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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 31

ΕΞΟΔΟΣ ΛΑ΄

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

Exodus 31 closes the great tabernacle-instruction block (chs. 25–31) with three movements: the divine designation and Spirit-filling of the master-craftsmen Bezalel and Oholiab (vv.

Translation & textual notes

The Greek text of Exodus 31 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. Exodus 31 closes the great tabernacle-instruction block (chs. 25–31) with three movements: the divine designation and Spirit-filling of the master-craftsmen Bezalel and Oholiab (vv. 1–11), the legislation of the Sabbath as a perpetual covenant sign (vv. 12–17), and the giving of the two stone tablets 'written by the finger of God' (v. 18). At v. 2 YHWH says ἀνακέκλημαι ἐξ ὀνόματος ('I have called by name') — a perfect of settled designation rendering Hebrew קָרָאתִי בְשֵׁם — singling out Βεσελεηλ

(Bezalel) son of Uri of the tribe of Judah. The most striking LXX touch comes at v. 3: God fills Bezalel with πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης, where the translator expands Hebrew רוח חכמה ודעת into the explicitly qualified 'divine spirit of wisdom and understanding and knowledge,' making Bezalel the first person in Scripture said to be filled with God's Spirit — and notably for the work of craftsmanship (ἐν παντὶ ἔργῳ). The LXX names the second craftsman Ελιαβ (for MT אֱהִיָּאֵב, Oholiab) son of Ahisamach of the tribe of Dan (v. 6), and to 'everyone wise in heart' (παντὶ συνετῷ καρδίᾳ) God has given σύνεσιν. The catalogue of works (vv. 7–11) recapitulates the sanctuary furniture — tent of witness, ark of the covenant, mercy-seat (ἱλαστήριον), table, lampstand, laver, priestly vestments, anointing oil and incense — sealing the instruction-block with a summary. At vv. 12–17 the Sabbath is legislated as a σημεῖον ('sign') between YHWH and Israel εἰς τὰς γενεὰς ὑμῶν: the recognition-formula ἵνα γνῶτε ὅτι ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς grounds it in YHWH as the one who sanctifies; profanation incurs the death penalty (θανάτῳ θανατωθήσεται, a cognate-dative Hebraism) and the karet-formula ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη. The motive clause at v. 17 grounds the Sabbath in creation — ἐν ἑξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν — echoing Gen 2:2–3 LXX, where the verb καταπαύω ('cause to rest') anchors the later 'sabbath rest' typology of Heb 4. The chapter ends (v. 18) with the two πλάκας λιθίνας ('stone tablets') of the μαρτύριον, γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ ('written by the finger of God') — the anthropomorphic δάκτυλος θεοῦ phrase that elsewhere marks immediate divine action (cf. 8:15 LXX, the magicians' confession; and, in the NT, Luke 11:20 par. Matt 12:28).

A · 31:1–11

The Spirit-filled craftsmen: Bezalel and Oholiab commissioned for the tabernacle works

YHWH speaks to Moses (v. 1) and designates by name (ἀνακέκλημαι ἐξ ὀνόματος, v. 2) Bezalel son of Uri of Judah, filling him with πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης (v. 3) — the first person in Scripture filled with God's Spirit, and that for skilled craftsmanship: to design and work gold, silver, bronze, blue, purple, scarlet, fine linen, and stone- and wood-work (vv. 4–5). With him God appoints Oholiab (Ελιαβ) son of Ahisamach of Dan and gives understanding to all the wise in heart (v. 6). There follows the catalogue of what they shall make (vv. 7–11): the tent of witness, ark of the covenant, mercy-seat, the tent's furnishings, altars, table, lampstand and its vessels, laver and base, the priestly vestments of Aaron and his sons, the anointing oil and the incense — all 'according to all that I have commanded you.'

B · 31:12–17

The Sabbath as perpetual covenant sign rooted in creation

A fresh divine speech (v. 12) commissions Moses to charge Israel: 'My sabbaths you shall keep' — for it is a σημεῖον ('sign') between YHWH and the people εἰς τὰς γενεὰς ὑμῶν, that they may know YHWH as ὁ ἁγιάζων ('the one who sanctifies') them (v. 13). The Sabbath is ἅγιον ('holy') to YHWH; its profanation is punished by death and by being cut off from the people (vv. 14–15). Israel is to keep it as a διαθήκη αἰώνιος ('perpetual covenant', v. 16), an αἰώνιον σημεῖον (v. 17), grounded in the creation motive-clause: in six days YHWH made heaven and earth and on the seventh ἐπαύσατο καὶ κατέπαυσεν ('ceased and rested'), echoing Gen 2:2–3.

C · 31:18

The two stone tablets written by the finger of God

When YHWH had finished speaking with Moses on Mount Sinai he gave him the two πλάκας τοῦ μαρτυρίου ('tablets of the witness'), πλάκας λιθίνας ('stone tablets'), γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ ('written by the finger of God'). The verse closes the Sinai instruction-block and, with the anthropomorphic δάκτυλος θεοῦ, marks the Decalogue as immediate divine writing — setting the stage for the golden-calf apostasy and the shattering of these very tablets in ch. 32.

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (main narrative)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX introduction to a new divine speech-unit (rendering לַיהוָה אֵל־מִשְׁפָּה לְאַמֵּר); it segments the tabernacle-instruction block into discrete oracles. Here it opens the designation of the craftsmen, the final speech before the Sabbath-charge of v. 12.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders לַבַּיִת (Piel); the aorist ἐλάλησεν in the formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων recurs throughout the tabernacle pericope (cf. 25:1; 30:11, 17, 22) to mark each new divine instruction-unit.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech to Moses.

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 hybrid in Rahlfs' LXX (gen. Μωυσεῖ, acc. Μωυσῆν); accusative here as the directional object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (speech-introducing, redundant Hebraism)

→ imperfective participle (introducing direct discourse)

λέγω: the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a fixed quotation-marker introducing the content of divine speech; redundant by Greek idiom but retained as a Septuagintal Hebraism.

2 ἰδοὺ ἀνακέκλημαι ἐξ ὀνόματος τὸν Βεσελεηλ τὸν τοῦ Ουρίου τὸν Ωρ τῆς φυλῆς Ιουδα

Behold, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah,

Content of divine speech: designation of the chief craftsman ἰδοὺ ἀνακέκλημαι

The presentative ἰδοὺ ('behold') foregrounds the divine designation; the perfect ἀνακέκλημαι ('I have called by name') presents the choice as a settled, accomplished fact. The three-tier genealogy (Bezalel — son of Uri — son of Hur — tribe of Judah) gives the craftsman the same kind of pedigree as a leader, dignifying skilled artisanship as a divine vocation.

ἰδοὺ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; frozen aorist middle imperative of εἶδον used as an interjection; renders Hebrew הִנֵּה; foregrounds the divine designation that follows and gives it solemn emphasis.

ἀνακέκλημαι

I have called by name

Perf Mid Indic 1 Sg · ἀνακαλέω

main verb (divine first-person designation)

→ resultative perfect (a settled, standing designation)

ἀνακαλέω (mid.): 'call up / summon / call by name'; the middle/passive perfect ἀνακέκλημαι renders Hebrew ׀ַשׁבֿ יִתְּנָךְ ('I have called by name'); the perfect tense stresses that the choice is already accomplished and stands in force — Bezalel's vocation is a fait accompli of divine election.

ἐξ

by

preposition + genitive (means/respect: 'by name')

→ spatial or relational framing

ἐκ/ἐξ + genitive: here in the idiom ἐξ ὀνόματος ('by name'), rendering ׀ַשׁבֿ; the construction specifies that the designation is personal and individual, not a general summons of the tribe.

ὀνόματος

name

Genitive

genitive object of ἐξ (idiomatic: 'by name')

→ relational specification

ὄνομα: 'name'; in ἐξ ὀνόματος the noun marks individual, named designation; cf. the same idiom at 33:12, 17, where YHWH knows Moses 'by name' — the phrase signals intimate, particular divine election.

τὸν

the

Accusative

article (with the proper name Βεσελελ)

→ noun-phrase marking

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

Βεσελελ

Bezalel

accusative direct object of ἀνακέκλημαι (indeclinable proper noun, anchored by article τὸν)

→ noun-phrase marking

Βεσελελ: transliteration of Hebrew בְּצַלְאֵל ('in the shadow / protection of God'); indeclinable in the LXX (its case marked by the article τὸν); the chief artisan of the tabernacle, here designated as the first Spirit-filled craftsman of Scripture.

τὸν

the (son)

Accusative

article in genealogical apposition ('the son of...')

→ noun-phrase marking

τόν ... τοῦ: the article + genitive construction (τὸν τοῦ Οὐρίου) is the LXX's standard way of expressing 'the [son] of Uri'; the noun υἱόν is elided, supplied by idiom.

τοῦ

of

Genitive

article governing the genitive Οὐρίου

→ noun-phrase marking

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

Ουριου

Uri

Genitive

genitive of relationship ('son of Uri'), here inflected genitive of a Graecized name

→ participant identification

Ουρι(ας): transliteration of Hebrew יוֹרִי ('my light'); here in the Graecized genitive Ουριου; Bezalel's father, the link in the genealogical chain to Hur.

τὸν

the (son)

Accusative

article in genealogical apposition (second tier: 'the son of Hur')

→ noun-phrase marking

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

Ωρ

Hur

genitive of relationship (indeclinable: 'son of Hur')

→ participant identification

Ωρ: transliteration of Hebrew חֹר (Hur); indeclinable in the LXX; Bezalel's grandfather, associated with Aaron in upholding Moses' hands at Rephidim (17:10–12) — a family of distinction within Judah.

τῆς

of the

Genitive

article (with φυλῆς)

→ noun-phrase marking

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

φυλῆς

tribe

Genitive

genitive of relationship ('of the tribe')

→ relational specification

φυλῆ: 'tribe / clan'; renders שבט / מטה; locates Bezalel within Judah, the royal tribe — fitting that the builder of YHWH's dwelling comes from the tribe of the future Davidic kingship.

Ιουδα

Judah

genitive of apposition (indeclinable: 'of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable in the LXX; the tribe of the chief tabernacle-craftsman, anticipating Judah's later pre-eminence.

3 καὶ ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργῳ

and I have filled him with a divine spirit of wisdom and understanding and knowledge in every work,

Coordinate divine act: the Spirit-endowment of the craftsman

καὶ ἐνέπλησα αὐτὸν

v. 3 is the theological heart of the passage: the aorist ἐνέπλησα ('I filled') makes YHWH the agent of an interior endowment. The LXX expands Hebrew יָמַלְתִּיךָ into πνεῦμα θεῖον ('a divine spirit'), explicitly qualified by a triad — σοφίας καὶ συνέσεως καὶ ἐπιστήμης — and directed ἐν παντὶ ἔργῳ ('in every work'). Bezalel is thus the first person in Scripture said to be filled with God's Spirit, and the gift is for craftsmanship.

καὶ

and

coordinate conjunction (linking designation to endowment)

→ discourse linkage or contrast

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

ἐνέπλησα

I filled

Aor Act Indic 1 Sg · ἐμπίμπλημι (ἐμπίπλημι)

main verb (divine first-person endowment)

→ constative aorist (the completed act of Spirit-filling)

ἐμπίμπλημι: 'fill (up) / fill full'; renders Hebrew מִלֵּא (Piel); the verb takes the accusative of the person filled (αὐτόν) and the accusative of content (πνεῦμα); the aorist presents the Spirit-filling as an accomplished divine act — the first such filling in Scripture, repeated at 35:31.

αὐτόν

him

Accusative

direct object (the person filled: Bezalel)

→ participant reference

αὐτός: anaphoric pronoun referring to Bezalel; the accusative of the person filled, with πνεῦμα as accusative of content.

