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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 35

ΕΞΟΔΟΣ ΑΕ΄

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 35 begins the LXX's account of the construction of the tabernacle (the 'second tabernacle pericope', chs.

Translation & textual notes

The Greek text of Exodus 35 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 35 begins the LXX's account of the construction of the tabernacle (the 'second tabernacle pericope', chs. 35–40), which in the Old Greek is markedly shorter than the Masoretic text and differently arranged: the Greek inventory of the tent and its furnishings is compressed, and many items detailed in the MT are absent or telescoped. As a result the Rahlfs versification of this chapter is irregular: it numbers thirty-one verses as 1–7, 9–14, 16, 19–35, with NO Greek verses 8, 15, 17, or

18 — these MT verse-numbers carry no Old Greek text here and are not to be invented or closed up. The chapter opens with a reiteration of the Sabbath command to the whole assembly (vv. 1–3): six days for work, but the seventh a κατάπαυσις ... ἀνάπαυσις κυρίῳ, with the striking added prohibition οὐ καύσετε πῦρ ('you shall not kindle fire', v. 3). The remainder is the summons to a freewill offering (ἀφαίρεμα, vv. 4–9) — everyone ὁ καταδεχόμενος τῇ καρδίᾳ ('whose heart accepts it') brings gold, silver, bronze, blue, purple, scarlet, fine linen, goats' hair, ram-skins and 'hyacinth' skins, acacia wood, gemstones, oil and incense — followed by the call for the σοφοὶ τῇ καρδίᾳ / τῇ διανοίᾳ ('the wise of heart / of mind') to make the tent and its vessels (vv. 10–19), the people's enthusiastic response, men and women alike, ὧν ἔφερεν ἡ καρδία / ἡ διάνοια αὐτῶν (vv. 20–29), and finally the naming of Βεσελεηλ (Bezalel) and Ελιαβ (Oholiab), whom God has filled with πνεῦμα θεῖον σοφίας ('a divine spirit of wisdom') for the craft (vv. 30–35). The willing-heart generosity of the offering (everyone ὃ ἔδοξεν τῇ διανοίᾳ) anticipates the NT ideal of the ἰλαρὸς δότης, the 'cheerful giver' of 2 Cor 9:7, and the craftsman-Spirit motif — God's own πνεῦμα as the source of artistic skill — is among the most theologically suggestive notes in the Pentateuch.

Discourse structure of the chapter

A · 35:1–3

The Sabbath rest reiterated to the assembly

Moses gathers the whole congregation of Israel (συνήθροισεν ... πᾶσαν συναγωγὴν, v. 1) and, before any work on the sanctuary begins, restates the Sabbath ordinance: six days for labor, but the seventh a κατάπαυσις, ἅγιον, σάββατα ἀνάπαυσις κυρίῳ (v. 2), on pain of death for any who work. The LXX adds the concrete prohibition οὐ καύσετε πῦρ ('you shall not kindle fire', v. 3) in every dwelling on the Sabbath day, sealed by the self-identification ἐγὼ κύριος. The placement is deliberate: even the holy labor of the tabernacle must yield to the rest of the seventh day.

B · 35:4–9

The call for a freewill offering: the materials

Moses relays the LORD's command (ὁ συνέταξεν κύριος, v. 4) to take from among them an ἀφαίρεμα ('contribution / set-apart portion') for the LORD — but only from πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ, 'everyone whose heart accepts it' (v. 5). There follows the catalogue of raw materials for the tent: gold, silver, bronze; blue, purple and double-spun scarlet; fine twined linen and goats' hair (v. 6); reddened ram-skins, 'hyacinth' (blue-dyed) skins and acacia wood (v. 7); sardius and setting-stones for the ephod and the full-length robe (v. 9). The offering is voluntary, heart-driven, and comprehensive.

C · 35:10–19

The summons of the skilled and the inventory of the tent and its furnishings

Every πᾶς σοφὸς τῇ καρδίᾳ ('wise of heart') is summoned to come and make all that the LORD has commanded (v. 10): the tent with its hangings, coverings, frames, bars and pillars (v. 11); the ark of the testimony with its poles, the mercy-seat (ἱλαστήριον) and the veil, the courtyard hangings and pillars, the gemstones, the incense and the anointing oil (v. 12); the table and its vessels (v. 13); the lampstand of the light and its vessels (v. 14); the altar and its vessels (v. 16); and the holy vestments of Aaron the priest and his sons for the priestly service, with the anointing oil and the compounded incense (v. 19). The compressed Greek inventory here lacks verses 15, 17 and 18 of the MT numbering.

D · 35:20–29

The people respond: men and women bring their freewill offerings

The whole congregation departs from Moses (v. 20) and brings its offerings as the heart moves: ἕκαστος ὧν ἔφερεν αὐτῶν ἡ καρδίᾳ ('each one as his heart bore him', v. 21). Men bring gold ornaments — seals, earrings, rings, brooches and armlets (v. 22); others bring linen, skins and wood (vv. 23–24); the women σοφὴ τῇ διανοίᾳ spin with their hands the blue, purple, scarlet and linen, and the goats' hair (vv. 25–26); the rulers bring the gemstones, the spices and the oil and incense (vv. 27–28). The summary (v. 29): every man and woman ὧν ἔφερεν ἡ διάνοια αὐτῶν brought a freewill ἀφαίρεμα to the LORD — the willing-heart generosity that anticipates the ἱλαρὸς δότης of 2 Cor 9:7.

E · 35:30–35

Bezalel and Oholiab named and filled with the divine spirit for the craft

Moses announces that God has called by name (ἀνακέκληκεν ... ἐξ ὀνόματος) Bezalel (Βεσελεηλ), son of Uri, son of Hur, of the tribe of Judah (v. 30), filling him with πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ('a divine spirit of wisdom and understanding and knowledge', v. 31) for all manner of master-craftsmanship (ἀρχιτεκτονεῖν) in gold, silver and bronze (v. 32), in stone-cutting and woodwork and every craft of wisdom (v. 33). God has also put it in his heart to teach (προβιβάζειν), both him and Oholiab (Ελιαβ) son of Ahisamach, of the tribe of Dan (v. 34), filling them with wisdom of mind to do every work of craftsman and designer, weaving and embroidering in scarlet and fine linen (v. 35). The craftsman-Spirit theme: artistic skill is itself a gift of the divine πνεῦμα.

1 καὶ συνήθροισεν Μωυσῆς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ καὶ εἶπεν πρὸς αὐτοὺς οὗτοι οἱ λόγοι οὓς εἶπεν κύριος ποιῆσαι αὐτοὺς

And Moses assembled all the congregation of the sons of Israel and said to them, 'These are the words that the LORD has spoken, that you should do them.'

New narrative section: convening of the assembly (opens the tabernacle-construction account)

καὶ συνήθροισεν Μωυσῆς

The chapter opens the LXX's second tabernacle pericope (chs. 35–40) with Moses gathering the whole community. The verb συνήθροισεν ('gathered together') and the object πᾶσαν συναγωγὴν ('the whole congregation') stress the corporate, public character of what follows: the Sabbath command and the building of the sanctuary are addressed to all Israel, not to leaders alone. The introductory formula οὗτοι οἱ λόγοι οὓς εἶπεν κύριος frames the whole as authoritative divine command.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

συνήθροισεν
gathered together

Aor Act Indic 3 Sg · συναθροίζω

main verb (opening narrative act)

→ constative aorist (single completed act of convening)

συναθροίζω: 'gather together / assemble'; the compound συν- stresses the bringing of the people into one body; renders Hebrew לָקַח (Hiphil), cognate with לָקַח / συναγωγή; the verb signals a solemn convocation of the whole community for an authoritative address.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωυσή, acc. Μωυσῆν); here the nominative subject convening the assembly as the LORD's mediator.

πᾶσαν

all

Accusative

attributive adjective (modifying συναγωγὴν)

→ object specification

πᾶς: 'all / whole / every'; the feminine accusative πᾶσαν agrees with συναγωγὴν; the totality-marker underlines that the Sabbath command and the tabernacle summons are addressed to the entire community without exception.

συναγωγήν

congregation / assembly

Accusative

direct object of συνήθροισεν

→ object specification

συναγωγή: 'gathering / congregation / assembly'; the standard LXX rendering of הַקָּהָל (and sometimes לְהִתְכַּבֵּר); the cognate pairing συνήθροισεν ... συναγωγήν is a figura etymologica echoing the Hebrew; later the word becomes the technical term for the worshipping community and its meeting-place.

υἱῶν

of the sons

Genitive

genitive (defining συναγωγήν: 'congregation of the sons')

→ relational specification

υἱός (pl. gen. υἱῶν): 'son'; the phrase υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל ('sons / children of Israel'), the standard designation of the covenant people as a kinship community descended from the patriarch.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun, with υἱῶν)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the patriarchal name standing for the whole nation as the assembled covenant people.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single completed speech-act)

λέγω: 'say / speak'; the aorist εἶπεν introduces Moses' address to the assembled congregation; here he speaks as relay of the divine command, as the following οὗς εἶπεν κύριος makes explicit.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the assembled people)

→ participant reference

αὐτός: 'he / it / they'; here the accusative plural object of πρὸς, referring to the assembled congregation as the recipients of Moses' address.

οὗτοι

these

Nominative

demonstrative subject (of nominal clause: 'these are the words')

→ participant prominence

οὗτος: 'this / these'; the demonstrative οὗτοι heads a cataphoric nominal clause pointing forward to the words that follow; the construction οὗτοι οἱ λόγοι is a solemn presentational formula introducing authoritative speech.

οἱ

the

Nominative

article (with λόγοι)

→ noun-phrase marking

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

λόγοι

words

Nominative

predicate nominative ('these are the words')

→ participant prominence

λόγος (pl. λόγοι): 'word / saying / matter'; renders Hebrew דְּבָרִים; in covenant contexts οἱ λόγοι denotes authoritative divine words / commands (cf. the 'ten words', οἱ δέκα λόγοι, of 34:28); here the term frames the Sabbath ordinance and the offering as binding stipulations.

οὓς

which

Accusative

relative pronoun (object of εἶπεν, antecedent λόγοι)

→ participant reference

οὓς: relative pronoun; the masculine accusative plural οὓς agrees with its antecedent λόγοι and serves as object of the following εἶπεν κύριος.

εἶπεν

spoke / commanded

Aor Act Indic 3 Sg · λέγω

verb of relative clause (divine speech as authority)

→ constative aorist (the divine word already given)

λέγω: here with κύριος as subject, the aorist εἶπεν grounds Moses' instruction in the prior divine command; the relative clause οὓς εἶπεν κύριος authenticates everything that follows as the LORD's own word, not Moses' invention.

κύριος

LORD

Nominative

subject of εἶπεν (divine speaker)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; as subject of εἶπεν it marks the ultimate authority behind Moses' words — the Sabbath law and tabernacle offering originate in YHWH's own command.

ποιῆσαι

to do

Aor Act Infin · ποιέω

infinitive of purpose / result (defining the obligation attached to the words)

→ telic aorist infinitive (the commanded action to be carried out)

ποιέω: 'do / make / perform'; the aorist infinitive expresses the purpose for which the words were spoken — that they be done; renders the Hebrew infinitive construct לַעֲשׂוֹת ('to do them'); the verb dominates the whole chapter, where ποιέω recurs for both obedience and craftsmanship.

αὐτούς

them

Accusative

accusative object of ποιῆσαι (the λόγοι to be carried out)

→ participant reference

αὐτούς: here the accusative plural object of ποιῆσαι, referring back to οἱ λόγοι; 'to do them' — the words are not merely to be heard but performed.

2 ἕξ ἡμέρας ποιήσεις ἔργα τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ κατάπαυσις ἅγιον σάββατα ἀνάπαυσις κυρίῳ πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω

Six days you shall do works, but on the seventh day there is a rest, a holy thing, a sabbath, a repose to the LORD; everyone doing work on it shall be put to death.

Content of the divine word: the Sabbath ordinance (apodictic law) ἕξ ἡμέρας ποιήσεις

The first of 'the words' is the Sabbath command, here in apodictic form. The six-day/seventh-day antithesis is marked by δέ ('but'). A piling-up of nouns — κατάπαυσις, ἅγιον, σάββατα, ἀνάπαυσις κυρίῳ — defines the seventh day with cumulative solemnity, and the death-penalty clause (πᾶς ὁ ποιῶν ... τελευτάτω) gives the command absolute force. Its placement before the tabernacle work subordinates even sacred labor to Sabbath rest.

ἕξ

six

Accusative

numeral (with ἡμέρας: accusative of duration)

→ object specification

ἕξ: 'six'; indeclinable cardinal; with ἡμέρας it forms an accusative of extent of time ('for six days'); renders שֵׁשֶׁת יָמִים, the standard formula of the Sabbath command (cf. 20:9; 31:15; 34:21).

ἡμέρας

days

Accusative

accusative of duration (extent of time)

→ object specification

ἡμέρα: 'day'; the accusative plural ἡμέρας expresses duration ('for six days'); the term anchors the weekly rhythm grounded in the creation week (Gen 2:2–3; Exod 20:11).

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (apodictic future-as-imperative, 2nd sg.)

→ legislative future (command expressed as future indicative)

ποιέω: 'do / make'; the future indicative ποιήσεις functions as an apodictic command (so too the prohibitions of the Decalogue), a Hebraism rendering the Hebrew imperfect of legislation (הִצְוָה); the second-person singular addresses each Israelite individually.

ἔργα

works

Accusative

direct object of ποιήσεις

→ object specification

ἔργον (pl. ἔργα): 'work / deed / labor'; renders עֲשֵׂה; the plural here denotes ordinary daily labor, set in deliberate contrast to the prohibited ἔργον of the seventh day below; the same noun later denotes the sacred 'works' of the tabernacle.

τῇ

on the

Dative

article (with ἡμέρα, dative of time)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive: six days vs. the seventh)

→ discourse linkage or contrast

δὲ: post-positive particle; here adversative, marking the sharp contrast between the six days of labor and the seventh day of rest.

ἡμέρα

day

Dative

dative of time (when: 'on the seventh day')

→ sphere or reference

ἡμέρα: 'day'; the dative ἡμέρα with the article and ordinal ἑβδόμη specifies the time of the Sabbath rest.

τῇ

the

Dative

article (with ἑβδόμη)

→ noun-phrase marking

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

ἑβδόμη

seventh

Dative

attributive ordinal adjective (modifying ἡμέρα)

→ sphere or reference

ἑβδομος: 'seventh'; renders עֶבְרִי; the seventh day is the climactic term of the creation-week structure and the temporal hinge of the entire Sabbath theology.

κατάπαυσις

rest / cessation

Nominative

predicate nominative (verbless clause: 'there is a rest')

→ participant prominence

κατάπαυσις: 'cessation / rest'; from καταπαύω ('cause to cease'); renders נָחַת or the cognate of נָחַת; the noun denotes the cessation of labor and is the term taken up theologically in Ps 94(95):11 and Heb 3–4 for the eschatological 'rest' of God's people.

ἅγιον

a holy thing

Nominative

predicate nominative (apposition: 'a holy [day]')

→ participant prominence

ἅγιος: 'holy / set apart'; the neuter ἅγιον stands in apposition, declaring the seventh day consecrated; renders קֹדֶשׁ; holiness here is a temporal category — the day itself belongs to the sphere of the sacred.

σάββατα

a sabbath

Nominative

predicate nominative (apposition: the technical term)

→ participant prominence

σάββατον (pl. σάββατα): transliteration of Hebrew שַׁבָּת; the neuter plural σάββατα is regularly used in the LXX with singular sense ('a sabbath'), reflecting the Aramaic determined form; here it names the day with its technical, covenant-laden term.

ἀνάπαυσις

repose / rest

Nominative

predicate nominative (apposition, near-synonym of κατάπαυσις)

→ participant prominence

ἀνάπαυσις: 'rest / repose / refreshment'; from ἀναπαύω; renders נָחַת ('solemn rest'); paired here with κατάπαυσις to give a doubled, intensified description of the day's character as cessation-and-refreshment dedicated to the LORD.

κυρίῳ

to the LORD

Dative

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

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative κυρίῳ marks the day as dedicated to YHWH — the rest is not mere inactivity but a holy time belonging to him (cf. לַיהוה).

πᾶς

everyone

Nominative

subject (with substantival participle ὁ ποιῶν)

→ participant prominence

πᾶς: 'every / all'; here substantival with the articular participle, 'everyone who does' — a casuistic formula introducing the penalty clause; the universal scope leaves no exemption.

ὁ

the (one)

Nominative

article (substantivizing the participle ποιῶν)

→ noun-phrase marking

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

ποιῶν

doing

Pres Act Ptcp Nom Masc Sg · ποιέω

substantival participle (subject: 'the one doing work')

→ characterizing present participle (anyone who performs work)

ποιέω (pres. ptcp.): the articular participle ὁ ποιῶν substantivizes the offense, 'the one who does (work)'; the present aspect frames it generically — anyone engaged in work on the day; the construction πᾶς ὁ ποιῶν ... τελευτάτω is standard casuistic legal phrasing.

ἔργον

work

Accusative

direct object of ποιῶν

→ object specification

ἔργον: 'work / labor'; here the singular denotes any prohibited work on the Sabbath, renders עֲלֹמָה; the verbal echo of ἔργα (v. 2a) sharpens the antithesis — the very thing permitted on six days is capital on the seventh.

ἐν

on

preposition + dative (temporal: 'on it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (referring to ἡμέρα, the Sabbath day)

→ participant reference or interest

αὐτός: here the feminine dative αὐτῇ refers to the seventh day (ἡμέρα); 'on it' — locating the forbidden work temporally on the Sabbath.

τελευτάτω

let him be put to death

Pres Act Impv 3 Sg · τελευτάω

main verb of penalty clause (third-person imperative)

→ legislative present imperative (prescribed capital sanction)

τελευτάω: 'die / come to one's end'; the third-person imperative τελευτάτω prescribes the death penalty ('let him die / be put to death'), rendering the Hebrew מוֹת יָמֵי ('he shall surely be put to death', cf. 31:14–15); the verb here functions juridically, marking Sabbath-breaking as a capital covenant offense.

3 οὐ καύσετε πῦρ ἐν πάσῃ κατοικίᾳ ὑμῶν τῇ ἡμέρᾳ τῶν σαββάτων ἐγὼ κύριος

You shall not kindle fire in any dwelling of yours on the day of the sabbaths; I am the LORD.

Specific Sabbath prohibition appended to the general command οὐ καύσετε πῦρ

A concrete application of the Sabbath law: the kindling of fire is forbidden in every dwelling. The prohibition οὐ + future indicative (καύσετε) is again apodictic legal form. The clause closes with the self-asseveration ἐγὼ κύριος ('I am the LORD'), the divine signature that grounds the command in YHWH's own authority and recurs as a formula throughout the Holiness material.

οὐ

not

negative particle (with future indicative: apodictic prohibition)

→ discourse linkage or contrast

οὐ: the objective negative; with the future indicative καύσετε it forms an emphatic legal prohibition ('you shall not'), the Greek equivalent of the Hebrew אֵל + imperfect of categorical command.

