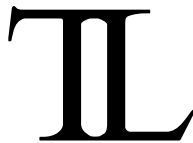


The Book of Leviticus

The Book of Leviticus

A Septuagint Reader

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Book of Leviticus: A Septuagint Reader

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The biblical base text is the Cambridge Septuagint, edited by H.B. Swete and based on Codex Vaticanus. It is in the public domain.

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Introduction

This is a Greek Septuagint reader for the Book of Leviticus. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹

What is the Septuagint?

The term Septuagint is often used to mean “the Greek translation of the Old Testament/Hebrew Bible,” but this is imprecise and requires clarification. Strictly speaking, the Septuagint refers to the earliest Greek translation of the Hebrew Torah, that is, the rendering of the Pentateuch into Greek. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament.

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

However, these can almost all be traced back to single original ‘Ur-texts’.² In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.³

Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (cf. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאֵמוּנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person’s own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God’s faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of

² This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.

³ The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.

rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint sometimes reflects texts slightly earlier than the Hebrew Masoretic Text.

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 0 distinct lexemes occur 0 times in the Book of Leviticus. This accounts for 0% of the 0 words found in the book. An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word κλύδων^a. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type κλύδων. It is followed by grammatical data where necessary, in this case ending ὠνος, ὅ which refer to the genitival form ending (ὠνος) and gender (ὅ). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

Many of the glosses are based on *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁴ I have lightly updated the language and translations offered. Words not found in the New Testament, or those with different meanings in the Septuagint have been updated based on LSJ. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία^b ... σκοτία^b.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.^c This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβάινω. It is glossed because this

⁴ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. Edinburgh: T & T Clark, 1923.

a κλύδων, ὠνος, ὅ. billow, surge. (9) c ἐμβάινω. to step into, embark. (4)
b σκοτία, ας, ἡ. darkness, dark. (17) aor. act. ind. 3s

root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, *εἶπεν*¹ (Jonah 1:3) is a second aorist active indicative third-person singular, from *εὔρισκω*. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., **1**) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, *Ἰωνᾶν*. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, *Ἰούδα* is not glossed.

Verb and Noun Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

Sources

The biblical base text for this reader is the Cambridge Septuagint, which is the text edited by Henry Barclay Swete in his manual editions.⁵ The Cambridge Septuagint follows the

⁵ Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes*. Cambridge: Cambridge University Press, 1887-1894.

¹ *εὔρισκω* aor. act. ind. 3s

text of Codex Vaticanus, substituting Alexandrinus or Sinaiticus where Vaticanus is missing pages, such as the first 46 chapters of Genesis. Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. This text was the shorter *editio minor* to the *editio maior* with full apparatus. The *editio maior* was edited by Alan England Brooke, Norman McLean, and later Henry St John Thackeray and is often referred to simply as the Brooke-McLean edition. This remains the pinnacle of Cambridge Septuagint scholarship.⁶ In my research I use the Brooke-McLean edition more than any other Septuagint edition. Rahlfs' manual handbook is an option for some, but the text is badly mistaken in vast chunks of text such as the kaige revisions (much of Kingdoms, Judges, Ruth, Song of Songs, Lamentations, Ecclesiastes) so of little use for study.⁷ The Göttingen Septuagint will one day surpass the Cambridge edition, though I was delighted when Reinhard Kratz Professor of Old Testament at Göttingen confessed during my viva that he regrets the decision of the Göttingen Septuagint to use an eclectic approach and would have followed the Cambridge diplomatic way were he to start again. To save space I removed all critical apparatuses. This should not be neglected in study but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing, lemmatization, and glosses are my own. In producing the glosses I consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ), and Abbott-Smith's lexicon.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in Greek and arrows marking travel itineraries were all added

⁶ I found Brooke donated a copy of the Octateuch to the King's College library with a handwritten note to the library stating, "I send a copy of our series to the King's Library, though I do not imagine it will attract many readers." Sadly, 108 years after writing this note the book remains in mint condition never having been read. I hope this reader's edition will prove far more popular in continuing the work of Cambridge Septuagint scholarship.

⁷ Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

⁸ Abbott-Smith, *Greek Lexicon*.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

Huge thanks for checking some of the morphological parsing and lemmata go to Lachlan Hodgson, Daniel Pollorena, and Alberto Paredes. It was a joy to hang out with Daniel and Alberto at SBL in Boston 2025, though I don't recommend sharing an Airbnb with them! I would like to thank all those who discussed this project with me. In particular were conversations with Adrian Schenker, Emanuel Tov, Michael Segal, Noam Mizrahi, Hindy Najman, Felix Albrecht, Nathan MacDonald, Geoffrey Kahn, Ben Kantor, Travis Wright, Robert Walker, Ben Rae, Joshua Parker, Megan Alsene-Parker, and Jack Day. Likewise, thanks to Will Ross and Greg Lanier who also produced a reader's edition, though frustrations with its bulky size and numerous repeated footnotes spurred me on to produce this more satisfying edition. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

Hebrew Univeristy, Jerusalem
22nd May, 2026.

