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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Leviticus, Chapter 24

ΛΕΥΙΤΙΚΟΝ ΚΑ΄

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

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

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

Theme

Leviticus 24 in the LXX falls into two cultic regulations framing a narrative law-case. First, the perpetual tending of the lamp: pure beaten olive oil (ἔλαιον ἐλάινον καθαρὸν κεκομμένον, v.

Translation & textual notes

The Greek text of Leviticus 24 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Leviticus 24 in the LXX falls into two cultic regulations framing a narrative law-case. First, the perpetual tending of the lamp: pure beaten olive oil (ἔλαιον ἐλάινον καθαρὸν κεκομμένον, v. 2) for the λύχνος that burns continually (διὰ παντός) outside the veil in the tent of witness, tended by Aaron from evening to morning before the LORD on the pure lampstand (ἐπὶ τῆς λυχνίας τῆς καθαρᾶς, v. 4). Second, the twelve loaves of the bread of the Presence (δώδεκα ἄρτους, vv. 5–9), set in two

rows of six on the pure table with frankincense as a memorial-portion (εἰς ἀνάμνησιν), an everlasting covenant (διαθήκην αἰώνιον, v. 8), eaten by Aaron and his sons in a holy place as 'holy of holies' (ἅγια τῶν ἁγίων). Embedded between the cult-laws and the lex talionis is the narrative of the blasphemer (vv. 10–16, 23): the son of an Israelite woman and an Egyptian father who, fighting in the camp, 'named the Name and cursed' (ἐπονομάσας ... τὸ ὄνομα κατηράσατο, v. 11). He is placed in custody pending a divine ruling (διὰ προστάγματος κυρίου, v. 12); YHWH commands that he be led outside the camp, that all who heard lay their hands on his head, and that the whole congregation stone him (vv. 13–16). The case generates a chain of capital and compensatory law: whoever curses God bears his sin (ἁμαρτίαν λήμψεται, v. 15); whoever names the Name of the LORD shall surely die (θανάτῳ θανατούσθω, v. 16); life for life, the celebrated talion-formula σύντριμμα ἀντὶ συντρίμματος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος (v. 20) — the very text behind Jesus' 'you have heard that it was said' at Matt 5:38. A single ordinance (δικαίωσις μία) binds sojourner and native alike (v. 22), and the chapter closes with the execution carried out exactly as the LORD commanded (v. 23). The verb κύριος throughout stands for the Tetragrammaton יהוה.

Discourse structure of the chapter

A · 24:1–4

The perpetual lamp: pure oil before the LORD

YHWH commands Israel to provide pure beaten olive oil for the λύχνος that burns continually (διὰ παντός) outside the veil in the tent of witness (vv. 1–3). Aaron and his sons are to tend it from evening to morning before the LORD — an everlasting statute throughout the generations. The lamps are kindled on the pure lampstand (ἐπὶ τῆς λυχνίας τῆς καθαρᾶς) before the LORD until morning (v. 4).

B · 24:5–9

The bread of the Presence: twelve loaves on the pure table

Twelve loaves of fine flour, two-tenths each, are set in two rows of six on the pure table before the LORD (vv. 5–6). Pure frankincense and salt are placed on each row as a memorial-portion (εἰς ἀνάμνησιν), offered to the LORD (v. 7). Renewed every Sabbath as a perpetual offering from the sons of Israel, it is an everlasting covenant (διαθήκην αἰώνιον, v. 8); it belongs to Aaron and his sons, who eat it in a holy place, for it is 'holy of holies' (v. 9).

C · 24:10–16

The blasphemer: the Name cursed and the verdict sought

A son of an Israelite woman and an Egyptian father, fighting in the camp, 'names the Name and curses' (ἐπονομάσας ... τὸ ὄνομα κατηράσατο, vv. 10–11). He is put in custody pending a ruling by the word of the LORD (v. 12). YHWH commands Moses to lead him outside the camp, to have all who heard lay their hands on his head, and the whole congregation to stone him (vv. 13–14). The general law follows: whoever curses God bears his sin (v. 15); whoever names the Name of the LORD shall surely die, sojourner and native alike (v. 16).

