain that gathers the three abstentions into a single declaration of status, forming an inclusio with the ἅγιος ἔσται of v. 5: the sum of the wine-, hair-, and corpse-rules is simply that the Nazirite is 'holy to the LORD' for the whole duration. The verse rounds off the positive section (A) before the law turns to the contingency of defilement (B).

πάσας

all

Accusative

attributive adjective (accusative of extent of time)

→ object specification

παῖς; the temporal refrain a final time, summing up the whole period of consecration.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα; 'day'; the full span of the vow.

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition

→ relational specification

εὐχή; 'vow'; the consecration whose entire duration is summed up as holiness.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἅγιος

holy

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἅγιος; 'holy / set apart'; renders שָׁדֵךְ; the defining predicate of the Nazirite repeated from v. 5, framing the abstentions as the content of a single holiness.

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

copular main verb (predicates ἅγιος)

→ legislative future (declared status)

εἰμί (fut. ἔσομαι); 'be'; the declarative future fixes the holy status for the vow's whole term.

κυρίῳ

to the LORD

Dative

dative of advantage (holy 'to the LORD')

→ sphere or reference

κύριος; the Tetragrammaton יהוה; ἅγιος ... κυρίῳ ('holy to the LORD') is the formula later inscribed on the high priest's plate (Exod 28:36); here it is applied to the lay Nazirite, democratizing priestly holiness for the duration of the vow.

9 ἐὰν δέ τις ἀποθάνῃ ἐξάπινα ἐπ' αὐτῷ παραχρῆμα μianθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ἢ ἂν ἡμέρᾳ καθαρισθῇ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ξυρηθήσεται

But if someone dies suddenly beside him, the head of his vow shall be defiled at once, and he shall shave his head on whatever day he is cleansed; on the seventh day he shall be shaved.

New casuistic case: inadvertent defilement of the vow (section B) ἐὰν δέ τις ἀποθάνῃ ἐξάπινα

δέ marks the turn from the ideal vow to the contingency that ruins it: an unforeseen death (ἐξάπινα, 'suddenly') beside the Nazirite. The double temporal markers ἐξάπινα and παραχρῆμα ('at once') stress the instantaneous, involuntary nature of the defilement; the consecrated head is rendered unclean in a moment, requiring shaving and a fresh start (vv. 10–12).

ἐὰν

if

conditional conjunction (introducing protasis)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive opens a new casuistic case; renders יִּ.

δέ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle marking the contrast between the ideal vow and the case of its inadvertent breach.

τις

someone

Nominative

subject of ἀποθάνῃ (indefinite pronoun)

→ participant reference

τις: 'someone / anyone'; the indefinite pronoun leaves the dead person unspecified — any sudden death nearby defiles the Nazirite.

ἀποθάνῃ

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of conditional protasis

→ aorist subjunctive (hypothetical event of death)

ἀποθνήσκω: 'die'; renders תָּמָּ; the aorist subjunctive in the protasis frames the death as the contingent event triggering the law.

ἐξάπινα

suddenly

adverb of manner (temporal: 'all at once')

→ clausal contribution

ἐξάπινα: 'suddenly / unexpectedly'; renders מְּ מְּ ('in sudden surprise'); stresses that the defilement is wholly unforeseen and outside the Nazirite's control.

ἐπ'

beside / by

preposition + dative (proximity: 'beside him')

→ spatial or relational framing

ἐπ' + dative: 'by / beside'; renders בְּּ ('by him'); the death occurs in the Nazirite's immediate presence, conveying corpse-impurity.

αὐτῷ

him

Dative

dative object of ἐπ' ('beside him')

→ participant reference or interest

αὐτός: the Nazirite, beside whom the death occurs.

παραχρῆμα

at once / immediately

adverb of time (immediacy)

→ clausal contribution

παραχρῆμα: 'immediately / on the spot'; pairs with ἐξάπινα to stress that defilement is instantaneous — the consecrated head is unclean the moment death occurs.

μιανθήσεται

shall be defiled

Fut Pass Indic 3 Sg · μιάνω

main verb (apodosis)

→ predictive/legislative future (the resulting defilement)

μιάνω: 'defile / pollute'; the true passive here — the head 'shall be defiled' through no intention of its own; the involuntary defilement is precisely what the following remedial rite addresses.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κεφαλῇ

head

Nominative

subject of μιανθήσεται

→ participant prominence

κεφαλῇ: 'head'; renders $\Psi\aleph\gamma$; the consecrated head — bearer of the holy hair — is the very thing defiled, hence it must be shaved; ἡ κεφαλῇ εὐχῆς αὐτοῦ = 'the head of his vow', the head on which the consecration rests.

εὐχῆς

of vow

Genitive

genitive of definition (the head 'of his vow')

→ relational specification

εὐχή: 'vow / consecration'; the head is defined by the vow it bears.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ξυρήσεται

he shall shave

Fut Mid Indic 3 Sg · ξυράω

main verb (prescribed remedy)

→ legislative future (required action)

ξυράω: 'shave'; renders $\Pi\chi\lambda$; the middle ξυρήσεται ('he shall shave [himself]') prescribes the removal of the now-defiled hair — the same verb governs the completion-shaving at v. 18, but here it signals failure rather than fulfilment.

τήν

the

Accusative

article

→ noun-phrase marking

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

κεφαλῇν

head

Accusative

direct object of ξυρήσεται

→ object specification

κεφαλῇ: 'head'; the defiled head to be shaved clean.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἣν

on which

Dative

relative pronoun (dative of time, with ἡμέρᾱ)

→ participant reference or interest

ὅς: the relative ἣ ('on which') with ἡμέρᾱ forms 'on whatever day', a dative of time.

ἅν

[ever]

modal particle (generalizing the relative clause)

→ discourse linkage or contrast

ἅν: with the subjunctive καθαρισθῇ generalizes, 'on whatever day!'

ἡμέρα

day

Dative

dative of time (with the relative ἧ)

→ sphere or reference

ἡμέρα: 'day'; the day of cleansing on which the shaving occurs.

καθαρισθῇ

he is cleansed

Aor Pass Subj 3 Sg · καθαρίζω

verb of generalizing relative clause

→ aorist subjunctive (the act of ritual cleansing)

καθαρίζω: 'cleanses / purify'; renders כִּי־יִטָּהַר; the passive 'on whatever day he is cleansed' refers to the purification from corpse-impurity (cf. the seven-day rite of Num 19); the shaving accompanies the restoration to purity.

τῇ

on the

Dative

article (dative of time)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on the seventh day')

→ sphere or reference

ἡμέρα: 'day'; specifies the day of shaving as the seventh, the terminal day of corpse-purification per Num 19:11–12.

τῇ

the

Dative

article (with ἐβδόμη)

→ noun-phrase marking

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

ἐβδόμη

seventh

Dative

attributive ordinal adjective (modifying ἡμέρα)

→ sphere or reference

ἐβδομος: 'seventh'; renders שְׁבִיעִי; the seventh day completes the standard corpse-purification cycle, on which the Nazirite is shaved clean before the eighth-day offerings.

ξυρηθήσεται

he shall be shaved

Fut Pass Indic 3 Sg · ξυράω

main verb (restating the prescribed shaving)

→ legislative future (required action, restated emphatically)

ξυράω: 'shave'; the future passive ξυρηθήσεται restates the shaving with emphasis on its fixed day; the repetition (ξυρήσεται ... ξυρηθήσεται) frames the whole act around the seventh day.

10 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ οἴσει δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν πρὸς τὸν ἱερέα ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

And on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doors of the tent of witness.

Eighth-day offering for the defiled Nazirite καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ

The day after the seventh-day shaving, the restored Nazirite brings the prescribed bird-offerings to the priest. The pair 'two turtledoves or two young pigeons' is the standard concession-offering of the poor (Lev 5:7; 12:8; cf. Luke 2:24), here required for the inadvertently defiled vower. The locale 'the doors of the tent of witness' (σκηνὴ τοῦ μαρτυρίου = טֹבֵן לְיָדָא) anchors the rite at the sanctuary entrance.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

τῇ
on the

Dative

article (dative of time)

→ noun-phrase marking

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

ἡμέρᾳ
day

Dative

dative of time ('on the eighth day')

→ sphere or reference

ἡμέρα: 'day'; the eighth day, following the seventh-day cleansing, is the appointed time for the restorative offerings.

τῇ
the

Dative

article (with ὀγδόῃ)

→ noun-phrase marking

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

ὀγδόῃ
eighth

Dative

attributive ordinal adjective (modifying ἡμέρᾳ)

→ sphere or reference

ὀγδοος: 'eighth'; renders יָמֵי שְׁמֹנֶה; the eighth day, a recurring marker of new beginnings and restored fellowship in Priestly law (cf. Lev 9:1; 14:10; 15:14).

οἴσει
he shall bring

Fut Act Indic 3 Sg · φέρω

main verb (prescribed action)

→ legislative future (required offering)

φέρω (fut. οἴσω): 'bring / carry'; renders וַיָּבִי; the bringing of the birds to the priest initiates the eighth-day restoration ritual.

δύο
two

Accusative

numeral (modifying τρυγόνας)

→ measure or count

δύο: 'two'; indeclinable numeral; the pair of birds matches the two offerings (sin and whole-burnt) of v. 11.

τρυγόνας
turtledoves

Accusative

direct object of οἴσει

→ object specification

τρυγών: 'turtledove'; renders תִּרְיָן; one of the two acceptable bird-offerings; the turtledove-pigeon pair is the offering of those who cannot afford a lamb (Lev 5:7), the same brought by Mary at Jesus' presentation (Luke 2:24).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offers the alternative bird, leaving the choice to availability.

δύο

two

Accusative

numeral (modifying νεοσσούς)

→ measure or count

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

νεοσσούς

young / nestlings

Accusative

direct object (alternative to τρυγόνας)

→ object specification

νεοσσός: 'young bird / nestling'; with περιστερών, 'young pigeons'; renders יְבִנִּים ('sons of the dove'); the young birds are the cheaper, more available alternative.

περιστερών

of pigeons / doves

Genitive

genitive (partitive/descriptive: 'young of pigeons')

→ relational specification

περιστερά: 'pigeon / dove'; renders יִדְּנָה; νεοσσούς περιστερών = 'young pigeons', the second acceptable bird-offering.