καύσετε

you shall kindle

Fut Act Indic 2 Pl · καίω

main verb (apodictic prohibition, 2nd pl.)

→ legislative future (categorical prohibition)

καίω: 'kindle / light / burn'; the future indicative with οὐ renders the Hebrew אֵל שָׁמַרְתָּ (‘you shall not kindle fire’); the shift to second-person plural broadens the address from the individual (v. 2 ποιήσεις) to the whole community; this fire-prohibition is distinctive to the Sabbath legislation.

πῦρ

fire

Accusative

direct object of καύσετε

→ object specification

πῦρ: 'fire'; renders שָׁמַרְתָּ; the prohibition of kindling fire became a major locus of later halakhic discussion on Sabbath observance; here it concretizes the cessation of labor down to the domestic hearth.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάση

every / any

Dative

attributive adjective (modifying κατοικία)

→ sphere or reference

πάς: 'every / all'; the feminine dative πάση agrees with κατοικία; 'in every dwelling' universalizes the prohibition to all Israelite households without exception.

κατοικία

dwelling / habitation

Dative

dative object of ἐν (locative: 'in [every] dwelling')

→ sphere or reference

κατοικία: 'dwelling / settlement / habitation'; from κατοικέω; renders בֵּית ('dwelling-place'); the term marks the prohibition as applying in the private domestic sphere, not only in public or cultic space.

ὑμῶν

of you / your

Genitive

genitive of possession (modifying κατοικία)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; the possessive genitive 'your dwellings' personalizes the command to the addressed community.

τῇ

on the

Dative

article (with ἡμέρα, dative of time)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρα τῶν σαββάτων ('on the day of the sabbaths') specifies the Sabbath as the temporal scope of the fire-prohibition.

τῶν

of the

Genitive

article (with σαββάτων)

→ noun-phrase marking

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

σαββάτων

sabbaths

Genitive

genitive (defining ἡμέρα: 'the day of the sabbaths')

→ relational specification

σαββάτων (gen. pl. σαββάτων): 'sabbath'; the phrase ἡμέρα τῶν σαββάτων ('the day of the sabbaths') is a fixed LXX idiom for the Sabbath, the plural again functioning with singular sense; cf. the same expression in the Gospels (e.g. Luke 4:16).

ἐγώ

I

Nominative

subject of verbless self-asseveration ('I [am] the LORD')

→ participant reference

ἐγώ: the emphatic personal pronoun heads the divine self-identification formula ἐγώ κύριος ('I am the LORD'), rendering יְהוָה; the verbless clause grounds the preceding command in YHWH's own sovereign authority.

κύριος

the LORD

Nominative

predicate nominative (self-identification formula)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the formula ἐγὼ κύριος is the divine signature that seals covenant stipulations (pervasive in Lev 18–26); here it stamps the Sabbath fire-law with the authority of the divine name itself.

4 καὶ εἶπεν Μωυσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγων τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος λέγων

And Moses spoke to all the congregation of the sons of Israel, saying, 'This is the word that the LORD has commanded, saying:'

New speech-introduction: transition from Sabbath law to the offering command

καὶ εἶπεν Μωυσῆς

A fresh speech-introduction marks the pivot from the Sabbath ordinance to the great theme of the chapter, the freewill offering for the tabernacle. The presentational formula τοῦτο τὸ ῥῆμα ὃ συνέταξεν κύριος parallels v. 1's οὗτοι οἱ λόγοι, again grounding the command in the LORD's authority. The doubled λέγων ... λέγων is a Hebraism (רמז) introducing direct speech.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν

said / spoke

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act introducing the offering command)

λέγω: the aorist εἶπεν opens Moses' second address, transitioning from the Sabbath law to the tabernacle offering; the repetition of the convening-and-speaking pattern of v. 1 structures the chapter into successive divine commands relayed through Moses.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: transliteration of מֹשֶׁה; the mediator who relays the LORD's command to the assembly.

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).

πᾶσαν

all

Accusative

attributive adjective (modifying συναγωγὴν)

→ object specification

πᾶς: 'all / whole'; the feminine accusative πᾶσαν again stresses that the offering-command, like the Sabbath law, is addressed to the entire congregation.

συναγωγὴν

congregation

Accusative

accusative object of πρὸς (the addressed assembly)

→ object specification

συναγωγή: 'congregation / assembly'; rendering ἡ γλ; the repeated πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ binds vv. 1–4 together as successive addresses to the one gathered community.

υἱῶν

of the sons

Genitive

genitive (defining συναγωγὴν)

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; the phrase υἱῶν Ἰσραὴλ identifies the assembly as the covenant nation.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun, with υἱῶν)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the patriarchal name designating the people.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of attendant circumstance (introducing direct speech: Hebraism)

→ circumstantial present participle (speech-marker)

λέγων (pres. ptcp.): the participle λέγων is a Hebraism rendering אָמַר ('saying'), the standard particle introducing direct discourse; pleonastic after εἶπεν but idiomatic in LXX narrative.

τοῦτο

this

Nominative

demonstrative subject (of nominal clause: 'this is the word')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο heads a cataphoric nominal clause pointing forward to the offering-command that follows; parallel to οὗτοι οἱ λόγοι in v. 1.

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word / matter

Nominative

predicate nominative ('this is the word')

→ participant prominence

ῥῆμα: 'word / saying / thing'; renders Hebrew דָּבָר; like λόγος it can denote both an utterance and the matter it concerns; here it presents the offering-command as an authoritative divine word.

ὃ

which

Accusative

relative pronoun (object of συνέταξεν, antecedent ῥῆμα)

→ participant reference

ὃς: relative pronoun; the neuter accusative ὃ agrees with its antecedent ῥῆμα and serves as object of συνέταξεν.

συνέταξεν

commanded / ordained

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (divine command as authority)

→ constative aorist (the prior divine ordinance)

συντάσσω: 'order / arrange / command'; the compound stresses authoritative direction; renders פָּקַד ('command'); the verb recurs throughout the tabernacle account (cf. vv. 1, 10, 29) for the LORD's detailed instructions, which the work must exactly match.

κύριος

LORD

Nominative

subject of συνέταξεν (divine commander)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; as subject of συνέταξεν it grounds the offering-command in the LORD's own ordinance.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle introducing direct speech (second Hebraistic λέγων)

→ circumstantial present participle (speech-marker)

λέγων (pres. ptcp.): the second λέγων renders a further אָמַר, introducing the actual words of the command that begin in v. 5; the doubling reflects the layered relay — Moses says what the LORD commanded, saying.

5 λάβετε παρ ὑμῶν αὐτῶν ἀφαίρεμα κυρίῳ πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ οἴσουσιν τὰς ἀπαρχὰς κυρίῳ χρυσίον ἀργύριον χαλκόν

Take from among yourselves a contribution for the LORD; everyone who accepts it in his heart — let them bring the firstfruits to the LORD: gold, silver, bronze,

Opening imperative of the offering-command: the contribution and the willing heart

λάβετε παρ ὑμῶν

The command proper begins with the aorist imperative λάβετε ('take') and the key term ἀφαίρεμα ('contribution / set-apart portion'). Crucially the giving is voluntary: only πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ ('everyone who accepts it in his heart') brings. A constructio ad sensum follows (πᾶς ... οἴσουσιν, singular subject with plural verb). The catalogue of materials opens with the three metals — gold, silver, bronze — in descending value, the standard tabernacle sequence.

λάβετε

take

Aor Act Impv 2 Pl · λαμβάνω

main verb (divine imperative to the assembly)

→ ingressive aorist imperative (begin the taking-up of the offering)

λαμβάνω: 'take / receive'; the aorist imperative λάβετε opens the offering-command; renders ἵπῃ; the idiom λάβετε ... ἀφαίρεμα ('take a contribution') echoes the parallel command at 25:2 (λάβετε ἀπαρχάς) and frames the collection as a sacred levy taken from the people's own goods.

παρ

from

preposition + genitive (source, elided before vowel)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; here marking the source of the offering — it is to be drawn from the people themselves.

ὑμῶν

you

Genitive

genitive of source (object of παρά)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you'; with the intensive αὐτῶν, 'from your own selves' — the offering comes from the people's own possessions.

αὐτῶν

yourselves

Genitive

intensive pronoun (reinforcing ὑμῶν: 'from your own selves')

→ relational specification

αὐτός: here intensive with ὑμῶν, παρ ὑμῶν αὐτῶν ('from your very selves'), rendering ὁρκηκῶ; the emphasis underscores that the materials are a self-divestment, a giving from one's own substance.

ἀφαίρεμα

contribution / set-apart portion

Accusative

direct object of λάβετε

→ object specification

ἀφαίρεμα: 'that which is taken off / a contribution / a portion set apart'; from ἀφαιρέω ('take away / remove'); renders Hebrew תְּרוּמָה ('contribution / heave-offering'); the term, recurring throughout this chapter (vv. 5, 21, 22, 24, 29), is the technical word for the sacred levy raised for the sanctuary.

κυρίῳ

for the LORD

Dative

dative of advantage / recipient (the contributions' destination)

→ sphere or reference

κύριος; rendering of the Tetragrammaton יהוה; the dative κυρίῳ marks the LORD as the recipient of the offering — though taken from the people, it is given to God.

πᾶς

everyone

Nominative

subject (with substantival participle ὁ καταδεχόμενος)

→ participant prominence

πᾶς; 'everyone / all'; here substantival with the articular participle, introducing the voluntary qualification — only the willing-hearted bring; the singular πᾶς governs a plural verb οἴσουσιν (constructio ad sensum).

ὁ

the (one)

Nominative

article (substantivizing the participle καταδεχόμενος)

→ noun-phrase marking

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

καταδεχόμενος

accepting / consenting

Pres Mid Ptcp Nom Masc Sg · καταδέχομαι

substantival participle (subject: 'the one who accepts in heart')

→ characterizing present participle (the willing disposition)

καταδέχομαι: 'accept / receive willingly / consent'; the compound κατα- intensifies the welcoming reception; the phrase ὁ καταδεχόμενος τῇ καρδίᾳ ('whoever accepts it in his heart') renders the Hebrew יְדַבֵּן לֵב / יְדִיב לֵב ('whose heart is willing / impels him'); it is the LXX's expression of the willing-heart generosity motif central to this chapter and anticipated by the ἰλαρὸς δότης of 2 Cor 9:7.

τῇ

in the

Dative

article (with καρδίᾳ, dative of sphere)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of sphere / means (the seat of willing acceptance)

→ sphere or reference

καρδίᾳ: 'heart'; renders לֵב / לֵב; in Hebrew anthropology the heart is the seat of will, intellect and disposition, not merely emotion; the dative τῇ καρδίᾳ locates the acceptance in the inner disposition — the offering must be heart-willed, not coerced.

οἴσουσιν

they shall bring

Fut Act Indic 3 Pl · φέρω

main verb (constructio ad sensum: plural verb with πᾶς subject)

→ predictive / volitive future (the bringing of the offering)

φέρω (fut. οἴσουσιν): 'bring / carry'; the suppletive future of φέρω; the plural verb after the singular collective πᾶς is a constructio ad sensum ('everyone ... they shall bring'); φέρω and its compounds (ἤνεγκαν) dominate vv. 21–29 as the leitmotif of the people's bringing.

τὰς

the

Accusative

article (with ἀπαρχάς)

→ noun-phrase marking

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

ἀπαρχάς

firstfruits / offerings

Accusative

direct object of οἶσουσιν

→ object specification

ἀπαρχή (pl. ἀπαρχάς): 'firstfruits / first portion / offering'; renders תְּרוּמָה here (elsewhere תִּשְׁאֵר); used synonymously with ἀφάιρεμα in this verse for the sacred contribution; the term carries the cultic sense of the choicest portion set apart for God (cf. its NT theological use, Rom 11:16; 1 Cor 15:20).

κυρίῳ

to the LORD

Dative

dative of recipient (destination of the firstfruits)

→ sphere or reference

κύριος; rendering of יהוה; the repeated κυρίῳ frames the whole act as Godward — the firstfruits are brought 'to the LORD!'

χρυσίον

gold

Accusative

accusative in apposition / specification (first material listed)

→ object specification

χρυσίον: 'gold' (esp. wrought or coined gold); renders בָּרָז; heads the material-catalogue as the most precious metal; gold dominates the inner sanctuary appointments (ark, mercy-seat, lampstand).

ἀργύριον

silver

Accusative

accusative of specification (second material)

→ object specification

ἀργύριον: 'silver'; renders כֶּסֶף; second in the descending sequence of metals; silver is used especially for the bases and fittings of the structure.

χαλκόν

bronze / copper

Accusative

accusative of specification (third material)

→ object specification

χαλκός: 'bronze / copper'; renders נְחֹשֶׁת; the third and least precious of the metals, used for the altar and the courtyard fittings; gold–silver–bronze is the fixed descending order of sanctity and value in the tabernacle materials.

6 ὑάκινθον πορφύραν κόκκινον διπλοῦν διανενησμένον καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας

blue and purple and double-spun scarlet and twined fine linen and goats' hair,

Continuation of the material-catalogue: the textiles

ὑάκινθον πορφύραν

The catalogue continues with the textile materials, an asyndetic list (the first three colors without καί) of the dyed yarns and fibers: blue, purple, double-spun scarlet, twined fine linen, and goats' hair. These are the materials of the tent-curtains, the veil and the priestly vestments. The perfect participles διανενησμένον ('spun') and κεκλωσμένην ('twined / twisted') describe the prepared, worked state of the yarns.

ὑάκινθον

blue / hyacinth

Accusative

accusative of specification (material)

→ object specification

ὑάκινθος: 'hyacinth / blue (-violet) dye / blue yarn'; renders תְּכָלֵת, the blue-violet dye derived from the murex mollusk; the most prestigious of the tabernacle colors, used for the veil and priestly garments; the word denotes both the color and the dyed wool.

πορφύραν

purple

Accusative

accusative of specification (material)

→ object specification

πορφύρα: 'purple (dye / cloth)'; renders מְרֹאֲרָע, the reddish-purple murex dye; an emblem of royalty and wealth in the ancient world; paired with ὑάκινθος and κόκκινον as the three sacred dyes of the sanctuary textiles.

κόκκινον

scarlet

Accusative

accusative of specification (material)

→ object specification

κόκκινος: 'scarlet / crimson'; renders יָנֵץ תְּצִלֵּת, the crimson dye from the kermes insect (κόκκος, the 'berry'/grain); the third sacred color; here qualified as 'double' and 'spun.'

διπλοῦν

double

Accusative

attributive adjective (modifying κόκκινον: 'double scarlet')

→ object specification

διπλοῦς: 'double / twofold'; the phrase κόκκινον διπλοῦν ('double scarlet') is the LXX's rendering of יָנֵץ תְּצִלֵּת, perhaps understanding the doubled dyeing or doubled thread that produced the deep crimson; the term recurs in the tabernacle descriptions (cf. 26:31; 36:8 LXX).

διανησμένον

spun

Perf Pass Ptcp Acc Neut Sg · διανήθω

attributive participle (modifying κόκκινον: 'spun scarlet')

→ resultative perfect participle (the yarn in its finished, spun state)

διανήθω: 'spin (thread)'; the perfect passive participle διανησμένον denotes scarlet that has been fully spun into yarn; the perfect aspect marks the completed, ready-for-use state of the material; cognate with νήθω ('spin', cf. v. 25 νήθειν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βύσσον

fine linen

Accusative

accusative of specification (material)

→ object specification

βύσσοις: 'fine linen / byssus'; renders ψψ, the costly white linen woven from Egyptian flax; the staple fabric of the tent-curtains and priestly garments; its whiteness symbolizes purity and is later associated with the righteous deeds of the saints (Rev 19:8).

κεκλωσμένην

twined / twisted

Perf Pass Ptcp Acc Fem Sg · κλώθω

attributive participle (modifying βύσσον: 'twined linen')

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

κλώθω: 'spin / twist (thread)'; the perfect passive participle κεκλωσμένην renders κλωθ (twisted / twined); the fixed phrase βύσσοις κεκλωσμένη ('fine twined linen') denotes the multi-ply twisted linen thread used throughout the sanctuary fabrics (cf. 26:1; 28:6 LXX).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τρίχας

hair

Accusative

accusative of specification (material)

→ object specification

θρίξ (pl. τρίχας): 'hair'; renders תרש (with the sense 'goats' hair'); spun goats' hair was woven into the coarse outer curtains of the tent (26:7); the women spin it in v. 26.

αἰγείας

of goats / goat-

Accusative

attributive adjective (modifying τρίχας: 'goats' hair')

→ object specification

αἰγείας: 'of a goat'; from αἶξ ('goat'); the phrase τρίχες αἰγείας ('goats' hair') specifies the coarse fiber used for the tent's outer covering; the same phrase recurs at v. 26.

7 καὶ δέρματα κριῶν ἡρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα

and ram-skins dyed red and skins dyed blue and incorruptible wood,

Continuation of the material-catalogue: skins and wood

καὶ δέρματα κριῶν

The list continues with the leather coverings and the structural timber: reddened ram-skins, blue-dyed ('hyacinth') skins, and acacia wood (ξύλα ἄσηπτα, 'incorruptible/rot-proof wood'). These furnish the protective outer coverings of the tent and the frames, poles and furniture of the sanctuary. The same three items recur in the people's response at v. 23.

καὶ
and

coordinate conjunction (continuing catalogue)

→ discourse linkage or contrast

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

δέρματα

skins / hides

Accusative

accusative of specification (material)

→ object specification

δέρμα (pl. δέρματα): 'skin / hide'; renders תַּרְסָא / רֹגֶר; the tanned hides formed the protective outer coverings over the tent's curtains (cf. 26:14).

κριῶν

of rams

Genitive

genitive of material / source (modifying δέρματα: 'ram-skins')

→ relational specification

κριός (gen. pl. κριῶν): 'ram'; renders קָרִי; the phrase δέρματα κριῶν ('ram-skins') denotes the rams' hides forming one layer of the tent covering (26:14).

ἡρυθροδανωμένα

dyed red / reddened

Perf Pass Ptcp Acc Neut Pl · ἐρυθροδανώω

attributive participle (modifying δέρματα κριῶν: 'reddened ram-skins')

→ resultative perfect participle (the skins in their dyed, finished state)

ἐρυθροδανώω: 'dye red with madder'; from ἐρυθρόδανον ('madder', the red-dye plant *Rubia tinctorum*); the perfect passive participle renders מִיְתָאֲדָמָה ('reddened / dyed red'); a rare, technical LXX coinage precisely rendering the Hebrew; the perfect marks the completed dyeing.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δέρματα
skins

Accusative

accusative of specification (material)

→ object specification

δέρμα (pl. δέρματα): 'skin / hide'; the second category of skins, here dyed blue ('hyacinth').

ὑακίνθινα
dyed blue / hyacinth-colored

Accusative

attributive adjective (modifying δέρματα: 'blue skins')

→ object specification

ὑακίνθινος: 'of hyacinth color / blue'; the adjective from ὑακίνθος; δέρματα ὑακίνθινα renders the obscure Hebrew עֲרֹת תַּחֲשָׁ (skins of taḥash, an uncertain animal or color); the LXX interprets it as blue-dyed skins, harmonizing with the sanctuary's blue motif.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ξύλα
wood / timbers

Accusative

accusative of specification (material)

→ object specification

ξύλον (pl. ξύλα): 'wood / timber'; renders יָצַל; the timber for the frames, bars, poles and furniture of the sanctuary; qualified as ἄσηπτα ('rot-proof').