D · 24:17–23

Lex talionis and the execution carried out

Interwoven case-law of proportional justice: whoever strikes a person fatally dies (v. 17); whoever strikes a beast repays life for life (v. 18); blemish for blemish as one has done to another (v. 19), the talion-triad σύντριμμα ἀντὶ συντρίμματος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος (v. 20). One who kills a person dies (v. 21); one ordinance binds sojourner and native, for 'I am the LORD your God' (v. 22). Finally Moses speaks to the sons of Israel, and they lead the blasphemer outside the camp and stone him, doing just as the LORD commanded Moses (v. 23).

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying:

New divine speech-act (main narrative)

καὶ ἐλάλησεν κύριος

The standard LXX speech-introduction καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων opens a fresh cultic instruction; the Hebraizing καί-parataxis and the redundant participle λέγων (rendering רַמַּזְתָּ) mark the formulaic seam between legislative units in Leviticus.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders לָאָהַר (Piel); the aorist ἐλάλησεν introduces direct YHWH-speech; the formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων recurs throughout Leviticus at each new legislative unit (cf. 4:1; 5:14; 6:1).

κύριος

LORD

Nominative

subject

→ participant prominence

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct discourse)

→ redundant participle of speaking (Hebraism)

λέγω (pres. ptcp.): the participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), a standard LXX calque marking the transition into direct quotation; pleonastic after ἐλάλησεν but idiomatic in legal-cultic prose.

2 ἔντειλαι τοῖς υἱοῖς Ἰσραὴλ καὶ λαβέτωσάν μοι ἔλαιον ἐλάινον καθαρὸν κεκομμένον εἰς φῶς καῦσαι λύχνον διὰ παντός

Command the sons of Israel, and let them take for me pure beaten olive oil for the light, to keep a lamp burning continually.

Divine imperative: the substance of the lamp-statute ἔντειλαι τοῖς υἱοῖς Ἰσραὴλ

The content of the oracle opens with the aorist imperative ἔντειλαι ('command'), Moses directed to relay the instruction. The triple specification of the oil — ἐλάινον ('of olives'), καθαρὸν ('pure'), κεκομμένον ('beaten') — stresses cultic purity, while διὰ παντός ('continually') marks the perpetual character of the lamp (cf. Exod 27:20–21).

ἔντειλαι

command

Aor Mid Impv 2 Sg · ἐντέλλομαι

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned charge)

ἐντέλλομαι: 'command / give charge / enjoin'; renders קָחַ (Piel); the deponent aorist imperative ἔντειλαι charges Moses to transmit the divine instruction to the people; the cognate noun ἐντολή ('commandment') belongs to the same root.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object of ἔντειλαι (recipients of the command)

→ sphere or reference

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX rendering of בְּנֵי יִשְׂרָאֵל, designating the covenant community as a whole.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functioning as genitive ('of Israel') qualifying υἱοῖς.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαβέτωσάν

let them take

Aor Act Impv 3 Pl · λαμβάνω

main verb (third-person imperative: the people's action)

→ ingressive aorist imperative (let them procure)

λαμβάνω: 'take / receive / procure'; renders לָקַח; the third-person plural imperative directs the whole community to supply the oil; the dative μοι ('for me') marks the oil as YHWH's own cultic provision.

μοι

for me

Dative

dative of advantage (the oil is brought for YHWH)

→ participant reference or interest

ἐγώ (dat. μοι): the first-person dative marks the oil as offered to YHWH himself; the lamp burns 'before the LORD' (v. 3), so the provision is rendered directly to him.

ἔλαιον

oil

Accusative

direct object of λαβέτωσαν

→ object specification

ἔλαιον: 'olive oil'; renders נֵחֹם; the oil fuels the sanctuary lamp; the cluster of qualifiers that follows (ἐλάινον, καθαρὸν, κεκομμένον) emphasises its cultic purity.

ἐλάινον

of olives

Accusative

attributive adjective (material: 'olive')

→ object specification

ἐλάινος: 'of the olive tree / olive-'; an adjective specifying the oil's source; the seemingly redundant ἔλαιον ἐλάινον ('olive oil of olives') renders the Hebrew נֵחֹם טָהוֹר, stressing the pure olive provenance.