Timothy A. Lee

Abbreviations

1	first person
1pl/1p	first-person plural
1s	first-person singular
2	second person
2pl/2p	second-person plural
2s	second-person singular
3	third person
3pl/3p	third-person plural
3s	third-person singular
acc.	accusative
act.	active
aor.	aoist
comp.	comparative
dat.	dative
fem./f.	feminine
fp	feminine plural
fs	feminine singular
fut.	future
gen.	genitive
impf.	imperfect
impv.	imperative
ind.	indicative
inf.	infinitive
masc./m.	masculine
mid.	middle
mp	masculine plural

ms	masculine singular
neut./n.	neuter
nom.	nominative
np	neuter plural
ns	neuter singular
pass.	passive
pf.	perfect
pl./p.	plural
plpf.	pluperfect
pos.	positive
pres.	present
ptc.	participle
sg./s.	singular
subj.	subjunctive
superl.	superlative
voc.	vocative

ΛΕΥΕΙΤΙΚΟΝ

Laws for Burnt Offerings

1 Καὶ ἀνεκάλεσεν^a Μωυσὴν καὶ ἐλάλησεν Κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίου λέγων **2** Λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς¹ πρὸς αὐτούς Ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ² δῶρα τῷ κυρίῳ, ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν³ καὶ ἀπὸ τῶν προβάτων προσοίσετε⁴ τὰ δῶρα ὑμῶν. **3** Ἐὰν ὀλοκαύτωμα τὸ δῶρον αὐτοῦ ἐκ τῶν βοῶν³, ἄρσεν^b ἄμωμον^c προσάξει⁵. πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου προσοίσει⁶ αὐτό, δεκτὸν^d αὐτῷ ἐναντίον Κυρίου. **4** καὶ ἐπιθήσει⁷ τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ καρπώματος^e, δεκτὸν^d αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ. **5** καὶ σφάξουσι^f τὸν μόσχον ἐναντι Κυρίου· καὶ προσχεύουσιν^g οἱ ἱερεῖς οἱ υἱοὶ Ἀαρῶν τὸ αἷμα, καὶ προσχεύουσιν^g τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ τὸ ἐπὶ τῶν θυρῶν τῆς σκηνῆς τοῦ μαρτυρίου. **6** καὶ ἐκδείραντες^h τὸ ὀλοκαύτωμα μελιοῦσινⁱ αὐτὸ κατὰ μέλη^j. **7** καὶ ἐπιθήσουσιν⁹ οἱ υἱοὶ Ἀαρῶν οἱ ἱερεῖς πῦρ ἐπὶ τὸ θυσιαστήριον, καὶ ἐπιστοιβάσουσιν^k ξύλα ἐπὶ τὸ πῦρ. **8** καὶ ἐπιστοιβάσουσιν^k οἱ υἱοὶ Ἀαρῶν οἱ ἱερεῖς τὰ διχοτομήματα^l καὶ τὴν κεφαλὴν καὶ τὸ στέαρ ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ

1

a ἀνακαλέω. to call up, recall, call by name. (7) *aor. act. ind. 3s*

b ἄρσην, ενος, εν. male. (54)

c ἄμωμος, ον. without blemish, blameless. (82) *acc. ns*

d δεκτός, ή, όν. acceptable. (32)

e κάρπωμα, ατος, τό. fruit. (57)

f σφάζω. to slay, slaughter. (83)

g προσχέω. to pour to, pour on. (22) *fut. act. ind. 3p*

h ἐκδέρω. to strip off the skin from. (2) *aor. act. ptc. nom. mp*

i μελίζω. to dismember. (7)

j μέλος, ους, τό. member, limb. (25)

k ἐπιστοιβάζω. to pile up. (3) *fut. act. ind. 3p*

l διχοτόμημα, ατος, τό. piece, bisection. (6)

¹ λέγω *fut. act. ind. 2s*

² προσάγω *aor. act. subj. 3s*

³ βοῦς *gen. mp*

⁴ προσφέρω *fut. act. ind. 2p*

⁵ προσάγω *fut. act. ind. 3s*

⁶ προσφέρω *fut. act. ind. 3s*

⁷ ἐπιτίθημι *fut. act. ind. 3s*

⁸ προσφέρω *fut. act. ind. 3p*

⁹ ἐπιτίθημι *fut. act. ind. 3p*

ὄντα ἐπὶ τοῦ θυσιαστηρίου, ⁹ τὰ δὲ ἐνκοιλία^a αὐτοῦ καὶ τοὺς πόδας¹ πλυνούσιν^b ὕδατι· καὶ ἐπιθήσουσιν² οἱ ἱερεῖς τὰ πάντα ἐπὶ τὸ θυσιαστήριον· κάρπωμά^c ἐστίν, θυσία, ὄσμῃ^d εὐωδίας^e τῷ κυρίῳ.