ἄσηπτα
incorruptible / rot-proof

Accusative

attributive adjective (modifying ξύλα: 'incorruptible wood')

→ object specification

ἄσηπτος: 'not liable to rot / incorruptible'; from ἀ- + σήπω ('cause to rot'); the phrase ξύλα ἄσηπτα is the LXX's standard rendering of עֵצֵי אַצְלָא ('acacia wood'), interpreting the durable acacia by its quality of resistance to decay; its incorruptibility befits the sacred furniture (cf. 25:5, 10).

9 καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη

and sardius stones and stones for the engraving, for the ephod and the full-length robe.

Conclusion of the material-catalogue: the gemstones for the priestly vestments

καὶ λίθους σαρδίου

The material-catalogue closes (v. 9; note the absence of v. 8 in the Greek numbering) with the precious stones destined for the high-priestly vestments: sardius stones and stones 'for the engraving' (εἰς τὴν γλυφὴν) — that is, to be cut and set into the ephod and the long robe (ποδήρης). With the gemstones the inventory of raw materials is complete and the chapter turns to the craftsmen who will work them.

καὶ
and

coordinate conjunction (continuing catalogue)

→ discourse linkage or contrast

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

λίθους
stones

Accusative

accusative of specification (material)

→ object specification

λίθος (pl. λίθους): 'stone'; renders / לִּבְנֵי יָדָא; here the precious gemstones to be set in the priestly ephod and breastpiece; cf. the σμάραγδος (emerald) and 'stones of fullness/setting' at v. 27.

σαρδίου

of sardius / carnelian

Genitive

genitive of material / quality (modifying λίθους: 'sardius stones')

→ relational specification

σάρδιον: 'sardius / carnelian'; renders סַרְדִּיּוֹן (often onyx/beryl, here interpreted as the red sardius); a precious stone set on the shoulder-pieces of the ephod (28:9); the first-listed of the priestly gems.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

λίθους

stones

Accusative

accusative of specification (material)

→ object specification

λίθος (pl. λίθους): 'stone'; the second mention denotes the further gemstones to be engraved and set into the priestly vestments.

εἰς

for

preposition + accusative (purpose: 'for the engraving')

→ spatial or relational framing

εἰς + accusative: here of purpose / destination, 'for (the purpose of)'; introduces what the stones are intended for.

τὴν

the

Accusative

article (with γλυφὴν)

→ noun-phrase marking

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

γλυφὴν

engraving / carving

Accusative

accusative object of εἰς (purpose: 'for the engraving')

→ object specification

γλυφή: 'carving / engraving'; from γλύφω ('carve / engrave'); renders the Hebrew חֲתָּוֶת / חֲתָּוֶת context of stone-setting and engraving; the stones are to be engraved (with the names of the tribes, 28:9–11) and set into the priestly garments.

εἰς

for

preposition + accusative (purpose / destination)

→ spatial or relational framing

εἰς + accusative: 'for / into'; here marking the destination of the engraved stones — the ephod and the robe.

τὴν

the

Accusative

article (with ἐπωμίδα)

→ noun-phrase marking

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

ἐπωμίδα

ephod / shoulder-piece

Accusative

accusative object of εἰς (destination of the stones)

→ object specification

ἐπωμίς: 'shoulder-piece / ephod'; from ἐπί + ὤμος ('upon the shoulder'); the LXX's rendering of חֲתָּוֶת, the high priest's shoulder-vestment bearing the engraved gemstones (28:6–14); the Greek term aptly describes the garment worn over the shoulders.

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 ποδήρη)

→ noun-phrase marking

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

ποδήρη

full-length robe

Accusative

accusative object of εἰς (parallel to ἐπωμίδα)

→ object specification

ποδήρης: '(robe) reaching to the feet'; from ποῦς ('foot') + ἄρω; substantivized, 'the full-length robe'; renders ἱγμή ('robe') or the long priestly garment; a distinctive mark of the high-priestly dignity (cf. Wis 18:24; Rev 1:13, where the exalted Christ wears a ποδήρης).

10 καὶ πᾶς σοφὸς τῇ καρδίᾳ ἐν ὑμῖν ἐλθὼν ἐργαζέσθω πάντα ὅσα συνέταξεν κύριος

And let everyone who is wise of heart among you come and work all that the LORD has commanded:

Summons of the skilled: transition from materials to workmanship

καὶ πᾶς σοφὸς τῇ καρδίᾳ

Having listed the materials, the command now summons the workers: πᾶς σοφὸς τῇ καρδίᾳ ('everyone wise of heart'). The 'wisdom of heart' (σοφία τῇ καρδίᾳ / τῇ διανοίᾳ) is the chapter's term for practical, God-given craft-skill — the same wisdom with which Bezalel will be filled (v. 31). The third-person imperative ἐργαζέσθω commands the skilled to come and execute everything the LORD ordained (πάντα ὅσα συνέταξεν κύριος), introducing the inventory of vv. 11–19.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

everyone

Nominative

subject (with adjective σοφός: 'everyone wise')

→ participant prominence

πᾶς: 'everyone / all'; with σοφός it issues an open invitation to all the skilled, the workforce-counterpart to πᾶς ὁ καταδεχόμενος (v. 5); the offering of skill, like the offering of goods, is universal and voluntary.

σοφός

wise / skilled

Nominative

predicate / substantival adjective (subject: 'the one wise of heart')

→ participant prominence

σοφός: 'wise / skilled'; renders (בָּלֵ-לֵב) in the tabernacle texts σοφία denotes not abstract wisdom but practical, artistic competence; the phrase σοφός τῇ καρδίᾳ ('wise of heart') is the LXX's expression of inspired craftsmanship, anchoring artistic skill in the inner faculty.

τῇ

in the

Dative

article (with καρδίᾳ, dative of respect)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of respect / sphere (the seat of skill: 'wise in heart')

→ sphere or reference

καρδίᾳ: 'heart'; renders לב; the dative of respect locates the wisdom in the heart, the seat of will and understanding; later in the chapter the parallel διάνοια ('mind / understanding') is used for the same idea (vv. 21, 25, 34, 35).

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν (the community: 'among you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you'; ἐν ὑμῖν ('among you') locates the skilled within the congregation — the workers are drawn from the people themselves.

ἐλθών

having come

Aor Act Ptcp Nom Masc Sg · ἔρχομαι

circumstantial participle (attendant on ἐργαζέσθω: 'come and work')

→ coincident / antecedent aorist participle (the coming that precedes the working)

ἔρχομαι (aor. ptcp.): 'come / go'; the aorist participle ἐλθών with the imperative ἐργαζέσθω forms a 'come-and-do' idiom (ἐλθών ἐργαζέσθω, 'let him come and work'), a Semitic-style coordination of motion-plus-action.

ἐργαζέσθω

let him work

Pres Mid Impv 3 Sg · ἐργάζομαι

main verb (third-person imperative summoning the skilled)

→ durative present imperative (let him engage in the ongoing labor)

ἐργάζομαι: 'work / labor / produce'; cognate with ἔργον; the present imperative ἐργαζέσθω commands the sustained labor of construction; renders ... יְבַנֵּה / הַשְׁלֵם; the verb governs the long inventory of vv. 11–19 as its accusative object.

πάντα

all things

Accusative

direct object of ἐργαζέσθω (antecedent of ὅσα)

→ object specification

πάντα: 'all'; the neuter plural πάντα ('all things') is the comprehensive object — the workers are to make everything in the following inventory; correlated with ὅσα ('whatever').

ὅσα

whatever / as many as

Accusative

relative pronoun (object of συνέταξεν, correlative with πάντα)

→ participant reference

ὅσα: 'as much/many as / whatever'; the correlative πάντα ὅσα ('all things, as many as') is an emphatic totality-construction binding the workmanship strictly to the divine command — nothing more and nothing less than what the LORD ordained.

συνέταξεν

commanded

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (the divine ordinance to be executed)

→ constative aorist (the prior divine command)

συντάσσω: 'order / command / arrange'; renders תָּצַו; the verb (cf. v. 4) repeatedly insists that the construction conform exactly to the LORD's instructions given on the mountain; obedient craftsmanship matches divine design.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine architect whose command the craftsmen execute.

11 τὴν σκηνὴν καὶ τὰ παραρρήματα καὶ τὰ καλύμματα καὶ τὰ διατόνια καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους

the tent and its side-hangings and its coverings and its fastenings and its bars and its pillars,

Inventory of the sanctuary (first item): the tent and its structural parts τὴν σκηνὴν

The inventory of what the skilled are to make begins with the tent itself and its component parts: the side-hangings, the coverings, the fastenings/clasps, the bars, and the pillars. The list is a string of accusatives governed by ἐργαζέσθω (v. 10), each joined by καί. The compressed Greek enumeration corresponds to the more expansive MT list (Exod 35:11) but omits several items.

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 (first item of the inventory, object of ἐργαζέσθω)

→ object specification

σκηνή: 'tent / dwelling / tabernacle'; renders דְּבַר (‘dwelling’) and תֶּנָּה (‘tent’); the central term for the portable sanctuary; its NT echo undergirds the theology of God’s ‘tabernacling’ (cf. ἐσκήνωσεν, John 1:14; Rev 21:3).

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 παραρρύματα)

→ noun-phrase marking

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

παραρρύματα

side-hangings / curtains

Accusative

direct object (inventory item)

→ object specification

παραρρύμα (pl. παραρρύματα): ‘hanging / screen / side-curtain’; from παρά + ῥέω; denotes the hangings draped along the sides; in the LXX tabernacle vocabulary it renders the screening curtains of the structure (cf. 37:7 LXX).

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 καλύμματα)

→ noun-phrase marking

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

καλύμματα

coverings

Accusative

direct object (inventory item)

→ object specification

κάλυμμα (pl. καλύμματα): ‘covering / veil’; from καλύπτω (‘cover’); renders כִּסְיוֹת (‘covering’); the protective outer coverings of the tent; the cognate verb καλύπτω underlies Paul’s image of the veil over Israel’s reading (2 Cor 3:13–16).

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 διατόνια)

→ noun-phrase marking

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

διατόνια

fastenings / clasps

Accusative

direct object (inventory item)

→ object specification

διατόνιον (pl. διατόνια): 'fastening / connecting-piece / clasp'; a rare technical LXX term (from διατείνω, 'stretch through') for the connectors or stays that hold the tent's parts taut; renders the Hebrew כְּרָכִים ('clasps') or related fittings in the structural vocabulary.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with μοχλούς)

→ noun-phrase marking

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

μοχλούς
bars

Accusative

direct object (inventory item)

→ object specification

μοχλός (pl. μοχλούς): 'bar / crossbar'; renders כְּרָכִים ('bars'); the wooden cross-bars that ran through the frames to hold the tent's walls rigid (cf. 26:26–29).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with στύλους)

→ noun-phrase marking

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

στύλους
pillars / posts

Accusative

direct object (inventory item)

→ object specification

στῦλος (pl. στύλους): 'pillar / post / column'; renders כְּתֻמִּים ('pillars'); the upright posts supporting the curtains of the tent and court; metaphorically στῦλος becomes an image of stability and office in the NT (Gal 2:9; 1 Tim 3:15; Rev 3:12).

12 καὶ τὴν κιβωτὸν τοῦ μαρτυρίου καὶ τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς καὶ τὸ καταπέτασμα καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους αὐτῆς καὶ τοὺς λίθους τῆς σμαράγδου καὶ τὸ θυμίαμα καὶ τὸ ἔλαιον τοῦ χρίσματος

and the ark of the testimony and its carrying-poles and its mercy-seat and the veil, and the hangings of the court and its pillars and the emerald stones and the incense and the oil of anointing,

Inventory continued: the ark, the mercy-seat, the veil, the court, and the consecrated materials

καὶ τὴν κιβωτὸν τοῦ μαρτυρίου

The inventory moves to the holiest objects: the ark of the testimony with its poles, its mercy-seat (ἱλαστήριον) and the veil, then the court hangings and pillars, the gemstones, and the consecrated incense and anointing oil. The Greek here compresses and reorders the MT material; the editorial marker [a] flags a point where the Old Greek diverges from / omits MT content. The ἱλαστήριον is theologically the most weighted item — the place of atonement.

καὶ
and

coordinate conjunction (continuing inventory)

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with κιβωτὸν)

→ noun-phrase marking

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

κιβωτὸν
ark / chest

Accusative

direct object (inventory item)

→ object specification

κιβωτός: 'box / chest / ark'; renders קַרְנֵי ('ark'); the gold-overlaid chest housing the tablets of the testimony, the most sacred object of the sanctuary; the same word renders Noah's תִּבְנֶה (Gen 6–8), linking the two great vessels of salvation.

τοῦ
of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of the testimony

Genitive

genitive (defining κιβωτόν: 'ark of the testimony')

→ relational specification

μαρτύριον: 'testimony / witness'; renders מִדְּבָרִים ('testimony'); the phrase הַקִּיבוֹתֹת τοῦ μαρτυρίου ('ark of the testimony') names the ark by its contents — the tablets that testify to the covenant; the related הַשִּׁנִּיּוֹת τοῦ μαρτυρίου ('tent of testimony') recurs in v. 21.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with ἀναφορεῖς)

→ noun-phrase marking

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

ἀναφορεῖς

carrying-poles / staves

Accusative

direct object (inventory item)

→ object specification

ἀναφορεῖς (pl. ἀναφορεῖς): 'carrying-pole / stave'; from ἀναφέρω ('carry up'); renders מִדְּבָרִים ('poles'); the gold-overlaid poles passed through rings on the ark for transport (25:13–15), so that the holy object was never touched directly.

αὐτῆς

of it / its

Genitive

genitive of possession (referring to κιβωτόν: 'its poles')

→ relational specification

αὐτῆς: the feminine genitive αὐτῆς refers to הַקִּיבוֹתֹת (feminine); 'its poles' — belonging to the ark.

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 ἱλαστήριον)

→ noun-phrase marking

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

ἱλαστήριον

mercy-seat / place of atonement

Accusative

direct object (inventory item)

→ object specification

ἱλαστήριον: 'place / means of propitiation; mercy-seat'; from ἱλάσκομαι ('propitiate / make atonement'); renders מִדְּבָרִים, the gold cover of the ark where atonement-blood was sprinkled (Lev 16); theologically the most charged term in the inventory — Paul applies ἱλαστήριον to Christ at Rom 3:25, and Heb 9:5 names the mercy-seat in the sanctuary.

αὐτῆς

of it / its

Genitive

genitive of possession (referring to κιβωτόν: 'its mercy-seat')

→ relational specification

αὐτός; feminine genitive referring to the ark; the mercy-seat is reckoned as belonging to (sitting upon) the ark.

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 καταπέτασμα)

→ noun-phrase marking

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

καταπέτασμα

veil / curtain

Accusative

direct object (inventory item)

→ object specification

καταπέτασμα: 'veil / curtain (that hangs down)'; from καταπετάννυμι ('spread down'); renders תָּרֵץ, the inner veil separating the Holy Place from the Holy of Holies (26:31–33); its theological weight is immense — its tearing at the crucifixion (Matt 27:51) and its use in Heb 6:19; 10:20 make it a key NT image of access to God.

καὶ

and

coordinate conjunction (following the editorial marker)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ἱστία)

→ noun-phrase marking

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

ἱστία

hangings / curtains

Accusative

direct object (inventory item)

→ object specification

ἱστίον (pl. ἱστία): 'hanging / curtain / sail-cloth'; renders מִיָּלָה ('hangings'); the linen screens enclosing the courtyard (27:9–15); the word's root sense ('something set up/woven') suits the suspended fabric panels of the court.

τῆς

of the

Genitive

article (with ἀλῆς)

→ noun-phrase marking

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

αὐλῆς

court / courtyard

Genitive

genitive (defining ἱστίαι: 'hangings of the court')

→ relational specification

αὐλή: 'court / courtyard / enclosure'; renders אֶצֶל ('court'); the open enclosure surrounding the tent, bounded by the linen hangings; the word later denotes the temple courts (cf. John 10:16, αὐλή as 'fold').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with στύλους)

→ noun-phrase marking

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

στύλους

pillars

Accusative

direct object (inventory item)

→ object specification

στῦλος (pl. στύλους): 'pillar / post'; here the posts of the courtyard from which the ἱστίαι were hung (27:10–17).

αὐτῆς

of it / its

Genitive

genitive of possession (referring to αὐλῆς: 'its pillars')

→ relational specification

αὐτός: feminine genitive referring to ἡ αὐλή; 'its pillars' — the posts belonging to the court.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with λίθους)

→ noun-phrase marking

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

λίθους

stones

Accusative

direct object (inventory item)

→ object specification

λίθος (pl. λίθους): 'stone'; here the precious gemstones (of emerald) destined for the priestly vestments; cf. vv. 9, 27.

τῆς

of the

Genitive

article (with σμαράγδου)

→ noun-phrase marking

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

σμαράγδου

of emerald

Genitive

genitive of material / quality (modifying λίθους: 'emerald stones')

→ relational specification

σμάραγδος: 'emerald / green gemstone'; renders סַפִּיר / a precious green stone; οἱ λίθοι τῆς σμαράγδου ('the emerald stones') are the engraved gems set in the ephod (cf. v. 27); the σμάραγδος appears among the foundation-stones of the New Jerusalem (Rev 21:19).

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 (inventory item)

→ object specification

θυμίαμα: 'incense / fragrant offering'; from θυμιάω ('burn incense'); renders תָּרִיחַ ('incense'); the compounded aromatic burned on the golden altar (30:34–38); its smoke becomes an image of the prayers of the saints (Rev 5:8; 8:3–4).

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 (inventory item)

→ object specification

ἔλαιον: 'olive oil'; renders תָּרִיחַ ('oil'); here the specially compounded oil for anointing the sanctuary and its priests (30:22–33); anointing-oil signifies consecration and, by extension, the Spirit's setting-apart (cf. χρίσμα, 1 John 2:20, 27).

τοῦ

of the

Genitive

article (with χρίσματος)

→ noun-phrase marking

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

χρίσματος

of anointing

Genitive

genitive (defining ἔλαιον: 'oil of anointing')

→ relational specification

χρίσμα: 'anointing / unguent'; from χρίω ('anoint'); the phrase τὸ ἔλαιον τοῦ χρίσματος ('the oil of anointing') renders תְּרִיחַ הַמִּשְׁחָה; the cognate group χρίω / χρίσμα / Χριστός links the consecrating oil to the title 'Anointed One' (Christ) and to the Spirit's anointing of believers.

13 καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς

and the table and all its vessels,

Inventory continued: the table and its vessels

καὶ τὴν τράπεζαν

A brief item in the inventory: the table (of the presence/showbread) and all its accessories. The formula καὶ πάντα τὰ σκεύη αὐτῆς ('and all its vessels') recurs for the lampstand (v. 14) and the altar (v. 16), giving the compressed Greek list a rhythmic, formulaic shape.