καθαρόν

pure

Accusative

attributive adjective (cultic purity)

→ object specification

καθαρός: 'pure / clean'; renders טָהוֹר / טָהוֹרָה; a key Leviticus term marking what is fit for the sanctuary; here applied to the lamp-oil, recurring in this chapter of the lampstand (v. 4) and the table (v. 6).

κεκομμένον

beaten

Perf Pass Ptcp Acc Neut Sg · κόπτω

attributive participle (modifying ἔλαιον: 'beaten oil')

→ resultative perfect (settled state: oil that has been beaten)

κόπτω (perf. pass. ptcp.): 'strike / beat / pound'; renders טִּיּוֹן ('beaten / pounded'); the perfect passive participle denotes oil pressed by hand-beating rather than milling — the finest grade, reserved for the lamp; the resultative perfect marks its completed, abiding quality.

εἰς

for

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

→ spatial or relational framing

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

φῶς

light

Accusative

accusative object of εἰς (purpose: illumination)

→ object specification

φῶς: 'light'; renders לָאֵךְ ('luminary / source of light'); the oil's purpose is to give light in the sanctuary; the cognate verb φωτίζω and noun φωστήρ belong to the same field.

καῦσαι

to kindle / keep burning

Aor Act Infin · καίω

infinitive of purpose (complementing εἰς φῶς)

→ purpose infinitive (in order to burn)

καίω: 'kindle / light / burn'; renders הִלְאֵה ('cause a lamp to go up / burn'); the aorist infinitive expresses the purpose of the oil — to keep the lamp alight; the same verb governs the lamps in vv. 3–4 (καύσουσιν, καύσετε).

λύχνον

lamp

Accusative

direct object of καῦσαι

→ object specification

λύχνος: 'lamp'; renders נֵר; the individual oil-lamp set on the λυχνία ('lampstand', v. 4); its continual burning before the veil symbolises the abiding presence and worship of Israel before YHWH.

διὰ

through

preposition + genitive (in idiom διὰ παντός: 'continually')

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (in idiom διὰ παντός: 'continually').

παντός

all (time)

Genitive

genitive in adverbial idiom (διὰ παντός: 'continually')

→ relational specification

πᾶς (gen. παντός): the idiom διὰ παντός ('throughout all [time]') renders Hebrew תָּמִיד ('continually / perpetually'); it characterises the lamp as a perpetual ordinance, never to be extinguished during its nightly service.

3 ἔξωθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου καύσουσιν αὐτὸν Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωὶ ἐνώπιον κυρίου ἐνδελεχῶς νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν

Outside the veil in the tent of witness Aaron and his sons shall keep it burning from evening until morning before the LORD continually; it is a perpetual statute throughout your generations.

Continuation: place, agents, and perpetuity of the lamp-service

ἔξωθεν τοῦ καταπετάσματος

The verse locates the lamp ἔξωθεν τοῦ καταπετάσματος ('outside the veil') in the σκηνῇ τοῦ μαρτυρίου ('tent of witness'), names Aaron and his sons as the tending priests, and fixes the temporal span ἀπὸ ἑσπέρας ἕως πρωὶ ('from evening to morning'). The closing formula νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν seals the regulation as a perpetual statute.

ἔξωθεν

outside

improper preposition + genitive (place: 'outside')

→ spatial or relational framing

ἔξωθεν: 'from outside / outside'; renders **יִחוּד**; governs the genitive τοῦ καταπετάσματος; locates the lamp in the Holy Place, on the outer (sanctuary) side of the veil that screens the Holy of Holies.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

καταπετάσματος

veil

Genitive

genitive object of ἔξωθεν

→ relational specification

καταπέτασμα: 'veil / curtain'; renders **תְּכָיִת**; the inner curtain separating the Holy Place from the Holy of Holies (Exod 26:31–33); the same term names the temple veil torn at the crucifixion (Matt 27:51).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

σκηνῇ

tent

Dative

dative of place (locative: 'in the tent')

→ sphere or reference

σκηνῇ: 'tent / tabernacle'; renders / לָחֵן; the phrase σκηνῇ τοῦ μαρτυρίου ('tent of witness') is the standard LXX designation of the wilderness sanctuary (Exod 27:21).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

witness

Genitive

genitive of relationship (with σκηνῇ: 'tent of witness')

→ relational specification

μαρτύριον: 'witness / testimony'; renders מוֹעֵד / עֵדוּת; the LXX 'tent of witness' (σκηνῇ τοῦ μαρτυρίου) renders both לָחֵן מוֹעֵד ('tent of meeting') and reflects the עֵדוּת (the tablets of testimony) housed in the ark within.