¹⁰ Ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ τῷ κυρίῳ ἀπὸ τε τῶν ἀρνῶν^f καὶ τῶν ἐρίφων^g εἰς ὄλοκαύτωμα, ἄρσεν^h ἄμωμονⁱ προσάξει³ αὐτό, καὶ ἐπιθήσει⁴ τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ. ¹¹ καὶ σφάξουσιν^j αὐτὸ ἐκ πλαγίων^k τοῦ θυσιαστηρίου πρὸς βορρᾶν ἔναντι Κυρίου· καὶ προσχεοῦσιν^l οἱ υἱοὶ Ἀαρὼν οἱ ἱερεῖς τὸ αἷμα αὐτοῦ ἐπὶ τὸ θυσιαστήριον κύκλω· ¹² καὶ διελούσιν^m αὐτὸ κατὰ μέληⁿ, καὶ τὴν κεφαλὴν καὶ τὸ στέαρ· καὶ ἐπιστοιβάσουσιν^o αὐτὰ οἱ ἱερεῖς ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου, ¹³ καὶ τὰ ἐνκοιλία^a καὶ τοὺς πόδας¹ πλυνούσιν^p ὕδατι· καὶ προσοίσει⁵ ὁ ἱερεὺς τὰ πάντα καὶ ἐπιθήσει⁴ ἐπὶ τὸ θυσιαστήριον· κάρπωμά^c ἐστίν θυσίας, ὄσμῃ^d εὐωδίας^e τῷ Κυρίῳ.

¹⁴ Ἐὰν δὲ ἀπὸ τῶν πετεινῶν^q κάρπωμα^c προσφέρῃς δῶρον τῷ κυρίῳ, καὶ προσοίσει⁵ ἀπὸ τῶν τρυγόνων^r ἢ ἀπὸ τῶν

a ἐνκοιλίον, τό. entrails, internal organs. (2)

b πλύνω. to wash. (50) fut. act. ind. 3p

c κάρπωμα, ατος, τό. fruit. (57)

d ὄσμῃ, ἦς, ἦ. smell, odour. (77)

e εὐωδία, ας, ἦ. fragrance; aroma. (58)

f ἀρῆν, ἀρνός, ὄ. lamb. (33) gen. mp

g ἔριφος, ου, ὄ. kid, goat. (25)

h ἄρσεν, ενος, εν. male. (54)

i ἄμωμος, ον. without blemish, blameless. (82) acc. ns

j σφάζω. to slay, slaughter. (83)

k πλάγιος, ον. placed sideways, side. (18)

l προσχέω. to pour to, pour on. (22) fut. act. ind. 3p

m διαιρέω. to divide, distribute. (39) fut. act. ind. 3p

n μέλος, ους, τό. member, limb. (25)

o ἐπιστοιβάζω. to pile up. (3) fut. act. ind. 3p

p πλύνω. to wash. (50)

q πετεινόν, οῦ, τό. bird. (34)

r τρυγών, ὄνος, ἦ. turtle dove. (15)

¹ πούς acc. mp

² ἐπιτίθημι fut. act. ind. 3p

³ προσάγω fut. act. ind. 3s

⁴ ἐπιτίθημι fut. act. ind. 3s

⁵ προσφέρω fut. act. ind. 3s

περιστερών^a τὸ δῶρον αὐτοῦ. **15** καὶ προσίοσει¹ αὐτὸ ὁ ἱερεὺς πρὸς τὸ θυσιαστήριον, καὶ ἀποκνίσει^b τὴν κεφαλὴν· καὶ ἐπιθήσει² ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον, καὶ στραγγιεῖ^c τὸ αἷμα πρὸς τὴν βᾶσιν^d τοῦ θυσιαστηρίου. **16** καὶ ἀφελεῖ³ τὸν πρόλοβον^e σὺν τοῖς πτεροῖς^f, καὶ ἐκβαλεῖ αὐτὸ παρὰ τὸ θυσιαστήριον κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ^g. **17** καὶ ἐκκλάσει^h αὐτὸ ἐκ τῶν πτερύγωνⁱ καὶ οὐ διελεῖ^j. καὶ ἐπιθήσει² αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρός· κάρπωμά^k ἐστίν, θυσία, ὄσμη^l εὐωδίας^m τῷ κυρίῳ.

Laws for Grain Offerings

2 Ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, σεμίδαλις^a ἔσται¹ τὸ δῶρον αὐτοῦ· καὶ ἐπιχεῖ^b ἐπ' αὐτὸ ἔλαιον, καὶ ἐπιθήσει² ἐπ' αὐτὸ λίβανον^c. θυσία ἐστίν. **2** καὶ οἷσει² πρὸς τοὺς υἱοὺς Ἰαράων τοὺς ἱερεῖς· καὶ δραξάμενος^d ἀπ' αὐτῆς πλήρη τὴν δράκα^e ἀπὸ τῆς σεμιδάλεως^a σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον^c αὐτῆς, καὶ ἐπιθήσει² ὁ ἱερεὺς τὸ μνημόσυνον^f αὐτῆς ἐπὶ τὸ θυσιαστήριον· θυσία, ὄσμη^l εὐωδίας^m τῷ κυρίῳ. **3** καὶ τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἰαράων καὶ τοῖς υἱοῖς αὐτοῦ, ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν Κυρίου.