καὶ and <i>coordinate conjunction (continuing inventory)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὴν the Accusative <i>article (with τράπεζαν)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	τράπεζαν table Accusative <i>direct object (inventory item)</i> → object specification τράπεζα: 'table'; renders ἡλψ ('table'); the gold-overlaid table of the Presence on which the showbread (ἄρτοι τῆς προθέσεως) was set (25:23–30); stood in the Holy Place opposite the lampstand.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
πάντα all Accusative <i>attributive adjective (modifying σκεύη)</i> → object specification πᾶς: 'all'; the neuter plural πάντα with σκεύη forms the recurring formula 'all its vessels,' comprehending every accessory of the named furniture.	τὰ the Accusative <i>article (with σκεύη)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	σκεύη vessels / implements Accusative <i>direct object (inventory item: 'its vessels')</i> → object specification σκεῦος (pl. σκεύη): 'vessel / implement / utensil'; renders דִּלְכּ ('articles / utensils'); here the dishes, bowls, jars and incense-cups belonging to the table (25:29); the same word denoted the silver and gold vessels asked of the Egyptians (11:2).	αὐτῆς of it / its Genitive <i>genitive of possession (referring to τράπεζαν: 'its vessels')</i> → relational specification αὐτός: feminine genitive referring to ἡ τράπεζα; 'its vessels' — the accessories belonging to the table.

14 καὶ τὴν λυχνίαν τοῦ φωτός καὶ πάντα τὰ σκεύη αὐτῆς

and the lampstand of the light and all its vessels,

Inventory continued: the lampstand and its vessels καὶ τὴν λυχνίαν τοῦ φωτός

The lampstand 'of the light' (ἡ λυχνία τοῦ φωτός) with all its accessories continues the inventory, paired formulaically with the table (v. 13) and the altar (v. 16) by the repeated καὶ πάντα τὰ σκεύη. The lampstand stood in the Holy Place giving perpetual light.

καὶ

and

coordinate conjunction (continuing inventory)

→ 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 (inventory item)

→ object specification

λυχνία: 'lampstand'; from λύχνος ('lamp'); renders הַמְנוּרָה ('menorah'); the seven-branched gold lampstand of the Holy Place (25:31–40); a rich symbol later applied to the churches (Rev 1:12, 20) and to the two witnesses (Rev 11:4).

τοῦ

of the

Genitive

article (with φωτός)

→ noun-phrase marking

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

φωτός

of the light

Genitive

genitive (defining λυχνίαν: 'lampstand of the light')

→ relational specification

φῶς (gen. φωτός): 'light'; the phrase ἡ λυχνία τοῦ φωτός ('the lampstand of the light') names the menorah by its function — to bear the lamps that give light in the sanctuary (cf. 25:6; 27:20); the genitive is one of purpose/product.

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)

→ object specification

πᾶς: 'all'; the recurring formula πάντα τὰ σκεύη αὐτῆς ('all its vessels') comprehends every accessory of the lampstand.

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 (inventory item)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement'; here the lamps, tongs (λαβίδες) and snuff-trays of the lampstand (25:38); renders כְּלֵי.

αὐτῆς

of it / its

Genitive

genitive of possession (referring to λυχνίαν: 'its vessels')

→ relational specification

αὐτῆς: feminine genitive referring to ἡ λυχνία; 'its vessels' — the accessories belonging to the lampstand.

16 καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ

and the altar and all its vessels,

Inventory continued: the altar and its vessels (note absence of v. 15 in the Greek)

καὶ τὸ θυσιαστήριον

The altar with all its accessories continues the inventory. The Greek numbering jumps from v. 14 to v. 16 — there is no Greek verse 15, the MT material (the altar of incense and the bronze laver, etc.) being compressed or absent in the Old Greek. The formula πάντα τὰ σκεύη αὐτοῦ (here masculine, agreeing with τὸ θυσιαστήριον construed by sense) closes the trio of furniture-items.

καὶ
and

coordinate conjunction (continuing inventory)

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον
altar

Accusative

direct object (inventory item)

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; from θυσιάζω ('sacrifice'); a distinctively biblical-Greek coinage rendering קֶדֶשׁ ('altar'), deliberately reserved in the LXX for legitimate Israelite altars (pagan altars being βωμός); here the altar of burnt offering (or of incense) with its implements.

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)

→ object specification

πᾶς: 'all'; the third occurrence of the formula πάντα τὰ σκεύη, here closing the furniture-trio (table, lampstand, altar).

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 (inventory item)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement'; here the pans, shovels, basins, forks and firepans of the altar (27:3); renders כֵּלִי .

αὐτοῦ
of it / its

Genitive

genitive of possession (referring to θυσιαστήριον: 'its vessels')

→ relational specification

αὐτός: the neuter genitive αὐτοῦ refers to τὸ θυσιαστήριον; 'its vessels' — the accessories belonging to the altar.

19 καὶ τὰς στολὰς τὰς ἁγίας Ααρων τοῦ ἱερέως καὶ τὰς στολὰς ἐν αἷς λειτουργήσουσιν ἐν αὐταῖς καὶ τοὺς χιτῶνας τοῖς υἱοῖς Ααρων τῆς ἱερατείας καὶ τὸ ἔλαιον τοῦ χρίσματος καὶ τὸ θυμίαμα τῆς συνθέσεως

and the holy vestments of Aaron the priest, and the vestments in which they shall minister, and the tunics for the sons of Aaron for the priesthood, and the oil of anointing and the incense of the compound.

Inventory concluded: the priestly vestments and consecrated materials (note absence of vv. 17–18)

καὶ τὰς στολὰς τὰς ἁγίας Ααρων

The inventory closes with the priestly garments and the consecrated materials: the holy vestments of Aaron the high priest, the working vestments for ministry, the tunics for Aaron's sons for the priesthood, and again the anointing oil and the compounded incense. The Greek numbering passes from v. 16 to v. 19, with no Greek verses 17 or 18 (the MT's screen, court-gate hangings and pegs). The relative clause ἐν αἷς λειτουργήσουσιν ἐν αὐταῖς exhibits a Hebraizing resumptive pronoun ('in which they shall minister in them').

καὶ

and

coordinate conjunction (continuing inventory)

→ 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

vestments / robes

Accusative

direct object (inventory item)

→ object specification

στολή (pl. στολὰς): 'robe / garment / vestment'; renders יָתָבָה (esp. שִׁטְתָּהּ יָתָבָה, 'holy garments'); the formal priestly vestments; the word later evokes festal or glorified robes (cf. the στολή given the prodigal, Luke 15:22; the white robes of Rev 7:9).

τὰς

the

Accusative

article (attributive, with ἁγίας)

→ noun-phrase marking

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

ἁγίας

holy

Accusative

attributive adjective (second-attributive position: 'the holy vestments')

→ object specification

ἅγιος: 'holy / consecrated'; the feminine accusative plural ἁγίας in second-attributive position (τὰς στολὰς τὰς ἁγίας) renders שְׂרָפָה יְגִדָּה ('the holy garments'); the vestments are set apart for sacred service.

Ααρων

of Aaron

genitive of possession (indeclinable proper noun: 'Aaron's vestments')

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; the brother of Moses and first high priest (kind 'x', slotting as genitive of possession); the holy vestments belong to him as ὁ ἱερεὺς.

τοῦ

the

Genitive

article (with ἱερέως, in apposition to Ααρων)

→ noun-phrase marking

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

ἱερέως

priest

Genitive

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

→ relational specification

ἱερεὺς: 'priest'; renders הַכֹּהֵן; the appositive ὁ ἱερεὺς designates Aaron's office; the term anchors the whole NT theology of priesthood, fulfilled in Christ the great ἱερεὺς (Heb 4:14–5:10).

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

vestments / robes

Accusative

direct object (inventory item: the ministry vestments)

→ object specification

στολή (pl. στολὰς): 'robe / vestment'; here the working garments in which the priests perform the liturgy, distinguished from (or specifying the use of) the 'holy vestments' just named.

ἐν

in

preposition + dative (in which: relative clause)

→ spatial or relational framing

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

αἷς

which

Dative

relative pronoun (object of ἐν, antecedent στολάς)

→ participant reference or interest

ὅς: relative pronoun; the feminine dative plural αἷς agrees with its antecedent στολάς; introduces the purpose-relative clause 'in which they shall minister'

λειτουργήσουσιν

they shall minister

Fut Act Indic 3 Pl · λειτουργέω

verb of relative clause (purpose: the use of the vestments)

→ predictive future (the intended priestly service)

λειτουργέω: 'perform public/cultic service / minister'; renders תָּשַׁר ('serve / minister'); the source of 'liturgy'; in the LXX it denotes priestly cultic service; the future marks the vestments' intended function — they are made for ministering in; cf. the NT λειτουργ- word-group for Christ's heavenly ministry (Heb 8:2, 6).

ἐν

in

preposition + dative (resumptive Hebraism: 'in them')

→ spatial or relational framing

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

αὐταῖς

them

Dative

resumptive pronoun (Hebraism, redundant with relative αἷς)

→ participant reference or interest

αὐτός: the resumptive ἐν αὐταῖς ('in them') after the relative ἐν αἷς is a Hebraism rendering the Hebrew בָּהֶן ... אֲשֶׁר ('which ... in them'), where the resumptive pronoun is obligatory in Hebrew relative clauses but pleonastic in Greek; a clear translation-Greek signature.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with χιτῶνας)

→ noun-phrase marking

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

χιτῶνας

tunics

Accusative

direct object (inventory item)

→ object specification

χιτῶν (pl. χιτῶνας): 'tunic / undergarment'; renders תַּנְתָּן ('tunics'); the linen tunics worn by Aaron's sons in priestly service (28:40); the word is famous from Christ's seamless χιτῶν (John 19:23).

τοῖς

for the

Dative

article (with υἱοῖς, dative of advantage)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of advantage / recipient ('for the sons')

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; the tunics are made for the sons of Aaron, the priestly line; renders אֲנִי אֶהְיֶה לָהֶם.

Ααρων

of Aaron

genitive of relationship (indeclinable proper noun, with υἱοῖς)

→ participant identification

Ααρων: transliteration of אֶהְרֹן; indeclinable; οἱ υἱοὶ Ααρων ('the sons of Aaron') is the standard designation of the priestly clan.

τῆς

of the

Genitive

article (with ἱερατείας)

→ noun-phrase marking

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

ἱερατείας

of the priesthood

Genitive

genitive of purpose / reference ('for the priesthood')

→ relational specification

ἱερατεία: 'priesthood / priestly office / priestly service'; from ἱερατεύω ('serve as priest'); renders הַכֹּהֲנִים ('priesthood'); the genitive marks the tunics' purpose — the exercise of the priestly office; cf. the contrast of priesthoods in Heb 7:11–24.

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 (inventory item)

→ object specification

ἔλαιον: 'olive oil'; here again the anointing oil (cf. v. 12), repeated in the closing summary of consecrated materials; renders מִן הַשֶּׁמֶן.

τοῦ

of the

Genitive

article (with χρίσματος)

→ noun-phrase marking

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

χρίσματος

of anointing

Genitive

genitive (defining ἔλαιον: 'oil of anointing')

→ relational specification

χρίσμα: 'anointing / unguent'; from χρίω; τὸ ἔλαιον τοῦ χρίσματος ('the oil of anointing', cf. v. 12) renders הַשֶּׁמֶן הַמִּשְׁחָה; used to consecrate priests and the sanctuary furniture.

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 θυμιάμα)

→ noun-phrase marking

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

θυμιάμα

incense

Accusative

direct object (inventory item)

→ object specification

θυμιάμα: 'incense / fragrant offering'; here the compounded sacred incense, repeated from v. 12 in the closing list of consecrated materials; renders קֶטֶר.

τῆς

of the

Genitive

article (with συνθέσεως)

→ noun-phrase marking

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

συνθέσεως

of the compound / mixture

Genitive

genitive (defining θυμίαμα: 'incense of the compound')

→ relational specification

σύνθεσις: 'composition / compound / mixture'; from συντίθημι ('put together'); τὸ θυμίαμα τῆς συνθέσεως ('the incense of the compound') renders מִי־מִשְׁחָה תְּרִי־קָ, the specially blended aromatic incense (30:34–35); the genitive marks it as a prepared, compounded substance, not raw spice.

20 καὶ ἐξῆλθεν πᾶσα συναγωγή υἱῶν Ἰσραὴλ ἀπὸ Μωυσῆ

And all the congregation of the sons of Israel went out from Moses.

Narrative pivot: the assembly departs to respond to the command καὶ ἐξῆλθεν πᾶσα συναγωγή

A narrative transition closing the command-section (vv. 4–19) and opening the people's response (vv. 21–29): the whole congregation 'went out from Moses' to gather and bring their offerings. The verb ἐξῆλθεν (singular with the collective πᾶσα συναγωγή) and the phrase ἀπὸ Μωυσῆ mark the move from hearing to doing.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (collective singular with πᾶσα συναγωγή)

→ constative aorist (single completed departure)

ἐξέρχομαι: 'go out / come out / depart'; the compound ἐξ- marks departure from Moses' presence; the singular verb with the collective subject πᾶσα συναγωγή is normal Greek concord; renders יֵצְאוּ; the verse pivots from instruction to enactment.

πᾶσα

all

Nominative

attributive adjective (modifying συναγωγή)

→ participant prominence

πᾶς: 'all / whole'; the feminine nominative πᾶσα agrees with συναγωγή; the totality-marker again stresses the whole community's participation, framing the response as comprehensive.

συναγωγή

congregation

Nominative

subject

→ participant prominence

συναγωγή: 'congregation / assembly'; rendering הַקָּהָל; the same phrase πᾶσα συναγωγή υἱὼν Ισραηλ as in vv. 1, 4 forms an inclusio binding the command and the response.

υἱὼν

of the sons

Genitive

genitive (defining συναγωγή)

→ relational specification

υἱός (gen. pl. υἱὼν): 'son'; υἱὼν Ισραηλ ('of the sons of Israel') identifies the assembly as the covenant nation.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun, with υἱὼν)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the patriarchal name standing for the people.

ἀπό

from

preposition + genitive (source / separation)

→ spatial or relational framing

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

Μωσῆ

Moses

Genitive

genitive object of ἀπό (point of departure: 'from Moses')

→ relational specification

Μωσῆς (gen. Μωσῆ): transliteration of מֹשֶׁה; the genitive after ἀπό marks Moses as the presence from which the people departed to carry out the command.

21 καὶ ἤνεγκαν ἕκαστος ὧν ἔφερεν αὐτῶν ἡ καρδία καὶ ὅσοις ἔδοξεν τῇ ψυχῇ αὐτῶν ἤνεγκαν ἀφαίρεμα κυρίῳ εἰς πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ εἰς πάντα τὰ κάτεργα αὐτῆς καὶ εἰς πάσας τὰς στολὰς τοῦ ἁγίου

And they brought, each one as his heart bore him, and as many as it seemed good to in their soul brought a contribution to the LORD for all the works of the tent of testimony and for all its service-furnishings and for all the holy vestments.

The people's response begins: heart-driven bringing of the offering καὶ ἤνεγκαν ἕκαστος

The response-section opens with the verb that will dominate it, ἤνεγκαν ('they brought', from φέρω), repeated like a refrain through vv. 21–29. The motive is again the willing heart: ἕκαστος ὧν ἔφερεν αὐτῶν ἡ καρδία ('each as his heart bore him') and ὅσοις ἔδοξεν τῇ ψυχῇ ('as many as it seemed good to in their soul'). The offering serves πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου — all the work of the tent of testimony, its furnishings, and the holy vestments.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἤνεγκαν
they brought

Aor Act Indic 3 Pl · φέρω

main verb (the people's bringing; leitmotif of vv. 21–29)

→ constative aorist (the act of bringing the offering)

φέρω (aor. ἤνεγκαν): 'bring / carry / bear'; the suppletive aorist of φέρω; this verb is the refrain of the response-section, occurring repeatedly in vv. 21–29 to describe the people's bringing of their gifts; renders מָנִיחַ; the plural verb with the collective/distributive ἕκαστος is a constructio ad sensum.

ἕκαστος
each one

Nominative

subject (distributive: 'each man')

→ participant prominence

ἕκαστος: 'each / every one'; distributive pronoun stressing individual, personal participation in the offering; renders שִׁיחַ ('each man').

ὧν
of which things

Genitive

relative pronoun (object of ἔφερεν, by attraction in genitive)

→ relational specification

ὧς: relative pronoun; the genitive plural ὧν (by attraction to an implied antecedent) is the object of ἔφερεν; 'the things which his heart bore (impelled) him (to bring).'

ἔφερεν

bore / impelled

Impf Act Indic 3 Sg · φέρω

verb of relative clause (the heart's impulse)

→ iterative/descriptive imperfect (the ongoing inner prompting)

φέρω (impf. ἔφερεν): here in the idiom ἔφερεν αὐτῶν ἡ καρδία ('their heart bore/carried them'), a Hebraism for inner impulse (cf. יָבִל יָשָׁן, 'his heart lifted/moved him'); the imperfect depicts the heart's prompting as the ongoing inner motive of the giving; the same idiom recurs at v. 29 (ὧν ἔφερεν ἡ διάνοια).

αὐτῶν

their

Genitive

genitive of possession (modifying ἡ καρδία)

→ relational specification

αὐτός: the genitive plural αὐτῶν ('their') modifies ἡ καρδία; the constructio ad sensum (singular ἕκαστος → plural αὐτῶν) reflects the distributive sense 'each of them.'

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἔφερεν (the impelling faculty)

→ participant prominence

καρδία: 'heart'; renders בֶּלֶם; here the heart is the personified subject that 'bears / moves' a person to give — the willing-heart motif central to the chapter and to the NT ideal of cheerful, uncompelled generosity (2 Cor 9:7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσοις

as many as / whoever

Dative

relative pronoun (dative with ἔδοξεν: 'to as many as it seemed good')

→ participant reference or interest

ὅσος: 'as many as / whoever'; the dative plural ὅσοις is governed by the impersonal ἔδοξεν ('it seemed good to whom'); introduces the second willing-heart clause paralleling ἕκαστος ὧν ἔφερεν.

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

impersonal verb (with dative ὅσοις: 'to whom it seemed good')

→ constative aorist (the inner resolve to give)

δοκέω: 'seem / think good / resolve'; the impersonal ἔδοξεν + dative ('it seemed good to / they resolved') renders the Hebrew הָיָה לָהֶם / the willing impulse; the phrase ᾧ/οἷς ἔδοξεν τῇ διανοίᾳ recurs (vv. 22, 26) as the chapter's formula for voluntary, deliberate giving.

τῇ

in the

Dative

article (with ψυχῇ, dative of sphere)

→ noun-phrase marking

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

ψυχῇ

soul

Dative

dative of sphere (the inner seat of resolve)

→ sphere or reference

ψυχῇ: 'soul / life / inner self'; renders שִׁנְיָה; the dative τῇ ψυχῇ locates the resolve in the inner self (parallel to τῇ καρδίᾳ / τῇ διανοίᾳ elsewhere); the giving springs from the whole interior person.

αὐτῶν

their

Genitive

genitive of possession (modifying ψυχῇ)

→ relational specification

αὐτῶν: genitive plural 'their', modifying ψυχῇ; 'in their soul.'