πνεῦμα

spirit

Accusative

accusative of content (with ἐνέπλησα: 'filled with a spirit')

→ object specification

πνεῦμα: 'spirit / breath / wind'; renders רוּחַ; the accusative of content after a verb of filling; here qualified as θεῖον ('divine'), so the gift is the very Spirit of God communicated for the sacred work — the seed of all later 'gifting' theology (cf. 1 Cor 12).

θεῖον

divine

Accusative

attributive adjective (modifying πνεῦμα: 'a divine spirit')

→ object specification

θεῖος: 'divine / belonging to God'; an interpretive LXX expansion of Hebrew אֱלֹהִים (which in אֱלֹהֵי הַרוּחַ could be read 'spirit of God'); the adjective makes explicit that the craftsman's skill is no mere natural talent but a divine endowment.

σοφίας

of wisdom

Genitive

genitive of content/quality (first member of triad qualifying πνεῦμα)

→ relational specification

σοφία: 'wisdom / skill'; renders חָכְמָה, which in craft contexts denotes practical, technical mastery as much as intellectual insight; the first of the triad σοφία-σύνεσις-ἐπιστήμη describing the Spirit's gifting for the work.

καὶ

and

coordinate conjunction (linking triad members)

→ discourse linkage or contrast

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

σύνεσις

of understanding

Genitive

genitive of content/quality (second member of triad)

→ relational specification

σύνεσις: 'understanding / insight / discernment'; renders תְּבוּנָה; the faculty of putting things together rightly; the pairing σοφία-σύνεσις is a stock LXX wisdom-collocation (cf. Deut 4:6; Prov 2:2–3).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστήμης
of knowledge

Genitive

genitive of content/quality (third member of triad)

→ relational specification

ἐπιστήμη: 'knowledge / expertise / skilled know-how'; renders תַּלְמִיד; the practical knowledge required to execute the sanctuary works; the full triad σοφία-σύνεσις-ἐπιστήμη marks comprehensive, divinely given competence.

ἐν
in

preposition + dative (sphere: 'in every work')

→ spatial or relational framing

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

παντὶ
every

Dative

attributive adjective (modifying ἔργω: 'every work')

→ sphere or reference

πᾶς: 'all / every'; the dative παντί agrees with ἔργω; the phrase ἐν παντί ἔργω marks the comprehensive scope of the Spirit-gifting — no department of the sanctuary craft falls outside Bezalel's divinely given competence.

ἔργω
work

Dative

dative of sphere (object of ἐν: the domain of the gifting)

→ sphere or reference

ἔργον: 'work / labor / craftsmanship'; renders עֲמָלָה; the same root recurs through the chapter (vv. 4, 5, 14, 15) binding craft-work and Sabbath-rest into a single thematic field: the work of human hands set against the day of cessation.

4 διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστὸν καὶ τὴν βύσσον τὴν κεκλωσμένην

to devise and to be master-builder, to work the gold and the silver and the bronze and the blue and the purple and the spun scarlet and the fine twined linen,

Epexegetical infinitives: the purpose/scope of the Spirit-gifting διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι

v. 4 unpacks ἐν παντὶ ἔργῳ with a chain of epexegetical infinitives (διανοεῖσθαι, ἀρχιτεκτονῆσαι, ἐργάζεσθαι) defining the artisan's threefold competence — to conceive, to direct as master-builder, and to execute — followed by the materials catalogue (gold, silver, bronze, and the four sacred textiles), the same precious materials specified for the tabernacle in chs. 25–28.

διανοεῖσθαι

to devise / to design

Pres Mid Infin · διανοέομαι

epexegetical infinitive (defining the scope of the gifting)

→ imperfective infinitive (ongoing capacity to conceive designs)

διανοέομαι: 'think through / devise / plan'; renders בָּשָׁח ('to devise, design'); the first of the craft-infinitives — the conceptual, design phase of the work; the cognate noun reappears in the 'cunning work' (ἔργον ὑφαντὸν ... λογιστόν) of the priestly garments.

καὶ

and

coordinate conjunction (linking infinitives)

→ discourse linkage or contrast

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

ἀρχιτεκτονῆσαι

to be master-builder / to direct the work

Aor Act Infin · ἀρχιτεκτονέω

epexegetical infinitive (second craft-capacity)

→ constative aorist infinitive (the office of master-builder taken as a whole)

ἀρχιτεκτονέω: 'be chief builder / superintend construction' (from ἀρχιτέκτων, 'master-builder'); a relatively technical Greek term used by the LXX to render the supervisory dimension of the craft; Bezalel is not only designer but director of the whole project (cf. ἀρχιτέκτων at 1 Cor 3:10 of Paul).

ἐργάζεσθαι

to work

Pres Mid Infin · ἐργάζομαι

epexegetical infinitive (third craft-capacity: hands-on execution), governing the material-accusatives

→ imperfective infinitive (the ongoing labor of working the materials)

ἐργάζομαι: 'work / fashion / labor at'; renders ΠΨΨ; takes the following accusatives as the materials to be worked; rounds out the triad conceive–direct–execute, presenting Bezalel as a complete master of every phase of the sacred work.

τὸ

the

Accusative

article

→ noun-phrase marking

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

χρυσίον

gold

Accusative

direct object of ἐργάζεσθαι (first material)

→ object specification

χρυσίον: 'gold' (diminutive in form but used of worked gold/bullion); renders כֶּהָרָר; the first and most precious of the tabernacle materials, used for the ark, mercy-seat, lampstand, and overlays.

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.

ἄργύριον

silver

Accusative

direct object of ἐργάζεσθαι (second material)

→ object specification

ἄργύριον: 'silver'; renders הָבַר; used for the sockets and fittings of the tabernacle (cf. 26:19); the gold-silver-bronze sequence descends through the three metals in order of value, matching the graded holiness of the sanctuary zones.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

χαλκὸν

bronze

Accusative

direct object of ἐργάζεσθαι (third material)

→ object specification

χαλκός: 'copper / bronze'; renders נְחֹשֶׁת; the metal of the outer-court furniture — the bronze altar and laver; the third and least valuable of the three metals, used where the sanctuary meets the common sphere.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὑάκινθον

blue / violet

Accusative

direct object of ἐργάζεσθαι (first textile)

→ object specification

ὑάκινθος: 'hyacinth-blue / violet (yarn)'; renders תְּכָנִיחַ, the blue-violet wool dyed from the murex; the first of the four sacred textiles (blue, purple, scarlet, fine linen) woven into the tabernacle curtains and priestly garments.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πορφύραν

purple

Accusative

direct object of ἐργάζεσθαι (second textile)

→ object specification

πορφύρα: 'purple (yarn)'; renders מַגִּלְגָּל, the red-purple murex dye; the most royal and costly of the textile colors; its presence in the tabernacle marks the sanctuary as the royal dwelling of the divine King.

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.

κόκκινον

scarlet

Accusative

direct object of ἐργάζεσθαι (third textile)

→ object specification

κόκκινος: 'scarlet / crimson'; renders כִּנֹּז (תֹּלַעַת כִּנֹּז), the crimson dye from the kermes insect; the third sacred color; substantivized neuter here ('the scarlet [stuff]').

τὸ

the

Accusative

article (with the attributive participle νηστὸν)

→ noun-phrase marking

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

νηστὸν

spun

Accusative

attributive verbal adjective (modifying κόκκινον: 'spun scarlet')

→ object specification

νηστός: 'spun' (verbal adjective from νήθω, 'to spin'); the LXX specifies the scarlet as spun/twined thread (rendering the Hebrew sense of prepared, worked yarn); the technical detail underscores the high craftsmanship of the sanctuary textiles.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

βύσσον

fine linen

Accusative

direct object of ἐργάζεσθαι (fourth textile)

→ object specification

βύσσος: 'fine linen / byssus'; renders $\Psi\psi$, the high-quality Egyptian linen; the fourth sacred textile, the white ground against which the colored yarns are worked; βύσσος becomes a symbol of priestly and heavenly purity (cf. Rev 19:8).

τὴν

the

Accusative

article (with the attributive participle κεκλωσμένην)

→ noun-phrase marking

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

κεκλωσμένην

twined / twisted

Perf Mid/Pass Ptcp Acc Fem Sg · κλώθω

attributive perfect participle (modifying βύσσον: 'fine twined linen')

→ resultative perfect participle (linen in its finished, twined state)

κλώθω: 'spin / twist (thread)'; the perfect passive participle κεκλωσμένη ('having been twisted', i.e. twined) renders Hebrew $\Gamma\psi\eta$ ('twisted'); βύσσος κεκλωσμένη ('fine twined linen') is a fixed tabernacle-formula (cf. 26:1; 28:5) for the high-grade plied thread of the sacred hangings.

5 καὶ τὰ λιθουργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων ἐργάζεσθαι κατὰ πάντα τὰ ἔργα

and the stone-cutting work, and for the carpentry-works in wood, to work according to all the works.

Continuation of the craft-catalogue: stone- and wood-work

καὶ τὰ λιθουργικὰ

v. 5 completes the inventory of the artisan's competence begun in v. 4, extending it from metals and textiles to stone-cutting (λιθουργικὰ) and carpentry (ἔργα τεκτονικὰ τῶν ξύλων). The summarizing κατὰ πάντα τὰ ἔργα ('according to all the works') closes the list comprehensively: there is no sanctuary craft for which Bezalel is not equipped.

καὶ
and

coordinate conjunction (continuing the materials/works list)

→ discourse linkage or contrast

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

τὰ
the

Accusative

article (substantivizing the adjective λιθουργικά)

→ noun-phrase marking

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

λιθουργικά
stone-cutting works

Accusative

substantivized adjective, direct object (the gem-cutting/stone-work)

→ object specification

λιθουργικός: 'pertaining to stone-working' (λίθος + ἔργον); substantivized neuter plural τὰ λιθουργικά = 'the stone-cutting / gem-setting works'; renders Hebrew תְּשֻׁרֵת וְעֹרֶן ('cutting of stone'); refers especially to the engraving and setting of the gemstones of the high-priestly ephod and breastpiece (28:9–21).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς
for

preposition + accusative (purpose/reference: 'for the works')

→ spatial or relational framing

εἰς + accusative: here marking the goal or sphere of the labor ('for the carpentry-works'); a slight shift from the bare material-accusatives of v. 4 to a prepositional construction.

τὰ
the

Accusative

article (with ἔργα)

→ noun-phrase marking

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

ἔργα
works

Accusative

accusative object of εἰς (the wood-works to be done)

→ object specification

ἔργον: 'work / product of labor'; here the carpentry-products, qualified by the attributive τὰ τεκτονικά; renders תְּשֻׁרֵת ('the work of').

τὰ
the

Accusative

article (in attributive position with τεκτονικά)

→ noun-phrase marking

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

τεκτονικά

carpentry / joiner's

Accusative

attributive adjective (modifying ἔργα: 'the carpentry-works')

→ object specification

τεκτονικός: 'pertaining to carpentry / a builder's' (from τέκτων, 'carpenter, craftsman'); ἔργα τεκτονικά = 'joiner's / carpentry works'; renders עֲשֵׂת עֵץ ('working of wood'); covers the acacia framework, poles, and furniture of the tabernacle.

τῶν

of the

Genitive

article (with ξύλων)

→ noun-phrase marking

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

ξύλων

woods / timbers

Genitive

genitive of material (with τεκτονικά: 'carpentry in wood')

→ relational specification

ξύλον: 'wood / timber / piece of wood'; renders ὕλη; the genitive plural τῶν ξύλων specifies the material domain of the carpentry — chiefly the acacia (ξύλον ἁσσηπτον) of the sanctuary framework.