a **περιστερά**, ἄς, ἡ. dove. (35)

b **ἀποκνίζω**. to nip off. (7) fut. act. ind. 3s

c **στραγγίζω**. to squeeze out. (1) fut. act. ind. 3s

d **βάσις**, εως, ἡ. foot, step. (67)

e **πρόλοβος**, ὄ. crop. (1)

f **πτερόν**, οὔ, τό. feather. (4)

g **σποδός**, οὔ, ἡ. ashes. (38)

h **ἐκκλάω**. to break off. (1) fut. act. ind. 3s

i **πτέρυξ**, υγος, ἡ. wing. (73)

j **διαιρέω**. to divide, distribute. (39) fut. act. ind. 3s

k **κάρπωμα**, ατος, τό. fruit. (57)

l **ὄσμη**, ἡς, ἡ. smell, odour. (77)

m **εὐωδία**, ας, ἡ. fragrance; aroma. (58)

2

a **σεμίδαλις**, εως, ἡ. fine wheaten flour. (64)

b **ἐπιχέω**. to pour upon. (20) fut. act. ind. 3s

c **λίβανος**, ου, ὄ. frankincense. (24)

d **δρασσομαι**. to grasp with the hand, lay hold of. (7)

e **δράξ**, ἡ. handful. (9)

f **μνημόσυνον**, ου, τό. memorial, remembrance. (74)

¹ **προσφέρω** fut. act. ind. 3s

² **ἐπιτίθημι** fut. act. ind. 3s

³ **ἀφαιρέω** fut. act. ind. 3s

¹ **εἰμί** fut. mid. ind. 3s

² **φέρω** fut. act. ind. 3s

ἄζυμον^a καὶ ἄρτον ἐξ ἑλαίου ἕνα καὶ λάγανον^b ἕν, καὶ ἐπέθηκεν¹ ἐπὶ τὸ στέαρ καὶ ἐπέθηκεν¹ τὸν βραχίονα τὸν δεξιόν. **27** καὶ ἐπέθηκεν¹ ἅπαντα^c ἐπὶ τὰς χεῖρας Ἀαρὼν καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ, καὶ ἀνήνεγκεν αὐτὰ ἀφαίρεμα^d ἕναντι Κυρίου. **28** καὶ ἔλαβεν² Μωσῆς ἀπὸ τῶν χειρῶν αὐτῶν, καὶ ἀνήνεγκεν αὐτὰ Μωσῆς ἐπὶ τὸ θυσιαστήριον, ἐπὶ τὸ ὄλοκαύτωμα τῆς τελειώσεως^e, ὃ ἐστὶν ὄσμη^f εὐωδίας^g. κάρπωμα^h ἐστὶν τῷ κυρίῳ. **29** καὶ λαβῶν³ Μωσῆς τὸ στηθύνιονⁱ, ἀφείλεν⁴ αὐτὸ ἐπίθεμα^j ἕναντι Κυρίου ἀπὸ τοῦ κριοῦ τῆς τελειώσεως^e. καὶ ἐγένετο Μωσῆ ἕν μερίδι⁵, καθὰ ἐνετείλατο Κύριος τῷ Μωσῆ. **30** καὶ ἔλαβεν² Μωσῆς ἀπὸ τοῦ ἑλαίου τῆς χρίσεως^k καὶ ἀπὸ τοῦ αἵματος τοῦ ἐπὶ τοῦ θυσιαστηρίου, καὶ προσέρανε¹ ἐπὶ Ἀαρὼν καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ.

31 Καὶ εἶπεν Μωσῆς πρὸς Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ Ἐψήσατε^m τὰ κρέαⁿ ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ, καὶ ἐκεῖ φάγεσθε⁶ αὐτὰ καὶ τοὺς ἄρτους ἐν τῷ κανῶ^o τῆς τελειώσεως^e, ὃν τρόπον συντέτακται⁷ μοι λέγων Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ φάγονται⁸ ταῦτα. **32** καὶ τὸ καταλειφθὲν τῶν κρεῶνⁿ καὶ τῶν ἄρτων ἐν πυρὶ κατακαυθήσεται⁹. **33** καὶ

a ἄζυμος, ον. unleavened. (51)
acc. ms

b λάγανον, τό. pancake. (9)

c ἅπας, ασα, αν. all, the whole. (76)

d ἀφαίρεμα, ατος, τό. choice part, tribute. (39)

e τελειώσις, εως, ή. fulfilment, completion, perfection. (18)

f ὄσμη, ής, ή. smell, odour. (77)

g εὐωδία, ας, ή. fragrance; aroma. (58)

h κάρπωμα, ατος, τό. fruit. (57)

i στηθύνιον, τό. breast. (12)

j ἐπίθεμα, ατος, τό. cover. (18)

k χρίσις, εως, ή. anointing, smearing. (15)

l προσραίνω. to sprinkle on. (2)
pf. act. ind. 3s

m ἔψω. to boil. (23) *aor. act. impv. 2p*

n κρέας, εως, τό. flesh, meat. (85)

o κανοῦν, οῦ, τό. basket. (14)