πρὸς

to

preposition + accusative (direction toward the priest)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of πρὸς (recipient of the offering)

→ object specification

ἱερεύς: 'priest'; renders יֹהֵב; the priest as the necessary mediator who performs the sacrificial portions of the restoration; the lay Nazirite brings, but the priest offers.

ἐπὶ

to / at

preposition + accusative (direction to a place)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of ἐπὶ (place of presentation)

→ object specification

θύρα: 'door / entrance'; renders כַּתֵּף; 'the doors of the tent of witness' is the standard place of sacrificial presentation, the threshold between the camp and the sanctuary.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηנῆς

tent

Genitive

genitive (the doors 'of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders אֹהֶל מוֹעֵד; σκηνή τοῦ μαρτυρίου ('tent of witness') is the LXX's standard rendering of אֹהֶל מוֹעֵד ('tent of meeting'), the portable sanctuary.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of definition (qualifying σκηνῆς)

→ relational specification

μαρτύριον: 'witness / testimony'; the LXX read Τῷν ('meeting') as though related to Τῷ ('witness'), hence 'tent of witness' — the dwelling that testifies to YHWH's presence among Israel; the phrase recurs at vv. 13, 18.

11 καὶ ποιήσει ὁ ἱερεὺς μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὁλοκαύτωμα καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ ὧν ἥμαρτεν περὶ τῆς ψυχῆς καὶ ἀγιάσει τὴν κεφαλὴν αὐτοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ

And the priest shall make one as a sin-offering and one as a whole-burnt-offering, and the priest shall make atonement for him concerning the things in which he sinned with respect to the dead soul, and he shall sanctify his head on that day.

The priest's sacrificial action and atonement καὶ ποιήσει ὁ ἱερεὺς

The priest performs the two-bird ritual: one bird περὶ ἁμαρτίας ('for a sin-offering') and one εἰς ὁλοκαύτωμα ('for a whole-burnt-offering'), then makes atonement (ἐξιλάσεται). The defilement is treated as sin (ὧν ἥμαρτεν) incurred περὶ τῆς ψυχῆς ('with respect to the [dead] soul'), even though involuntary. The re-consecration (ἀγιάσει τὴν κεφαλὴν αὐτοῦ) restores the holy status to the now-cleansed head, beginning the vow afresh.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ποιήσῃ

shall make / offer

Fut Act Indic 3 Sg · ποιέω

main verb (priestly action)

→ legislative future (required ritual act)

ποιέω: 'make / do / offer'; renders תָּעַשׂ; in cultic contexts ποιέω + offering-name means 'offer / perform (a sacrifice)'; the priest 'makes' one bird a sin-offering and one a whole-burnt-offering.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; renders הַכֹּהֵן; the priest alone performs the sacrificial and atoning acts that the lay Nazirite cannot.

μίαν

one

Accusative

substantival numeral (object: 'one [bird]')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine μίαν agrees with the implied bird (τριγόνα / περιστεράν); 'one' bird becomes the sin-offering.

περὶ

for / concerning

preposition + genitive (purpose of the offering)

→ spatial or relational framing

περὶ + genitive: in cultic idiom 'as a (sin-)offering'; περὶ ἁμαρτίας ('for sin') is the LXX's regular phrase for the תְּחִלָּה.

ἁμαρτίας

sin

Genitive

genitive object of περὶ ('for sin')

→ relational specification

ἁμαρτία: 'sin / sin-offering'; renders תְּחִלָּה; the first bird purges the impurity contracted by corpse-contact, here reckoned as a sin even though incurred involuntarily.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μίαν

one

Accusative

substantival numeral (object: 'one [bird]')

→ measure or count

εἷς, μία, ἓν: the second bird, made a whole-burnt-offering.

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for / as'; εἰς ὁλοκαύτωμα ('for a whole-burnt-offering') marks the purpose of the second bird.

ὁλοκαύτωμα

whole-burnt-offering

Accusative

accusative object of εἰς (purpose)

→ object specification

ὁλοκαύτωμα: 'whole-burnt-offering'; renders הָלֶכֶת; the offering wholly consumed on the altar, expressing total dedication; with the sin-offering it completes the dual purification and re-dedication.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξιλάσεται

shall make atonement

Fut Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (atoning action)

→ legislative future (required atonement)

ἐξιλάσκομαι: 'make atonement / propitiate'; renders קָנָה (Piel); the LXX's standard verb for priestly atonement (cf. Lev 4–5; 16); the prefix ἐξ- intensifies; the priest effects reconciliation for the defiled vower.

περὶ

for

preposition + genitive (the one atoned for)

→ spatial or relational framing

περί + genitive: 'on behalf of'; the atonement is made 'for him', the Nazirite.

αὐτοῦ

him

Genitive

genitive object of περί

→ relational specification

αὐτός: the Nazirite, the beneficiary of the atonement.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (restated)

→ participant prominence

ἱερεύς: 'priest'; the repeated subject keeps the priest as the sole atoning agent in focus.

περὶ

concerning

preposition + genitive (the matter atoned)

→ spatial or relational framing

περί + genitive: 'concerning'; introduces the specific guilt covered by the atonement.

ὧν

the things which

Genitive

relative pronoun (genitive by attraction, object of ἥμαρτεν)

→ relational specification

ὧς: the relative ὧν ('the things in which'), attracted to the genitive of its antecedent; refers to the sin incurred by the defilement.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause

→ constative aorist (the incurred guilt)

ἁμαρτάνω: 'sin / err'; renders ἁψη; the corpse-defilement is reckoned as a 'sin', illustrating the Priestly conception of impurity as objective guilt requiring atonement, independent of intention.

περὶ

with respect to

preposition + genitive (occasion of the sin)

→ spatial or relational framing

περί + genitive: 'with respect to'; specifies that the sin was incurred in connection with the dead body.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul / dead body

Genitive

genitive object of περί (the corpse)

→ relational specification

ψυχή: 'soul / person'; here, as in v. 6, the Hebrew idiom נֶפֶשׁ for a dead body — the corpse whose proximity defiled the Nazirite; 'with respect to the [dead] soul' names the source of the impurity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγιάσει

shall sanctify

Fut Act Indic 3 Sg · ἀγιάζω

main verb (re-consecration)

→ legislative future (required re-consecration)

ἀγιάζω: 'make holy / consecrate'; renders ὡς; after atonement the priest re-consecrates the head, restoring the holiness lost by defilement; the verb echoes ἅγιος of vv. 5, 8 — the vow is re-launched.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ἀγιάσει

→ object specification

κεφαλὴ: 'head'; the freshly-shaved head is re-consecrated, to grow the holy hair anew for the renewed term of the vow.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

on

preposition + dative (time)

→ spatial or relational framing

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

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρᾱ)

→ sphere or reference

ἐκεῖνος: 'that'; the re-consecration occurs 'on that day', the eighth day of the offerings.

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾱ

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρᾱ: 'day'; the day of the offerings and re-consecration, marking the fresh start of the vow.

12 ἡ ἡγιασθη κυρίῳ τὰς ἡμέρας τῆς εὐχῆς καὶ προσάξει ἄμνὸν ἐνιαύσιον εἰς πλημμέλειαν καὶ αἱ ἡμέραι αἱ πρότεραι ἄλογοι ἔσονται ὅτι ἐμιάνθη κεφαλὴ εὐχῆς αὐτοῦ

on which he was sanctified to the LORD for the days of the vow; and he shall bring a year-old lamb for a trespass-offering, and the former days shall be discounted, because the head of his vow was defiled.

Re-start of the vow's count; forfeiture of the prior days (closes section B)

ἡ ἡγιασθη κυρίῳ

The verse completes the remedy: the day of re-consecration restarts the vow's count, and a year-old lamb is brought εἰς πλημμέλειαν ('as a trespass/guilt-offering'). The crux is αἱ ἡμέραι αἱ πρότεραι ἄλογοι ἔσονται — 'the former days shall be discounted/void' — the previously accumulated days of the vow are forfeited, because the consecrated head was defiled. The vow must be served afresh in full.

ἡ

on which

Dative

relative pronoun (dative of time, resuming 'that day')

→ participant reference or interest

ὅς: the relative ἡ ('on which [day]') resumes ἐκεῖνη τῇ ἡμέρᾳ of v. 11, linking the re-consecration to the renewed count.

ἡγιασθη

he was sanctified

Aor Pass Indic 3 Sg · ἁγιάζω

verb of relative clause

→ constative aorist passive (the act of re-consecration)

ἁγιάζω: 'make holy / consecrate'; the passive 'he was sanctified to the LORD' marks the day on which the renewed holiness begins; the same root that ran through vv. 5, 8, 11.

κυρίῳ

to the LORD

Dative

dative of advantage

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the re-consecration, like the original vow, is 'to the LORD.'

τὰς

the

Accusative

article (accusative of extent of time)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('for the days of the vow')

→ object specification

ἡμέρα: 'day'; the renewed full term of the vow that the re-consecrated Nazirite must now serve.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition

→ relational specification

εὐχή: 'vow'; the consecration that must be recommenced in full.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσάξει

he shall bring

Fut Act Indic 3 Sg · προσάγω

main verb (prescribed offering)

→ legislative future (required offering)

προσάγω: 'bring near / present (an offering)'; renders וַיִּקְרִיב ; the technical verb for presenting a sacrifice; here the year-old lamb of the trespass-offering.

ἀμνὸν

lamb

Accusative

direct object of προσάξει

→ object specification

ἀμνός: 'lamb'; renders וְאֶמְלֵךְ ; the male lamb required as the guilt-offering for the broken vow.

ἐνιαύσιον

year-old

Accusative

attributive adjective (modifying ἀμνόν)

→ object specification

ἐνιαύσιος: 'a year old / yearling'; renders $\text{וְשָׁנִי} \text{ (son of a year)}$; the prescribed age for many sacrificial victims (cf. v. 14).

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for / as'; marks the lamb's purpose as the trespass-offering.

πλημμέλειαν

trespass / guilt-offering

Accusative

accusative object of εἰς (purpose)

→ object specification

πλημμέλεια: 'fault / trespass / guilt-offering'; renders וְעִוְלָה ; the LXX's standard term for the guilt-offering that compensates for a breach; the defiled vow constitutes a 'fault' requiring this distinct sacrifice.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἔσονται

→ participant prominence

ἡμέρα: 'day'; the previously served days of the vow, now declared void.