ἐργάζεσθαι

to work

Pres Mid Infin · ἐργάζομαι

exepexegetical infinitive (resuming the infinitive of v. 4: the act of working)

→ imperfective infinitive (ongoing labor across all the crafts)

ἐργάζομαι: 'work / fashion'; here resuming and summing up the craft-infinitives of v. 4; renders ἔργον; the repetition binds the metal-, textile-, stone-, and wood-work into a single comprehensive vocation.

κατά

according to

preposition + accusative (norm/standard: 'according to all the works')

→ spatial or relational framing

κατά + accusative: 'according to / in conformity with'; the phrase κατά πάντα τὰ ἔργα sums up the whole inventory, stressing that the artisan's gifting extends to the full range of the prescribed works.

πάντα

all

Accusative

attributive adjective (modifying ἔργα: 'all the works')

→ object specification

πᾶς: 'all / every'; the totalizing πάντα τὰ ἔργα closes the catalogue with the comprehensiveness typical of the tabernacle instructions.

τὰ

the

Accusative

article (with ἔργα)

→ noun-phrase marking

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

ἔργα

works

Accusative

accusative object of κατά (the totality of the prescribed works)

→ object specification

ἔργον: 'work'; the fourth and final occurrence in this short span, hammering the leitmotif of ἔργον that the Sabbath legislation (vv. 14–15) will then prohibit on the seventh day — sacred work and sacred rest framed by the same word.

6 καὶ ἐγὼ ἔδωκα αὐτὸν καὶ τὸν Ελιαβ τὸν τοῦ Αχισαμαχ ἐκ φυλῆς Δαν καὶ παντὶ συνετῷ καρδίᾳ δέδωκα σύνεσιν καὶ ποιήσουσιν πάντα ὅσα σοι συνέταξα

And behold, I have given him, and Oholiab the son of Ahisamach, of the tribe of Dan, and to everyone wise in heart I have given understanding, and they shall make all that I have ordered you:

Coordinate divine act: appointment of the second craftsman and the gifted workers καὶ ἐγὼ ἔδωκα

The emphatic ἐγὼ ('I myself') reasserts YHWH as the sole author of the gifting. Two perfects of bestowal frame the verse — ἔδωκα ('I have given/appointed') Oholiab as helper, and δέδωκα σύνεσιν ('I have given understanding') to every wise-hearted worker — before the future ποιήσουσιν ('they shall make') turns to the catalogue of works (vv. 7–11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun: YHWH himself)

→ participant reference

ἐγὼ: the explicit pronoun is emphatic (the verb already encodes person); it stresses that the appointment of the craftsmen and the distribution of skill are YHWH's own sovereign acts, not human arrangements.

ἔδωκα

I have given / appointed

Aor Act Indic 1 Sg · δίδωμι

main verb (divine appointment)

→ constative aorist (the completed act of appointment)

δίδωμι: 'give / appoint / set'; renders ἰΠ; here in the sense 'I have given/assigned [as helper]'; the aorist presents the appointment of Oholiab alongside Bezalel as an accomplished divine designation.

αὐτὸν

him

Accusative

direct object (Bezalel, the one already designated)

→ participant reference

αὐτός: anaphoric pronoun referring back to Bezalel of v. 2; he is 'given' to the work, and now joined by a second craftsman.

καὶ

and

coordinate conjunction (adding the second craftsman)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (anchoring the indeclinable name Ελιαβ)

→ noun-phrase marking

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

Ελιαβ

Oholiab

accusative object of ἔδωκα (indeclinable proper noun, anchored by τόν)

→ participant identification

Ελιαβ: the LXX form for Hebrew בְּלִיָּא (Oholiab, 'tent of the father'); indeclinable; the second master-craftsman, of the tribe of Dan; with Bezalel he supervises all the artisan work (cf. 35:34; 38:23).

τὸν

the (son)

Accusative

article in genealogical apposition ('the son of...')

→ noun-phrase marking

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

τοῦ

of

Genitive

article governing the genitive Αχισαμαχ

→ noun-phrase marking

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

Αχισαμαχ

Ahisamach

genitive of relationship (indeclinable: 'son of Ahisamach')

→ participant identification

Αχισαμαχ: transliteration of Hebrew אֲחִישָׁמַח ('my brother has supported'); indeclinable in the LXX (case carried by the preceding article τοῦ); Oholiab's father, of the tribe of Dan.

ἐκ

of / from

preposition + genitive (origin: 'from the tribe of Dan')

→ spatial or relational framing

ἐκ + genitive: 'out of / from'; marks tribal origin; the pairing Judah (v. 2) and Dan represents a leading and a more peripheral tribe working together on the sanctuary.

φυλῆς

tribe

Genitive

genitive object of ἐκ ('from the tribe')

→ relational specification

φυλῆς: 'tribe'; renders הַטִּבֵּן; Oholiab's tribe Dan, traditionally associated with skilled craft (cf. 2 Chr 2:14), complements Bezalel's royal Judah.

Δαν

Dan

genitive of apposition (indeclinable: 'of Dan')

→ participant identification

Δαν: transliteration of Hebrew דָּן (Dan); indeclinable in the LXX; the tribe of the second craftsman.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παντί

to everyone

Dative

indirect object (dative recipient of σύνεσιν: 'to every [wise-hearted one]')

→ sphere or reference

πᾶς: 'all / every'; dative παντί governing συνετῶ; the gifting extends beyond the two named masters to the whole company of skilled workers, democratizing the Spirit-given competence.

συνετῶ

wise / intelligent

Dative

substantivized adjective (dative: 'to the wise one'), qualified by καρδία

→ sphere or reference

συνετός: 'intelligent / understanding / skilled'; renders בְּלִיָּה ('wise of heart'); the dative παντι συνετῶ καρδία ('to everyone wise in heart') designates the gifted artisans whom God further endows with σύνεσις.

καρδία

in heart

Dative

dative of respect (specifying the sphere of wisdom: 'wise in heart')

→ sphere or reference

καρδία: 'heart'; renders **לב**; in Hebrew anthropology the seat of thought, will, and skill; the idiom 'wise in heart' (**σοφὸς/συνετὸς τῇ καρδίᾳ**) denotes practical, intuitive craftsmanship — skill as a disposition of the inner person.

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb (divine endowment of understanding)

→ resultative perfect (the gift stands given and in effect)

δίδωμι (perf.): 'have given'; the perfect δέδωκα (beside the aorist ἔδωκα earlier in the verse) stresses the abiding result of the gift — the σύνεσις remains with the workers as a standing endowment for the task.

σύνεσιν

understanding

Accusative

direct object of δέδωκα (the gift bestowed)

→ object specification

σύνεσις: 'understanding / insight'; renders **הַבִּינָה / הַמָּדָה**; the same quality named in the triad of v. 3, now distributed to the whole body of skilled workers — the gift is corporate, not merely individual.

καὶ

and

coordinate conjunction (transition to the result: 'and they shall make')

→ discourse linkage or contrast

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

ποιήσουσιν

they shall make

Fut Act Indic 3 Pl · ποιέω

main verb (predictive result: the workers will execute the commands)

→ predictive future (the assured execution of the divine commands)

ποιέω: 'make / do / produce'; renders **עָשָׂה**; the future ποιήσουσιν introduces the catalogue of works (vv. 7–11) as the certain outcome of the divine gifting; the same verb closes the catalogue at v. 11 (ποιήσουσιν), forming an inclusio.

πάντα

all things

Accusative

direct object of ποιήσουσιν (the totality to be made)

→ object specification

πᾶς: 'all'; πάντα ὅσα ('all things whatsoever') is a totalizing relative construction stressing exhaustive obedience to the divine blueprint.

ὅσα

as much as / whatever

Accusative

relative pronoun (introducing the content-clause: 'all that I commanded')

→ participant reference

ὅσος: 'as much/many as'; the correlative ὅσα with πάντα forms the idiom 'all whatsoever'; renders **כֻּלָּהֶם** in a comprehensive sense — every detail commanded is to be executed.

σοι

to you

Dative

indirect object (dative: Moses, to whom the commands were given)

→ participant reference or interest

σύ (dat. σοι): 'to you'; Moses is the mediator to whom YHWH 'ordered' the tabernacle plans (chs. 25–30); the workers execute what was commanded through him.

συνέταξα

I ordered / commanded

Aor Act Indic 1 Sg · συντάσσω

verb of relative clause (divine commanding)

→ constative aorist (the prior issuing of the tabernacle commands)

συντάσσω: 'arrange / order / give detailed instructions'; renders ἡγᾶ; the compound συν- suggests a complete, ordered set of directions; refers back to the whole tabernacle blueprint of chs. 25–30; the same verb recurs at v. 11 (ἐνετειλάμην) as a near-synonym sealing the catalogue.

7 τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τὸ ἱλαστήριον τὸ ἐπ' αὐτῆς καὶ τὴν διασκευὴν τῆς σκηνῆς

the tent of witness, and the ark of the covenant, and the mercy-seat that is upon it, and the equipment of the tent,

Catalogue of works (apposition to πάντα ὅσα of v. 6): the inner sanctuary

τὴν σκηνὴν τοῦ μαρτυρίου

vv. 7–11 list, in a string of accusatives governed by ποιήσουσιν (v. 6), everything the craftsmen are to make. v. 7 begins at the holiest center — the tent of witness, the ark of the covenant, and the mercy-seat 'upon it' — moving outward; the order recapitulates the instruction-block of chs. 25–27 in compressed summary.

τὴν

the

Accusative

article (with σκηνήν)

→ noun-phrase marking

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

σκηνήν

tent / tabernacle

Accusative

direct object (in apposition to πάντα: first item of the catalogue)

→ object specification

σκηνή: 'tent / tabernacle'; renders לִּיְהוָה אֹהֶל מוֹעֵד; the dwelling-tent of YHWH among Israel; ἡ σκηνὴ τοῦ μαρτυρίου ('tent of witness') is the LXX's standard designation (rendering תְּעֹמֶה לִּיְהוָה, lit. 'tent of meeting', here read via תְּעֹמֶה, 'testimony').

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of description ('tent of witness')

→ relational specification

μαρτύριον: 'testimony / witness'; renders תְּעֹמֶה ('the testimony' = the tablets of the covenant); the genitive τοῦ μαρτυρίου names the tent by its central contents — the covenant-witness deposited in the ark; cf. v. 18, where Moses receives 'the two tablets of the witness.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark / chest

Accusative

direct object (second item of the catalogue)

→ object specification

κιβωτός: 'chest / ark'; renders אֲרוֹן; the same word the LXX uses for Noah's ark, here the gold-overlaid acacia chest housing the testimony; ἡ κιβωτὸς τῆς διαθήκης ('ark of the covenant') is the throne-footstool of the invisible King.

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of content/description ('ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament / disposition'; renders ת״כ; the LXX consistently chooses διαθήκη (a unilateral 'disposition') over συνθήκη ('mutual pact') to render the Hebrew covenant, stressing YHWH's sovereign initiative; the same word grounds the Sabbath as διαθήκη αἰώνιος at v. 16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἰλαστήριον)

→ noun-phrase marking

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

ἰλαστήριον

mercy-seat / propitiatory

Accusative

direct object (third item of the catalogue)

→ object specification

ἰλαστήριον: 'place/means of atonement, mercy-seat, propitiatory'; renders תרפך (the gold cover of the ark); the LXX's choice (from ἰλάσκομαι, 'propitiate') makes the cover the locus of atonement; this is the very word Paul applies to Christ at Rom 3:25 — a key bridge between LXX cult and NT soteriology.