καύσουσιν

shall keep burning

Fut Act Indic 3 Pl · καίω

main verb (legislative future: priestly duty)

→ legislative/jussive future (standing obligation)

καίω: 'kindle / keep burning / tend'; the future καύσουσιν has imperatival force ('they shall tend'), a common LXX use of the future for legal prescription rendering the Hebrew imperfect of ongoing obligation.

αὐτόν

it

Accusative

direct object (referring to λύχνον of v. 2)

→ participant reference

αὐτός: the pronoun resumes λύχνον ('lamp') from v. 2 as the object tended by the priests.

Ααρων

Aaron

subject (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אֶהְרֹן; indeclinable in the LXX; the high priest, brother of Moses; here nominative subject (with 'his sons') of καύσουσιν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (coordinate with Ααρων)

→ participant prominence

υἱός: here the priestly 'sons of Aaron' (Nadab, Abihu, Eleazar, Ithamar), the priestly line charged with the daily lamp-service.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

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

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

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

ἑσπέρας

evening

Genitive

genitive of time (starting point: 'from evening')

→ relational specification

ἑσπέρα: 'evening'; renders בֶּרֶךְ; the lamp is tended through the night ἀπὸ ἑσπέρας ἕως πρωῒ ('from evening to morning'), the period of darkness when its light is needed in the sanctuary.

ἕως

until

improper preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by improper preposition + genitive (temporal end-point).

πρωῒ

morning

adverb of time (end-point: 'until morning')

→ clausal contribution

πρωῒ: 'early / morning'; renders בֶּקֶר; an indeclinable temporal adverb here used substantivally after ἕως; the nightly span of the lamp's service from dusk to dawn.

ἐνώπιον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders לְפָנַי; the lamp burns ἐνώπιον κυρίου ('before the LORD'), in the immediate presence of the divine, marking its act of perpetual cultic homage.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive after ἐνώπιον marks the lamp's service as performed in YHWH's presence.

ἐνδελεχῶς

continually

adverb of manner (perpetuity of the service)

→ clausal contribution

ἐνδελεχῶς: 'continually / perpetually / without interruption'; renders תָּמִיד; a favourite LXX adverb for unbroken cultic service (cf. the ἐνδελεχισμός, the 'continual' offering); reinforces διὰ παντός of v. 2.

νόμιμον

statute

Accusative

accusative in apposition (formulaic: 'a perpetual statute')

→ object specification

νόμιμον: 'statute / ordinance / lawful custom'; renders חֻקָּה; the phrase νόμιμον αἰώνιον ('perpetual statute') is a recurring Leviticus formula sealing a regulation as binding in perpetuity (cf. 3:17; 16:34).

αἰώνιον

perpetual

Accusative

attributive adjective (modifying νόμιμον)

→ object specification

αἰώνιος: 'everlasting / perpetual'; renders עוֹלָם; marks the statute as enduring 'throughout your generations,' i.e. for the whole life of the covenant community.

εἰς

for / throughout

preposition + accusative (extent: 'throughout the generations')

→ spatial or relational framing

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

τάς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

accusative object of εἰς (extent of time)

→ object specification

γενεά: 'generation'; renders דֹּר; the idiom εἰς τάς γενεάς ὑμῶν ('throughout your generations') renders לְדֹרֹתֵיכֶם, projecting the statute over all future generations of Israel.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd person plural).

4 ἐπὶ τῆς λυχνίας τῆς καθαρᾶς καύσετε τοὺς λύχνους ἔναντι κυρίου ἕως τὸ πρωί

On the pure lampstand you shall keep the lamps burning before the LORD until the morning.