αἱ

the

Nominative

article (with πρότεροι)

→ noun-phrase marking

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

πρότεροι

former

Nominative

attributive adjective (modifying ἡμέραι)

→ participant prominence

πρότερος: 'former / earlier'; renders יָמֵינוּ; the days of the vow served before the defilement, which are now forfeited.

ἄλογοι

discounted / void

Nominative

predicate adjective (with ἔσονται)

→ participant prominence

ἄλογος: lit. 'without reckoning / not counted'; renders יִפֹּל? ('shall fall / be void'); the LXX construes the Hebrew with the striking ἄλογοι — the former days 'shall be uncanceled', i.e. they do not count toward the vow; not the usual sense 'irrational/speechless' but 'discounted, left out of the reckoning' (from ἄ- + λόγος as 'account').

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

copular main verb (predicates ἄλογοι)

→ legislative future (declared forfeiture)

εἰμί (fut. ἔσονται): 'be'; the future copula declares the legal nullification of the prior days.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the forfeiture.

ἐμιάνη

was defiled

Aor Pass Indic 3 Sg · μιάνω

verb of causal clause

→ constative aorist passive (the past defilement)

μιάνω: 'defile'; the aorist passive ἐμιάνη ('was defiled') names the completed event that voided the vow; echoes μιανθήσεται of v. 9, closing the section on a note of accomplished pollution now remedied.

κεφαλὴ

head

Nominative

subject of ἐμιάνη

→ participant prominence

κεφαλὴ: 'head'; the consecrated head whose defilement nullified the accumulated days; κεφαλὴ εὐχῆς αὐτοῦ, 'the head of his vow', repeats the phrase of v. 9.

εὐχῆς

of vow

Genitive

genitive of definition

→ relational specification

εὐχή: 'vow'; the head defined by the consecration it bore.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

13 καὶ οὗτος ὁ νόμος τοῦ εὐξαμένου ἢ ἂν ἡμέρα πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ προσοίσει αὐτὸς παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

And this is the law of the one who has vowed: on whatever day he fulfills the days of his vow, he himself shall bring an offering beside the doors of the tent of witness.

Legal heading: the completion-rite of the vow (opens section C)

καὶ οὗτος ὁ νόμος τοῦ εὐξαμένου

The heading οὗτος ὁ νόμος τοῦ εὐξαμένου ('this is the law of the one who has vowed') opens the third section, the ritual for the successful completion of the vow. The aorist participle τοῦ εὐξαμένου ('the one who vowed') anticipates ὁ ὑγμένος ('the one who has vowed', vv. 18–20), the perfect-participial title that crowns the fulfilled Nazirite. The fulfilment-clause (πληρώσῃ ἡμέρας) answers the πληρωθῶσιν of v. 5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὗτος

this

Nominative

demonstrative (subject of verbless clause)

→ participant reference

οὗτος: 'this'; the heading-formula οὗτος ὁ νόμος ('this is the law') introduces a discrete ritual prescription (cf. v. 21; Lev 6–7); renders תַּאֲת תִּנְרַת.

ὁ

the

Nominative

article

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative

→ participant prominence

νόμος: 'law / instruction'; renders תִּנְרַת; here a specific ritual ordinance, the prescribed procedure for the completion of the Nazirite vow.

τοῦ

of the

Genitive

article (with the participle)

→ noun-phrase marking

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

εὐξάμενου

the one who has vowed

Aor Mid Part Gen Masc Sg · εὔχομαι

substantival participle (genitive: 'of the vower')

→ aorist participle substantivized (the one who made the vow)

εὔχομαι: 'vow'; the substantival aorist participle ὁ εὐξάμενος ('the one who vowed') names the Nazirite by his defining act; renders נִזְרִי; the same designation heads the closing summary at v. 21.

ἧ

on which

Dative

relative pronoun (dative of time, with ἡμέρα)

→ participant reference or interest

ὅς: the relative ἧ ('on which') with ἄν and ἡμέρα forms 'on whatever day.'

ἄν

[ever]

modal particle (generalizing with subjunctive)

→ discourse linkage or contrast

ἄν: generalizes the temporal clause.

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the day on which the vow's term is completed.

πληρώση

he fulfills

Aor Act Subj 3 Sg · πληρόω

verb of generalizing temporal clause

→ aorist subjunctive (completion of the appointed days)

πληρόω: 'fill / complete / fulfil'; renders מְלֵךְ; 'when he completes the days of his vow' marks the successful end of the term, answering the πληρωθῶσιν of v. 5 and triggering the completion-offerings.

ἡμέρας

days

Accusative

direct object of πληρώση

→ object specification

ἡμέρα: 'day'; the full count of days the vower pledged, now completed.

εὐχῆς

of vow

Genitive

genitive of definition

→ relational specification

εὐχή: 'vow'; the days belonging to the consecration.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

προσείσει

he shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (prescribed presentation)

→ legislative future (required action)

προσφέρω (fut. προσείσω): 'bring near / present / offer'; renders בִּרְקִי; the technical verb for presenting offerings; the vower himself brings his completion-offerings to the sanctuary entrance.

αὐτός

he himself

Nominative

intensive pronoun (emphasizing the subject)

→ participant reference

αὐτός: the intensive 'he himself' stresses that the Nazirite personally presents the offering — a mark of the personal, voluntary character of the vow.

παρά

beside

preposition + accusative (position: 'beside')

→ spatial or relational framing

παρά + accusative: 'beside / alongside'; locates the presentation at the very threshold of the tent.

τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	θύρας doors Accusative <i>accusative object of παρά</i> → object specification θύρα: 'door / entrance'; renders ΠΥΛῆς; the sanctuary entrance, the appointed place of presentation (as in v. 10).	τῆς of the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνῆς tent Genitive <i>genitive (the doors 'of the tent')</i> → relational specification σκηνή: 'tent / tabernacle'; renders לִּוְנָה; the dwelling of YHWH among Israel.
τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	μαρτυρίου witness Genitive <i>genitive of definition (qualifying σκηνῆς)</i> → relational specification μαρτύριον: 'witness / testimony'; σκηνή τοῦ μαρτυρίου = 'tent of witness', the LXX rendering of לִּוְנָה.		

14 καὶ προσάξει τὸ δῶρον αὐτοῦ κυρίῳ ἄμνὸν ἑνιαύσιον ἄμωμον ἓνα εἰς ὅλοκαύτωσιν καὶ ἀμνάδα ἑνιαυσίαν ἄμωμον μίαν εἰς ἁμαρτίαν καὶ κριὸν ἓνα ἄμωμον εἰς σωτήριον

And he shall bring his gift to the LORD: one year-old unblemished male lamb for a whole-burnt-offering, and one year-old unblemished ewe-lamb for a sin-offering, and one unblemished ram for a peace-offering,

The triad of completion-offerings

καὶ προσάξει τὸ δῶρον αὐτοῦ κυρίῳ

The completion-gift is a threefold sacrifice, each victim 'unblemished' (ἄμωμον): a male lamb for the whole-burnt-offering (ὅλοκαύτωσις), a ewe-lamb for the sin-offering (ἁμαρτία), and a ram for the peace-offering (σωτήριον). The triad — dedication, purification, communion — gathers the whole sacrificial system into the climax of the vow, with the σωτήριον (peace-offering) as the festive centerpiece under which the hair will be burnt (v. 18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσάξει

he shall bring

Fut Act Indic 3 Sg · προσάγω

main verb (presentation of the gift)

→ legislative future (required offering)

προσάγω: 'bring near / present'; renders יִקְרִיב; the verb of sacrificial presentation, here introducing the threefold completion-gift.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of προσάξει

→ object specification

δῶρον: 'gift / offering'; renders קָרְבָּן ('offering'); the collective term for the whole set of victims now itemized.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κυρίῳ

to the LORD

Dative

dative of advantage (the offering's recipient)

→ sphere or reference

κύριος: the Tetragrammaton יְהוָה; the gift is brought 'to the LORD', the addressee of the whole vow.

ἀμνόν

lamb

Accusative

accusative in apposition to δῶρον (first victim)

→ object specification

ἀμνός: 'lamb (male)'; renders שֶׁבֶבֶת; the male lamb designated for the whole-burnt-offering.

ἐνιαύσιον

year-old

Accusative

attributive adjective (modifying ἀμνόν)

→ object specification

ἐνιαύσιος: 'a year old'; renders שָׁנָה; the prescribed sacrificial age.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying ἀμνόν)

→ object specification

ἄμωμος: 'without blemish / spotless'; renders תָּמִים; the indispensable qualification of every sacrificial victim (cf. 1 Pet 1:19 of Christ as ἀμνὸς ἄμωμος); repeated for each of the three animals.

ἓνα

one

Accusative

numeral (modifying ἀμνόν)

→ measure or count

εἷς: 'one'; the masculine ἓνα specifies a single male lamb.

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'for / as'; marks the lamb's sacrificial purpose.

όλοκαύτωσιν

whole-burnt-offering

Accusative

accusative object of εἰς (purpose)

→ object specification

όλοκαύτωσις: 'whole-burnt-offering'; renders הָלָע; a near-synonym of όλοκαύτωμα (v. 11); the offering wholly consumed, expressing total self-dedication — fitting for the climax of the vow of consecration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμνάδα

ewe-lamb

Accusative

accusative (second victim)

→ object specification

ἀμνάς: 'ewe-lamb (female)'; renders אֶמְלַח; the female lamb designated for the sin-offering; the feminine form distinguishes it from the male ἀμνός.

ἐνιασίαν

year-old

Accusative

attributive adjective (modifying ἀμνάδα)

→ object specification

ἐνιαύσιος: 'a year old'; the feminine ἐνιασίαν agrees with ἀμνάδα.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying ἀμνάδα)

→ object specification

ἄμωμος: 'without blemish'; the same required perfection for the ewe-lamb.

μία

one

Accusative

numeral (modifying ἀμνάδα)

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine μίαν specifies a single ewe-lamb.

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

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

ἁμαρτίαν

sin-offering

Accusative

accusative object of εἰς (purpose)

→ object specification

ἁμαρτία: 'sin / sin-offering'; renders חַטָּאת; the ewe-lamb purges any inadvertent impurity, completing the purification before the communion-offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίον

ram

Accusative

accusative (third victim)

→ object specification

κρίος: 'ram'; renders אֶזְרִיא; the ram is the largest of the three victims, designated for the peace-offering, the festive communal sacrifice that crowns the rite.