τὸ

the (one)

Accusative

article (with the attributive prepositional phrase ἐπὶ αὐτῆς)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + genitive (elided before vowel; position: 'upon it')

→ spatial or relational framing

ἐπὶ + genitive: 'upon / on top of'; the articular phrase τὸ ἐπὶ αὐτῆς ('the [one] upon it') makes the mercy-seat's position over the ark explicit — it rests as a lid over the chest of the testimony.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (referring to the ark, ἡ κιβωτός, feminine)

→ relational specification

αὐτῆς: anaphoric pronoun; the feminine αὐτῆς agrees with ἡ κιβωτός ('the ark'); the mercy-seat sits upon the ark, where YHWH promised to meet and speak with Moses (25:22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν the Accusative <i>article (with διασκευὴν)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	διασκευὴν equipment / furnishings Accusative <i>direct object (fourth item: the tent's fittings)</i> → object specification διασκευή: 'equipment / outfitting / full set of furnishings'; a comprehensive term for the apparatus of the tent — its hangings, frames, fittings, and accessories; renders the Hebrew sense of כִּלְיָו / the whole arrangement of the dwelling.	τῆς of the Genitive <i>article (with σκηνῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνῆς tent / tabernacle Genitive <i>genitive of possession ('the equipment of the tent')</i> → relational specification σκηνή (gen. σκηνῆς): 'tent / tabernacle'; the repetition of σκηνή (after v. 7a) frames the verse — from the tent of witness to all its furnishings — closing the inner-sanctuary inventory.
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8 καὶ τὰ θυσιαστήρια καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ πάντα τὰ σκεύη αὐτῆς

and the altars, and the table and all its vessels, and the pure lampstand and all its vessels,

Catalogue of works (continued): the holy-place furniture καὶ τὰ θυσιαστήρια

v. 8 continues the accusative-string with the furniture of the holy place: the altars (incense and burnt-offering), the table of the presence with its vessels, and the 'pure' (gold) lampstand with its vessels. The twice-repeated πάντα τὰ σκεύη αὐτῆς ('all its vessels') stresses the completeness of each furnishing-set.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article (with θυσιαστήρια)

→ noun-phrase marking

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

θυσιαστήρια
altars

Accusative

direct object (fifth item of the catalogue)

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; renders תבנית; a distinctively biblical-Greek coinage (from θυσιάζω) reserved for legitimate altars (over against βωμός for pagan ones); the plural τὰ θυσιαστήρια embraces both the bronze altar of burnt-offering (27:1) and the gold altar of incense (30:1).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with τράπεζαν)

→ noun-phrase marking

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

τράπεζαν
table

Accusative

direct object (sixth item of the catalogue)

→ object specification

τράπεζα: 'table'; renders תבנית; the gold-overlaid table of the presence (25:23–30) bearing the bread of the presence (אֶרְצוּתֵּי הַבָּרֶחֱלֵי in the holy place.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα
all

Accusative

attributive adjective (modifying σκεύη: 'all its vessels')

→ object specification

πᾶς: 'all'; the totalizing πάντα τὰ σκεύη ensures that not only the table but its full complement of implements is included.

τὰ
the

Accusative

article (with σκεύη)

→ noun-phrase marking

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

σκεύη
vessels / implements

Accusative

direct object (the table's implements)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / utensil'; renders כְּלֵי; the table's accessories — dishes, bowls, flagons, and cups for the drink-offerings (25:29); the term recurs for the lampstand's gear at the verse's end.

αὐτῆς
its

Genitive

genitive of possession (the table's vessels)

→ relational specification

αὐτός: anaphoric pronoun; the feminine αὐτῆς agrees with ἡ τράπεζα ('the table'); 'all its vessels' completes the table's furnishing-set.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with *λυχνίαν*)

→ noun-phrase marking

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

λυχνίαν

lampstand

Accusative

direct object (seventh item of the catalogue)

→ object specification

λυχνία: 'lampstand'; renders *הַנִּזְנוּךְ*; the seven-branched gold lampstand of the holy place (25:31–40); its light is the only illumination of the inner sanctuary, symbolizing the divine presence.

τὴν

the

Accusative

article (in attributive position with *καθαράν*)

→ noun-phrase marking

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

καθαράν

pure

Accusative

attributive adjective (modifying *λυχνίαν*: 'the pure lampstand')

→ object specification

καθαρός: 'pure / clean'; here 'the pure lampstand' renders *הַנִּזְנוּךְ הַטָּהוֹר* ('the lampstand of pure [gold]') — the adjective denotes the refined, unalloyed gold of which it was hammered (cf. *χρυσίον καθαρόν*, 25:31); cultic purity and material purity coincide.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying *σκεύη*: 'all its vessels')

→ object specification

πᾶς: 'all'; the second *πάντα τὰ σκεύη* in the verse parallels the table's set, underscoring the symmetry and completeness of the holy-place furnishings.

τὰ

the

Accusative

article (with *σκεύη*)

→ noun-phrase marking

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

σκεύη

vessels / implements

Accusative

direct object (the lampstand's implements)

→ object specification

σκεῦος (pl. *σκεύη*): 'vessel / implement'; here the lampstand's accessories — its lamps, snuffers, and trays (25:37–38) — completing the second furnishing-set of the verse.

αὐτῆς

its

Genitive

genitive of possession (the lampstand's vessels)

→ relational specification

αὐτῆς: anaphoric pronoun; the feminine *αὐτῆς* agrees with *ἡ λυχνία* ('the lampstand'); the repeated formula 'and all its vessels' closes the holy-place inventory.

9 καὶ τὸν λουτήρα καὶ τὴν βάσιν αὐτοῦ

and the laver and its base,

Catalogue of works (continued): the outer-court laver

καὶ τὸν λουτήρα

v. 9 adds the bronze laver and its base, the outer-court vessel for the priests' ablutions (30:18–21). Its brevity within the catalogue matches its single function; mention of 'its base' (ἡ βάσις αὐτοῦ) reflects the laver-and-stand pair specified in the earlier instructions.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with λουτήρα)

→ noun-phrase marking

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

λουτήρα

laver / basin

Accusative

direct object (eighth item of the catalogue)

→ object specification

λουτήρ: 'laver / washing-basin' (from λούω, 'to wash'); renders לִיָּבָה; the bronze basin of the outer court at which Aaron and his sons washed hands and feet before approaching the altar or tent (30:18–21), on pain of death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with βάσιν)

→ noun-phrase marking

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

βάσιν

base / stand

Accusative

direct object (the laver's stand)

→ object specification

βάσις: 'base / pedestal / stand' (from βαίνω); renders יָבֵה; the bronze stand on which the laver rested; the laver-and-base pair forms a single functional unit of the priestly purification ritual.

αὐτοῦ

its

Genitive

genitive of possession (the laver's base)

→ relational specification

αὐτός: anaphoric pronoun; the masculine αὐτοῦ agrees with ὁ λουτήρ ('the laver'); 'its base' completes the laver-set.

10 καὶ τὰς στολὰς τὰς λειτουργικὰς Ααρων καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι

and the ministering vestments of Aaron and the vestments of his sons, to serve me as priests,

Catalogue of works (continued): the priestly vestments καὶ τὰς στολὰς

v. 10 turns from furniture to the priestly garments — the 'ministering vestments' of Aaron and of his sons (chs. 28–29). The purpose-infinitive ἱερατεύειν μοι ('to serve me as priest') states the garments' function: they are made not for adornment but for the cultic service of YHWH himself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with στολὰς)

→ noun-phrase marking

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

στολὰς

robes / vestments

Accusative

direct object (ninth item of the catalogue)

→ object specification

στολή: 'long robe / vestment / festal garment'; renders יָלָבַד / תְּלָבַד; in the LXX στολή regularly denotes garments of honor and office; here the high-priestly and priestly vestments (ephod, breastpiece, robe, tunic, turban, sash) of chs. 28–29.

τὰς

the

Accusative

article (in attributive position with λειτουργικὰς)

→ noun-phrase marking

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

λειτουργικὰς

ministering / for service

Accusative

attributive adjective (modifying στολὰς: 'the ministering vestments')

→ object specification

λειτουργικός: 'pertaining to (cultic) service' (from λειτουργία, 'public/sacred service'); marks the vestments as the official garments of priestly ministry; the λειτουργ- root will feed directly into Christian liturgical vocabulary (cf. Heb 8:2, 6 of Christ's λειτουργία).

Ααρων

Aaron

genitive of possession (indeclinable: 'of Aaron')

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן (Aaron); indeclinable in the LXX (here functioning as a possessive genitive after στολὰς); Moses' brother, the first high priest, for whom the most elaborate vestments are made.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with στολὰς)

→ noun-phrase marking

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

στολάς

vestments

Accusative

direct object (the sons' garments, parallel to Aaron's)

→ object specification

στολή: the repetition distinguishes the high-priestly vestments of Aaron from the simpler vestments of his sons (the ordinary priests), who wear tunics, sashes, and caps (28:40).

τῶν

of the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession (of his sons')

→ relational specification

υἱός: 'son'; renders יָדָב; the sons of Aaron (Nadab, Abihu, Eleazar, Ithamar) who form the priestly line; their vestments mark them as sharers in the priestly office.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: anaphoric pronoun referring to Aaron; 'his sons' designates the priestly succession descending from the first high priest.

ἱερατεύειν

to serve as priest

Pres Act Infin · ἱερατεύω

infinitive of purpose (the function of the vestments: 'to minister as priests')

→ imperfective infinitive (the ongoing exercise of priestly service)

ἱερατεύω: 'serve as priest / exercise the priestly office'; renders יָדָב (Piel); the purpose-infinitive states why the vestments are made — for the continual priestly service of YHWH; cf. Luke 1:8 of Zechariah's ἱερατεύειν.

μοι

to me / for me

Dative

dative of advantage (the one served: YHWH)

→ participant reference or interest

ἐγώ (dat. μοι): 'to/for me'; YHWH is the object of the priestly service; the first-person μοι keeps the divine speaker present throughout the catalogue — the whole sanctuary apparatus exists for service rendered to him.

11 καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως τοῦ ἁγίου κατὰ πάντα ὅσα ἐγὼ ἐνετειλάμην σοι ποιήσουσιν

and the oil of anointing and the incense of the composition of the sanctuary; according to all that I have commanded you they shall make them.

Catalogue of works (conclusion): the consecrated oil and incense, with a summary command

καὶ τὸ ἔλαιον τῆς χρίσεως

v. 11 closes the catalogue with the two consecrated compounds — the anointing oil and the holy incense (30:22–38) — and rounds it off with the summarizing κατὰ πάντα ὅσα ... ἐνετειλάμην σοι ποιήσουσιν ('according to all I commanded you they shall make'). The closing ποιήσουσιν forms an inclusio with v. 6, sealing the whole craftsman-pericope under the rubric of obedience to the divine blueprint.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (with ἔλαιον)

→ noun-phrase marking

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

ἔλαιον
oil

Accusative

direct object (tenth item of the catalogue)

→ object specification

ἔλαιον: 'olive oil'; renders ἰχθυή; here the specially compounded oil for anointing; τὸ ἔλαιον τῆς χρίσεως ('the oil of anointing') consecrates the sanctuary, its furniture, and the priests (30:22–33).

τῆς
of the

Genitive

article (with χρίσεως)

→ noun-phrase marking

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

χρίσεως

anointing

Genitive

genitive of purpose/description ('oil of anointing')

→ relational specification

χρίσις: 'anointing / smearing' (from χρίω, 'anoint'); renders ἵχψμ; the same χρι-root yields χριστός ('anointed one'); the anointing oil sanctifies persons and objects, transferring them into the sphere of the holy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with θυμίαμα)

→ noun-phrase marking

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

θυμίαμα

incense

Accusative

direct object (eleventh item of the catalogue)

→ object specification

θυμίαμα: 'incense / fragrant offering' (from θυμιάω, 'burn incense'); renders תָּבֶשֶׁת; the holy incense compounded of stacte, onycha, galbanum, and frankincense (30:34–38), burned on the gold altar; its smoke symbolizes prayer ascending to God (cf. Ps 140:2 LXX; Rev 5:8).