Summary restatement: the lamps on the pure lampstand ἐπὶ τῆς λυχνίας τῆς καθαρᾶς

The verse restates the regulation with a shift to second-person plural (καύσετε) and to the plural λύχνους ('lamps'), locating them ἐπὶ τῆς λυχνίας τῆς καθαρᾶς ('on the pure lampstand'). The repeated qualifier καθαρός ('pure'), applied here to the lampstand as it was to the oil (v. 2) and later to the table (v. 6), threads cultic purity through the whole sanctuary-furniture section.

ἐπὶ

on

preposition + genitive (position: 'upon')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

λυχνίας

lampstand

Genitive

genitive object of ἐπὶ (position of the lamps)

→ relational specification

λυχνία: 'lampstand / menorah'; renders לְמִנְיָה ; the seven-branched golden lampstand of the sanctuary (Exod 25:31–40); the cognate of λύχνος ('lamp'), on which the lamps are mounted.

τῆς

the

Genitive

article (attributive position)

→ noun-phrase marking

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

καθαρᾶς

pure

Genitive

attributive adjective (modifying λυχνίας)

→ relational specification

καθαρᾶς: 'pure'; here 'the pure lampstand' (τῆς λυχνίας τῆς καθαρᾶς) renders לְזָהָב טָהוֹר , the lampstand of pure gold; the recurring καθαρᾶς links oil, lampstand, and table as a graded purity-vocabulary.

καύσετε

you shall keep burning

Fut Act Indic 2 Pl · καίω

main verb (legislative future, 2nd person plural)

→ legislative future (standing obligation addressed to Israel)

καίω: 'kindle / tend / keep burning'; the second-person future καύσετε with imperatival force; the shift from third person (καύσουσιν, v. 3) to second person addresses the community directly as responsible for the perpetual lamp.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λύχνους

lamps

Accusative

direct object of καύσετε

→ object specification

λύχνος (pl. λύχνους): 'lamps'; the plural denotes the several lamps mounted on the lampstand's branches; their collective burning before the LORD constitutes the sanctuary's perpetual light.

ἐναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντι: 'before / in the presence of'; renders יָנִיחַ; a near-synonym of ἐνώπιον (v. 3); the lamps burn ἐναντι κυρίου, in the immediate presence of YHWH.

κυρίου

the LORD

Genitive

genitive object of ἐναντι

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה.

ἕως

until

improper preposition (temporal end-point)

→ spatial or relational framing

ἕως; meaning 'until'; here it marks the relation signaled by improper preposition (temporal end-point).

τὸ

the

Accusative

article (with substantivized adverb πρωί)

→ noun-phrase marking

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

πρωί

morning

Accusative

substantivized adverb as object of ἕως ('until the morning')

→ object specification

πρωί: 'morning'; here articular (τὸ πρωί), treated substantivally as the temporal terminus of the nightly lamp-service, echoing ἕως πρωί of v. 3.

5 καὶ λήμψετε σεμίδαλιν καὶ ποιήσετε αὐτὴν δώδεκα ἄρτους δύο δεκάτων ἕσται ὁ ἄρτος ὁ εἷς

And you shall take fine flour and make it into twelve loaves; each single loaf shall be of two tenths.

New cult-regulation: the bread of the Presence (begins section B) καὶ λήμψετε σεμίδαλιν

The legislation pivots from lamp to table. The future-imperatives λήμψετε ... ποιήσετε direct the making of δώδεκα ἄρτους ('twelve loaves'), the number matching the twelve tribes of Israel. The measure δύο δεκάτων ('two tenths' of an ephah) per loaf fixes the prescribed quantity.

καὶ

and

narrative conjunction (transition to bread-law)

→ discourse linkage or contrast

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

λήμψεσθε

you shall take

Fut Mid Indic 2 Pl · λαμβάνω

main verb (legislative future, 2nd person plural)

→ legislative future (standing obligation)

λαμβάνω (fut. mid.): 'take / procure'; the deponent future λήμψεσθε with imperatival force directs the community to obtain the flour; the same root governs the oil at v. 2 (λαβέτωσαν).