ἓν

one

Accusative

numeral (modifying κρίον)

→ measure or count

εἷς: 'one'; a single ram.

ἄμωμον

unblemished

Accusative

attributive adjective (modifying κρίον)

→ object specification

ἄμωμος: 'without blemish'; the third repetition stresses the unblemished perfection of all the completion-victims.

εἰς

for / as

preposition + accusative (purpose)

→ spatial or relational framing

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

σωτήριον

peace-offering

Accusative

accusative object of εἰς (purpose)

→ object specification

σωτήριον: 'offering of well-being / peace-offering'; renders מִנְחָה / מִנְחָה ; the LXX renders the מִנְחָה by the abstract σωτήριον ('thing of salvation/well-being'); the shared meal of communion with God, under which the consecrated bread is burnt (v. 18) and from which the priest receives his portions (vv. 19–20).

15 καὶ κανοῦν ἄζυμων σεμιδάλεως ἄρτους ἀναπεποιημένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ καὶ θυσία αὐτῶν καὶ σπονδὴ αὐτῶν

and a basket of unleavened bread of fine flour, loaves mixed with oil, and unleavened wafers anointed with oil, and their grain-offering and their drink-offering.

The accompanying cereal and drink offerings καὶ κανοῦν ἄζυμων

The animal triad is completed by the bread-offerings: a basket of unleavened fine-flour loaves mixed with oil and unleavened wafers anointed with oil, together with the standard grain- and drink-offerings (θυσία ... σπονδή). The unleavened bread, the oil-mixed cakes, and the wafers form the cereal accompaniment of the peace-offering (cf. Lev 7:12); two of these items (a cake and a wafer) will be lifted as the priest's wave-portion in vv. 19–20.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κανοῦν
a basket

Accusative

accusative (continuing the object of προσάξει from v. 14)

→ object specification

κανοῦν: 'basket'; renders כַּד; the container of the bread-offerings; the basket itself becomes part of the presentation (cf. v. 17, ἐπὶ τῷ κανῶ).

ἄζυμων

of unleavened bread

Genitive

genitive of content (a basket of unleavened things)

→ relational specification

ἄζυμος: 'unleavened'; the neuter plural τὰ ἄζυμα = 'unleavened bread/cakes'; renders תִּלְחַם; leaven, associated with corruption, is excluded from this holy offering.

σεμιδάλεως

of fine flour

Genitive

genitive of material (the bread of fine flour)

→ relational specification

σεμίδαλις: 'fine wheat flour'; renders תִּזְעָה; the choicest flour, used for the most honorable cereal-offerings.

ἄρτους

loaves

Accusative

accusative in apposition to κανοῦν (specifying the contents)

→ object specification

ἄρτος: 'bread / loaf'; renders תַּלִּית ('cakes'); the round loaves mixed with oil that form one component of the basket.

ἀναπεποιημένους

mixed / prepared

Perf Mid/Pass Part Acc Masc Pl · ἀναποιέω

attributive participle (modifying ἄρτους)

→ perfect participle (the finished, oil-mixed state of the loaves)

ἀναποιέω: 'work up / knead / mix'; the perfect passive participle 'kneaded/mixed (with oil)' renders מְשֻׁמֵּן בְּלִילֵת ('mingled with oil'); the perfect stresses the completed preparation of the loaves before presentation.

ἐν

with / in

preposition + dative (means / material)

→ spatial or relational framing

ἐν + dative: instrumental, 'with oil.'

ἐλαίῳ

oil

Dative

dative of means (the loaves mixed 'with oil')

→ sphere or reference

ἐλαιον: 'olive oil'; renders יַיִשׁ; oil, a staple of cereal-offerings, both mixed into the loaves and spread on the wafers.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

λάγανα

wafers

Accusative

accusative (second bread-component)

→ object specification

λάγανον: 'thin cake / wafer'; renders עֲפֻמִּים; flat, thin wafers, the second bread-component, distinguished from the thicker oil-mixed loaves.

ἄζυμα

unleavened

Accusative

attributive adjective (modifying λάγανα)

→ object specification

ἄζυμος: 'unleavened'; the wafers too must be without leaven.

κεχρισμένα

anointed / smeared

Perf Mid/Pass Part Acc Neut Pl · χρίω

attributive participle (modifying λάγανα)

→ perfect participle (the finished, oil-anointed state of the wafers)

χρίω: 'anoint / smear'; the perfect passive participle 'anointed (with oil)' renders מְשֻׁמֵּן עַל הַפָּנִים; while the loaves are mixed with oil, the thin wafers are smeared on the surface — the same verb whose noun gives χριστός, 'anointed one.'

ἐν with <i>preposition + dative (means)</i> → spatial or relational framing ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (means).	ἐλαίῳ oil Dative <i>dative of means (the wafers anointed 'with oil')</i> → sphere or reference ἐλαίον: 'olive oil'; the oil smeared on the wafers.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	θυσία grain-offering / sacrifice Nominative <i>nominative (loosely appended: 'and their grain-offering')</i> → participant prominence θυσία: 'sacrifice / offering'; here the accompanying cereal-offering (תִּבְנָה) that attends the animal sacrifices; the nominative case woodenly follows the Hebrew list-construction (מִתְּבָנָה).
αὐτῶν their Genitive <i>genitive of possession (belonging to the sacrifices)</i> → relational specification αὐτός: 'their'; the grain-offering pertains to the animal-victims as their prescribed accompaniment.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	σπονδῇ drink-offering Nominative <i>nominative (loosely appended: 'and their drink-offering')</i> → participant prominence σπονδή: 'libation / drink-offering'; renders תִּבְנָה; the wine poured out with the sacrifices — a poignant detail, since the Nazirite himself may not drink wine until the rite is complete (v. 20).	αὐτῶν their Genitive <i>genitive of possession</i> → relational specification αὐτός: 'their'; the drink-offering accompanying the victims.

16 καὶ προσοίσει ὁ ἱερεὺς ἔναντι κυρίου καὶ ποιήσει τὸ περὶ ἁμαρτίας αὐτοῦ καὶ τὸ ὅλοκαύτωμα αὐτοῦ

And the priest shall bring them before the LORD, and shall offer his sin-offering and his whole-burnt-offering.

The priest presents and offers (sin- and burnt-offerings)

καὶ προσοίσει ὁ ἱερεὺς

The action shifts from the lay vower to the priest, who 'brings before the LORD' (ἔναντι κυρίου) and performs the sin-offering and whole-burnt-offering. The order — sin-offering first (purification), then whole-burnt-offering (dedication) — follows the standard Priestly sequence; the peace-offering is held for separate treatment in v. 17 because of the special hair-burning rite attached to it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσείσει

shall bring

Fut Act Indic 3 Sg · προσφέρω

main verb (priestly presentation)

→ legislative future (required action)

προσφέρω (fut. προσείσω): 'bring near / present / offer'; the priest now takes over the presentation, the act reserved to his office.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; renders יִהְיֶה; the mediator who alone may present the offerings 'before the LORD'.

ἐναντι

before / in the presence of

preposition + genitive (presence)

→ spatial or relational framing

ἐναντι: 'before / in the presence of'; renders לְפָנֶיךָ; the offerings are presented in the divine presence at the sanctuary, marking the act as cultically valid.

κυρίου

of the LORD

Genitive

genitive object of ἐναντι

→ relational specification

κύριος: the Tetragrammaton יְהוָה; 'before the LORD' situates the rite in YHWH's presence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσει

shall offer / perform

Fut Act Indic 3 Sg · ποιέω

main verb (sacrificial performance)

→ legislative future (required ritual act)

ποιέω: 'make / do / offer'; in cultic idiom 'perform (a sacrifice)'; the priest 'makes' the sin- and whole-burnt-offerings.

τὸ

the

Accusative

article (substantivizing the περί-phrase)

→ noun-phrase marking

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

περί

for / concerning

preposition + genitive (substantivized: 'the sin-offering')

→ spatial or relational framing

περί + genitive: τὸ περί ἁμαρτίας ('the [offering] for sin') is the LXX's nominalized designation of the sin-offering.

ἁμαρτίας

sin

Genitive

genitive object of περί

→ relational specification

ἁμαρτία: 'sin / sin-offering'; renders תְּאֵשֶׁת; the ewe-lamb of v. 14, offered first for purification.

αὐτοῦ

his

Genitive

genitive of possession (the Nazirite's offering)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωμα
whole-burnt-offering

Accusative

direct object of ποιήσει

→ object specification

ὅλοκαύτωμα: 'whole-burnt-offering'; renders ἡλὺ; the male lamb of v. 14, offered after the sin-offering as the act of total dedication.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

17 καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου κυρίῳ ἐπὶ τῷ κανῶ τῶν ἄζύμων καὶ ποιήσει ὁ ἱερεὺς τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ

And he shall offer the ram as a sacrifice of peace-offering to the LORD, upon the basket of unleavened bread, and the priest shall offer its grain-offering and its drink-offering.

The peace-offering of the ram, with its cereal and drink offerings

καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου

The ram is offered as a θυσία σωτηρίου ('sacrifice of peace-offering'), presented 'upon the basket of unleavened bread' — the bread of v. 15 now joined to the communion-sacrifice. The priest also offers its grain- and drink-offerings. The peace-offering is the festive climax: it is the sacrifice under which the shaved hair will be burnt (v. 18) and from which the priest's wave-portions are taken (vv. 19–20).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

κριὸν
ram

Accusative

direct object of ποιήσει (fronted for emphasis)

→ object specification

κριός: 'ram'; renders כִּיָּא; the third victim of v. 14, now offered as the peace-offering; its fronting marks it as the focal sacrifice of the completion-rite.

ποιήσει
shall offer

Fut Act Indic 3 Sg · ποιέω

main verb (sacrificial performance)

→ legislative future (required ritual act)

ποιέω: 'make / do / offer'; cultic 'perform (a sacrifice)'; the ram is 'made' a peace-offering.

θυσίαν

a sacrifice

Accusative

predicate accusative (the ram offered 'as a sacrifice')

→ object specification

θυσία: 'sacrifice / offering'; renders תָּזִיחַ; with σωτηρίου, the 'sacrifice of peace-offering', the slaughtered communion-victim shared in a sacred meal.