τῆς

of the

Genitive

article (with συνθέσεως)

→ noun-phrase marking

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

συνθέσεως

composition / compounding

Genitive

genitive of description ('incense of the composition')

→ relational specification

σύνθεσις: 'composition / compound / mixture' (from συντίθημι, 'put together'); renders the sense of the carefully blended, perfumer's compound of the holy incense; τὸ θυμίαμα τῆς συνθέσεως = 'the compounded incense', a fixed designation (cf. 30:35).

τοῦ

of the

Genitive

article (substantivizing ἁγίου: 'of the sanctuary/holy place')

→ noun-phrase marking

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

ἁγίου

of the sanctuary / holy

Genitive

substantivized adjective in the genitive ('of the holy place / the sanctuary')

→ relational specification

ἅγιος: 'holy / sacred'; substantivized τοῦ ἁγίου = 'of the sanctuary' (or 'holy [incense]'); renders שֶׁתִּק; designates the incense as belonging to the sacred sphere, reserved exclusively for cultic use and forbidden for common manufacture (30:37–38).

κατὰ

according to

preposition + accusative (norm/standard: summarizing command)

→ spatial or relational framing

κατὰ + accusative: 'according to'; the phrase κατὰ πάντα ὅσα ... ἐνετειλάμην reprises the summary formula of v. 6 (κατὰ πάντα τὰ ἔργα), binding execution strictly to the divine command.

πάντα

all things

Accusative

accusative object of κατὰ (the totality commanded)

→ object specification

πᾶς: 'all'; πάντα ὅσα ('all whatsoever') totalizes the divine instructions — every prescribed item, without omission, is to be made.

ὅσα

whatever / as much as

Accusative

relative pronoun (introducing the content-clause)

→ participant reference

ὅσος: 'as much/many as'; the correlative ὅσα with πάντα forms the comprehensive idiom 'all that whatsoever'; renders ἅπλῃ.

ἐγώ

I

Nominative

subject (emphatic first-person: YHWH the commander)

→ participant reference

ἐγώ: the emphatic pronoun reasserts YHWH as the source of the commands; the whole sanctuary project rests on his explicit prescription, not human invention.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (divine commanding)

→ constative aorist (the prior issuing of the commands)

ἐντέλλομαι: 'command / give orders / charge'; renders Πῶ; a near-synonym of συντάσσω (v. 6), here closing the inclusio; the tabernacle is to be built strictly κατὰ τὸν τύπον shown to Moses (25:40) — obedience to the divine command is the controlling principle of the sanctuary.

σοι

you

Dative

indirect object (dative: Moses, the recipient of the commands)

→ participant reference or interest

σύ (dat. σοι): 'to you'; Moses again the mediator; what was commanded to him is what the craftsmen will execute.

ποιήσουσιν

they shall make

Fut Act Indic 3 Pl · ποιέω

main verb (predictive: closing the catalogue, inclusio with v. 6)

→ predictive future (the assured execution of all the works)

ποιέω: 'make / do'; the closing ποιήσουσιν matches the same form at v. 6, framing the whole catalogue (vv. 6–11) as the guaranteed product of the Spirit-gifted workers' obedience.

12 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (main narrative): transition to the Sabbath-charge καὶ ἐλάλησεν κύριος

The speech-formula recurs verbatim from v. 1, segmenting off a distinct new oracle. The repetition signals a deliberate structural pivot: from the craftsmen and the works of human hands (vv. 1–11) to the Sabbath, the day on which all such work ceases (vv. 12–17). The juxtaposition is theological as well as literary.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders לָאָדַד (Piel); the second occurrence of the formula in the chapter (cf. v. 1) opens the Sabbath oracle; the repeated introduction marks it as a separate, weighty divine word.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine speaker of the Sabbath-charge that follows.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς: transliteration of Hebrew מֹשֶׁה; accusative as directional object of πρὸς; Moses remains the sole mediator of the divine instructions.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (speech-introducing, redundant Hebraism)

→ imperfective participle (introducing direct discourse)

λέγω: the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), the fixed quotation-marker introducing the Sabbath oracle of vv. 13–17.

13 καὶ σὺ σύνταξον τοῖς υἱοῖς Ἰσραὴλ λέγων ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε σημεῖόν ἐστιν παρ' ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν ἵνα γινῶτε ὅτι ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς

And you, charge the sons of Israel, saying, 'See that you keep my sabbaths; for it is a sign between me and you throughout your generations, that you may know that I am the LORD who sanctifies you.'

Content of divine speech: the Sabbath-charge and its rationale καὶ σὺ σύνταξον

The emphatic καὶ σύ ('and you') turns the command back upon Moses as the one to charge Israel. The core imperative — τὰ σάββατά μου φυλάξεσθε ('keep my sabbaths') — is grounded by a σημεῖον-clause: the Sabbath is a 'sign' between YHWH and Israel for all generations, and a ἵνα-clause states its purpose, the recognition-formula ἵνα γινῶτε ὅτι ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς. The Sabbath thus reveals YHWH as Israel's sanctifier.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

σὺ
you

Nominative

subject (emphatic second-person pronoun: Moses)

→ participant reference

σὺ: the emphatic pronoun (redundant with the imperative) singles out Moses as the one charged to transmit the Sabbath-command; renders the Hebrew emphatic הִנְנִי ('and you [for your part]').

σύνταξον
charge / command

Aor Act Impv 2 Sg · συντάσσω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (issue the charge)

συντάσσω: 'order / charge / give detailed instructions'; renders וַיִּצַּח / וַיְצַח; the aorist imperative commissions Moses to relay the Sabbath-command; the same verb described YHWH's own commanding at v. 6, binding Moses' charge to the divine prescription.

τοῖς
to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative addressees: 'to the sons of Israel')

→ sphere or reference

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the covenant people (rendering יְהוָה יִשְׂרָאֵל); the Sabbath-sign is given to them as a corporate, national institution.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל (Israel); indeclinable in the LXX; here the patriarch's name standing for the whole covenant nation descended from him.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (speech-introducing, Hebraism)

→ imperfective participle (introducing the content of the charge)

λέγω: the participle λέγων renders מְדַבֵּר; here it introduces the words Moses is to speak to Israel, embedding a second-level direct discourse within the divine speech.

ὁρᾷτε

see / take heed

Pres Act Impv 2 Pl · ὁράω

main verb of the charge (attention-imperative addressed to Israel)

→ imperfective imperative (continual vigilance: 'be watchful')

ὁράω: 'see / look / take heed'; the imperative ὁρᾷτε ('see to it / take heed') functions as an attention-marker introducing a solemn command; renders the Hebrew אַךְ ('surely / only') of the underlying אַךְ אֶת־שַׁבָּתִי תִשְׁמְרוּ, emphasizing the weight of the Sabbath-charge.

καὶ

and

coordinate conjunction (linking the attention-call to the command)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατά

sabbaths

Accusative

direct object of φυλάξεσθε (fronted for emphasis)

→ object specification

σάββατον: 'sabbath / rest-day'; a Greek transliteration-loan of Hebrew שַׁבָּת (via Aramaic); the neuter plural τὰ σάββατα often renders the singular שַׁבָּת as well as true plurals; τὰ σάββατά μου ('my sabbaths') marks the day as YHWH's own possession, not merely Israel's custom.

μου

my

Genitive

genitive of possession (the sabbaths belong to YHWH)

→ relational specification

ἐγώ (gen. μου): 'my'; the possessive stresses that the Sabbath is YHWH's day — to profane it is to violate something belonging to God himself, which grounds the death-penalty of vv. 14–15.

φυλάξεσθε

you shall keep / guard

Fut Mid Indic 2 Pl · φυλάσσω

main verb (future-as-imperative: covenant obligation)

→ imperativ future (binding obligation: 'you shall keep')

φυλάσσω: 'guard / keep / observe'; the middle φυλάξεσθε ('you shall keep [for yourselves]') renders נִשְׁמַרְתֶּם ; the future indicative functions as a legal imperative (as in the Decalogue); the middle voice may imply the people's own interest in safeguarding the day.

σημεῖόν

a sign

Nominative

predicate nominative (with ἔστιν: 'it is a sign')

→ participant prominence

σημεῖον: 'sign / token'; renders תּוֹכַחַת ; the Sabbath as σημεῖον joins the rainbow (Gen 9) and circumcision (Gen 17) as covenant-signs — a perpetual, visible token of the relationship between YHWH and Israel; a central crux of the chapter (cf. v. 17).

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula (linking subject 'it' [the Sabbath] to predicate σημεῖον)

→ stative present (an enduring state of affairs)

εἰμί: 'be'; the copula links the Sabbath-keeping to its identity as a covenant-sign; the present tense expresses a standing, perpetual reality.

παρ

with / on the side of

preposition + dative (elided before vowel; relational: 'with me')

→ spatial or relational framing

παρά + dative: 'beside / with / in the presence of'; the construction σημεῖον ... παρ ἑμοὶ καὶ ἐν ὑμῖν ('a sign with me and among you') renders the Hebrew בֵּינֵינוּ ('between me and you'), expressing the bilateral covenant relationship the sign attests.

ἐμοὶ

me

Dative

dative object of παρά (one party to the sign: YHWH)

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'me'; the emphatic first-person form; YHWH is one pole of the covenant relationship the Sabbath signifies.

καὶ

and

coordinate conjunction (linking the two parties)

→ discourse linkage or contrast

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

ἐν

among / in

preposition + dative (relational: 'among you')

→ spatial or relational framing

ἐν + dative: 'among / in'; ἐν ὑμῖν ('among you') names the other pole — Israel — completing the 'between me and you' formula of the covenant-sign.

ὑμῖν

you

Dative

dative object of ἐν (the other party: Israel)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you'; the people Israel, the human party to the covenant whose Sabbath-observance attests the relationship.

εἰς

for / throughout

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

→ spatial or relational framing

εἰς + accusative: here marking temporal extension; εἰς τὰς γενεὰς ὑμῶν ('for your generations') renders לְדֹרֹתֶיךָ , the standard formula for a perpetual ordinance binding on all future generations.

τὰς

the

Accusative

article (with γενεάς)

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (the span of obligation)

→ object specification

γενεά: 'generation / age'; renders דֹּר ; the plural εἰς τὰς γενεὰς ὑμῶν marks the Sabbath as a perpetual, trans-generational institution — not a temporary measure but a standing mark of the covenant people.

ὑμῶν

your

Genitive

genitive of possession (the generations of Israel)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; binds the Sabbath-obligation to Israel's descendants in perpetuity.

ἵνα

that / in order that

purpose conjunction (introducing the recognition-clause)

→ discourse linkage or contrast

ἵνα: 'in order that / so that'; takes the subjunctive (γνῶτε); introduces the purpose of the Sabbath-sign — the people's knowledge of YHWH as their sanctifier.

γνῶτε

you may know

Aor Act Subj 2 Pl · γινώσκω

verb of purpose clause (the goal: experiential recognition)

→ ingressive aorist subjunctive (come to know / recognize)

γινώσκω: 'know / recognize / come to know'; renders יָדַע; the recognition-formula ἵνα γνῶτε ὅτι ἐγὼ κύριος is a hallmark of Exodus and Ezekiel ('that you/they may know that I am the LORD'); here uniquely extended with ὁ ἀγιάζων ὑμᾶς — the Sabbath teaches Israel that YHWH sanctifies.

ὅτι

that

complementizer (introducing the content of γνῶτε)

→ clausal contribution

ὅτι: 'that'; introduces the object-clause of γνῶτε — the content of the knowledge: YHWH's identity as Israel's sanctifier.

ἐγὼ

I

Nominative

subject of the implicit copula (self-predication formula: 'I [am] the LORD')

→ participant reference

ἐγὼ: the emphatic pronoun opens the self-identification formula ἐγὼ κύριος ('I am the LORD'), rendering יהוה יִנְיָ; the copula is unexpressed, as regularly in such formulas.