¹ ἐπιτίθημι *aor. act. ind. 3s*

² λαμβάνω *aor. act. ind. 3s*

³ λαμβάνω *aor. act. ptc. nom. ms*

⁴ ἀφαιρέω *aor. act. ind. 3s*

⁵ μερίς *dat. fs*

⁶ ἐσθίω *fut. mid. ind. 2p*

⁷ συντάσσω *pf. mid. ind. 3s*

⁸ ἐσθίω *fut. mid. ind. 3p*

⁹ κατακαίω *fut. pass. ind. 3s*

ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε¹ ἑπτὰ ἡμέρας, ἕως ἡμέρα πληρωθῆ τελειώσεως^a ὑμῶν. ἑπτὰ γὰρ ἡμέρας τελειώσει^b τὰς χεῖρας ὑμῶν, **34** καθάπερ^c ἐποίησεν ἐν τῇ ἡμέρᾳ ταύτῃ ἧ ἐνετείλατο Κύριος τοῦ ποιῆσαι ὡστε ἐξιλάσασθαι περὶ ὑμῶν. **35** καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καθήσεσθε ἑπτὰ ἡμέρας, ἡμέραν καὶ νύκτα². φυλάξεσθε τὰ φυλάγματα^d Κυρίου, ἵνα μὴ ἀποθάνητε³. οὕτως γὰρ ἐνετείλατό μοι Κύριος ὁ θεός. **36** καὶ ἐποίησεν Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ πάντας τοὺς λόγους οὓς συνέταξεν⁴ Κύριος τῷ Μωσῆ.

The First Offerings of Aaron

9 Καὶ ἐγενήθη¹ τῇ ἡμέρᾳ τῇ ὀγδόῃ^a ἐκάλεσεν Μωσῆς Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὴν γερουσίαν^b Ἰσραήλ. **2** καὶ εἶπεν Μωυσῆς πρὸς Ἀαρὼν Λάβε² σεαυτῷ μοσχάριον^c ἀπαλὸν^d ἐκ βοῶν³ περὶ ἀμαρτίας καὶ κριὸν εἰς ὄλοκαύτωμα, ἄμωμα^e, καὶ προσένεγκε⁴ αὐτὰ ἔναντι Κυρίου. **3** καὶ τῇ γερουσίᾳ^b Ἰσραήλ λάλησον λέγων Λάβετε⁵ χίμαρον^f ἐξ αἰγῶν^g ἕνα περὶ ἀμαρτίας, καὶ μοσχάριον^c καὶ ἀμνὸν ἐνιαύσιον^h εἰς ὄλοκάρπωσινⁱ, ἄμωμα^e, **4** καὶ μόσχον καὶ κριὸν εἰς θυσίαν

a τελειώσις, εως, ἡ. fulfilment, completion, perfection. (18)

b τελειώω. to complete, accomplish, make perfect. (19)

c καθάπερ. just as, even as. (79)

d φύλαγμα, ατος, τό. protection. (6)

9

a ὀγδοος, η, ον. eighth. (45)

b γερουσία, ας, ἡ. council of elders, senate. (35)

c μοσχάριον, τό. young calf. (11)

d ἀπαλός, ἡ, ὄν. tender. (11)

e ἄμωμος, ον. without blemish, blameless. (82) *acc. np*

f χίμαρος, ου, ὄ. he-goat. (55)

g αἶξ, αἰγός, ὄ, ἡ. goat. (75) *gen. mp*

h ἐνιαύσιος, η, ον. of a year, one year old. (56)

i ὄλοκάρπωσις, εως, ἡ. whole offering. (10)

¹ ἐξέρχομαι *fut. mid. ind. 2p*

² νύξ *acc. fs*

³ ἀποθνήσκω *aor. act. subj. 2p*

⁴ συντάσσω *aor. act. ind. 3s*

¹ γίνομαι *aor. pass. ind. 3s*

² λαμβάνω *aor. act. impv. 2s*

³ βούς *gen. mp*

⁴ προσφέρω *aor. act. impv. 2s*

⁵ λαμβάνω *aor. act. impv. 2p*

ὑμῖν. ⁵ καὶ τὸν δασύποδα^a, ὅτι ἀνάγει μηρυκισμὸν^b τοῦτο καὶ ὀπλήν^c οὐ διχηλεῖ^d, ἀκάθαρτον τοῦτο ὑμῖν. ⁶ καὶ τὸν χοιρογρύλλιον^e, ὅτι ἀνάγει μηρυκισμὸν^b τοῦτο καὶ ὀπλήν^c οὐ διχηλεῖ^d, ἀκάθαρτον τοῦτο ὑμῖν. ⁷ καὶ τὸν ὕν^f, ὅτι διχηλεῖ^d ὀπλήν^c τοῦτο καὶ ὄνυχιζέι^g ὄνυχας^h ὀπλής^c, καὶ τοῦτο οὐκ ἀνάγει μηρυκισμὸν^b, ἀκάθαρτον τοῦτο ὑμῖν. ⁸ ἀπὸ τῶν κρεῶνⁱ αὐτῶν οὐ φάγεσθε¹, καὶ τῶν θνησιμαίων^j αὐτῶν οὐχ ἄψεσθε ἀκάθαρτα ταῦτα ὑμῖν.