σωτηρίου

of peace-offering / well-being

Genitive

genitive of definition (qualifying θυσίαν)

→ relational specification

σωτήριον: 'well-being / peace-offering'; renders מִזְבֵּחַ שְׁלָמִים; θυσία σωτηρίου is the LXX's regular phrase for the מִזְבֵּחַ שְׁלָמִים, the fellowship-offering expressing peace and communion with God.

κυρίῳ

to the LORD

Dative

dative of advantage (the offering's recipient)

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the peace-offering is made 'to the LORD', with whom the communion is celebrated.

ἐπὶ

upon

preposition + dative (position: 'upon the basket')

→ spatial or relational framing

ἐπί + dative: 'upon / together with'; the ram is offered 'upon the basket of unleavened bread', joining the cereal-offering to the communion-sacrifice.

τῷ

the

Dative

article

→ noun-phrase marking

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

κανῶ

basket

Dative

dative object of ἐπὶ

→ sphere or reference

κανοῦν (dat. κανῶ): 'basket'; the basket of unleavened bread from v. 15, now placed with the peace-offering.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄζυμων

unleavened bread

Genitive

genitive of content (basket 'of unleavened bread')

→ relational specification

ἄζυμος: 'unleavened'; the τὰ ἄζυμα ('unleavened things') filling the basket.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσῃ

shall offer

Fut Act Indic 3 Sg: ποιέω

main verb (repeated: offering the accompaniments)

→ legislative future (required ritual act)

ποιέω: 'offer / perform'; the priest also performs the cereal- and drink-offerings that accompany the ram.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεύς: 'priest'; the officiant who performs the accompanying offerings.

τήν

the

Accusative

article

→ noun-phrase marking

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

θυσίαν

grain-offering

Accusative

direct object of ποιήσει

→ object specification

θυσία: here the cereal-offering (הקִּיִּם) accompanying the ram; the priest performs it together with the libation.

αὐτοῦ

its

Genitive

genitive of possession (the offering belonging to the ram)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offering belonging to the ram).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τήν

the

Accusative

article

→ noun-phrase marking

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

σπονδήν

drink-offering

Accusative

direct object of ποιήσει

→ object specification

σπονδή: 'libation / drink-offering'; renders יִצְקָה; the wine poured out with the peace-offering, again poignant against the Nazirite's own wine-abstinence.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

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

18 καὶ ξυρήσεται ὁ ηὐγμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ ὃ ἐστὶν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου

And the one who has vowed shall shave the head of his vow beside the doors of the tent of witness, and shall put the hair on the fire that is under the peace-offering sacrifice.

The shaving and burning of the consecrated hair (the heart of the completion-rite)

καὶ ξυρήσεται ὁ ηὐγμένος

The climactic act: the Nazirite — now titled ὁ ηὐγμένος ('the one who has vowed', perfect participle), the fulfilled vower — shaves the consecrated head at the sanctuary door and lays the holy hair on the fire under the peace-offering. The uncut hair, grown as the visible קָדָשׁ and 'holy to the LORD' (v. 5), is here surrendered into the sacrificial flame: the consecration is consummated by giving its bodily token back to God.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ξυρήσεται
shall shave

Fut Mid Indic 3 Sg · ξυράω

main verb (the completion-shaving)

→ legislative future (required action)

ξυράω: 'shave'; renders קָדָשׁ; the middle ξυρήσεται ('shall shave [himself]'); here, unlike v. 9, the shaving is the joyful consummation of a vow fulfilled, not a remedy for defilement.

ὁ
the

Nominative

article

→ noun-phrase marking

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

ηὐγμένος
the one who has vowed

Perf Mid/Pass Part Nom Masc Sg · εὐχομαι

substantival participle (subject: 'the consecrated vower')

→ perfect participle substantivized (the abiding state of one who stands under a fulfilled vow)

εὐχομαι: 'vow'; the substantival perfect participle ὁ ηὐγμένος ('the one who has vowed / the consecrated one') is the technical title for the Nazirite at the climax of his vow; the perfect tense marks his settled, completed consecrated status; the term recurs at vv. 19, 20 and is rendered in some traditions 'the great-vowed one' (cf. text_note's 'ὁ ηὐγμένος').

παρά

beside

preposition + accusative (position)

→ spatial or relational framing

παρά + accusative: 'beside / at'; the shaving takes place at the sanctuary threshold, publicly and before the LORD.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά

→ object specification

θύρα: 'door / entrance'; renders ΠΤΞ; the entrance of the tent, the place of the whole rite.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (the doors 'of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders לָחֵן.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of definition (qualifying σκηνῆς)

→ relational specification

μαρτύριον: 'witness'; σκηνή τοῦ μαρτυρίου, the 'tent of witness' (לִּמְנוֹן לָחֵן).

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ξυρῆσεται

→ object specification

κεφαλὴ: 'head'; the consecrated head, defined as 'the head of his vow', whose hair is now shaved off.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive of definition (the head 'of his vow')

→ relational specification

εὐχή: 'vow / consecration'; ἡ κεφαλὴ τῆς εὐχῆς, 'the head of the vow' — the head set apart by the consecration, now surrendering its holy hair.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

shall put / lay

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (placing the hair on the fire)

→ legislative future (required action)

ἐπιτίθημι: 'place upon / lay on'; renders ἵθῃ; the same verb used at v. 23 for 'placing' the divine Name on Israel; here the holy hair is laid on the altar-fire, given back to God in the flame of the peace-offering.

τὰς

the

Accusative

article

→ noun-phrase marking

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

τρίχας

the hair / locks

Accusative

direct object of ἐπιθήσει

→ object specification

θρίξ (acc. pl. τρίχας): 'hair'; renders ῥψ; the shaved locks, the consecrated growth of vv. 5, are laid on the fire — the hair was 'holy to the LORD' and so must be consumed in the sacred flame, not discarded.

ἐπὶ

on

preposition + accusative (onto)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πῦρ

fire

Accusative

accusative object of ἐπί

→ object specification

πῦρ: 'fire'; renders ψλ; the altar-fire under the peace-offering, into which the consecrated hair is placed and consumed.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

→ participant reference

ὃς: the neuter relative ὃ agrees with τὸ πῦρ ('the fire which is...'), locating the fire under the peace-offering.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copular verb of relative clause

→ stative present (locating the fire)

εἰμί: 'be'; the present copula in the relative clause specifies the fire's location beneath the peace-offering.

ὑπὸ

under

preposition + accusative (position: 'under')

→ spatial or relational framing

ὑπὸ + accusative: 'under / beneath'; the fire lies beneath the peace-offering on the altar, so that the hair burns in the same flame that consumes the sacrifice.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυσίαν

sacrifice

Accusative

accusative object of ὑπό

→ object specification

θυσία: 'sacrifice'; here the peace-offering on the altar, beneath which the fire burns.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σωτηρίου

peace-offering

Genitive

genitive of definition (qualifying θυσίαν)

→ relational specification

σωτήριον: 'peace-offering / well-being'; the communion-sacrifice of v. 17; under its fire the consecrated hair is given to God, uniting the bodily token of the vow with the sacrifice of fellowship.

19 καὶ λήμψεται ὁ ἱερεὺς τὸν βραχίονα ἐφθὸν ἀπὸ τοῦ κριοῦ καὶ ἄρτον ἓνα ἄζυμον ἀπὸ τοῦ κανοῦ καὶ λάγανον ἄζυμον ἓν καὶ ἐπιθήσει ἐπὶ τὰς χεῖρας τοῦ ἠύγμενου μετὰ τὸ ξυρῆσθαι αὐτὸν τὴν εὐχὴν αὐτοῦ

And the priest shall take the boiled shoulder from the ram, and one unleavened loaf from the basket, and one unleavened wafer, and shall put them on the hands of the one who has vowed, after he has shaved off his vow,

The priest places portions on the vower's hands (preparation for the wave-offering)

καὶ λήμψεται ὁ ἱερεὺς τὸν βραχίονα

The priest takes three items — the boiled shoulder of the ram and one unleavened loaf and one wafer from the basket — and places them on the vower's hands. The temporal clause μετὰ τὸ ξυρῆσθαι ('after he has shaved off his vow') fixes the sequence: the hair-surrender (v. 18) precedes the wave-offering. The phrase ξυρῆσθαι τὴν εὐχὴν ('to shave off his vow') is a vivid metonymy — shaving the hair is shaving off the vow itself.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λήμψεται

shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (priestly action)

→ legislative future (required action)

λαμβάνω (fut. mid. λήμψομαι): 'take / receive'; renders תִּקַּח; the priest takes the designated portions to place them on the vower's hands for the wave-offering.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ιερεὺς

priest

Nominative

subject

→ participant prominence

ιερεὺς: 'priest'; the officiant who selects and presents the portions.

τὸν

the

Accusative

article

→ noun-phrase marking

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

βραχίονα

shoulder / arm

Accusative

direct object of λήμψεται

→ object specification

βραχίων: 'arm / foreleg / shoulder'; renders זֶרֶךְ; the boiled shoulder of the ram, a choice priestly portion of the peace-offering (cf. Deut 18:3); the same word is used metaphorically of the LORD's mighty 'arm' in the Exodus.

ἐφθόν

boiled

Accusative

attributive adjective (modifying βραχίονα)

→ object specification

ἐφθός: 'boiled / cooked'; renders תִּשְׁבֹּב ('boiled'); the shoulder is cooked before being given — a detail of the peace-offering's shared meal.

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

→ noun-phrase marking

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

κριοῦ

ram

Genitive

genitive of source (the shoulder 'from the ram')

→ relational specification

κρίος: 'ram'; the peace-offering victim from which the shoulder is taken.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρτον

loaf

Accusative

direct object of λήμψεται (second item)

→ object specification

ἄρτος: 'bread / loaf'; one of the oil-mixed loaves of v. 15, taken from the basket.

ἓνα

one

Accusative

numeral (modifying ἄρτον)

→ measure or count

εἷς: 'one'; a single loaf.

ἄζυμον

unleavened

Accusative

attributive adjective (modifying ἄρτον)

→ object specification

ἄζυμος: 'unleavened'; the loaf is from the unleavened basket.

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

→ noun-phrase marking

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

κανοῦ

basket

Genitive

genitive of source (the loaf 'from the basket')

→ relational specification

κανοῦν (gen. κανοῦ): 'basket'; the basket of unleavened bread from v. 15.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάγανον

wafer

Accusative

direct object of λήμψεται (third item)

→ object specification

λάγανον: 'thin cake / wafer'; one of the oil-anointed wafers of v. 15.