κύριος

the LORD

Nominative

predicate nominative (self-identification: 'I am the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine self-naming ἐγὼ κύριος grounds the Sabbath-command in YHWH's own identity and authority.

ὁ

the (one)

Nominative

article (substantivizing the participle ἀγιάζων: 'the one who sanctifies')

→ noun-phrase marking

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

ἀγιάζων

who sanctifies / makes holy

Pres Act Ptcp Nom Masc Sg · ἀγιάζω

substantival participle in apposition to κύριος ('the LORD who sanctifies you')

→ imperfective participle (ongoing, characteristic action: YHWH as continual sanctifier)

ἀγιάζω: 'make holy / consecrate / sanctify'; renders שְׁפַחַת (Piel); the articular participle ὁ ἀγιάζων ὑμᾶς ('the one who sanctifies you') names YHWH by his defining action toward Israel; the present participle marks it as a continuous, characteristic divine work — Israel's holiness derives wholly from him (cf. Lev 20:8; 1 Thess 5:23).

ὑμᾶς

you

Accusative

direct object of ἀγιάζων (the people whom YHWH sanctifies)

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; Israel as the object of YHWH's sanctifying work; the Sabbath-sign points to this relationship as its deepest meaning.

14 καὶ φυλάξεσθε τὰ σάββατα ὅτι ἅγιον τοῦτο ἐστὶν κυρίου ὑμῖν ὁ βεβηλῶν αὐτὸ θανάτῳ θανατωθήσεται
πᾶς ὃς ποιήσει ἐν αὐτῷ ἔργον ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ

And you shall keep the sabbaths, for this is holy to the LORD for you; the one who profanes it shall surely be put to death; everyone who does work on it, that soul shall be cut off from the midst of his people.

Reinforcement of the command with sanctions: death and karet

καὶ φυλάξεσθε τὰ σάββατα

v. 14 repeats the command (φυλάξεσθε τὰ σάββατα) and grounds it in the day's holiness (ἅγιον ... κυρίου), then attaches two penalties: the death-penalty (θανάτῳ θανατωθήσεται, a cognate-dative Hebraism rendering the emphatic infinitive absolute) for profanation, and the karet-formula (ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη) — being 'cut off from the people' — for working on the day. The severity matches the Sabbath's status as a covenant-sign.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξεσθε
you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (future-as-imperative, repeating the command of v. 13)

→ imperativ future (binding obligation)

φυλάσσω: 'guard / keep / observe'; the middle φυλάξεσθε repeats the command of v. 13, now reinforced by the penalty-clauses; renders רָמַץ.

τὰ
the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατα
sabbaths

Accusative

direct object of φυλάξεσθε

→ object specification

σάββατον: 'sabbath'; the neuter plural τὰ σάββατα (here the Sabbath day) repeats the object of the command; the loanword from תַּשְׁבֵּעַ.

ὅτι

for / because

causal conjunction (grounding the command)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the command — the holiness of the day; renders כִּי.

ἅγιον

holy

Nominative

predicate adjective (with ἐστίν: 'this is holy')

→ participant prominence

ἅγιος: 'holy / set apart'; renders שָׁדָךְ; the neuter ἅγιον agrees with τοῦτο; the Sabbath's holiness — its belonging to the divine sphere — is the reason its violation incurs death.

τοῦτό

this

Nominative

subject (demonstrative pronoun: 'this [day]')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο refers to the Sabbath (τὸ σάββατον); the subject of the copula 'this is holy.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (linking τοῦτο to the predicate ἅγιον)

→ stative present (an enduring quality)

εἰμί: 'be'; the copula predicates holiness of the Sabbath as a permanent attribute.

κυρίου

of the LORD / to the LORD

Genitive

genitive of possession ('holy belonging to the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; the genitive marks the Sabbath as YHWH's holy property (ἅγιον ... κυρίου = שָׁדָךְ לַיהוָה, 'holy to the LORD'); its sanctity is referred to him.

ὕμῃν

for you

Dative

dative of advantage/respect ('holy for/to you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'for you'; the dative marks Israel as those for whom the day is set apart as holy — its sanctity binds them in particular.

ὁ

the (one)

Nominative

article (substantivizing the participle βεβηλῶν)

→ noun-phrase marking

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

βεβηλῶν

profaning / who profanes

Pres Act Ptcp Nom Masc Sg · βεβηλώω

substantival participle (subject: 'the one who profanes it')

→ imperfective participle (the one engaging in profanation)

βεβηλῶ: 'profane / defile / treat as common' (from βέβηλος, 'unhallowed'); renders בָּלָה (Piel); the participle ὁ βεβηλῶν αὐτό ('the one profaning it') names the offender; to profane the Sabbath is to treat YHWH's holy day as ordinary — the antithesis of ἀγιάζω (v. 13).

αὐτό

it

Accusative

direct object of βεβηλῶν (the Sabbath profaned)

→ participant reference

αὐτός; anaphoric pronoun; the neuter αὐτό refers to τὸ σάββατον ('the Sabbath').

θανάτω

with death

Dative

cognate dative (Hebraism: intensifying θανατωθήσεται)

→ sphere or reference

θάνατος; 'death'; the cognate dative θανάτω with θανατωθήσεται renders the Hebrew emphatic infinitive absolute תִּמָּוֶת ('he shall surely be put to death'); the dativus cognatus intensifies the certainty of the sentence (cf. the same idiom at Gen 2:17).

θανατωθήσεται

shall be put to death

Fut Pass Indic 3 Sg · θανατόω

main verb (legal sentence: the death-penalty)

→ predictive/jussive future (the prescribed legal consequence)

θανατόω; 'put to death / execute'; renders תָּמָוֶת / תִּמָּוֶת (Hophal); the future passive states the judicial penalty; θανάτω θανατωθήσεται is the standard LXX rendering of the capital-sentence formula, expressing both certainty and gravity.

πᾶς

everyone

Nominative

subject (correlative with the relative ὅς; 'everyone who')

→ participant prominence

πᾶς; 'everyone / all'; πᾶς ὅς ('everyone who') is a casus-pendens construction resumed by ἡ ψυχὴ ἐκείνη ('that soul'); renders רַשָּׁא לָךְ; universalizes the sanction to every Sabbath-breaker without exception.

ὅς

who

Nominative

relative pronoun (subject of ποιήσει)

→ participant reference

ὅς; relative pronoun; with πᾶς forms the generalizing 'everyone who'; introduces the protasis of the karet-sanction.

ποιήσει

does / shall do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause (the offense: doing work on the Sabbath)

→ predictive future (gnomic/conditional: 'whoever does')

ποιέω; 'make / do'; renders תַּעֲשֶׂה; ποιήσει ... ἔργον ('does work') defines the offense; pointedly, the same verb ποιέω governed the craftsmen's making in vv. 6, 11 — the work commanded there is forbidden here on the seventh day.

ἐν

on / in

preposition + dative (temporal: 'on it [the day]')

→ spatial or relational framing

ἐν + dative: here temporal, 'on it' (i.e. on the Sabbath day); renders לְב.

αὐτῷ

it

Dative

dative object of ἐν (the Sabbath day)

→ participant reference or interest

αὐτός; anaphoric pronoun; the neuter αὐτῷ refers to τὸ σάββατον; 'on it' = on the Sabbath.

ἔργον

work

Accusative

direct object of ποιήσει (the forbidden work)

→ object specification

ἔργον: 'work / labor'; renders עֲמָלָה; the very word that ran as a leitmotif through the craftsmen-catalogue (vv. 3, 4, 5) now denotes the prohibited Sabbath-labor — sacred craft and Sabbath-rest are deliberately set in counterpoint.

ἐξολεθρευθήσεται

shall be utterly cut off / destroyed

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb (the karet-sanction: cutting off)

→ predictive/jussive future (the prescribed consequence)

ἐξολεθρεύω (also ἐξολοθρεύω): 'utterly destroy / extirpate / cut off'; renders the karet-formula תִּרְצָ (Niphal, 'be cut off'); the LXX's strong compound (ἐκ + ὀλεθρεύω) conveys total removal — whether by death, exclusion, or divine extinction — of the offender from the covenant community (cf. Acts 3:23, citing the prophet-like-Moses passage).

ἡ

the

Nominative

article (with ψυχή)

→ noun-phrase marking

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

ψυχή

soul / person

Nominative

subject of ἐξολεθρευθήσεται (resuming πᾶς ὅς)

→ participant prominence

ψυχή: 'soul / life / person'; renders נַפְשׁ; in the karet-formula ἡ ψυχή ἐκείνη ('that soul/person') means the individual offender as a living being; not a disembodied soul but the whole person who is to be cut off.

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχή: 'that soul')

→ participant prominence

ἐκείνη: 'that (one)'; the demonstrative ἐκείνη points back to the offender of the πᾶς ὅς clause; renders הַזֵּאת; the resumptive demonstrative is characteristic of the karet-formula's casus-pendens structure.

ἐκ

from

preposition + genitive (separation: 'from the midst of')

→ spatial or relational framing

ἐκ + genitive: 'out of / from'; in ἐκ μέσου τοῦ λαοῦ ('from the midst of the people') it expresses removal from the covenant community; renders מִקִּרְבּוֹ.

μέσου

midst

Genitive

genitive object of ἐκ (substantivized: 'the midst')

→ relational specification

μέσος: 'middle / midst'; substantivized τὸ μέσον; ἐκ μέσου τοῦ λαοῦ ('from the midst of the people') localizes the cutting-off as exclusion from the heart of the covenant community.

τοῦ

of the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (with μέσον: 'the midst of the people')

→ relational specification

λαός: 'people'; renders לָאֹס ; the covenant community from which the Sabbath-breaker is severed; to be cut off from the λαός is to lose covenant standing and identity.

αὐτοῦ

his

Genitive

genitive of possession (the offender's own people)

→ relational specification

αὐτός: anaphoric pronoun referring to the offender; 'his people' underscores the tragedy — the violator is severed from his own community, the people to which he belonged.

15 ἕξ ἡμέρας ποιήσεις ἔργα τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ πᾶς ὃς ποιήσῃ ἔργον τῇ ἡμέρᾳ τῇ ἑβδόμῃ θανάτῳ θανατωθήσεται

Six days you shall do works, but on the seventh day is a sabbath, a holy rest to the LORD; everyone who does work on the seventh day shall surely be put to death.

The six-and-one rhythm with its sanction (echoing the Decalogue)

ἕξ ἡμέρας ποιήσεις ἔργα

v. 15 states the basic Sabbath rhythm in the Decalogue's own terms (cf. 20:9–11): six days for work, the seventh as σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ ('a sabbath, a holy rest to the LORD'). The death-penalty formula (θανάτῳ θανατωθήσεται) recurs from v. 14, now specifically for working on the seventh day, sealing the prohibition.

ἕξ

six

Accusative

numeral (modifying ἡμέρας: 'six days')

→ object specification

ἕξ: 'six'; indeclinable cardinal; ἕξ ἡμέρας ('six days') sets the work-week against the seventh-day rest, echoing the creation-week structure made explicit at v. 17.

ἡμέρας

days

Accusative

accusative of duration ('for six days')

→ object specification

ἡμέρα: 'day'; renders יוֹם; the accusative of extent of time marks the span allotted to ordinary work.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (future-as-imperative, addressed to the individual Israelite)

→ imperatival future (permitted/expected activity)

ποιέω: 'do / make'; renders פָּעַל; the singular 'you shall do' (after the plurals of vv. 13–14) addresses each Israelite as in the Decalogue; the verb permits work on the six days but, by contrast, forbids it on the seventh.

ἔργα

works

Accusative

direct object of ποιήσεις (the labor of the six days)

→ object specification

ἔργον: 'work'; the plural ἔργα embraces all ordinary labor; the same noun marks the prohibited Sabbath-work later in the verse — work is licit on six days, capital on the seventh.