⁹ Καὶ ταῦτα ἃ φάγεσθε¹ ἀπὸ πάντων τῶν ἐν τοῖς ὕδασι· πάντα ὅσα ἐστὶν αὐτοῖς πτερύγια^k καὶ λεπίδες^l ἐν τοῖς ὕδασι καὶ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ταῦτα φάγεσθε¹. ¹⁰ καὶ πάντα ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια^k οὐδὲ λεπίδες^l ἐν τῷ ὕδατι ἢ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ἀπὸ πάντων ὧν ἐρεύγεται^m τὰ ὕδατα καὶ ἀπὸ πάσης ψυχῆς ζώσης τῆς ἐν τῷ ὕδατι, βδέλυγμά ἐστιν. ¹¹ καὶ βδελύγματα ἔσονται² ὑμῶν ἀπὸ τῶν κρεῶνⁱ αὐτῶν οὐκ ἔδεσθε¹, καὶ τὰ θνησιμαῖα^j αὐτῶν βδελύξεσθεⁿ. ¹² καὶ πάντα ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια^k καὶ λεπίδες^l τῶν ἐν τῷ ὕδατι, βδέλυγμα τοῦτό ἐστιν ὑμῖν.

¹³ Καὶ ταῦτα ἃ βδελύξεσθεⁿ ἀπὸ τῶν πετεινῶν^o, καὶ οὐ βρωθήσεται^p, βδέλυγμά ἐστιν· τὸν ἀετὸν^q καὶ τὸν γρύπα^r καὶ

a δασύπους, ποδος, ὁ. hare. (2)

b μηρυκισμός, ὁ. chewing the cud. (11)

c ὀπλή, ἦς, ἡ. a hoof, the solid hoof. (19)

d διχηλέω. to be cloven, divide (the hoof). (11)

e χοιρογύλλιος, ὁ. hyrax, coney. (3)

f ὕς, ὕος, ἡ. swine. (7) *acc. ms*

g ὄνυχιζω. to pare the nails. (8)

h ὄνυξ, υχος, ὁ. talon, onyx. (9)

i κρέας, ἔως, τό. flesh, meat. (85)

j θνησιμαῖος, ὄν. carcass. (32)

k πτερύγιον, ου, τό. pinnacle, wing. (16)

l λεπίς, ἴδος, ἡ. scale. (6)

m ἐρεύγομαι. to utter, declare. (6)

n βδελύσσομαι. to abhor, detest. (38)

o πετεινόν, οὔ, τό. bird. (34)

p βιβρώσκω. to eat. (38)

q ἀετός, οὔ, ὁ. eagle. (26)

r γρύψ, ὁ. griffin. (2)

¹ ἐσθίω *fut. mid. ind. 2p*

² εἰμί *fut. mid. ind. 3p*

τὸν ἀλιάετον^a, **14** καὶ τὸν γύπα^b καὶ ἱκτίνα^c καὶ τὰ ὅμοια^d αὐτῶ, **15** καὶ στρουθὸν^e καὶ γλαῦκα^f καὶ λάρον^g καὶ τὰ ὅμοια^d αὐτῶ, **16** καὶ ἰέρακα^h καὶ τὰ ὅμοια^d αὐτῶ, **17** καὶ νυκτικόρακαⁱ καὶ καταράκτην^j καὶ εἴβιν^k **18** καὶ πορφυρίωνα^l καὶ πελεκάνα^m καὶ κύκνονⁿ **19** καὶ γλαῦκα^f καὶ ἀρωδιὸν^o καὶ χαραδριὸν^p καὶ τὰ ὅμοια^d αὐτῶ, καὶ ἔποπα^q καὶ νυκτερίδα^r. **20** Καὶ πάντα τὰ ἔρπετὰ^s τῶν πετεινῶν^t ἃ πορεύεται ἐπὶ τέσσερα, βδελύγματά ἐστὶν ὑμῖν. **21** ἀλλὰ ταῦτα φάγεσθε¹ ἀπὸ τῶν ἔρπετῶν^s τῶν πετεινῶν^t ἃ πορεύεται ἐπὶ τέσσερα· ἔχει σκέλη^u ἀνώτερον^v τῶν ποδῶν^w αὐτοῦ πηδᾶν^w ἐν αὐτοῖς ἐπὶ τῆς γῆς. **22** καὶ ταῦτα φάγεσθε¹ ἀπ' αὐτῶν· τὸν βροῦχον^x καὶ τὰ ὅμοια^d αὐτῶ, καὶ τὸν ἀττάκην^y καὶ τὰ ὅμοια^d αὐτῶ, καὶ τὴν ἀκρίδα^z καὶ τὰ ὅμοια^d αὐτῆ, καὶ τὸν ὄφιομάχην^{aa} καὶ τὰ ὅμοια^d αὐτῶ. **23** πᾶν ἔρπετόν^s ἀπὸ τῶν πετεινῶν^t οἷς ἐστὶν τέσσαρες πόδες, βδελύγματά ἐστὶν ὑμῖν. **24** Καὶ ἐν τούτοις μιανθήσεσθε³. πᾶς ὁ ἀπτόμενος τῶν θνησιμαίων^{ab} αὐτῶν ἀκάθαρτος ἕως ἐσπέρας, **25** καὶ πᾶς ὁ αἵρων τῶν θνησιμαίων^{ab} αὐτῶν πλυνεῖ^{ac} τὰ