ἄζυμον

unleavened

Accusative

attributive adjective (modifying λάγανον)

→ object specification

ἄζυμος: 'unleavened'; the wafer too is without leaven.

ἓν

one

Accusative

numeral (modifying λάγανον)

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees with λάγανον; one wafer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει

shall put

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (placing portions on the hands)

→ legislative future (required action)

ἐπιτίθημι: 'place upon / lay on'; the priest lays the three portions on the vower's hands, preparing them to be 'waved' before the LORD (v. 20).

ἐπὶ

on

preposition + accusative (onto)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of ἐπί

→ object specification

χείρ: 'hand'; renders ἡρ (‘palms’); the vower holds the portions in his own hands for the wave-offering — a rare moment in which the layman shares physically in the elevation ritual.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ηὐγμένου

the one who has vowed

Perf Mid/Pass Part Gen Masc Sg · εὐχομαι

substantival participle (genitive: of the consecrated vower')

→ perfect participle substantivized (the fulfilled Nazirite)

εὐχομαι: 'vow'; ὁ ηὐγμένος ('the one who has vowed'), the technical title repeated from v. 18; on whose hands the portions are placed.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + accusative: 'after'; with the articular infinitive forms a temporal clause, 'after his shaving.'

τὸ

the

Accusative

article (with the infinitive)

→ noun-phrase marking

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

ξυρήσασθαι

to shave off

Aor Mid Inf · ξυράω

articular infinitive (temporal clause: 'after his shaving')

→ aorist infinitive (the completed act of shaving)

ξυράω: 'shave'; the articular infinitive μετὰ τὸ ξυρήσασθαι, 'after the shaving'; with τὴν εὐχήν as object it yields the vivid 'after he shaved off his vow' — the hair and the vow are so identified that to shave the one is to discharge the other.

αὐτόν

he / him

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός; the accusative subject of the infinitive, the vower himself who does the shaving.

τὴν

the

Accusative

article

→ noun-phrase marking

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

εὐχὴν

vow

Accusative

direct object of *ξυρήσασθαι* (metonymy: the vow = the consecrated hair)

→ object specification

εὐχή: 'vow / consecration'; the striking object 'to shave off the vow' is a metonymy whereby the consecrated hair stands for the whole vow; its removal marks the vow's discharge and the return to ordinary life.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

20 καὶ προσοίσει αὐτὰ ὁ ἱερεὺς ἐπίθεμα ἔναντι κυρίου ἅγιον ἔσται τῷ ἱερεῖ ἐπὶ τοῦ στηθυνίου τοῦ ἐπιθέματος καὶ ἐπὶ τοῦ βραχίονος τοῦ ἀφαιρέματος καὶ μετὰ ταῦτα πίνεται ὁ ἠὺγμένος οἶνον

And the priest shall present them as a wave-offering before the LORD; it shall be holy for the priest, together with the breast of the wave-offering and the shoulder of the contribution; and after this the one who has vowed may drink wine.

The wave-offering, the priest's portion, and the release of the vow

καὶ προσοίσει αὐτὰ ὁ ἱερεὺς ἐπίθεμα

The priest 'waves' the portions before the LORD as an ἐπίθεμα ('wave-offering'); they become holy, the priest's due, along with the breast of the wave-offering and the shoulder of the contribution (the standard priestly dues of the peace-offering, Lev 7:34). The verse closes the completion-rite with the long-awaited release: μετὰ ταῦτα πίνεται ὁ ἠὺγμένος οἶνον — 'after this the one who has vowed may drink wine' — the vow over, the first abstention (v. 3) is lifted, and the Nazirite returns to ordinary life.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσείσει

shall present

Fut Act Indic 3 Sg · προσφέρω

main verb (the wave-presentation)

→ legislative future (required action)

προσφέρω (fut. προσείσω): 'bring near / present'; the priest elevates the portions as a wave-offering before the LORD.

αὐτὰ

them

Accusative

direct object (the three portions of v. 19)

→ participant reference

αὐτός: 'them'; the shoulder, loaf, and wafer just placed on the vower's hands.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject

→ participant prominence

ἱερεὺς: 'priest'; the officiant who performs the elevation.

ἐπίθεμα

a wave-offering

Accusative

predicate accusative (presents them 'as a wave-offering')

→ object specification

ἐπίθεμα: 'that which is set on / wave-offering'; renders תְּנוּפֶה ('elevation/wave-offering'); the gesture of lifting and presenting the portions before the LORD, dedicating them and constituting them holy.

ἔναντι

before

preposition + genitive (presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders יְלִפְנֵי; the wave-offering is made in the divine presence.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος; the Tetragrammaton יהוה; the offering is waved 'before the LORD.'

ἅγιον

holy

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἅγιος: 'holy / set apart'; renders שֶׁטֶף; the waved portions become holy, hence the priest's by right; the same holiness-language that defined the Nazirite now passes to his offering.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

copular main verb (predicates ἅγιον)

→ legislative future (declared status)

εἰμί (fut. ἔσται): 'be'; declares the consecrated status of the portions and their assignment to the priest.

τῷ

for the

Dative

article

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative of possession / advantage (holy 'for the priest')

→ sphere or reference

ἱερεὺς (dat. ἱερεῖ): 'priest'; the dative marks the portions as the priest's perquisite — his share of the peace-offering.

ἐπὶ

in addition to / together with

preposition + genitive (addition: 'besides')

→ spatial or relational framing

ἐπί + genitive: here 'in addition to / besides'; the special Nazirite portions are the priest's over and above his ordinary peace-offering dues.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

στηθυνίου

breast

Genitive

genitive object of ἐπί

→ relational specification

στηθύνιον: 'breast'; renders חֶזֶק; the breast of the peace-offering, the priest's standard wave-portion (Lev 7:34).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐπιθέματος

wave-offering

Genitive

genitive of definition (the breast 'of the wave-offering')

→ relational specification

ἐπίθεμα (gen. ἐπιθέματος): 'wave-offering'; the breast that is 'waved', τὸ στηθύνιον τοῦ ἐπιθέματος = the breast of the elevation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

together with

preposition + genitive (addition)

→ spatial or relational framing

ἐπί + genitive: 'besides / together with', extending the priest's dues to the shoulder.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

βραχίονος

shoulder

Genitive

genitive object of ἐπί

→ relational specification

βραχίων (gen. βραχίονος): 'shoulder / foreleg'; renders כֹּשֶׁל ('thigh'); the shoulder/thigh of the peace-offering, the second standard priestly due.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀφαιρέματος

contribution / heave-offering

Genitive

genitive of definition (the shoulder 'of the contribution')

→ relational specification

ἀφαίρεμα: 'that which is taken off / contribution'; renders הֶעֱרֹמָה ('heave-offering, contribution'); the portion 'lifted off' and reserved for the priest; ὁ βραχίων τοῦ ἀφαιρέματος = the shoulder of the contribution.

καὶ

and

coordinate conjunction (transition to the release)

→ discourse linkage or contrast

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

μετά

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + accusative: 'after'; μετά ταῦτα ('after these things') marks the completion of the whole rite.

ταῦτα

these things

Accusative

accusative object of μετά (temporal)

→ object specification

οὗτος: 'these things'; the completed offerings and shaving; μετά ταῦτα signals the end of the consecration and the lifting of the abstentions.

πίεται

may drink

Fut Mid Indic 3 Sg · πίνω

main verb (the permitted action: release of the vow)

→ permissive future (the abstention now lifted)

πίνω (fut. mid. πίομαι): 'drink'; the same verb that bore the prohibition οὐ πίεται in v. 3 now, with the vow discharged, expresses permission — 'he may drink wine'; the lexical echo frames the whole law: the wine forbidden at the start is restored at the end.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ηὐγγένος

the one who has vowed

Perf Mid/Pass Part Nom Masc Sg · εὐχομαι

substantival participle (subject)

→ perfect participle substantivized (the now-discharged Nazirite)

εὐχομαι: 'vow'; ὁ ηὐγγένος, 'the one who has vowed', here for the last time — his vow fulfilled and discharged, he resumes ordinary life with the cup of wine.

οἶνον

wine

Accusative

direct object of πίεται

→ object specification

οἶνος: 'wine'; renders יַיִן; the very thing renounced at the vow's beginning (v. 3), now restored — the wine of ordinary joy, no longer incompatible with his state.

21 οὗτος ὁ νόμος τοῦ εὐξαμένου ὃς ἂν εὕξηται κυρίῳ δῶρον αὐτοῦ κυρίῳ περὶ τῆς εὐχῆς χωρὶς ὧν ἂν εὕρῃ ἢ χεὶρ αὐτοῦ κατὰ δύναμιν τῆς εὐχῆς αὐτοῦ ἣν ἂν εὕξηται κατὰ νόμον ἀγνεΐας

This is the law of the one who has vowed, whoever vows to the LORD his gift to the LORD for the vow, apart from whatever his hand may find, according to the capacity of his vow which he vows, according to the law of consecration.

Closing subscript of the Nazirite law (inclusio with v. 13) οὗτος ὁ νόμος τοῦ εὐξαμένου

The subscript οὗτος ὁ νόμος τοῦ εὐξαμένου closes the Nazirite legislation, forming an inclusio with the heading of v. 13. It allows for voluntary additions beyond the minimum (χωρὶς ὧν ἂν εὕρῃ ἢ χεὶρ αὐτοῦ, 'apart from whatever his hand can afford'), scaling the offering κατὰ δύναμιν ('according to capacity'), yet all 'according to the law of consecration' (κατὰ νόμον ἀγνεΐας) — the vow's substance is fixed even where its generosity is free.

οὗτος

this

Nominative

demonstrative (subject of verbless clause)

→ participant reference

οὗτος: 'this'; the closing heading-formula, balancing v. 13; renders תַּזֵּאת תּוֹרַת.

ὁ

the

Nominative

article

→ noun-phrase marking

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

νόμος

law

Nominative

predicate nominative

→ participant prominence

νόμος: 'law / instruction'; renders תּוֹרָה; the summarizing ordinance of the whole Nazirite institution.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

εὐξαμένου

the one who has vowed

Aor Mid Part Gen Masc Sg · εὐχομαι

substantival participle (genitive: 'of the vower')

→ aorist participle substantivized

εὐχομαι: 'vow'; ὁ εὐξάμενος, 'the one who vowed', closing the law as it opened it (v. 13); renders תּוֹרַת הַיָּד.