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (resumptive, governing ἀφαίρεμα)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the verb is repeated to resume the main clause after the willing-heart qualifiers, now governing its object ἀφαίρεμα; the repetition is characteristic of the section's insistent refrain of bringing.

ἀφαίρεμα

contribution

Accusative

direct object of ἤνεγκαν

→ object specification

ἀφαίρεμα: 'contribution / set-apart portion'; renders תְּרוּמָה; the keyword of v. 5 now reappears as the object of the people's bringing — the command is being fulfilled.

κυρίῳ

to the LORD

Dative

dative of recipient (destination of the contribution)

→ sphere or reference

κύριος: rendering of יְהוָה; the offering is brought 'to the LORD' — its Godward direction is reiterated throughout the section.

εἰς

for

preposition + accusative (purpose: 'for all the works')

→ spatial or relational framing

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

πάντα

all

Accusative

attributive adjective (modifying ἔργα)

→ object specification

πᾶς: 'all'; the neuter plural πάντα with ἔργα stresses that the offering serves the whole construction-task without remainder.

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 (purpose: the works of the tent)

→ object specification

ἔργον (pl. ἔργα): 'work / labor / product'; renders מְלָכָה ('work'); here the sacred construction-tasks of the tabernacle — the same word that denoted ordinary labor (vv. 2–3) now denotes the holy work to which the offering is devoted.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent / tabernacle

Genitive

genitive (defining ἔργα: 'works of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; rendering מִשְ�כָּן / מִדְבָּר /; the phrase ἡ σκηνὴ τοῦ μαρτυρίου ('tent of testimony', parallel to ἡ κιβωτὸς τοῦ μαρτυρίου of v. 12) is the standard LXX designation of the sanctuary as the place of God's witness-meeting with Israel.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

of testimony

Genitive

genitive (defining σκηνής: 'tent of testimony')

→ relational specification

μαρτύριον: 'testimony / witness'; renders **טְעֵדָה** / **טִיטֵעַ**; ἡ σκηνὴ τοῦ μαρτυρίου ('the tent of testimony / meeting') is the LXX's regular name for the tabernacle as the locus of God's testimony and his appointed meeting with his people.

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, parallel)

→ spatial or relational framing

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

πάντα

all

Accusative

attributive adjective (modifying κάτεργα)

→ object specification

πᾶς: 'all'; with κάτεργα, 'all its service-work / furnishings'.

τὰ

the

Accusative

article (with κάτεργα)

→ noun-phrase marking

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

κάτεργα

service-furnishings / fittings

Accusative

accusative object of εἰς (purpose)

→ object specification

κάτεργον (pl. κάτεργα): 'finished work / wrought furnishing / fitting'; a rare term (from **κατεργάζομαι**, 'work out / accomplish'); here the worked appurtenances or service-equipment of the tent; renders **עֲבָדָה** ('service / labor / its equipment') in the sense of the wrought items needed for the sanctuary's functioning.

αὐτῆς

of it / its

Genitive

genitive of possession (referring to σκηνῆς: 'its furnishings')

→ relational specification

αὐτῆς: feminine genitive referring to ἡ σκηνή; 'its furnishings' — belonging to the tent.

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, parallel)

→ spatial or relational framing

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

πάσας

all

Accusative

attributive adjective (modifying στολάς)

→ object specification

πάς: 'all'; the feminine accusative plural πάσας agrees with στολάς; 'for all the holy vestments.'

τὰς

the

Accusative

article (with στολάς)

→ noun-phrase marking

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

στολάς

vestments

Accusative

accusative object of εἰς (purpose: the holy vestments)

→ object specification

στολή (pl. στολάς): 'robe / vestment'; here the priestly garments (cf. v. 19), the third purpose to which the offering is devoted.

τοῦ

of the

Genitive

article (with ἁγίου)

→ noun-phrase marking

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

ἁγίου

of the sanctuary / holy place

Genitive

genitive (defining στολάς: 'vestments of the holy place')

→ relational specification

ἅγιος: 'holy'; the substantivized neuter τὸ ἅγιον ('the sanctuary / holy place') renders שְׁתִּירָה; αἱ στολαὶ τοῦ ἁγίου ('the vestments of the holy place') are the garments belonging to / used in the sanctuary service.

22 καὶ ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν πᾶς ὃ ἔδοξεν τῇ διανοίᾳ ἤνεγκαν σφραγίδας καὶ ἐνώτια καὶ δακτυλίους καὶ ἐμπλόκια καὶ περιδέξια πᾶν σκεῦος χρυσοῦν καὶ πάντες ὅσοι ἤνεγκαν ἀφαιρέματα χρυσοῦ κυρίῳ

And the men brought, alongside the women — everyone to whom it seemed good in his mind brought — seals and earrings and rings and brooches and armlets, every golden article; and all who brought brought contributions of gold to the LORD.

The men's response: golden ornaments brought as contributions

καὶ ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν

The men, alongside the women (παρὰ τῶν γυναικῶν), bring their gold ornaments — seals, earrings, rings, brooches, armlets — every golden article. Again the willing-mind formula (πᾶς ὃ ἔδοξεν τῇ διανοίᾳ) governs the giving. The catalogue of personal jewelry recalls the gold of the spoiling of Egypt (11:2; 12:35–36), now freely surrendered for the LORD's house. The verb ἤνεγκαν recurs three times in the verse.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἤνεγκαν
brought

Aor Act Indic 3 Pl · φέρω

main verb (the men's bringing)

→ constative aorist (the act of bringing)

φέρω (aor. ἤνεγκαν): the section's refrain-verb, now with the men as subject; renders יָבִיאוּ.

οἱ
the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες
men

Nominative

subject

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man / husband'; renders מַשְׁנֵאָה / מַשְׁנֵאָה; specifies the male contributors, set in parallel/contrast with the women (γυναικῶν) who follow.

παρά

alongside / from

preposition + genitive (accompaniment / source: 'along with the women')

→ spatial or relational framing

παρά + genitive: here best taken as 'from beside / along with' — the men brought together with (or: the contributions came from beside) the women; the Hebrew (לַעֲמָלָה) suggests 'in addition to / besides the women,' marking joint male-female participation.

τῶν

the

Genitive

article (with γυναῖκων)

→ noun-phrase marking

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

γυναικῶν

women

Genitive

genitive object of παρά

→ relational specification

γυνή (gen. pl. γυναικῶν): 'woman / wife'; renders עִשָּׂה; the women's joint participation in the offering is stressed — both sexes give, as both will work (vv. 25–26).

πᾶς

everyone

Nominative

subject (in apposition / resumptive: 'everyone to whom it seemed good')

→ participant prominence

πᾶς: 'everyone'; resumes and universalizes the subject — every willing person; governs the willing-mind relative clause.

ᾧ

to whom

Dative

relative pronoun (dative with ἔδοξεν)

→ participant reference or interest

ὅς: relative pronoun; the masculine dative singular ᾧ is governed by impersonal ἔδοξεν ('to whom it seemed good'); the willing-mind formula again.

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

impersonal verb (with dative ᾧ: 'to whom it seemed good')

→ constative aorist (the inner resolve to give)

δοκέω: 'seem good / resolve'; the impersonal ἔδοξεν τῇ διανοίᾳ ('it seemed good in his mind / he resolved in his mind') is the chapter's recurring expression of voluntary giving (cf. vv. 21, 26); the giving is deliberate, not coerced.

τῇ

in the

Dative

article (with διανοίᾳ, dative of sphere)

→ noun-phrase marking

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

διανοίᾳ

mind / understanding

Dative

dative of sphere (the seat of the resolve)

→ sphere or reference

διάνοια: 'mind / understanding / intention'; renders לֵב ('heart' in its intellectual-volitional aspect); in this chapter διάνοια functions interchangeably with καρδιά as the inner faculty of willing and of skill (cf. vv. 25, 34, 35); the dative locates the resolve in the mind.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (resumptive, governing the list of ornaments)

→ **constative aorist (the completed bringing)**

φέρω (aor. ἤνεγκαν): repeated to resume the main clause and govern the catalogue of golden ornaments that follows.

σφραγίδας

seals / signet-rings

Accusative

direct object (first ornament listed)

→ **object specification**

σφραγίς (pl. σφραγίδας): 'seal / signet'; renders σφιδ (σφιδά) ('seal'); the engraved signet, often worn as a ring, a personal item of value and identity; the σφραγίς-image carries rich NT freight (Eph 1:13; Rev 7:3).

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

ἐνώτια

earrings

Accusative

direct object (ornament listed)

→ **object specification**

ἐνώτιον (pl. ἐνώτια): 'earring'; from ἐν + οὖς ('in the ear'); renders σφιδά ('ring / earring'); the same kind of gold ornament given for the golden calf (32:2-3) is here redirected to the LORD's sanctuary — a pointed reversal.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

δακτυλίους

rings

Accusative

direct object (ornament listed)

→ **object specification**

δακτύλιος (pl. δακτυλίους): 'finger-ring'; from δάκτυλος ('finger'); renders σφιδά ('ring'); a finger-ring of gold; the δακτύλιος is the ring placed on the prodigal's hand (Luke 15:22).

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

ἐμπλόκια

brooches / hair-clasps

Accusative

direct object (ornament listed)

→ **object specification**

ἐμπλόκιον (pl. ἐμπλόκια): 'braid-ornament / clasp / brooch'; from ἐμπλέκω ('plait / weave in'); a rare term for an ornament woven or clasped into the hair or garment; renders σφιδά ('ornament / clasp'), an item of personal gold finery.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

περιδέξια

armlets / bracelets

Accusative

direct object (ornament listed)

→ **object specification**

περιδέξιον (pl. περιδέξια): 'armlet / bracelet (worn on the [right] arm)'; from περί + δεξιός ('around the right'); a band worn on the wrist or upper arm; renders a term for a gold arm-ornament, completing the catalogue of personal jewelry.

πᾶν

every

Accusative

attributive adjective (summarizing: 'every golden article')

→ **object specification**

πᾶς: 'every / all'; the neuter πᾶν σκεῦος χρυσοῦν ('every golden article') is a summarizing apposition gathering up the preceding list — any and every item of gold.

σκεῦος

article / vessel

Accusative

summarizing apposition (direct object: 'every golden article')

→ **object specification**

σκεῦος: 'vessel / article / object'; here generalizing 'every gold object'; renders σφιδά ('article'); the same word used of the Egyptians' gold vessels (11:2), now consecrated.

χρυσοῦν

golden

Accusative

attributive adjective (modifying σκεῦος: 'golden article')

→ object specification

χρυσοῦς: 'made of gold / golden'; contracted form of χρύσεος; renders כֶּהָיִי; specifies that the surrendered ornaments are gold, the most precious of the offering-materials.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

subject (with relative ὅσοι: 'all who')

→ participant prominence

παῖς: 'all'; the masculine nominative plural πάντες with ὅσοι forms 'all those who' — a summarizing universal of the gold-givers.

ὅσοι

as many as / who

Nominative

relative pronoun (subject of the relative clause)

→ participant reference

ὅσος: 'as many as'; the nominative plural ὅσοι ('all who') generalizes the gold-bringers; correlated with πάντες.

ἤνεγκαν

brought

Aor Act Indic 3 Pl · φέρω

verb of relative clause (third occurrence in the verse)

→ constative aorist (the act of bringing)

φέρω (aor. ἤνεγκαν): the third ἤνεγκαν of the verse, here in the summarizing relative clause; the threefold repetition gives the verse a strongly cumulative rhythm of giving.

ἀφαιρέματα

contributions

Accusative

direct object of ἤνεγκαν

→ object specification

ἀφαίρεμα (pl. ἀφαιρέματα): 'contribution / set-apart portion'; renders תְּרוּמָה; the keyword (cf. vv. 5, 21) here in the plural, gathering up the many individual gold-gifts as the collective ἀφαίρεμα to the LORD.

χρυσίου

of gold

Genitive

genitive of material (modifying ἀφαιρέματα: 'contributions of gold')

→ relational specification

χρυσίον: 'gold'; the genitive of material specifies the contributions as consisting of gold; renders כֶּהָיִי.

κυρίῳ

to the LORD

Dative

dative of recipient (destination of the contributions)

→ sphere or reference

κύριος: rendering of יְהוָה; the gold contributions are brought 'to the LORD' — the Godward direction once more.

23 καὶ παρ' ᾧ εὐρέθη βύσσος καὶ δέρματα ὑακίνθινα καὶ δέρματα κριῶν ἡρυθροδανωμένα ἤνεγκαν

And with whomever was found fine linen and blue-dyed skins and reddened ram-skins, they brought them.

The response continued: those possessing textiles and skins bring them

καὶ παρ' ᾧ εὐρέθη βύσσος

The bringing continues with a different syntactic frame — παρ' ᾧ εὐρέθη ('with whomever was found'), a Hebraizing relative construction marking possession. Those who possessed fine linen, blue-dyed skins, and reddened ram-skins (the materials of vv. 6–7) brought them. The passive εὐρέθη ('was found') depicts the materials as simply present among the people, ready to be offered.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

παρ
with

preposition + dative (possession: 'with whomever', elided)

→ spatial or relational framing

παρά + dative: 'beside / with / in the possession of'; the construction παρ ᾧ εὑρέθη ('with whom was found') is a Hebraism (אֶתָּוּ אֶצְמַךְ נִשְׁרָא) marking possession — 'everyone who had.'

ᾧ
whom

Dative

relative pronoun (dative object of παρά: 'with whom')

→ participant reference or interest

ὅς; relative pronoun; the masculine dative singular ᾧ ('with whom') heads the possessive relative clause; the resumption is distributive ('each one with whom...').

εὑρέθη
was found

Aor Pass Indic 3 Sg · εὐρίσκω

verb of relative clause (passive: 'was found')

→ constative aorist passive (the materials present in one's possession)

εὐρίσκω (aor. pass. εὑρέθη): 'find'; the passive 'was found (with/by him)' renders נִצְּרָנָה; the idiom marks possession without emphasizing acquisition — whoever happened to have these materials; the same construction recurs at v. 24 (παρ οἷς εὑρέθη).

βύσσος

fine linen

Nominative

subject of εὑρέθη (the material found)

→ participant prominence

βύσσος: 'fine linen / byssus'; renders נָשָׁה; the costly white linen of v. 6, here among the materials people possessed and brought.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δέρματα

skins

Nominative

subject of εὑρέθη (coordinate)

→ participant prominence

δέρμα (pl. δέρματα): 'skin / hide'; here the blue-dyed skins, as in v. 7; the plural subject with the singular εὑρέθη reflects loose Greek concord (or distributive sense).

ὑακίνθινα

dyed blue

Nominative

attributive adjective (modifying δέρματα: 'blue skins')

→ participant prominence

ὑακίνθινος: 'of hyacinth color / blue'; δέρματα ὑακίνθινα ('blue skins', cf. v. 7) — the blue-dyed hides for the tent covering.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δέρματα

skins

Nominative

subject of εὑρέθη (coordinate)

→ participant prominence

δέρμα (pl. δέρματα): 'skin / hide'; here the ram-skins, qualified as reddened.

κριῶν

of rams

Genitive

genitive of material (modifying δέρματα: 'ram-skins')

→ relational specification

κριός (gen. pl. κριῶν): 'ram'; δέρματα κριῶν ('ram-skins', cf. v. 7) — the rams' hides for the tent covering.

ἑρυθροδανωμένα

dyed red / reddened

Perf Pass Ptcp Nom Neut Pl · ἐρυθροδανώω

attributive participle (modifying δέρματα κριῶν: 'reddened ram-skins')

→ resultative perfect participle (the skins in their dyed state)

ἐρυθροδανώω: 'dye red with madder'; the perfect passive participle (cf. v. 7) renders מִמֶּיֶתֶדָה; the reddened ram-skins are among the materials the people possessed and offered.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (closing the verse: the act of bringing)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the refrain-verb closes the verse; those who possessed the textiles and skins brought them — the willing surrender of one's own goods continues.

24 καὶ πᾶς ὁ ἀφαιρῶν ἀφαίρεμα ἀργύριον καὶ χαλκὸν ἤνεγκαν τὰ ἀφαιρέματα κυρίῳ καὶ παρ' οἷς εὐρέθη ξύλα ἄσηπτα εἰς πάντα τὰ ἔργα τῆς κατασκευῆς ἤνεγκαν

And everyone setting apart a contribution of silver and bronze brought the contributions to the LORD; and those with whom was found incorruptible wood for all the works of the construction brought them.

The response continued: the metal- and wood-givers καὶ πᾶς ὁ ἀφαιρῶν ἀφαίρεμα

The bringing continues with the metals and timber. The figura etymologica ὁ ἀφαιρῶν ἀφαίρεμα ('the one setting apart a contribution') foregrounds the keyword. Those who set apart silver and bronze brought their contributions; those who possessed acacia wood (παρ' οἷς εὐρέθη ξύλα ἄσηπτα, echoing v. 23) brought it for all the works of the construction (τῆς κατασκευῆς). The refrain ἤνεγκαν again frames and closes.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

πᾶς

everyone

Nominative

subject (with substantival participle ὁ ἀφαιρῶν)

→ participant prominence

πᾶς: 'everyone'; with the articular participle, 'everyone who sets apart' — universalizing the metal-givers; the singular πᾶς again governs a plural verb (ἤνεγκαν) by sense.

ὁ

the (one)

Nominative

article (substantivizing ἀφαιρῶν)

→ noun-phrase marking

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

ἀφαιρῶν

setting apart / contributing

Pres Act Ptcp Nom Masc Sg · ἀφαιρέω

substantival participle (subject: 'the one setting apart a contribution')

→ characterizing present participle (the act of setting apart)

ἀφαιρέω: 'take away / remove / set apart'; the participle ὁ ἀφαιρῶν with its cognate object ἀφαίρεμα forms a figura etymologica ('the one setting-apart a set-apart-portion'), highlighting the technical sense of the offering as material 'taken off' from one's goods and devoted to God.

ἀφαίρεμα

contribution

Accusative

cognate accusative (object of ἀφαιρῶν)

→ object specification

ἀφαίρεμα: 'contribution / set-apart portion'; the cognate accusative with ἀφαιρῶν; renders תְּרוּמָה; the keyword recurs (cf. vv. 5, 21, 22).

ἀργύριον

silver

Accusative

accusative of specification (the material of the contribution)

→ object specification

ἀργύριον: 'silver'; renders כֶּסֶף; here in apposition to the ἀφαίρεμα, specifying its substance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χαλκὸν

bronze

Accusative

accusative of specification (coordinate with ἀργύριον)

→ object specification

χαλκός: 'bronze / copper'; renders נֶחֱשֶׁת; the silver-and-bronze pairing (cf. v. 5) names the lesser metals offered for the structure and court.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (governing τὰ ἀφαιρέματα)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the refrain-verb; the metal-givers 'brought the contributions to the LORD.'

τὰ

the

Accusative

article (with ἀφαιρέματα)

→ noun-phrase marking

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

ἀφαιρέματα

contributions

Accusative

direct object of ἤνεγκαν

→ object specification

ἀφαίρεμα (pl. ἀφαιρέματα): 'contribution'; the keyword in the plural, now as object — the silver-and-bronze gifts collectively brought.