a ἀλιάετος, ὄ. sea-eagle, osprey. (2)

b γύψ, γυπός, ὄ. vulture. (6)

c ἱκτίν, ἴνος, ὄ. kite. (2)

d ὅμοιος, οἴα, οἶον. like, similar to. (80)

e στρουθός, οὔ, ὄ. sparrow. (8)

f γλαῦξ, ἦ. owl. (3)

g λάρος, ου, ὄ. sea bird, gull. (2)

h ἰέραξ, ακος, ὄ. hawk, falcon. (3)

i νυκτικόραξ, ακος, ὄ. night-raven. (4)

j καταράκτης, ου, ὄ. down-rushing; waterfall; trap-door. (10)

k ἴβις, ἦ. ibis. (2)

l πορφυρίων, ωνος, ὄ. water-hen. (2)

m πελεκάν, ἄνος, ὄ. pelican. (3)

n κύκνος, ου, ὄ. swan. (2)

o ἀρωδιός, οὔ, ὄ. heron. (2)

p χαραδριός, ὄ. curlew. (2)

q ἔποψ, οπος, ὄ. hoopoe. (3)

r νυκτερίς, ἴδος, ἦ. bat. (4)

s ἔρπετόν, οὔ, τό. creeping thing, reptile. (44)

t πετεινόν, οὔ, τό. bird. (34)

u σκέλος, ους, τό. leg. (10)

v ἀνώτερον. higher, above. (5)

w πηδάω. to leap, spring, bound. (2)

x βροῦχος, ου, ὄ. locust. (10)

y ἀττάκης, ου, ὄ. locust. (1)

z ἀκρίς, ἴδος, ἦ. locust. (32)
acc. fs

aa ὄφιομάχης, ου, ὄ. crawling locust. (1)

ab θνησιμαίος, ον. carcass. (32)

ac πλύνω. to wash. (50)

¹ ἐσθίω fut. mid. ind. 2p

³ μιαίνω fut. pass. ind. 2p

² πούς gen. mp

δέχομαι	δέχομαι	δέξαμαι	δέδεγμα	δέχθην
δέω	δήσω	ἔδησα	δέδειμαι	ἔδέθην
διακονέω	διακονήσω	διηκονήσα	δεδιακονήμαι	διηκονήθην
διδάσκω	διδάξω	ἔδίδαξα	δεδίδαγμα	ἔδιδάχθην
δίδωμι	δώσω	ἔδωκα	ἔδωμαι	ἔδωθην
δικαίω	δικαιώσω	ἔδικαίωσα	δεδικαίωμαι	ἔδικαιώθην
διώκω	διώξω	ἔδιωξα		ἔδιώχθην
δοκέω	δόξω	ἔδοξα	δεδόκημαι	ἔδοκήθην
δοξάζω	δοξάσω	ἔδοξασα	δεδόξασμαι	ἔδοξάσθην
δύναμαι	δυνήσομαι			ἠδυνήθην
ἐγγίζω	ἐγγιώ	ἤγγισα		
ἐγείρω	ἐγερῶ	ἤγειρα	ἐγήγερμαι	ἤγερθην
εἶμι	ἔσομαι			
ἐλεύω	ἐλεύσω	ἤλεησα		ἤλειθην
ἐλπίζω	ἐλπιδῶ	ἤλπισα		
ἐπιστρέφω	ἐπιστρέψω	ἔπεστρεψα		ἔπεστράφην
ἐργάζομαι	ἐργάσομαι	ἤργασάμην	εἶργασμαι	ἔεργάσθην
ἔρχομαι	ἐλεύσομαι	ἤλθον		
ἐρωτάω	ἐρωτήσω	ἠρώτησα		ἠρωτήθην
ἐσθίω	φάγομαι	ἔφαγον	ἔδηδεσμαι	