ὃς

whoever

Nominative

relative pronoun (subject of εὕξηται)

→ participant reference

ὃς: the relative ὃς ἂν ('whoever') generalizes to every Nazirite.

ἂν

[ever]

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: generalizes the relative clause.

εὕξηται

vows

Aor Mid Subj 3 Sg · εὐχομαι

verb of generalizing relative clause

→ aorist subjunctive (the act of vowing)

εὐχομαι: 'vow'; the vow that brings the gift; the verb recurs a second time in the verse (ἣν ἂν εὕξηται), framing the whole subscript around the act of vowing.

κύριω

to the LORD

Dative

dative of advantage

→ sphere or reference

κύριος: the Tetragrammaton יהוה; the vow's recipient.

δῶρον

gift

Accusative

direct object (the offering vowed)

→ object specification

δῶρον: 'gift / offering'; renders תְּרִבֶּנָּה; the offering pledged in the vow, here the minimum prescribed in vv. 14–15.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κύριω

to the LORD

Dative

dative of advantage (resumptive)

→ sphere or reference

κύριος: the repeated κύριω underscores that the gift, in all its parts, is rendered to YHWH.

περί

for / concerning

preposition + genitive (regarding the vow)

→ spatial or relational framing

περί + genitive: 'for / concerning'; the gift is rendered 'for the vow.'

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive object of περί

→ relational specification

εὐχῆ: 'vow'; the consecration on whose behalf the gift is presented.

χωρίς

apart from / besides

preposition + genitive (exception)

→ spatial or relational framing

χωρίς: 'apart from / besides'; renders בְּלִבְדָּם; introduces the allowance for freewill additions beyond the required offerings.

ὧν

what

Genitive

relative pronoun (genitive object of χωρίς / εὐρη)

→ relational specification

ὧς: the relative ὧν ('what things'), object of εὐρη; the extra that the vower can afford.

ἅν

[ever]

modal particle (with subjunctive)

→ discourse linkage or contrast

ἅν: generalizes the relative clause.

εὕρη

may find / afford

Aor Act Subj 3 Sg · εὕρισκω

verb of generalizing relative clause

→ aorist subjunctive (whatever he can find)

εὕρισκω: 'find'; the idiom ὧν ἅν εὕρη ἡ χεὶρ αὐτοῦ ('whatever his hand finds') renders וְכִי תִשָּׁגְדוּ ('whatever his hand attains'), a Hebraism for 'whatever he can afford' (cf. Lev 14:30; Luke 2:24).

ἡ

the

Nominative

article

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of εὔρη

→ participant prominence

χείρ: 'hand'; renders Τ; in the idiom 'his hand finds' = 'his means allow', the hand stands metonymically for the vower's financial capacity.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κατὰ

according to

preposition + accusative (measure / standard)

→ spatial or relational framing

κατά + accusative: 'according to'; introduces the measure of the freewill gift.

δύναμιν

capacity / ability

Accusative

accusative object of κατά

→ object specification

δύναμις: 'power / ability / capacity'; renders the sense of 'as he is able'; the extra gift is scaled κατὰ δύναμιν, proportioned to the vower's resources — generosity is free, but it is measured.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

εὐχῆς

vow

Genitive

genitive (the capacity 'of his vow')

→ relational specification

εὐχή: 'vow'; the capacity belongs to the vow — the scope of what is pledged.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἣν

which

Accusative

relative pronoun (object of εὔξεται)

→ participant reference

ὅς: the relative ἣν ('which') refers to the vow he vows.

ἄν

[ever]

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: generalizes the relative clause.

εὔξεται

he vows

Aor Mid Subj 3 Sg· εὔχομαι

verb of generalizing relative clause

→ aorist subjunctive (the act of vowing)

εὔχομαι: 'vow'; the second occurrence in the verse, 'the vow which he vows', a figura etymologica sealing the Nazirite vocabulary that has run through the whole law.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + accusative: 'according to'; subordinates the whole vow to the fixed legal standard.

νόμον

law

Accusative

accusative object of κατά

→ object specification

νόμος: 'law'; renders ἡ νόμος; the binding norm to which even the freewill vow must conform.

ἀγνείας

of consecration / purity

Genitive

genitive of definition (the law of consecration')

→ relational specification

ἀγνεία: 'purity / consecration'; renders נָזִיר; κατὰ νόμον ἀγνείας ('according to the law of consecration') closes the Nazirite law with the same root that opened it (ἀφαγνίσασθαι ἀγνείαν, v. 2), forming a verbal inclusio around the whole institution.

22 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-unit: introduces the Priestly Blessing (opens section D) καὶ ἐλάλησεν κύριος

The commission-formula returns verbatim from v. 1, opening the chapter's second great unit, the Aaronic Blessing. The repetition deliberately sets the priestly Benediction apart as a distinct revelation, on a par with the Nazirite law — two ways in which Israel is made holy and brought near to the Name of the LORD.

καὶ

and

narrative conjunction (opening a new unit)

→ discourse linkage or contrast

καί: paratactic, opening the second divine commission of the chapter.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders דָּבַר; introduces the revelation of the priestly Benediction.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine author of the blessing, whose Name the priests will place on Israel (v. 23).

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωυσῆς: transliteration of מֹשֶׁה; the mediator who will transmit the blessing-formula to Aaron and his sons.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introduces direct discourse)

→ redundant participle of speaking (Hebraism)

λέγω: the participle λέγων renders יֹאמַר, the fixed quotation-marker introducing the divine words that follow.

23 λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων οὕτως εὐλογήσετε τοὺς υἱοὺς Ισραηλ λέγοντες αὐτοῖς καὶ ἐπιθήσουσιν τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς Ισραηλ καὶ ἐγὼ κύριος εὐλογήσω αὐτούς

Speak to Aaron and to his sons, saying: Thus you shall bless the sons of Israel, saying to them — and they shall place my name upon the sons of Israel, and I, the LORD, will bless them.

Commission to bless and the theology of the Name (the Masoretic v. 27 stands here)

λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ

Moses is to instruct Aaron and his sons in the fixed blessing-formula (οὕτως εὐλογήσετε, 'thus you shall bless'). The verse already contains what the Masoretic Text numbers as a separate v. 27: 'they shall place my name (ἐπιθήσουσιν τὸ ὄνομά μου) upon the sons of Israel, and I the LORD will bless them.' The blessing is thus an act of naming: the priests put the divine Name on Israel, and YHWH himself stands behind the words to effect the blessing (ἐγὼ κύριος εὐλογήσω αὐτούς).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders בִּבְרַךְ; the command to instruct the priests in the blessing.

Ααρων

Aaron

indeclinable proper noun (dative sense: 'to Aaron')

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable in the LXX; Aaron, the high priest, with his sons the appointed agents of the blessing — the priestly office is here defined by its power to bless.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object ('to his sons')

→ sphere or reference

υἱός: 'son'; the sons of Aaron, the priestly line who with him pronounce the blessing.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introduces instruction)

→ participle of speaking (Hebraism)

λέγω: the λέγων introducing the content of Moses' instruction to the priests.

οὕτως

thus / in this way

adverb of manner (introducing the fixed formula)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders כֹּכֵן; 'thus you shall bless' marks the words that follow as a fixed, prescribed liturgical formula, not free composition — the priests must bless with these exact words.

εὐλογήσετε

you shall bless

Fut Act Indic 2 Pl · εὐλογέω

main verb (instruction as command)

→ volitive future (prescription: 'you are to bless')

εὐλογέω: 'bless / speak well of'; renders בִּרְכָה; lit. 'speak good (εὖ + λόγος)'; the priestly blessing is performative speech — to bless is to invoke and convey divine good upon the people; the verb dominates this unit (vv. 23, 24, 27).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of εὐλογήσετε

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the whole covenant people, the recipients of the priestly blessing.

Ἰσραὴλ

Israel

indeclinable proper noun (genitival: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

circumstantial participle (manner: 'with these words')

→ present participle of attendant speech

λέγω: the plural λέγοντες ('saying'), agreeing with the priests, introduces the very words of the blessing (vv. 24–26); the participle marks the blessing as spoken address.

αὐτοῖς

to them

Dative

dative indirect object (the people addressed)

→ participant reference or interest

αὐτός: 'to them', the sons of Israel addressed in the blessing.

καὶ

and

coordinate conjunction (introducing the Name-theology)

→ discourse linkage or contrast

καί: links the act of blessing to its theological effect — the placing of the Name.

ἐπιθήσουσιν

they shall place

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (the placing of the Name)

→ predictive future (the effect of the blessing)

ἐπιτίθημι: 'place upon / lay on'; renders יָשַׁם / שָׁם; the priests 'shall place my name upon the sons of Israel' — the blessing is conceived as an act of naming, branding Israel with the divine Name; the same verb laid the holy hair on the altar (v. 18), here laying the Name on the people; this is the content the Masoretic Text numbers as v. 27.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομά

name

Accusative

direct object of ἐπιθήσουσιν

→ object specification

ὄνομα: 'name'; renders ὄψ; 'my name' is the divine Name (the Tetragrammaton invoked thrice in the blessing); to place the Name on Israel is to mark them as YHWH's own and to mediate his presence and protection.

μου

my

Genitive

genitive of possession (the divine 'my name')

→ relational specification

ἐγώ (gen. μου): 'my'; the Name belongs to YHWH himself, who speaks in the first person.

ἐπὶ

upon

preposition + accusative (onto)

→ spatial or relational framing

ἐπί + accusative: 'upon'; the Name is laid 'upon' Israel, as a possession-mark and a covering.

τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱοὺς sons Accusative <i>accusative object of ἐπί</i> → object specification υἱός: 'son'; the sons of Israel on whom the Name is placed.	Ἰσραηλ Israel <i>indeclinable proper noun (genitival)</i> → participant identification Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἐγὼ I Nominative <i>emphatic subject pronoun (YHWH himself)</i> → participant reference ἐγώ: the emphatic 'I' stresses that YHWH himself, behind the priestly words, is the true source of the blessing — the priests pronounce, but God effects.	κύριος the LORD Nominative <i>subject in apposition to ἐγώ</i> → participant prominence κύριος: the Tetragrammaton יהוה; ἐγὼ κύριος ('I, the LORD') is the self-identifying formula of divine authority; it guarantees the blessing's efficacy.	εὐλογήσω will bless Fut Act Indic 1 Sg · εὐλογέω <i>main verb (divine promise)</i> → predictive future (divine guarantee of blessing) εὐλογέω: 'bless'; the first-person εὐλογήσω ('I will bless') seals the priestly blessing with the divine first-person promise — the human benediction is ratified by God's own act; cf. the apostolic benedictions that echo this structure (2 Cor 13:13).	αὐτούς them Accusative <i>direct object of εὐλογήσω</i> → participant reference αὐτός: 'them', the sons of Israel, whom YHWH himself will bless.