κυρίῳ

to the LORD

Dative

dative of recipient (destination)

→ sphere or reference

κύριος: rendering of יְהוָה; the contributions are brought 'to the LORD.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

παρ
with

preposition + dative (possession: 'with whom', elided)

→ spatial or relational framing

παρά + dative: 'with / in the possession of';
παρ οἷς εὐρέθη ('with whom was found'),
the same possessive Hebraism as v. 23, here
in the plural.

οἷς
whom

Dative

relative pronoun (dative object of παρά: 'with whom')

→ participant reference or interest

οἷς: relative pronoun; the dative plural οἷς ('with whom') heads the possessive relative clause for the wood-givers.

εὐρέθη
was found

Aor Pass Indic 3 Sg · εὐρίσκω

verb of relative clause (passive: 'was found')

→ constative aorist passive (the wood present in one's possession)

εὐρίσκω (aor. pass. εὐρέθη): 'find'; 'with whom was found (acacia wood)' — the same possessive idiom as v. 23; renders
ⲛⲫⲣⲏ.

ξύλα

wood / timbers

Nominative

subject of εὐρέθη (the material found)

→ participant prominence

ξύλον (pl. ξύλα): 'wood / timber'; here the acacia timber (cf. v. 7) possessed by some and offered.

ἄσηπτα

incorruptible / rot-proof

Nominative

attributive adjective (modifying ξύλα: 'incorruptible wood')

→ participant prominence

ἄσηπτος: 'not liable to rot / incorruptible';
ξύλα ἄσηπτα ('incorruptible wood', cf. v. 7)
— the LXX's rendering of acacia, the durable timber for the sanctuary frames and furniture.

εἰς
for

preposition + accusative (purpose: 'for all the works')

→ spatial or relational framing

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

πάντα

all

Accusative

attributive adjective (modifying ἔργα)

→ object specification

πᾶς: 'all'; with ἔργα, 'for all the works' of the 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 (purpose)

→ object specification

ἔργον (pl. ἔργα): 'work / task'; renders הַמְצָאָה; the construction-tasks for which the wood is needed.

τῆς

of the

Genitive

article (with κατασκευῆς)

→ noun-phrase marking

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

κατασκευῆς

of the construction / building

Genitive

genitive (defining ἔργα: 'works of the construction')

→ relational specification

κατασκευή: 'construction / building / equipment / preparation'; from κατασκευάζω ('construct / prepare'); the genitive τῆς κατασκευῆς ('of the construction') denotes the whole building-project of the tabernacle; the cognate verb describes Moses' faithful 'construction' of the house in Heb 3:3–4.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (closing the verse: the act of bringing)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the refrain-verb closes the verse, as in v. 23; the wood-possessors brought their timber for the building.

25 καὶ πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ ταῖς χερσὶν νήθειν ἤνεγκαν νενησμένα τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον

And every woman wise in mind to spin with her hands brought spun materials: the blue and the purple and the scarlet and the fine linen.

The women's skilled labor: spinning the dyed yarns καὶ πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ

The women contribute not only goods but skilled work: every woman σοφὴ τῇ διανοίᾳ ('wise of mind') with the gift of spinning by hand brought spun materials — the blue, purple, scarlet and linen of v. 6. The 'wisdom of mind' that qualifies the male craftsmen (v. 10) is here predicated of the women, dignifying their textile artistry as the same God-given σοφία. The infinitive νήθειν specifies the skill; the perfect participle νενησμένα marks the finished, spun state of what they bring.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

πᾶσα
every

Nominative

attributive adjective (modifying γυνή)

→ participant prominence

πᾶς: 'every / all'; the feminine nominative πᾶσα with γυνή universalizes the skilled women — every woman with the gift took part.

γυνή
woman

Nominative

subject (collective, with plural verb ἤνεγκαν)

→ participant prominence

γυνή: 'woman / wife'; renders נִשְׂאָה; the women's skilled labor is here highlighted; the singular subject with plural verb (ἤνεγκαν) is constructio ad sensum.

σοφὴ
wise / skilled

Nominative

attributive / predicate adjective (modifying γυνή: 'wise of mind')

→ participant prominence

σοφός (fem. σοφή): 'wise / skilled'; renders בַּל תְּמָךְ ('wise of heart'); the phrase γυνὴ σοφὴ τῇ διανοίᾳ ('a woman wise of mind') applies to the women the same inspired-craft vocabulary used of the master-builders, affirming their work as God-given skill.

τῇ

in the

Dative

article (with διανοία, dative of respect)

→ noun-phrase marking

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

διανοία

mind / understanding

Dative

dative of respect / sphere ('wise in mind')

→ sphere or reference

διάνοια: 'mind / understanding'; renders בָּלָא; the dative of respect τῇ διανοίᾳ ('in mind') locates the women's skill in the same inner faculty as the craftsmen's wisdom (cf. v. 10 τῇ καρδίᾳ).

ταῖς

with the

Dative

article (with χερσίν, dative of means)

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of means / instrument ('with their hands')

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; the dative of means ταῖς χερσίν ('with the hands') stresses the manual, hands-on character of the spinning craft; renders חַיִּטָּיִם.

νήθειν

to spin

Pres Act Infin · νήθω

epexegetic infinitive (defining the skill: 'wise ... to spin')

→ durative present infinitive (the activity of spinning)

νήθω: 'spin (thread)'; renders נָחַט ('spin'); the epexegetic infinitive specifies the content of the women's wisdom — the skill of spinning; cognate with the διανενησμένον / νενησμένα participles describing the spun yarn.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (the women's bringing)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the refrain-verb, here with the skilled women as subject; they brought the yarn they had spun.

νενησμένα

spun materials

Perf Pass Ptcp Acc Neut Pl · νήθω

substantival participle (direct object: 'the spun things')

→ resultative perfect participle (the finished, spun yarn)

νήθω (perf. pass. ptcp.): the neuter plural νενησμένα ('spun things / spun materials') is substantival, the object of ἤνεγκαν; the perfect marks the completed spinning; the women brought the yarn already worked into thread, ready for weaving.

τὴν

the

Accusative

article (with ὑάκινθον)

→ noun-phrase marking

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

ὑάκινθον

blue / hyacinth

Accusative

accusative in apposition to νενησμένα (the spun blue)

→ object specification

ὑάκινθος: 'hyacinth / blue (yarn)'; renders חֲבֵלֶיֶת; the first of the spun dyed-wool colors (cf. v. 6), here as the worked product of the women's spinning.

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 πορφύραν)

→ noun-phrase marking

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

πορφύραν

purple

Accusative

accusative in apposition to νενησμένα (the spun purple)

→ object specification

πορφύρα: 'purple (yarn)'; renders מְאֻרָּח; the second spun color (cf. v. 6).

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 κόκκινον)

→ noun-phrase marking

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

κόκκινον
scarlet

Accusative

accusative in apposition to νενησμένα (the spun scarlet)

→ object specification

κόκκινος: 'scarlet (yarn)'; renders תָּוֶלַךְ יָרֵךְ; the third spun color (cf. v. 6).

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 βύσσον)

→ noun-phrase marking

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

βύσσον
fine linen

Accusative

accusative in apposition to νενησμένα (the spun linen)

→ object specification

βύσσοις: 'fine linen'; renders פָּשָׁה; the fourth spun material (cf. v. 6); together the four constitute the threads for the sanctuary's woven fabrics and the priestly garments.

26 καὶ πᾶσαι αἱ γυναῖκες αἷς ἔδοξεν τῇ διανοίᾳ αὐτῶν ἐν σοφίᾳ ἔνησαν τὰς τρίχας τὰς αἰγείας

And all the women to whom it seemed good in their mind, in wisdom, spun the goats' hair.

The women's skilled labor continued: spinning the goats' hair καὶ πᾶσαι αἱ γυναῖκες

A parallel notice: the women whose mind moved them (αἷς ἔδοξεν τῇ διανοίᾳ) spun, ἐν σοφίᾳ ('in/with wisdom'), the goats' hair (the coarse fiber of v. 6) for the tent's outer curtains. The willing-mind formula (ἔδοξεν τῇ διανοίᾳ) and the σοφία-vocabulary again join voluntary disposition and God-given skill. The verb ἔνησαν (from νήθω) matches the spinning theme of v. 25.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

πᾶσαι

all

Nominative

attributive adjective (modifying γυναῖκες)

→ participant prominence

πᾶς: 'all'; the feminine nominative plural πᾶσαι with γυναῖκες embraces all the willing, skilled women.

αἱ

the

Nominative

article (with γυναῖκες)

→ noun-phrase marking

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

γυναῖκες

women

Nominative

subject

→ participant prominence

γυνή (pl. γυναῖκες): 'woman'; renders נָשִׁים; the female spinners, here working the goats' hair.

αἷς

to whom

Dative

relative pronoun (dative with ἔδοξεν)

→ participant reference or interest

ὅς: relative pronoun; the feminine dative plural αἷς ('to whom') governed by impersonal ἔδοξεν; the willing-mind formula once more.

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

impersonal verb (with dative αἷς: 'to whom it seemed good')

→ constative aorist (the inner resolve)

δοκέω: 'seem good / resolve'; ἔδοξεν τῇ διανοίᾳ ('it seemed good in the mind') is the chapter's recurring willing-mind formula (cf. vv. 21, 22), here motivating the women's labor.

τῇ

in the

Dative

article (with διανοίᾳ, dative of sphere)

→ noun-phrase marking

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

διανοίᾳ

mind / understanding

Dative

dative of sphere (the seat of resolve)

→ sphere or reference

διάνοια: 'mind / understanding'; renders בִּלְבָב; the dative locates the resolve in the inner faculty; the women act both willingly and skillfully.

αὐτῶν

their

Genitive

genitive of possession (modifying διανοίᾳ)

→ relational specification

αὐτός: genitive plural 'their', modifying διανοίᾳ; 'in their mind.'

ἐν

in / with

preposition + dative (manner / means: 'in wisdom')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner / means: 'in wisdom').

σοφία

wisdom / skill

Dative

dative object of ἐν (manner: 'with wisdom / skill')

→ sphere or reference

σοφία: 'wisdom / skill'; renders חָכְמָה; in the tabernacle texts σοφία is practical craft-wisdom; ἐν σοφίᾳ ('in/with skill') marks the women's spinning as expert artistry, the same σοφία that fills Bezalel (v. 31).

ἔνησαν

they spun

Aor Act Indic 3 Pl · νήθω

main verb (the act of spinning)

→ constative aorist (the completed spinning)

νήθω (aor. ἔνησαν): 'spin'; renders נָחַת; the same verb as the infinitive νήθειν (v. 25); the women spun the coarse goats' hair into thread for the tent's outer covering.

τὰς

the

Accusative

article (with τρίχας)

→ noun-phrase marking

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

τρίχας

hair

Accusative

direct object of ἔνησαν

→ object specification

θρίξ (pl. τρίχας): 'hair'; here the goats' hair (cf. v. 6) spun for the coarse outer curtains of the tent (26:7).

τὰς

the

Accusative

article (attributive, with αἰγείας)

→ noun-phrase marking

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

αἰγείας

of goats / goat-

Accusative

attributive adjective (second-attributive: 'the goats' hair')

→ object specification

αἶγιος: 'of a goat'; τὰς τρίχας τὰς αἰγείας ('the goats' hair', cf. v. 6) in second-attributive position; the coarse fiber for the tent covering, here spun by the women in wisdom.

27 καὶ οἱ ἄρχοντες ἤνεγκαν τοὺς λίθους τῆς σμαράγδου καὶ τοὺς λίθους τῆς πληρώσεως εἰς τὴν ἐπωμίδα καὶ εἰς τὸ λογεῖον

And the rulers brought the emerald stones and the stones of setting for the ephod and for the breastpiece,

The rulers' contribution: the precious stones for the priestly vestments

καὶ οἱ ἄρχοντες ἤνεγκαν

The leaders (οἱ ἄρχοντες) bring the most precious items: the emerald stones and the 'stones of setting / filling' (λίθοι τῆς πληρώσεως) destined for the ephod and the breastpiece (λογεῖον). The contribution moves up the social scale — from the people generally to the rulers — and up the value scale, to the engraved gemstones of the high-priestly regalia. The verb ἤνεγκαν continues the refrain.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

οἱ
the

Nominative

article (with ἄρχοντες)

→ noun-phrase marking

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

ἄρχοντες
rulers / leaders

Nominative

subject

→ participant prominence

ἄρχων (pl. ἄρχοντες): 'ruler / leader / chief'; from ἄρχω ('rule'); renders ἄρχοντες ('chiefs / tribal leaders'); the tribal heads, who fittingly supply the most precious gemstones for the high-priestly vestments.

ἤνεγκαν
brought

Aor Act Indic 3 Pl · φέρω

main verb (the rulers' bringing)

→ constative aorist (the completed bringing)

φέρω (aor. ἤνεγκαν): the refrain-verb, here with the rulers as subject; they brought the gemstones for the priestly garments.

τοὺς
the

Accusative

article (with λίθους)

→ noun-phrase marking

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

λίθους
stones

Accusative

direct object of ἤνεγκαν

→ object specification

λίθος (pl. λίθους): 'stone'; here the precious emerald gemstones (cf. vv. 9, 12).

τῆς
of the

Genitive

article (with σμαράγδου)

→ noun-phrase marking

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

σμαράγδου
of emerald

Genitive

genitive of material / quality (modifying λίθους: 'emerald stones')

→ relational specification

σμάραγδος: 'emerald / green gemstone'; renders σμαράγδου οἱ λίθοι τῆς σμαράγδου ('the emerald stones', cf. v. 12) set on the shoulder-pieces of the ephod.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with λίθους)

→ noun-phrase marking

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

λίθους
stones

Accusative

direct object (coordinate)

→ object specification

λίθος (pl. λίθους): 'stone'; the second set, the 'stones of setting / filling' for the breastpiece.

τῆς
of the

Genitive

article (with πληρώσεως)

→ noun-phrase marking

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

πληρώσεως

of setting / of filling

Genitive

genitive (defining λίθους: 'stones of setting')

→ relational specification

πλήρωσις: 'filling / setting (of a stone in its mount)'; from πληρόω ('fill'); οἱ λίθοι τῆς πληρώσεως ('the setting-stones / stones of filling') renders אֲבִנֵּי הַבְּרִית ('stones of setting / mounting'), the gems mounted in gold settings (filigree) on the breastpiece (28:17–20); the genitive denotes their function.

εἰς

for

preposition + accusative (purpose / destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with ἐπωμίδα)

→ noun-phrase marking

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

ἐπωμίδα

ephod / shoulder-piece

Accusative

accusative object of εἰς (destination of the stones)

→ object specification

ἐπωμίς: 'shoulder-piece / ephod'; rendering עֹפֹד; the high-priestly vestment bearing the engraved gemstones (cf. v. 9; 28:6–14).

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 / destination, parallel)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with λογεῖον)

→ noun-phrase marking

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

λογεῖον

breastpiece / oracle-pouch

Accusative

accusative object of εἰς (parallel to ἐπωμίδα)

→ object specification

λογεῖον (also λόγιον): 'breastpiece / place of the oracle'; from λόγος (and associated with λόγιον, 'oracle'); the LXX's rendering of חֹשֶׁן ('breastpiece'), the pouch worn over the ephod holding the twelve engraved stones and the Urim and Thummim (28:15–30); the Greek name reflects its role as the seat of oracular judgment (τὸ λογεῖον τῆς κρίσεως, 28:15).

28 καὶ τὰς συνθέσεις καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὴν σύνθεσιν τοῦ θυμιάματος

and the compounds and the oil of anointing and the compound of the incense.

The rulers' contribution concluded: the spices, anointing oil, and incense καὶ τὰς συνθέσεις

The rulers' gifts conclude with the aromatic compounds: the spice-mixtures (συνθέσεις), the oil of anointing, and the compounded incense. These are the consecrated materials of v. 12 / v. 19, now supplied. The cognate pair συνθέσεις ... σύνθεσιν frames the verse, denoting the prepared, blended substances of the sanctuary's ritual.

καὶ
and

coordinate conjunction (continuing the rulers' gifts)

→ discourse linkage or contrast

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

τὰς
the

Accusative

article (with συνθέσεις)

→ noun-phrase marking

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

συνθέσεις

compounds / spice-mixtures

Accusative

direct object (governed by ἤνεγκαν of v. 27)

→ object specification

σύνθεσις (pl. συνθέσεις): 'composition / compound / mixture'; from συντίθημι; here the prepared aromatic spice-mixtures; renders סִמְיָא ('spices') in the sense of compounded aromatics for the oil and incense (cf. 30:23–25, 34–35).

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 (coordinate)

→ object specification

ἔλαιον: 'olive oil'; renders יַהֵשׁ; here the anointing oil, supplied by the rulers (cf. vv. 12, 19).

τῆς
of the

Genitive

article (with χρίσεως)

→ noun-phrase marking

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

χρίσεως

of anointing

Genitive

genitive (defining ἔλαιον: 'oil of anointing')

→ relational specification

χρίσις: 'anointing / smearing'; from χρίω ('anoint'); τὸ ἔλαιον τῆς χρίσεως ('the oil of anointing', a variant of τοῦ χρίσματος in vv. 12, 19) renders חֵשֶׁן יַהֵשׁ; the consecrating oil for priests and furniture.

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 σύνθεσιν)

→ noun-phrase marking

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

σύνθεσιν

compound / mixture

Accusative

direct object (coordinate)

→ object specification

σύνθεσις: 'composition / compound'; here the singular ἡ σύνθεσις τοῦ θυμιάματος ('the compound of the incense', cf. τὸ θυμιάμα τῆς συνθέσεως, v. 19); the blended sacred incense; the cognate frame συνθέσεις ... σύνθεσιν marks these as carefully compounded ritual substances.

τοῦ

of the

Genitive

article (with θυμιάματος)

→ noun-phrase marking

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

θυμιάματος

of the incense

Genitive

genitive (defining σύνθεσιν: 'compound of the incense')

→ relational specification

θυμιάμα: 'incense'; renders תְּבִלֶּת; the genitive specifies the compound as that of the sacred incense (cf. vv. 12, 19); the carefully blended aromatic burned on the golden altar.

29 καὶ πᾶς ἀνὴρ καὶ γυνή ὧν ἔφερον ἡ διάνοια αὐτῶν εἰσελθόντας ποιεῖν πάντα τὰ ἔργα ὅσα συνέταξεν κύριος ποιῆσαι αὐτὰ διὰ Μωυσῆ ἥνεγκαν οἱ υἱοὶ Ἰσραὴλ ἀφάρισμα κυρίῳ

And every man and woman whose mind moved them to come in to do all the works that the LORD had commanded to be done through Moses — the sons of Israel brought a freewill contribution to the LORD.

Summary of the people's response: the comprehensive freewill offering

καὶ πᾶς ἀνὴρ καὶ γυνή

The response-section closes with a summary: every man and woman whose mind moved them (ὧν ἔφερον ἡ διάνοια αὐτῶν, echoing v. 21) came to do all the LORD's commanded work, and the sons of Israel brought a freewill ἀφάρισμα to the LORD. The verse gathers up the whole movement of vv. 20–28 and stamps it as voluntary (the willing-mind motif) and obedient (ὅσα συνέταξεν κύριος ... διὰ Μωυσῆ). This heart-moved generosity is the OT prototype of the NT ἰλαρὸς δότης (2 Cor 9:7).