έτοιμάζω	έτοιμάσω	ήτοιμάσα	ήτοιμάκα	ήτοιμάσθην
εὐαγγελίζω	εὐαγγελιῶ	εὐηγγελίσα	εὐηγγέλικα	εὐηγγελίσθην
εὐλογέω	εὐλογήσω	ηὐλόγησα, εὐλόγησα	εὐλόγηκα	εὐλόγηθην
εὐρίσκω	εὐρήσω	εὔρον	εὔρηκα	εὐρέθην
εὐχαριστέω		εὐχαρίστησα		εὐχαριστήθην
ἔχω	ἔξω	ἔσχον	ἔσχικα	
ζάω	ζήσω	ἔζησα		ἔζητήθην
ζητέω	ζητήσω	ἔζητησα		ἔθουμάσθην
θαυμάζω	θαυμάσω	ἐθαύμασα	τεθαύμακα	
θέλω	θελήσω	ἠθέλησα	ἠθέληκα	
θεραπεύω	θεραπεύσω	ἐθεράπευσα	τεθεράπευκα	ἐθεραπεύθην
θεωρέω	θεωρήσω	ἐθεώρησα		
ἴστημι	στήσω	ἔστησα	ἔστηκα	ἔστάθην
καθαρίζω	καθαριῶ	ἐκαθάρισα		ἐκαθαρίσθην
κάθημαι	καθήσομαι			
καθίζω	καθίσω, καθιῶ	ἐκάθισα	κεκάθικα	ἐκλήθην
καλέω	καλέσω	ἐκάλεσα	κέκληκα	κατώκηθην
κατοικέω	κατοικήσω	κατώκησα		
καυχάομαι	καυχήσομαι	ἐκαυχήσάμην		καυχήσομαι

εὐλογέω to speak well of,
praise, bless. (372)

εὐλογία, *ας, ἡ* praise,
blessing. (95)

εὕρισκω to find, discover. (548)

εὐφραίνω to cheer, delight,
gladden. (225)

ἐχθρός, *ά, όν* hated, hostile,
enemy. (429)

ἔχω to have, hold. (458)

ἕως until. (1386)

Z

ζάω to live, be alive. (501)

ζητέω to seek, look for. (284)

H

ἢ or, than. (930)

ἦκω to have come, be
present. (225)

ἥλιος, *ου, ό* sun. (208)

ἡμέρα, *ας, ἡ* day. (2395)

ἡμισυς, *εια, υ* half. (127)

ἡνίκα when, whenever. (95)

Θ

θάλασσα, *ης, ἡ* sea, lake. (421)

θάνατος, *ου, ό* death. (330)

θανατώω to put to death. (151)

θεός, *ου, ό* God, god. (3680)

θηρίον, *ου, τό* wild beast,
animal. (137)

θυγάτηρ, *τρος, ἡ*
daughter. (581)

θυμός, *ου, ό* passion, hot anger,
wrath. (310)

θύρα, *ας, ἡ* door. (202)

θυσία, *ας, ἡ* offering,
sacrifice. (382)

θυσιαστήριον, *ου, τό*
altar. (420)

θύω to sacrifice, offer sacrifice,
kill. (132)

I

Ἰακώβ, *ό* Jacob. (403)

ἰδού look! (1073)

ἱερέυς, *έως, ό* priest. (875)

ἱμάτιον, *ου, τό* garment,
cloak. (217)

ἵνα in order that, so
that. (582)

Ἰσαάκ, *ό* Isaac. (128)

Ἰσραήλ, *ό* Israel. (2749)

ἴστημι to stand, cause to
stand. (680)

ἰσχύς, *ύος, ἡ* strength,
power. (309)

ἰσχύω to be strong, able. (99)

K

καθά just as, according
as. (105)

καθαρίζω to cleanse, make
clean. (116)

καθαρός, ἅ, ὄν clean,
pure. (151)

κάθημαι to sit, be
seated. (163)

καθίζω to cause to sit down;
sit. (212)

καί and; also, even. (56945)

καιρός, οὔ, ὁ time,
season. (411)

καλέω to call, summon. (454)

καλός, ἡ, ὄν fine, beautiful,
good. (225)

καρδία, ας, ἡ heart,
mind. (907)

καρπός, οὔ, ὁ fruit. (123)

κατά according to, against,
down. (2044)

καταβαίνω to go down,
descend. (315)

κατακαίω to burn up,
consume entirely. (93)

καταλαμβάνω to take, seize,
realise. (112)

καταλείπω to leave behind,
leave. (241)

κατεσθίω to eat up,
devour. (141)

κατοικέω to dwell, inhabit,
settle. (642)

κέρας, ατος, τό horn. (98)

κεφαλή, ἡς, ἡ head. (396)

κιβωτός, οὔ, ἡ box, chest,
ark. (217)

κλαίω to weep, cry. (128)

κληρονομέω to inherit,
obtain. (160)

κλήρος, ου, ὁ lot, portion. (136)

κοιλία, ας, ἡ belly, womb. (96)

κοιμάω to fall asleep,
sleep. (193)

κρίμα, ατος, τό judgement,
verdict. (235)

κρίνω to judge, decide. (235)

κριός, οὔ, ὁ ram. (180)

κρίσις, εως, ἡ judgement. (257)

κτάομαι to procure, acquire,
gain. (91)

κτῆνος, ους, τό animal,
beast. (253)

κύκλω round about,
around. (214)