τῇ

on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive: contrasting the seventh day with the six)

→ discourse linkage or contrast

δέ: post-positive particle; here adversative, marking the sharp contrast between the six work-days and the seventh rest-day; renders the Hebrew waw of contrast (וְ).

ἡμέρα

day

Dative

dative of time ('on the day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρᾳ τῇ ἐβδόμῃ ('on the seventh day') localizes the Sabbath rest.

τῇ

the

Dative

article (in attributive position with ἐβδόμῃ)

→ noun-phrase marking

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

ἐβδόμη

seventh

Dative

attributive adjective (modifying ἡμέρα: 'the seventh day')

→ sphere or reference

ἐβδόμος: 'seventh'; renders עֶבְרִיִּשׁ; the seventh day is the Sabbath; its number recalls the seventh day of creation (Gen 2:2–3) invoked at v. 17 as the ground of the institution.

σάββατα

a sabbath

Nominative

predicate nominative (with implied copula: 'is a sabbath')

→ participant prominence

σάββατον: 'sabbath'; the neuter plural σάββατα here stands for the singular Sabbath (a frequent LXX usage); predicated of the seventh day with the copula unexpressed.

ἀνάπαυσις

rest / cessation

Nominative

predicate nominative in apposition to σάββατα ('a rest')

→ participant prominence

ἀνάπαυσις: 'rest / repose / cessation' (from ἀναπαύω, 'cause to rest'); renders שָׁבַת ('solemn rest'); the cognate verb καταπαύω describes YHWH's own resting at v. 17 — the Sabbath rest mirrors the divine rest of creation; key to the 'sabbath rest' typology of Heb 4:9–10.

ἁγία

holy

Nominative

attributive adjective (modifying ἀνάπαυσις: 'a holy rest')

→ participant prominence

ἅγιος: 'holy'; the feminine ἁγία agrees with ἀνάπαυσις; the rest is not mere inactivity but a consecrated, holy cessation belonging to YHWH; renders שְׁבִיטָה.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage/dedication ('holy rest to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יְהוָה; the dative τῷ κυρίῳ marks the Sabbath-rest as dedicated to YHWH (קָדַשׁ לַיהוָה) — the day is his, set apart for him.

πᾶς

everyone

Nominative

subject (correlative with ὅς: 'everyone who')

→ participant prominence

πᾶς: 'everyone'; πᾶς ὅς ('everyone who') universalizes the death-sentence to every Sabbath-laborer, exactly as in v. 14; renders כָּל.

ὅς

who

Nominative

relative pronoun (subject of ποιήσει)

→ participant reference

ὅς: relative pronoun; with πᾶς, 'everyone who'; introduces the offense punished with death.

ποιήσει

does / shall do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause (the offense: doing work on the seventh day)

→ predictive future (conditional/gnomic: 'whoever does')

ποιέω: 'do / make'; renders **הַעֲשֶׂה**; the offense is doing **ἔργον** on the seventh day; the pointed repetition of ποιέω (the craftsmen's verb) underscores that even the holy work of the sanctuary must yield to the Sabbath.

ἔργον

work

Accusative

direct object of ποιήσει (the forbidden labor)

→ object specification

ἔργον: 'work'; renders **הַעֲשֶׂה**; any work on the seventh day constitutes the capital offense — the Sabbath admits no exception, not even for sacred craftsmanship.

τῇ

on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on the seventh day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time repeats τῇ ἡμέρᾳ τῇ ἑβδόμῃ, fixing the offense precisely to the Sabbath.

τῇ

the

Dative

article (in attributive position with ἑβδόμῃ)

→ noun-phrase marking

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

ἑβδόμη

seventh

Dative

attributive adjective (modifying ἡμέρα: 'the seventh day')

→ sphere or reference

ἑβδόμη: 'seventh'; the repetition of 'the seventh day' frames the verse, emphasizing the single day on which all work is forbidden.

θανάτῳ

with death

Dative

cognate dative (Hebraism: intensifying θανατωθήσεται)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ with θανατωθήσεται renders the emphatic infinitive absolute **מוֹת יָמוֹת**; repeats the capital-sentence formula of v. 14, sealing the Sabbath-prohibition with the gravest sanction.

θανατωθήσεται

shall be put to death

Fut Pass Indic 3 Sg · θανατόω

main verb (legal sentence: the death-penalty)

→ predictive/jussive future (the prescribed legal consequence)

θανατόω: 'put to death'; renders **הָמָוֹת** (Hophal); the future passive completes the cognate-dative idiom; the second occurrence of θανάτῳ θανατωθήσεται in the Sabbath pericope (cf. v. 14) underscores the absolute seriousness of Sabbath-observance in the covenant.

16 καὶ φυλάξουσιν οἱ υἱοὶ Ἰσραὴλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν διαθήκη αἰώνιος

And the sons of Israel shall keep the sabbaths, to observe them throughout their generations: a perpetual covenant.

Restatement as perpetual covenant (third-person summary)

καὶ φυλάξουσιν οἱ υἱοὶ Ἰσραὴλ

v. 16 restates the command in the third person — the sons of Israel shall keep the sabbaths — with the infinitive ποιεῖν αὐτὰ ('to observe them') and the perpetuity-formula εἰς τὰς γενεὰς αὐτῶν. The capping phrase διαθήκη αἰώνιος ('a perpetual covenant') classes the Sabbath alongside circumcision (Gen 17:13) as an everlasting covenant-institution, preparing for the σημεῖον αἰώνιον of v. 17.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξουσιν
they shall keep

Fut Act Indic 3 Pl · φυλάσσω

main verb (third-person statement of obligation)

→ imperatival/predictive future (binding obligation cast as assured fact)

φυλάσσω: 'guard / keep / observe'; renders **רָמַץ**; the active future φυλάξουσιν (3 pl.) restates the command of vv. 13–14 in the third person, as a settled institution of the people; the same verb that ran through the Sabbath-charge.

οἱ
the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ
sons

Nominative

subject (οἱ υἱοὶ Ἰσραὴλ: 'the sons of Israel')

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel'), the covenant people as a corporate body, are the subject — the Sabbath is a national, generational institution; renders **בְּנֵי יִשְׂרָאֵל**.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here qualifying υἱοί to name the covenant nation.

τὰ

the

Accusative

article (with σάββατα)

→ noun-phrase marking

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

σάββατα

sabbaths

Accusative

direct object of φυλάξουσιν

→ object specification

σάββατον: 'sabbath'; the neuter plural τὰ σάββατα; the object of the people's perpetual observance.

ποιεῖν

to observe / to keep

Pres Act Infin · ποιέω

exegetical/purpose infinitive (defining the manner of keeping: 'to observe them')

→ imperfective infinitive (ongoing, habitual observance)

ποιέω: 'make / do / observe'; here in the idiom ποιεῖν τὰ σάββατα ('to keep/celebrate the sabbaths'), rendering תַּשְׁמֹרֶת (to make/observe the Sabbath); the verb of 'making' now denotes the positive celebration of the day, not the forbidden labor.

αὐτά

them

Accusative

direct object of ποιεῖν (the sabbaths)

→ participant reference

αὐτός: anaphoric pronoun; the neuter plural αὐτά refers to τὰ σάββατα; 'to observe them' = to celebrate the sabbaths.

εἰς

throughout / for

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

→ spatial or relational framing

εἰς + accusative: temporal extension; εἰς τὰς γενεὰς αὐτῶν ('for their generations') renders דְּרֹדֶךְ, the perpetuity-formula binding the Sabbath on all descendants.

τὰς

the

Accusative

article (with γενεάς)

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (the span of the obligation)

→ object specification

γενεά: 'generation'; renders גֵּוֹרֹת; εἰς τὰς γενεὰς αὐτῶν marks the Sabbath as a trans-generational, perpetual institution of Israel.

αὐτῶν

their

Genitive

genitive of possession (the generations of Israel)

→ relational specification

αὐτός; anaphoric pronoun; 'their generations' = the descendants of the sons of Israel, bound in perpetuity.

διαθήκη

covenant

Nominative

predicate nominative in apposition (the Sabbath classed as 'a covenant')

→ participant prominence

διαθήκη; 'covenant'; renders תַּרְכָּה; the appositional διαθήκη αἰώνιος ('a perpetual covenant') classes the Sabbath among the everlasting covenant-institutions (cf. circumcision, Gen 17:13); the LXX's choice of διαθήκη over συνθήκη stresses YHWH's sovereign disposition.

αἰώνιος

perpetual / everlasting

Nominative

attributive adjective (modifying διαθήκη: 'a perpetual covenant')

→ participant prominence

αἰώνιος; 'eternal / perpetual / age-long'; renders אָלֶיךָ; marks the covenant as unending; the Sabbath is no temporary ordinance but a permanent sign of the relationship between YHWH and Israel, anticipating the σημεῖον αἰώνιον of v. 17.

17 ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραὴλ σημεῖόν ἐστιν αἰώνιον ὅτι ἐν ἑξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν

Between me and the sons of Israel it is a perpetual sign, for in six days the LORD made heaven and earth, and on the seventh day he ceased and rested.

Creation-grounding of the Sabbath-sign (climax of the pericope)

ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραὴλ

v. 17 is the theological climax of the Sabbath-charge: the sign is now σημεῖον αἰώνιον ('a perpetual sign') between YHWH and Israel, and it is grounded by a ὅτι-clause in the creation-week — in six days YHWH made heaven and earth, and on the seventh ἐπαύσατο καὶ κατέπαυσεν ('he ceased and rested'). The double verb echoes Gen 2:2–3 LXX (κατέπαυσεν ... ἀπὸ πάντων τῶν ἔργων), making Israel's Sabbath an imitatio Dei rooted in the order of creation; the verb καταπαύω feeds the 'sabbath rest' typology of Heb 4.

ἐν

between / among

preposition + dative (relational: 'between me and...')

→ spatial or relational framing

ἐν + dative: here relational, 'between/among'; ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραὴλ renders the Hebrew בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל ('between me and the sons of Israel'), the covenant-sign formula echoing v. 13.

ἐμοὶ

me

Dative

dative object of ἐν (one party to the sign: YHWH)

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'me'; the emphatic first-person form; YHWH is one pole of the covenant relationship the sign attests, as in v. 13.

καὶ

and

coordinate conjunction (linking the two parties)

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative (second party to the sign: 'the sons of Israel')

→ sphere or reference

υἱός: 'son'; τοῖς υἱοῖς Ἰσραὴλ ('the sons of Israel') is the other pole of the covenant-sign; the people whose Sabbath-observance perpetually attests the bond.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; qualifies υἱοῖς to name the covenant nation.

σημεῖον

a sign

Nominative

predicate nominative (with ἐστίν: 'it is a sign')

→ participant prominence

σημεῖον: 'sign / token'; renders τὸν; the Sabbath as σημεῖον αἰώνιον ('a perpetual sign') is the climactic restatement of v. 13's σημεῖον — now explicitly everlasting and grounded in creation; a central crux of the chapter.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (linking subject 'it' [the Sabbath] to σημεῖον)

→ stative present (an enduring state of affairs)

εἰμί: 'be'; the copula predicates the perpetual sign-status of the Sabbath; present tense for an abiding reality.

αἰώνιον

perpetual / everlasting

Nominative

attributive adjective (modifying σημεῖον: 'a perpetual sign')

→ participant prominence

αἰώνιος: 'eternal / perpetual'; renders ἰσχυρόν; matches διαθήκη αἰώνιος of v. 16 — the sign is as enduring as the covenant it attests; the creation-grounding that follows shows why: it rests on the unchanging order of creation itself.

ὅτι

for / because

causal conjunction (grounding the sign in creation)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the creation-motive that grounds the Sabbath; renders יָד; the clause makes Israel's seventh-day rest an imitation of YHWH's own creative rest.