καὶ
and

narrative conjunction (summary)

→ discourse linkage or contrast

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

πᾶς
every

Nominative

attributive adjective (modifying ἀνὴρ)

→ participant prominence

πᾶς: 'every / all'; πᾶς ἀνὴρ καὶ γυνή ('every man and woman') universalizes the response across both sexes, gathering up the male givers (v. 22) and the female workers (vv. 25–26).

ἀνὴρ
man

Nominative

subject (with γυνή)

→ participant prominence

ἀνὴρ: 'man'; renders ὁ ἄνθρωπος; here paired with γυνή to express totality of participation — every Israelite, male and female alike.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γυνή

woman

Nominative

subject (coordinate with ἀνὴρ)

→ participant prominence

γυνή: 'woman'; renders ἡψ; the man-and-woman pairing is a merism for the whole community's voluntary participation.

ὧν

of which things

Genitive

relative pronoun (object of ἔφερον, genitive by attraction)

→ relational specification

ὧς: relative pronoun; the genitive plural ὧν (by attraction) is the object of ἔφερον; 'the things which their mind impelled (them to bring/do)' — the same idiom as v. 21.

ἔφερον

moved / impelled

Impf Act Indic 3 Sg · φέρω

verb of relative clause (the mind's impulse)

→ descriptive imperfect (the ongoing inner prompting)

φέρω (impf. ἔφερον): in the idiom ἔφερον ἡ διάνοια αὐτῶν ('their mind bore/moved them'), parallel to ἔφερον ἡ καρδιά of v. 21; the imperfect depicts the inner prompting as the sustained motive of the giving and the working.

ἡ

the

Nominative

article (with διάνοια)

→ noun-phrase marking

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

διάνοια

mind / understanding

Nominative

subject of ἔφερον (the impelling faculty)

→ participant prominence

διάνοια: 'mind / understanding / disposition'; renders בָּל; here the personified subject that 'moves' a person to act — the willing-mind motif (cf. καρδιά, v. 21); the inner faculty is the spring of both generosity and skilled service.

αὐτῶν

their

Genitive

genitive of possession (modifying διάνοια)

→ relational specification

αὐτός: genitive plural 'their', modifying διάνοια; 'their mind.'

εἰσελθόντας

having come in

Aor Act Ptcp Acc Masc Pl · εἰσέρχομαι

circumstantial participle (accusative, with the implied subject of ποιεῖν)

→ antecedent aorist participle (the coming-in that precedes the working)

εἰσέρχομαι (aor. ptcp.): 'come in / enter'; the accusative plural participle εἰσελθόντας ('having come in') governs the following infinitive ποιεῖν ('to do'); the case-shift to accusative (after the nominative ἀνὴρ καὶ γυνή) is a slight anacoluthon, the participle agreeing with the implied subject of the infinitive; the sense: they came forward to do the work.

ποιεῖν

to do

Pres Act Infin · ποιέω

infinitive of purpose (came in to do)

→ durative present infinitive (the ongoing work)

ποιέω: 'do / make'; the present infinitive of purpose expresses why they came in — to perform the work; the present aspect fits the sustained labor of construction.

πάντα

all

Accusative

attributive adjective (modifying ἔργα)

→ object specification

παῖς: 'all'; πάντα τὰ ἔργα ('all the works') comprehends the whole task commanded by the LORD.

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

direct object of ποιεῖν (antecedent of ὅσα)

→ object specification

ἔργον (pl. ἔργα): 'work / task'; renders הַמְּלָכָה; the construction-tasks of the sanctuary, correlated with ὅσα συνέταξεν κύριος.

ὅσα

as many as / whatever

Accusative

relative pronoun (object of συνέταξεν, correlative with πάντα)

→ participant reference

ὅσος: 'as many as / whatever'; πάντα ... ὅσα ('all things, as many as') binds the work strictly to the divine command (cf. v. 10).

συνέταξεν

commanded

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (the divine command)

→ constative aorist (the prior ordinance)

συντάσσω: 'order / command'; renders הִצַּו; the verb reiterates (cf. vv. 1, 4, 10) that all the work conforms to the LORD's command — obedience matches design.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: rendering of יהוה; the divine commander whose ordinance the work fulfills.

ποιῆσαι

to do / to be done

Aor Act Infin · ποιέω

complementary infinitive (with συνέταξεν: 'commanded to be done')

→ telic aorist infinitive (the commanded action)

ποιέω: 'do / make'; the aorist infinitive complements συνέταξεν ('commanded ... to do/be done'); renders the Hebrew infinitive construct תַּשַּׁעַל; the doubling ποιεῖν ... ποιῆσαι frames the verse around the verb of making.

αὐτά

them

Accusative

accusative object of ποιῆσαι (the works to be done)

→ participant reference

αὐτός: the neuter plural αὐτά refers to τὰ ἔργα; 'to do them' — the commanded works.

διὰ

through

preposition + genitive (agency / mediation: 'through Moses')

→ spatial or relational framing

διὰ + genitive: 'through / by means of'; marks Moses as the mediator through whom the LORD's command was given; the phrasing διὰ Μωσῆ underscores Moses' mediatorial role (cf. the NT contrast, 'the law was given through Moses', John 1:17; ὁ νόμος διὰ Μωσέως).

Μωσῆ

Moses

Genitive

genitive object of διὰ (the mediator)

→ relational specification

Μωσῆς (gen. Μωσῆ): transliteration of מֹשֶׁה; the genitive after διὰ marks Moses as the human channel of the divine command.

ἤνεγκαν

brought

Aor Act Indic 3 Pl · φέρω

main verb (the summarizing bringing)

→ constative aorist (the completed offering)

φέρω (aor. ἤνεγκαν): the refrain-verb in its final summarizing occurrence; 'the sons of Israel brought a contribution to the LORD' — closing the response-section on its dominant note of willing generosity.

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 (resumptive: 'the sons of Israel')

→ participant prominence

υἱός (pl. υἱοί): 'son'; οἱ υἱοὶ Ἰσραηλ ('the sons of Israel') is the resumptive subject summarizing the whole community as the bringers of the offering.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable proper noun, with υἱοί)

→ participant identification

Ἰσραηλ: transliteration of לְאִשְׂרָאֵל; indeclinable; the covenant people as the corporate offerer.

ἀφάιρεμα

contribution / freewill offering

Accusative

direct object of ἤνεγκαν

→ object specification

ἀφάιρεμα: 'contribution / set-apart portion'; renders הַזֶּכֶּה ('freewill offering') here; the keyword (cf. vv. 5, 21, 22, 24) closes the response-section, summing up the whole voluntary collection as one great ἀφάιρεμα to the LORD.

κύριῳ

to the LORD

Dative

dative of recipient (destination of the offering)

→ sphere or reference

κύριος: rendering of יְהוָה; the offering's Godward destination, reiterated one final time.

30 καὶ εἶπεν Μωυσῆς τοῖς υἱοῖς Ἰσραηλ ἰδοὺ ἀνακέκληκεν ὁ θεὸς ἐξ ὀνόματος τὸν Βεσελεηλ τὸν τοῦ Ουριου τὸν ὤρ ἐκ φυλῆς Ἰουδα

And Moses said to the sons of Israel, 'Behold, God has called by name Bezalel, the son of Uri, the son of Hur, from the tribe of Judah,'

New speech: Moses announces the divinely appointed craftsmen

καὶ εἶπεν Μωυσῆς τοῖς υἱοῖς Ἰσραηλ

A fresh speech-introduction opens the final section (vv. 30–35): Moses announces God's appointment of the chief craftsman. The presentational ἰδοὺ ('behold') and the perfect ἀνακέκληκεν ('has called') with ἐξ ὀνόματος ('by name') give the calling solemn, settled force. Bezalel is fully identified by patronymic and tribe (of Judah), grounding the inspired craft in a specific, named individual.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: 'say'; the aorist εἶπεν opens Moses' announcement of the divinely chosen artisans, parallel to the speech-openings of vv. 1, 4.

Μωσῆς
Moses

Nominative

subject

→ participant prominence

Μωσῆς: transliteration of מֹשֶׁה; the mediator announcing God's appointment of Bezalel.

τοῖς
to the

Dative

article (with υἱοῖς, dative of indirect object)

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative indirect object (the addressees)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'son'; τοῖς υἱοῖς Ἰσραὴλ ('to the sons of Israel') as recipients of the announcement.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable proper noun, with υἱοῖς)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant people as Moses' audience.

ἰδοὺ
behold

presentational particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; a fixed presentational particle (originally the aor. mid. impv. of εἶδον), rendering הִנֵּה; it arrests attention and introduces the significant announcement of Bezalel's divine appointment.

ἀνακέκληκεν
has called / has summoned by name

Perf Act Indic 3 Sg · ἀνακαλέω

main verb of the announcement (perfect of settled state)

→ resultative perfect (the calling stands as an accomplished, abiding appointment)

ἀνακαλέω: 'call out / summon / designate by name'; the compound ἀνα- suggests a calling-up / public designation; the perfect ἀνακέκληκεν marks the calling as a completed act with abiding result — Bezalel stands divinely commissioned; renders מִשְׁכֵּהוּ מִן־שֵׁם ('call by name', cf. 31:2); the perfect lends the appointment permanence and authority.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἀνακέκληκεν

→ participant prominence

θεός: 'God'; renders דיִהֹלִי; here the subject who appoints and empowers the craftsman — the artisan's skill is traced directly to divine election; note the variation from κύριος (the Tetragrammaton) to ὁ θεός in this concluding section.

ἐξ

by / out of

preposition + genitive (idiomatic: 'by name')

→ spatial or relational framing

ἐκ/ἐξ + genitive: here in the idiom ἐξ ὀνόματος ('by name'), rendering דּוֹשָׁא; the calling 'by name' marks Bezalel's appointment as personal, specific and elective — not a general summons but a naming of the individual.

ὀνόματος

name

Genitive

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

→ relational specification

ὄνομα: 'name'; renders דּוֹשָׁא; the phrase ἐξ ὀνόματος ('by name') stresses the personal, individual character of the divine calling — God has singled out Bezalel specifically.

τόν

the / —

Accusative

article (with the proper name Βεσελεηλ, marking it as direct object)

→ noun-phrase marking

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

Βεσελεηλ

Bezalel

accusative object of ἀνακέκληκεν (indeclinable proper noun, marked acc. by article τόν)

→ noun-phrase marking

Βεσελεηλ: transliteration of Hebrew בְּזַלְצָל (Bezalel, 'in the shadow/protection of God'); indeclinable in the LXX, its case shown by the article τόν; the master-craftsman of the tabernacle, first named at 31:2; the name's meaning ('in God's shadow') aptly suits one filled with the divine Spirit for sacred work.

τόν

the (son)

Accusative

article (substantival, introducing patronymic: 'the [son] of Uri')

→ noun-phrase marking

ὁ τοῦ + genitive: the Greek idiom 'the [son] of ...!' for patronymics, with υἱός understood; here τὸν τοῦ Ουριου ('the son of Uri').

τοῦ

of

Genitive

article (with Ουριου, patronymic genitive)

→ noun-phrase marking

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

Ουριου

of Uri

Genitive

genitive of relationship (patronymic: 'son of Uri')

→ relational specification

Ουρι(ας): transliteration of Hebrew **יְרִי** (Uri, 'my light'); here declined in the genitive Ουριου; Bezalel's father (cf. 31:2; 1 Chr 2:20).

τὸν

the (son)

Accusative

article (substantival, introducing second patronymic: 'the [son] of Hur')

→ noun-phrase marking

ὁ τὸν/τοῦ + name: the genealogy is carried a generation further — 'the (descendant) of Hur'; the article τόν agrees with Βεσελελ as object.

Ωρ

Hur

appositional / genealogical name (indeclinable proper noun: 'of Hur')

→ participant identification

Ωρ: transliteration of Hebrew **חֹר** (Hur); indeclinable; Bezalel's grandfather; Hur appears alongside Aaron supporting Moses' hands at Rephidim (17:10–12) and as a leader during the Sinai ascent (24:14), linking the craftsman to Israel's leadership.

ἐκ

from

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

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin: 'from the tribe').

φυλῆς

tribe

Genitive

genitive object of ἐκ (tribal origin)

→ relational specification

φυλή: 'tribe / clan'; renders **שִׁבְט** / **מִטָּה**; ἐκ φυλῆς Ιουδα ('from the tribe of Judah') situates Bezalel in the royal tribe — the master-builder of God's dwelling springs from the tribe of kingship and, ultimately, of Messiah.

Ιουδα

of Judah

genitive of relationship (indeclinable proper noun, with φυλῆς)

→ participant identification

Ιουδα: transliteration of Hebrew **יְהוּדָה** (Judah); indeclinable; the tribe of Judah, the royal and messianic line (Gen 49:10); Bezalel's Judahite descent is theologically resonant.

31 καὶ ἐνέπλησεν αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης πάντων

and he filled him with a divine spirit of wisdom and understanding and knowledge of all things,

The divine empowerment: Bezalel filled with the Spirit for the craft

καὶ ἐνέπλησεν αὐτὸν πνεῦμα θεῖον

The theological heart of the section: God 'filled' Bezalel with πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης — a divine spirit of wisdom, understanding, and knowledge. Artistic skill is here grounded directly in the divine Spirit. The triad σοφία / σύνεσις / ἐπιστήμη is a classic LXX wisdom-cluster; πάντων ('of all things') marks the comprehensiveness of the endowment. The phrase πνεῦμα θεῖον is a notable rendering (the parallel 31:3 has πνεῦμα θεοῦ).

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐνέπλησεν

he filled

Aor Act Indic 3 Sg · ἐμπύμπλημι

main verb (God as subject, double accusative construction)

→ constative aorist (the completed act of filling/endowment)

ἐμπύμπλημι: 'fill / fill up / satisfy'; the compound ἐν- intensifies the filling; renders נָלַח (Piel, 'fill'); the construction ἐνέπλησεν αὐτὸν πνεῦμα ('filled him with a spirit') takes a double accusative (person filled + content); the verb expresses total, saturating endowment — Bezalel is wholly suffused with the divine gift.

αὐτὸν

him

Accusative

direct object (the person filled: Bezalel)

→ participant reference

αὐτός: the accusative αὐτόν refers to Bezalel; the person filled in the double-accusative construction.

πνεῦμα

spirit

Accusative

accusative of content / material (with what he is filled)

→ object specification

πνεῦμα: 'spirit / breath / wind'; renders רוּחַ; the accusative of content denotes that with which Bezalel is filled; πνεῦμα θεῖον ('divine spirit') is the source of his craft — the same Spirit-endowment that elsewhere equips prophets and leaders, here directing artistic skill (cf. 31:3; the craftsman-Spirit theme).

θεῖον

divine

Accusative

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

→ object specification

θεῖος: 'divine / of God'; πνεῦμα θεῖον ('a divine spirit') is the LXX's rendering here of יְהוָה אֱלֹהֵינוּ ('spirit of God', cf. 31:3 πνεῦμα θεῖον / θεοῦ); the adjective marks the spirit as belonging to the divine sphere — the skill is not merely natural talent but a God-given charisma; θεῖος is rare in the LXX (cf. 2 Macc; the NT θεία δύναμις of 2 Pet 1:3).

σοφίας

of wisdom

Genitive

genitive of content / quality (defining πνεῦμα: 'spirit of wisdom')

→ relational specification

σοφία: 'wisdom / skill'; renders חָכְמָה; first of the wisdom-triad; the practical, artistic σοφία that has run through the chapter (vv. 10, 25, 26) is here named as the content of the divine spirit; cf. the messianic 'spirit of wisdom' at Isa 11:2.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέσεως

of understanding

Genitive

genitive of content / quality (coordinate: 'understanding')

→ relational specification

σύνεσις: 'understanding / insight / discernment'; from συνίημι ('put together / comprehend'); renders הַבִּינָה ('understanding'); the second of the triad; denotes the discernment to grasp how things fit together — apt for the planning of intricate work; paired with σοφία also at Isa 11:2; Col 1:9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστήμης

of knowledge / expertise

Genitive

genitive of content / quality (coordinate: 'knowledge')

→ relational specification

ἐπιστήμη: 'knowledge / understanding / expertise'; from ἐπίσταμαι ('know how'); renders תְּלָמִיד ('knowledge'); the third of the triad; here the technical know-how of the crafts; the σοφία / σύνεσις / ἐπιστήμη cluster denotes complete intellectual-practical competence.

πάντων

of all things

Genitive

genitive (with ἐπιστήμης: 'knowledge of all things')

→ relational specification

πᾶς (gen. pl. πάντων): 'all'; ἐπιστήμης πάντων ('knowledge of all things') marks the comprehensiveness of Bezalel's endowment — there is no craft of the sanctuary beyond his Spirit-given competence; the totality-marker caps the wisdom-triad.

32 ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν

to be a master-craftsman in all the works of master-craftsmanship, to work the gold and the silver and the bronze,

Purpose of the endowment: master-craftsmanship in metalwork

ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα

The infinitives ἀρχιτεκτονεῖν ('to be master-builder') and ποιεῖν ('to work') express the purpose of the Spirit-filling; comprehensive mastery in every work of craftsmanship, beginning with the three metals (gold, silver, bronze — the materials of v. 5). The cognate pair ἀρχιτεκτονεῖν ... ἀρχιτεκτονίας foregrounds the 'architect / master-craftsman' vocabulary; the Spirit equips not for one skill but for the whole art.

ἀρχιτεκτονεῖν

to be a master-craftsman / to direct the work

Pres Act Infin · ἀρχιτεκτονέω

infinitive of purpose (the goal of the Spirit-filling)

→ durative present infinitive (the ongoing exercise of master-craft)

ἀρχιτεκτονέω: 'be a master-builder / direct construction / be chief craftsman'; from ἀρχιτέκτων ('master-builder', cf. 1 Cor 3:10); the infinitive of purpose states why God filled Bezalel — to exercise master-craftsmanship; renders the Hebrew לַחֲשֹׁבֶת מְחַשְׁבֵּת ('to devise designs'); marks Bezalel as the chief artisan directing all the work.

κατὰ

according to / in

preposition + accusative (distributive: 'in all the works')

→ spatial or relational framing

κατὰ + accusative: here distributive, 'in / throughout (all the works)'; marks the comprehensive scope of Bezalel's craftsmanship.

πάντα

all

Accusative

attributive adjective (modifying ἔργα)

→ object specification

πᾶς: 'all'; πάντα τὰ ἔργα ('all the works') stresses the totality of the craft Bezalel is equipped to direct.

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 works of craftsmanship)

→ object specification

ἔργον (pl. ἔργα): 'work / product'; renders עֲשֵׂה; here the products of master-craftsmanship, defined by the following genitive τῆς ἀρχιτεκτονίας.