24 εὐλογήσαι σε κύριος καὶ φυλάξαι σε

The LORD bless you and keep you;

First line of the threefold Blessing (two verbs, ~3 Hebrew words) εὐλογήσαι σε κύριος

The first of the three rising lines of the Aaronic Blessing, the shortest (Hebrew: בָּרַךְ יְיָ וְיִשְׁמְרֵךְ, three words). The LXX renders both Hebrew jussives by Greek aorist optatives of wish (εὐλογήσαι, φυλάξαι), each governing the singular σε ('you') — Israel addressed as a single covenant person. 'Bless' (gift) and 'keep/guard' (protection) form the foundational pair: God's goodness and God's guarding. This line, in Hebrew, is preserved on the Ketef Hinnom silver amulets (c. 600 BC), the oldest extant biblical text.

εὐλογῆσαι

may he bless

Aor Act Opt 3 Sg · εὐλογέω

main verb (optative of wish)

→ optative of wish (benediction: 'may the LORD bless')

εὐλογέω: 'bless'; renders the Hebrew jussive בָּרַךְ (bārak) ('may he bless you'); the aorist optative εὐλογῆσαι is the rare and solemn Greek optative of wish, the precise mood for a benediction; it heads the whole blessing and names its first and comprehensive gift — divine favor itself.

σε

you

Accusative

direct object of εὐλογῆσαι (singular)

→ participant reference

σύ (acc. σε): 'you' (sg.); the singular address, though spoken over the whole nation, treats Israel as one person before God — each member, and the people as a body, personally blessed.

κύριος

the LORD

Nominative

subject of εὐλογῆσαι

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the first of three invocations of the Name — one per line — that structure the blessing and constitute the 'placing of the Name' on Israel (v. 23).

καὶ

and

coordinate conjunction (joining the two wishes)

→ discourse linkage or contrast

καί: pairs 'bless' with 'keep', the two halves of the first line.

φυλάξαι

may he keep

Aor Act Opt 3 Sg · φυλάσσω

main verb (optative of wish, parallel to εὐλογῆσαι)

→ optative of wish (benediction: 'may the LORD keep')

φυλάσσω: 'guard / keep / protect'; renders the jussive כִּי־יִשְׁמְרֶנִּי (kī-yišmərenī) ('may he keep you'); the aorist optative φυλάξαι matches εὐλογῆσαι; 'keeping' is protective preservation — God not only gives good but guards the one he blesses (cf. Ps 121:7–8, where מְשָׁר/φυλάσσω governs the whole psalm).

σε

you

Accusative

direct object of φυλάξαι (singular)

→ participant reference

σύ (acc. σε): 'you' (sg.); the repeated singular σε binds the two wishes to the same covenant addressee.

25 ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ ἐλεῆσαι σε

the LORD make his face to shine upon you and have mercy on you;

Second line of the threefold Blessing (longer, ~5 Hebrew words)

ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ

The second, longer line (Hebrew: יְהוָה יִפְגַּח אֶלְיָךְ וַיְהַיֵּךְ, five words). The idiom ἐπιφάναι ... τὸ πρόσωπον ('make his face shine upon you') renders יִפְגַּח אֶלְיָךְ — the shining face is the image of divine favor, warmth, and acceptance (cf. Ps 80:3,7,19; the verb ἐπιφαίνω gives ἐπιφάνεια, used of divine 'manifestation' in the NT, e.g. Titus 2:11). ἐλεῆσαι ('have mercy / be gracious') renders יְיָ. Again two aorist optatives of wish over the singular σε.

ἐπιφάναι

may he make to shine

Aor Act Opt 3 Sg · ἐπιφαίνω

main verb (optative of wish)

→ optative of wish (benediction: 'may the LORD cause to shine')

ἐπιφαίνω: 'show / make to shine / cause to appear'; renders the jussive יִפְגַּח ('may he make shine'); the aorist optative ἐπιφάναι governs τὸ πρόσωπον αὐτοῦ — 'may he make his face shine upon you'; the shining face is the supreme idiom of divine favor; the cognate noun ἐπιφάνεια ('manifestation, appearing') becomes a key NT term for the advent of God's saving presence in Christ (2 Tim 1:10; Titus 2:11).

κύριος

the LORD

Nominative

subject of ἐπιφάναι

→ participant prominence

κύριος: rendering of the Tetragrammaton יְהוָה; the second of the three Name-inocations structuring the blessing.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἐπιφάναι

→ object specification

πρόσωπον: 'face / countenance / presence'; renders פָּנָיו; the divine 'face' is the personal presence of God turned toward his people in favor; the shining face (this line) and the lifted face (v. 26) are the two great facial idioms of grace — the opposite of God's 'hiding' or 'setting' his face in judgment.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's face)

→ relational specification

αὐτός: 'his'; the face belongs to the LORD — it is God's own personal countenance that shines.

ἐπὶ

upon

preposition + accusative (direction toward)

→ spatial or relational framing

ἐπί + accusative: 'upon / toward'; renders לָךְ; the shining is directed 'upon you', the light of the divine face falling on Israel.

σέ

you

Accusative

accusative object of ἐπί (singular)

→ participant reference

σύ (acc. σέ): 'you' (sg.); the covenant addressee, on whom the divine face shines.

καὶ

and

coordinate conjunction (joining the two wishes)

→ discourse linkage or contrast

καί: pairs the shining face with the gift of mercy.

ἐλεήσει

may he have mercy on

Aor Act Opt 3 Sg · ἐλεέω

main verb (optative of wish, parallel to ἐπιφάναι)

→ optative of wish (benediction: 'may the LORD be gracious')

ἐλεέω: 'have mercy / show kindness / be gracious'; renders the jussive יִרְחֵם (from רָחַם, 'be gracious'); the aorist optative ἐλεήσει; the shining of the face is unfolded as grace — God's favorable countenance is his mercy in action; the verb is the LXX root behind the NT cry ἐλέησον ('have mercy').

σε

you

Accusative

direct object of ἐλεήσει (singular)

→ participant reference

σύ (acc. σε): 'you' (sg.); the recipient of divine mercy, the same covenant person.

26 ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ δώη σοι εἰρήνην

the LORD lift up his face upon you and give you peace.

Third and climactic line of the Blessing (longest, ~7 Hebrew words; culminates in peace)

ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ

The third and longest line (Hebrew: יְשׁוּעַהּ יְהוָה יִפְגֹּחַ אֶלְיָךְ וְיִשְׂמַח לְךָ שְׂלֹמֹה, seven words), the climax of the rising triad (3–5–7 words; one, two, then three divine acts culminating in peace). ἐπάραι ... τὸ πρόσωπον ('lift up his face upon you') renders יִפְגֹּחַ אֶלְיָךְ — to 'lift the face' toward someone is to regard them with favor and attention (the opposite of 'falling' countenance). The blessing ends in εἰρήνη / שְׁלֹמֹה — the comprehensive well-being that gathers up all the preceding gifts. The whole triadic structure (Name thrice invoked, favor mounting to peace) is echoed in the NT benedictions, supremely the trinitarian grace of 2 Cor 13:13.

ἐπάραι

may he lift up

Aor Act Opt 3 Sg · ἐπαίρω

main verb (optative of wish)

→ optative of wish (benediction: 'may the LORD lift up')

ἐπαίρω: 'lift up / raise'; renders the jussive יִשְׂמַח ('may he lift'); the aorist optative ἐπάραι governs τὸ πρόσωπον αὐτοῦ — 'may he lift up his face upon you'; to lift the face toward someone is to turn full, favorable attention to them (contrast the 'fallen' face of displeasure, Gen 4:5–6); the climactic third facial idiom of the blessing.

κύριος

the LORD

Nominative

subject of ἐπάραι

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the third and final invocation of the Name — completing the threefold placing of the Name on Israel (v. 23).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἐπάραι

→ object specification

πρόσωπον: 'face / countenance / presence'; renders פָּנָיו; the divine face now 'lifted' toward Israel, the third and most personal expression of the turning of God's presence in grace.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's face)

→ relational specification

αὐτός: 'his'; God's own countenance, lifted in favor.

ἐπὶ

upon

preposition + accusative (direction toward)

→ spatial or relational framing

ἐπί + accusative: 'upon / toward'; renders ὤν; the lifted face is turned 'upon you.'

σέ

you

Accusative

accusative object of ἐπί (singular)

→ participant reference

σύ (acc. σέ): 'you' (sg.); the covenant addressee on whom the divine face is lifted.

καὶ

and

coordinate conjunction (joining the climactic wish)

→ discourse linkage or contrast

καί: leads into the culminating gift of peace.

δῶη

may he give

Aor Act Opt 3 Sg · δίδωμι

main verb (optative of wish, climax of the blessing)

→ optative of wish (benediction: 'may the LORD give')

δίδωμι: 'give'; renders the jussive Δῶη ('may he set/give'); the aorist optative δῶη is the sixth and final optative of the blessing, governing the climactic object εἰρήνην; the optative δῶη (also spelled δῶη) is the classic Greek wish-form, here delivering the blessing's summit — the gift of peace.

σοι

to you

Dative

dative indirect object of δῶη (singular)

→ participant reference or interest

σύ (dat. σοι): 'to you' (sg.); the covenant addressee, now the recipient of peace; the case shifts to dative as the indirect object of 'give.'

εἰρήνην

peace

Accusative

direct object of δῶη (the climactic gift)

→ object specification

εἰρήνην: 'peace'; renders Εἰρήνη — far more than absence of conflict: total well-being, wholeness, flourishing, and right relationship with God; as the last word of the blessing it gathers up all that precedes (blessing, keeping, shining face, mercy, lifted face) into a single comprehensive gift; the NT 'peace' (Rom 5:1; Phil 4:7) and the apostolic 'grace and peace' greetings draw on this Aaronic climax.

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.