ἐν

in

preposition + dative (temporal: 'in six days')

→ spatial or relational framing

ἐν + dative: temporal, 'in/within'; ἐν ἑξ ἡμέραις ('in six days') renders שֵׁשֶׁת יָמִים; the span of the creative work that the human work-week mirrors.

ἑξ

six

Dative

numeral (modifying ἡμέραις: 'six days')

→ sphere or reference

ἑξ: 'six'; indeclinable cardinal; the six days of creation correspond to the six work-days of v. 15 — the human week is patterned on the creation week.

ἡμέραις

days

Dative

dative of time (with ἐν: 'in six days')

→ sphere or reference

ἡμέρα: 'day'; renders ἡμέρας; the days of the creation-week (Gen 1) within which YHWH made heaven and earth.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb of the ὅτι-clause (YHWH's creative work)

→ constative aorist (the completed work of creation)

ποιέω: 'make / create'; renders ποιῶ; the same verb of 'making' used of the craftsmen (vv. 6, 11) and of forbidden Sabbath-work (vv. 14–15) is here used of YHWH's own creative work — the divine making that the human Sabbath imitates by ceasing; cf. Gen 1:1 (ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν).

κύριος

LORD

Nominative

subject (the divine Creator)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here as Creator; the LXX uses κύριος where Gen 1 uses ὁ θεός, identifying Israel's covenant LORD with the maker of heaven and earth.

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανόν

heaven

Accusative

direct object of ἐποίησεν (the heavens, first object of creation)

→ object specification

οὐρανός: 'heaven / sky'; renders οὐρανός; τὸν οὐρανὸν καὶ τὴν γῆν ('heaven and earth') is the merism for the whole created order, echoing Gen 1:1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of ἐποίησεν (the earth, second object of creation)

→ object specification

γῆ: 'earth / land'; renders γῆ; with οὐρανόν forms the merism 'heaven and earth' = the totality of creation; the cosmic scope grounds the Sabbath in the universal order, not merely Israel's history.

καὶ
and

coordinate conjunction (contrasting the seventh day with the six)

→ discourse linkage or contrast

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

τῇ
on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time ('on the seventh day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρᾳ τῇ ἐβδόμῃ ('on the seventh day') marks the day of divine rest — the archetype of Israel's Sabbath.

τῇ
the

Dative

article (in attributive position with ἐβδόμῃ)

→ noun-phrase marking

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

ἐβδόμη
seventh

Dative

attributive adjective (modifying ἡμέρα: 'the seventh day')

→ sphere or reference

ἐβδομος: 'seventh'; renders עֶבְרִי; the seventh day on which YHWH rested (Gen 2:2) is the ground and model of Israel's seventh-day Sabbath.

ἐπαύσατο
he ceased / he rested

Aor Mid Indic 3 Sg · παύω

main verb (the divine cessation on the seventh day)

→ constative aorist (the completed act of ceasing)

παύω (mid. παύομαι): 'cease / stop / leave off'; the middle ἐπαύσατο ('he ceased') renders עָבַד ('to cease, rest', the verb cognate with עָבַד); echoes Gen 2:2 (κατέπαυσεν ... καὶ ἐπαύσατο); the verb pair ἐπαύσατο καὶ κατέπαυσεν renders the Hebrew עָבַד/עָבַד word-field, expressing both cessation from work and entry into rest.

καὶ
and

coordinate conjunction (joining the two rest-verbs)

→ discourse linkage or contrast

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

κατέπαυσεν
he rested / he came to rest

Aor Act Indic 3 Sg · καταπαύω

main verb (the divine rest, paired with ἐπαύσατο)

→ constative aorist (the completed entry into rest)

καταπαύω: 'cause to rest / bring to rest / rest'; renders עָבַד / עָבַד; the same verb describes YHWH's creation-rest at Gen 2:2–3 and the 'rest' (κατάπαυσις) of the promised land (Ps 94:11 LXX); the noun κατάπαυσις becomes the keyword of the 'sabbath rest' theology of Heb 3–4, where it is read as a type of eschatological rest; the verb recurs at v. 18 (κατέπαυσεν λαλῶν), binding the Sabbath-rest and the giving of the tablets.

18 καὶ ἔδωκεν Μωυσεῖ ἡνίκα κατέπαυσεν λαλῶν αὐτῷ ἐν τῷ ὄρει τῷ Σινα τὰς δύο πλάκας τοῦ μαρτυρίου πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ

And when he had finished speaking with him on Mount Sinai, he gave to Moses the two tablets of the witness, stone tablets written by the finger of God.

Narrative conclusion: the giving of the two stone tablets καὶ ἔδωκεν Μωυσεῖ

v. 18 closes the entire Sinai instruction-block (chs. 25–31) with the gift of the two stone tablets of the testimony. The temporal clause ἡνίκα κατέπαυσεν λαλῶν ('when he finished speaking') uses κατέπαυσεν — the same verb as the divine creation-rest of v. 17 — to mark the completion of the revelation. The climactic phrase γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ ('written by the finger of God') marks the tablets as immediate divine writing; a crux of the chapter (cf. 8:15 LXX; Luke 11:20).

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔδωκεν
he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the giving of the tablets; subject YHWH, object Moses)

→ constative aorist (the single completed act of giving)

δίδωμι: 'give'; renders יָתַן; the unexpressed subject is κύριος / God (from v. 17); the same verb as the gift of the Spirit (v. 6); here the LORD gives Moses the tablets — the tangible deposit of the covenant-testimony.

Μωυσεῖ
to Moses

Dative

indirect object (dative recipient of the tablets)

→ sphere or reference

Μωυσεῖς (dat. Μωυσεῖ): transliteration of Hebrew מֹשֶׁה; the dative Μωυσεῖ marks Moses as recipient; the same name appears in the accusative (Μωυσῆν) in the speech-formulas of vv. 1, 12 — here the dative of the gift.

ἡνίκα
when

temporal conjunction (introducing the time-clause)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders וְכִשְׁכַּלְתִּי / כִּשְׁכַּלְתִּי; introduces the temporal clause locating the gift at the conclusion of the divine speech.

κατέπαυσεν

he finished / he ceased

Aor Act Indic 3 Sg · καταπαύω

verb of temporal clause (the completion of the speaking)

→ constative aorist (the completed cessation of speech)

καταπαύω: 'cause to cease / finish / bring to an end'; here transitive-ish with the complementary participle λαλῶν ('ceased speaking'); renders כָּלַח ('finish'); the deliberate repetition of καταπαύω from v. 17 (YHWH's creation-rest) frames the giving of the tablets as a kind of completion-and-rest of the revelatory work, paralleling the rest of creation.

λαλῶν

speaking

Pres Act Ptcp Nom Masc Sg · λαλέω

complementary/supplementary participle (with κατέπαυσεν: 'ceased speaking')

→ imperfective participle (the ongoing act of speaking now brought to an end)

λαλέω: 'speak'; the supplementary participle λαλῶν completes κατέπαυσεν ('ceased speaking'); renders the infinitive construct of דָּבַר; the construction marks the end of the long Sinai discourse begun at ch. 25.

αὐτῷ

with him / to him

Dative

dative (indirect object of λαλῶν: 'speaking to/with him')

→ participant reference or interest

αὐτός: anaphoric pronoun referring to Moses; the dative αὐτῷ marks the addressee of the divine speech — YHWH 'speaking with him' on the mountain (cf. 25:22, the promise to speak from above the mercy-seat).

ἐν

on / in

preposition + dative (locative: 'on the mountain')

→ spatial or relational framing

ἐν + dative: locative, 'on / at'; ἐν τῷ ὄρει τῷ Σινᾶ ('on Mount Sinai') localizes the giving of the tablets at the place of revelation; renders סִינַי הָהָר.

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (with ἐν: 'on the mountain')

→ sphere or reference

ὄρος: 'mountain'; renders הָרַי; Mount Sinai, the site of the theophany and the lawgiving; the whole tabernacle-instruction was delivered to Moses there during his forty days on the mountain (24:18).

τῷ

the

Dative

article (in attributive position with the name Σινᾶ)

→ noun-phrase marking

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

Σινᾶ

Sinai

indeclinable proper noun in attributive apposition to ὄρει ('Mount Sinai'), anchored by τῷ

→ participant identification

Σινᾶ: transliteration of Hebrew סִינַי (Sinai); indeclinable in the LXX (its dative function carried by the article τῷ); the mountain of the covenant, named in apposition to ὄρει.

τὰς

the

Accusative

article (with πλάκας)

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying πλάκας: 'the two tablets')

→ measure or count

δύο: 'two'; the two tablets (πλάκες) on which the covenant testimony was written; their duality is traditionally explained as two copies of the covenant or the two 'tables' of the commandments.

πλάκας

tablets

Accusative

direct object of ἔδωκεν (the thing given: the two tablets)

→ object specification

πλάξ (pl. πλάκες): 'tablet / flat slab'; renders תַּבִּיטִּים; the stone tablets of the testimony; the same word at 2 Cor 3:3 (πλάξιν καρδίαις σαρκίνοις) and Heb 9:4 (αἱ πλάκες τῆς διαθήκης) — the tablets become a fixed symbol of the written covenant.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of content/description ('tablets of the witness')

→ relational specification

μαρτύριον: 'testimony / witness'; renders תְּהִיָּה; αἱ πλάκες τοῦ μαρτυρίου ('the tablets of the witness') name the tablets by their function — they bear the covenant testimony deposited in the ark (cf. τὴν σκηνὴν τοῦ μαρτυρίου, v. 7); the tablets are the very 'witness' the sanctuary houses.

πλάκας

tablets

Accusative

accusative in apposition to the preceding πλάκας ('stone tablets')

→ object specification

πλάξ: the repetition (πλάκας ... πλάκας λιθίνας) is appositional, specifying the material — the same tablets, now described as 'stone tablets'; renders the Hebrew תַּבִּיטִּים לִּיֶּטֶן.

λιθίνας

of stone

Accusative

attributive adjective (modifying πλάκας: 'stone tablets')

→ object specification

λίθινος: 'made of stone'; renders לִּיֶּטֶן; the stone material guarantees the permanence of the written covenant; their stoniness contrasts pointedly with the 'tablets of the heart' of the new covenant (Jer 38:33 LXX; 2 Cor 3:3).

γεγραμμένος

written / inscribed

Perf Mid/Pass Ptcp Acc Fem Pl · γράφω

attributive perfect participle (modifying πλάκας: 'tablets written')

→ resultative perfect participle (the inscription standing complete on the tablets)

γράφω: 'write / inscribe'; the perfect passive participle γεγραμμένος ('having been written') stresses the abiding, finished state of the inscription; renders כְּתֻבִּים; the perfect underlines that the writing is already accomplished and permanent — the divine word fixed in stone.

τῷ

by the

Dative

article (with δακτύλῳ)

→ noun-phrase marking

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

δακτύλῳ

finger

Dative

dative of instrument/agent (the means of writing: 'by the finger')

→ sphere or reference

δάκτυλος: 'finger'; renders יָדָא; the anthropomorphic δάκτυλος θεοῦ ('finger of God') marks the writing as immediate divine action; the same phrase appears at 8:15 LXX (the magicians' confession 'this is the finger of God') and, in the NT, at Luke 11:20 (Jesus casting out demons 'by the finger of God', par. Matt 12:28 'by the Spirit of God') — a striking crux linking divine writing, power, and Spirit.

τοῦ

of the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession (with δακτύλῳ: 'the finger of God')

→ relational specification

θεός: 'God'; renders אֱלֹהִים; the genitive τοῦ θεοῦ in 'the finger of God' attributes the inscription directly to God; that the chapter ends with τοῦ θεοῦ — divine authorship of the covenant-word — sets the stage for the golden-calf apostasy (ch. 32), where these very God-written tablets will be shattered.

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.