τῆς

of the

Genitive

article (with ἀρχιτεκτονίας)

→ noun-phrase marking

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

ἀρχιτεκτονίας

of master-craftsmanship / of construction-design

Genitive

genitive (defining ἔργα: 'works of master-craftsmanship')

→ relational specification

ἀρχιτεκτονία: 'master-building / the art of the chief craftsman'; cognate with ἀρχιτεκτονεῖν, forming a figura etymologica ('to master-craft ... the works of master-craft'); the term embraces the whole design-and-construction art of the sanctuary.

ποιεῖν

to work / to make

Pres Act Infin · ποιέω

infinitive of purpose (specifying the craft: 'to work the metals')

→ durative present infinitive (the activity of working the materials)

ποιέω: 'do / make / work (a material)'; the present infinitive ποιεῖν here governs the materials (τὸ χρυσίον κτλ.), 'to work / fashion the gold,' etc.; specifies the metalworking dimension of Bezalel's craft.

τὸ

the

Accusative

article (with χρυσίον)

→ noun-phrase marking

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

χρυσίον

gold

Accusative

direct object of ποιεῖν (first metal worked)

→ object specification

χρυσίον: 'gold'; renders כֶּהָנִי; the first and most precious metal Bezalel is equipped to work (cf. v. 5).

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 ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

direct object of ποιεῖν (second metal worked)

→ object specification

ἀργύριον: 'silver'; renders כֶּהָנִי; the second metal (cf. v. 5).

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 χαλκόν)

→ noun-phrase marking

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

χαλκόν

bronze

Accusative

direct object of ποιεῖν (third metal worked)

→ object specification

χαλκός: 'bronze / copper'; renders כֶּהָנִי; the third metal (cf. v. 5); the gold-silver-bronze triad recurs, now as the objects of Bezalel's Spirit-empowered metalwork.

33 καὶ λιθουργῆσαι τὸν λίθον καὶ κατεργάζεσθαι τὰ ξύλα καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας

and to cut the stone and to work the wood and to labor in every work of wisdom.

Purpose of the endowment continued: stonework, woodwork, every craft

καὶ λιθουργῆσαι τὸν λίθον

The catalogue of Bezalel's crafts continues with stone-cutting (λιθουργῆσαι) and woodworking (κατεργάζεσθαι τὰ ξύλα), closing with the comprehensive ποιεῖν ἐν παντὶ ἔργῳ σοφίας ('to work in every work of wisdom'). The summary phrase ἔργον σοφίας ('work of wisdom') again ties the craftsmanship to the divine σοφία of v. 31 — the Spirit-gift covers metal, stone, wood, and every art.

καὶ
and

coordinate conjunction (continuing the infinitives of purpose)

→ discourse linkage or contrast

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

λιθουργῆσαι

to cut stone / to work stone

Aor Act Infin · λιθουργέω

infinitive of purpose (the stone-cutting craft)

→ telic aorist infinitive (the work of cutting stone)

λιθουργέω: 'work stone / cut and engrave stone'; from λίθος ('stone') + ἔργον ('work'); the aorist infinitive of purpose; renders לִּצְרֹף אֲבָנִים ('cutting of stones'); the craft of cutting and setting the gemstones for the priestly vestments (cf. vv. 9, 27).

τὸν
the

Accusative

article (with λίθον)

→ noun-phrase marking

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

λίθον

stone

Accusative

direct object of λιθουργῆσαι

→ object specification

λίθος: 'stone'; here the gemstone to be cut and engraved; renders לִּצְרֹף; the collective singular ('the stone') denotes the stonework generally.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατεργάζεσθαι

to work / to fashion

Pres Mid Infin · κατεργάζομαι

infinitive of purpose (the woodworking craft)

→ durative present infinitive (the working of the wood)

κατεργάζομαι: 'work out / accomplish / fashion thoroughly'; the compound κατ- intensifies ('work fully / finish'); renders γγ τψ'ρη ('carving of wood'); the present infinitive denotes the ongoing craft of fashioning the timber (cf. the cognate κάτεργα, v. 21); the verb is frequent in Paul for 'producing / accomplishing' (Rom 7:8; 2 Cor 4:17).

τὰ

the

Accusative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

wood / timbers

Accusative

direct object of κατεργάζεσθαι

→ object specification

ξύλον (pl. ξύλα): 'wood / timber'; here the acacia timber (cf. vv. 7, 24) to be fashioned into the frames and furniture of the sanctuary.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιεῖν

to work / to labor

Pres Act Infin · ποιέω

infinitive of purpose (the comprehensive summary craft)

→ durative present infinitive (the ongoing exercise of every craft)

ποιέω: 'do / make / work'; the present infinitive here summarizes — 'to work in every work of wisdom'; gathers up the foregoing specific crafts into a comprehensive statement of Bezalel's 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 ἔργῳ)

→ sphere or reference

πᾶς: 'every / all'; ἐν παντὶ ἔργῳ ('in every work') marks the comprehensiveness of the craft — no work of the sanctuary is beyond his Spirit-given skill.

ἔργω

work

Dative

dative object of ἐν (sphere of activity)

→ sphere or reference

ἔργον: 'work / craft'; renders הַמְלָמָה; the dative of sphere; defined by the following genitive σοφίας.

σοφίας

of wisdom

Genitive

genitive (defining ἔργω: 'work of wisdom')

→ relational specification

σοφία: 'wisdom / skill'; renders הַחָכְמָה; ἔργον σοφίας ('work of wisdom / skilled work') ties the whole craft back to the divine σοφία with which Bezalel was filled (v. 31) — every product of his hands is an expression of God-given wisdom.

34 καὶ προβιβάσαι γε ἔδωκεν αὐτῷ ἐν τῇ διανοίᾳ αὐτῷ τε καὶ Ελιαβ τῷ τοῦ Αχισαμακ ἐκ φυλῆς Δαν

And he also put it in his mind to instruct, both him and Oholiab, the son of Ahisamach, from the tribe of Dan.

The gift of teaching, and the naming of the second craftsman, Oholiab

καὶ προβιβάσαι γε ἔδωκεν αὐτῷ ἐν τῇ διανοίᾳ

God's gift to Bezalel includes the ability to teach (προβιβάσαι, 'to instruct / lead forward'): he has put it 'in his mind.' The endowment is shared — αὐτῷ τε καὶ Ελιαβ ('both to him and to Oholiab') — and the second craftsman is now named with patronymic and tribe (Dan). The particle γε emphasizes the added gift of teaching; the inspired skill is meant to be transmitted, not hoarded.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

προβιβάσαι

to instruct / to lead forward

Aor Act Infin · προβιβάζω

infinitive (object of ἔδωκεν: the gift of teaching)

→ telic aorist infinitive (the imparted capacity to teach)

προβιβάζω: 'lead forward / advance / instruct'; from πρό + βιβάζω ('cause to go'); here 'to teach / bring others on in the craft'; renders לְהוֹרֹת ('to teach', from הָרָה Hiphil); the gift includes pedagogy — Bezalel is enabled to instruct others (cf. 35:34 MT; the verb in Acts 19:33 = 'put forward').

γε

indeed / also

emphatic particle (post-positive, intensifying)

→ discourse linkage or contrast

γε: enclitic emphatic particle, 'indeed / at least / even'; here it underscores the added gift of teaching — not only craft but the capacity to impart it; lends emphasis to προβιβάσαι.

ἔδωκεν

he gave / put

Aor Act Indic 3 Sg · δίδωμι

main verb (God as subject: 'he put [it] in his mind')

→ constative aorist (the completed bestowal)

δίδωμι: 'give / put / grant'; renders יָתַן; the idiom ἔδωκεν ἐν τῇ διανοίᾳ ('he put [it] in his mind / heart') renders בָּלַבַּן יָתַן ('put in his heart'), i.e. God implanted the capacity to teach; the subject is ὁ θεός (carried over from v. 30).

αὐτῷ

to him

Dative

dative indirect object (recipient: Bezalel)

→ participant reference or interest

αὐτός: the dative αὐτῷ ('to him') refers to Bezalel — God gave the teaching-gift to him.

ἐν

in

preposition + dative (locative idiom: 'in the mind')

→ spatial or relational framing

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

τῇ

the

Dative

article (with διανοίᾳ)

→ noun-phrase marking

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

διανοίᾳ

mind / understanding

Dative

dative object of ἐν (the seat of the implanted gift)

→ sphere or reference

διάνοια: 'mind / understanding'; renders בֵּן; the idiom ἔδωκεν ἐν τῇ διανοίᾳ ('put in the mind') locates the teaching-gift in the inner faculty — the same διάνοια that throughout the chapter is the seat of willing and of skill.

αὐτῷ

to him

Dative

dative (resumptive, heading the τε...καί pair: 'both to him')

→ participant reference or interest

αὐτός: the dative αὐτῷ resumed and now coordinated by τε...καί — 'both to him and to Oholiab'; the gift is shared between the two master-craftsmen.

τε

both / and

coordinating particle (post-positive, τε...καί construction)

→ discourse linkage or contrast

τε: enclitic coordinating particle; the τε...καί construction ('both ... and') links Bezalel and Oholiab as joint recipients of the endowment; a more formal connective than simple καί.

καὶ

and

coordinating conjunction (completing τε...καί)

→ discourse linkage or contrast

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

Ελιαβ

Oholiab

Dative

dative (coordinate recipient, indeclinable proper noun)

→ participant identification

Ελιαβ: the LXX's rendering of Hebrew בִּנְיָלִיב (Oholiab, 'tent of the father'); indeclinable, here functioning as a dative coordinate with αὐτῷ; Bezalel's chief assistant (cf. 31:6; 38:23), the second Spirit-endowed craftsman.

τοῦ

the (son)

Dative

article (substantival, introducing patronymic: 'the [son] of Ahisamach')

→ noun-phrase marking

ὁ τοῦ + genitive: the patronymic idiom 'the [son] of ...'; the dative τοῦ agrees with Ελιαβ.

τοῦ

of

Genitive

article (with Αχισαμακ, patronymic genitive)

→ noun-phrase marking

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

Αχισαμακ

of Ahisamach

genitive of relationship (patronymic, indeclinable proper noun)

→ participant identification

Αχισαμακ: transliteration of Hebrew אֲחִישָׁמַח (Ahisamach, 'my brother has supported'); indeclinable; Oholiab's father (cf. 31:6); the patronymic anchors the second craftsman as a specific, named individual.

ἐκ

from

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

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin: 'from the tribe').

φυλῆς

tribe

Genitive

genitive object of ἐκ (tribal origin)

→ relational specification

φυλή: 'tribe'; renders בִּלְמָה; ἐκ φυλῆς Δαν ('from the tribe of Dan') situates Oholiab in Dan, balancing Bezalel of Judah — the two master-craftsmen represent the leading southern and a northern tribe, a pairing of the people in the sacred work.

Δαν

of Dan

genitive of relationship (indeclinable proper noun, with φυλῆς)

→ participant identification

Δαν: transliteration of Hebrew דָּן (Dan); indeclinable; the tribe of Dan; Oholiab's Danite origin complements Bezalel's Judahite descent (v. 30).

35 ἐνέπλησεν αὐτοὺς σοφίας καὶ συνέσεως διανοίας πάντα συνιέναι ποιῆσαι τὰ ἔργα τοῦ ἁγίου καὶ τὰ ὕφαντὰ καὶ ποικιλτὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ ποιεῖν πᾶν ἔργον ἀρχιτεκτονίας ποικιλίας

He filled them with wisdom and understanding of mind, to comprehend all things, to do the works of the holy place, and the woven works and the embroidered works, to weave with the scarlet and the fine linen, to do every work of craftsmanship and design.

Climactic summary: both craftsmen filled with wisdom for every art

ἐνέπλησεν αὐτοὺς σοφίας καὶ συνέσεως

The chapter closes with a climactic summary echoing v. 31: God filled them (both Bezalel and Oholiab) with wisdom and understanding of mind to comprehend all things — to do the works of the sanctuary, the woven and embroidered works, to weave in scarlet and fine linen, to do every work of craftsmanship and design. The verb ἐνέπλησεν (cf. v. 31) and the σοφία / σύνεσις pairing form an inclusio around the Spirit-empowerment section; the closing ἔργον ἀρχιτεκτονίας ποικιλίας ('work of craftsmanship and design') caps the craftsman-Spirit theme.

ἐνέπλησεν

he filled

Aor Act Indic 3 Sg · ἐμπίμπλημι

main verb (God as subject; double accusative)

→ constative aorist (the completed endowment)

ἐμπίμπλημι: 'fill / fill up'; repeating the verb of v. 31, now with the plural object αὐτοὺς (both craftsmen); renders נָחַם; the repetition forms an inclusio framing the Spirit-empowerment of the artisans.

αὐτοὺς

them

Accusative

direct object (the persons filled: both craftsmen)

→ participant reference

αὐτός: the accusative plural αὐτοὺς ('them') refers to Bezalel and Oholiab together — the endowment, individual in v. 31, is now shared by both.

σοφίας

of wisdom

Genitive

genitive of content (with what they are filled)

→ relational specification

σοφία: 'wisdom / skill'; renders חָכְמָה; the genitive of content; the first member of the σοφία / σύνεσις pair (cf. v. 31), naming the craft-wisdom that fills the artisans.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέσεως

of understanding

Genitive

genitive of content (coordinate: 'understanding')

→ relational specification

σύνεσις: 'understanding / insight'; renders חָכְמָה; the second member of the wisdom-pair (cf. v. 31); here qualified by διανοίας ('of mind').

διανοίας

of mind

Genitive

genitive (defining σύνεσις: 'understanding of mind')

→ relational specification

διάνοια: 'mind / understanding'; renders לב; σύνεσις διανοίας ('understanding of mind / mental discernment') intensifies the inner-faculty language; the artisans' competence is a fullness of the διάνοια, the chapter's recurring seat of skill and will.

πάντα

all things

Accusative

direct object of συνιέναι ('to comprehend all things')

→ object specification

πᾶς: 'all'; the neuter plural πάντα ('all things') is the object of συνιέναι; marks the comprehensiveness of the artisans' understanding — they grasp the whole of the craft.

συνιέναι

to comprehend / to understand

Pres Act Infin · συνίημι

epexegetic infinitive (defining the endowment: 'to comprehend')

→ durative present infinitive (the ongoing exercise of understanding)

συνίημι: 'bring together / comprehend / understand'; cognate with σύνεσις; the infinitive πάντα συνιέναι ('to understand all things') epexegetically unfolds the gift of σύνεσις διανοίας; the craftsmen are given full comprehension of their task.

ποιῆσαι

to do / to make

Aor Act Infin · ποιέω

infinitive of purpose ('to do the works')

→ telic aorist infinitive (the purpose of the endowment)

ποιέω: 'do / make'; the aorist infinitive of purpose; the comprehension is for the sake of doing — the artisans understand in order to execute the sanctuary's works.

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

direct object of ποιῆσαι (the works of the sanctuary)

→ object specification

ἔργον (pl. ἔργα): 'work'; renders מְלָכָה; here τὰ ἔργα τοῦ ἁγίου ('the works of the holy place') — the sacred construction-tasks of the sanctuary.

τοῦ

of the

Genitive

article (with ἁγίου)

→ noun-phrase marking

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

ἁγίου

of the holy place / sanctuary

Genitive

genitive (defining ἔργα: 'works of the sanctuary')

→ relational specification

ἅγιος: 'holy'; the substantivized neuter τὸ ἅγιον ('the holy place / sanctuary'), rendering שְׁתִּקְוָה; τὰ ἔργα τοῦ ἁγίου ('the works of the sanctuary', cf. v. 21) — all the sacred construction is the goal of the artisans' Spirit-given skill.

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 ὑφαντά)

→ noun-phrase marking

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

ὑφαντὰ

woven works

Accusative

direct object (substantival adjective: 'the woven things')

→ object specification

ὑφαντός: 'woven'; verbal adjective from ὑφαίνω ('weave'); substantivized τὰ ὑφαντά ('the woven works') denotes the woven fabrics of the sanctuary and vestments; renders לְעֹשֶׂה הָעֵלֶב ('work of the weaver').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποικιλτὰ

embroidered works

Accusative

direct object (substantival adjective: 'the embroidered things')

→ object specification

ποικιλτός: 'embroidered / variegated'; verbal adjective from ποικίλλω ('work in colors / embroider'); substantivized τὰ ποικιλτά ('the embroidered works') denotes the multicolored needlework of the sanctuary fabrics; renders מְעַשֵּׂה הָרֶקֶם ('work of the embroiderer'); cognate with ποικιλία below.

ὑφᾶναι

to weave

Aor Act Infin · ὑφαίνω

epexegetic infinitive (defining the weaving craft)

→ telic aorist infinitive (the work of weaving)

ὑφαίνω: 'weave'; the aorist infinitive specifies the weaving craft; cognate with ὑφαντά above; renders לָרָא ('weave'); the artisans are equipped to weave the sanctuary's fabrics.

τῷ

with the

Dative

article (with κοκκίνῳ, dative of material/means)

→ noun-phrase marking

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

κοκκίνω

scarlet

Dative

dative of means / material (the scarlet yarn woven with)

→ sphere or reference

κόκκινος: 'scarlet'; substantivized τὸ κόκκινον in the dative of material; renders ἰψ; the scarlet yarn (cf. vv. 6, 25) is one of the materials woven into the sanctuary fabrics.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

with the

Dative

article (with βύσσω, dative of material/means)

→ noun-phrase marking

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

βύσσω

fine linen

Dative

dative of means / material (the linen woven with)

→ sphere or reference

βύσσω: 'fine linen'; the dative of material; renders ψψ; the linen (cf. vv. 6, 25) woven together with the scarlet into the sacred fabrics.

ποιεῖν

to do / to make

Pres Act Infin · ποιέω

epexegetic infinitive (the comprehensive summary: 'to do every work')

→ durative present infinitive (the ongoing exercise of every craft)

ποιέω: 'do / make'; the present infinitive in its final summarizing use — 'to do every work of craftsmanship and design'; gathers the whole endowment into a comprehensive statement, closing the chapter on the craftsman-Spirit theme.

πᾶν

every

Accusative

attributive adjective (modifying ἔργον)

→ object specification

πᾶς: 'every / all'; πᾶν ἔργον ('every work') marks the totality of the craft the artisans are equipped to perform — a fitting climactic universal.

ἔργον

work

Accusative

direct object of ποιεῖν

→ object specification

ἔργον: 'work / craft'; renders הַמְלָכָה; here the comprehensive 'every work' of the two crafts named in the following genitives.

ἀρχιτεκτονίας

of craftsmanship / of construction-design

Genitive

genitive (defining ἔργον: 'work of craftsmanship')

→ relational specification

ἀρχιτεκτονία: 'master-building / construction-craft'; cf. v. 32; here paired with ποικιλίας to name the two grand divisions of the sanctuary's art — structural building and decorative design.

ποικιλίας

of design / of embroidery

Genitive

genitive (defining ἔργον: 'work of design')

→ relational specification

ποικιλία: 'variegation / many-colored work / embroidery / design'; from ποικίλος ('many-colored / intricate'); cognate with ποικιλτά above; ἔργον ἀρχιτεκτονίας ποικιλίας ('work of craftsmanship and of design') is the chapter's closing phrase, summing up the Spirit-given art as embracing both the master-building and the intricate decorative work of God's dwelling.

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.