σெμίδαλιν

fine flour

Accusative

direct object of λήμψεσθε

→ object specification

σெμίδαλις: 'fine wheat flour / semolina'; renders תִּזְדָּ; the finest milled flour, used for the most honoured offerings; here the raw material of the showbread.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you shall make

Fut Act Indic 2 Pl · ποίεω

main verb (legislative future)

→ legislative future (standing obligation)

ποιέω: 'make / do / fashion'; renders תַּשַּׁע; here the fashioning of the flour into loaves; the double object construction ποιήσετε αὐτήν ... ἄρτους ('make it into loaves') is a Hebraizing factitive.

αὐτήν

it

Accusative

direct object (resuming σεμίδαλιν)

→ participant reference

αὐτός: the feminine αὐτήν resumes σεμίδαλιν ('fine flour') as the material made into loaves.

δώδεκα

twelve

indeclinable numeral (modifying ἄρτους)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable numeral; the twelve loaves correspond to the twelve tribes of Israel, so that the bread before the LORD represents the whole covenant people perpetually present in the sanctuary.

ἄρτους

loaves

Accusative

predicate accusative (result of ποιήσετε: 'into loaves')

→ object specification

ἄρτος: 'bread / loaf'; renders אֶרֶץ / הָאֶרֶץ; these are the loaves later called ἄρτοι τοῦ προσώπου ('bread of the Presence') or ἄρτοι ἐνώπιον, set continually before YHWH (cf. Exod 25:30).

δύο

two

indeclinable numeral (with δεκάτων: 'two tenths')

→ measure or count

δύο: 'two'; indeclinable here; the measure δύο δεκάτων ('two-tenths' of an ephah) renders שְׁנֵי עֶשְׂרִים, the prescribed quantity of flour for each loaf.

δεκάτων

tenths

Genitive

partitive genitive (measure: 'of two tenths')

→ relational specification

δέκατον: 'a tenth (of an ephah)'; renders עֶשְׂרִים; a dry measure (the 'omer'); two-tenths per loaf marks a generous, honoured portion for the bread set before the LORD.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the measure of each loaf)

→ legislative future (prescriptive)

εἰμί (fut. ἔσται): 'be'; the copula prescribes the standard size of each loaf; the future has the force of a fixed legal specification.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄρτος

loaf

Nominative

subject of ἔσται

→ participant prominence

ἄρτος: 'loaf'; here singular, distributive ('each one loaf'), specifying the measure per individual loaf.

ὁ

the

Nominative

article (with εἷς: 'the single one')

→ noun-phrase marking

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

εἷς

one / single

Nominative

attributive numeral (distributive: 'each single loaf')

→ measure or count

εἷς, μία, ἓν: 'one'; the construction ὁ ἄρτος ὁ εἷς ('the one loaf / each single loaf') is distributive, specifying the measure for every individual loaf among the twelve.

6 καὶ ἐπιθήσετε αὐτοὺς δύο θέματα ἕξ ἄρτους τὸ ἓν θέμα ἐπὶ τὴν τράπεζαν τὴν καθαρὰν ἔναντι κυρίου

And you shall set them in two rows, six loaves to each row, on the pure table before the LORD.

Arrangement of the loaves on the table καὶ ἐπιθήσετε αὐτοὺς

The loaves are arranged δύο θέματα ('two piles / rows'), ἕξ ἄρτους per row, on τὴν τράπεζαν τὴν καθαρὰν ('the pure table') before the LORD. The qualifier καθαρὸς again marks the sacred furniture; the table is the golden table of Exod 25:23–30 on which the bread of the Presence stands perpetually.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσετε

you shall set

Fut Act Indic 2 Pl · ἐπιτίθημι

main verb (legislative future)

→ legislative future (standing obligation)

ἐπιτίθημι: 'place upon / set on'; renders פָּשַׁתְּ / (with לָךְ); the future ἐπιθήσετε with imperatival force directs the placing of the loaves on the table; the same verb recurs at v. 7 (the frankincense) and vv. 14–16 (laying hands).

αὐτοὺς

them

Accusative

direct object (the loaves)

→ participant reference

αὐτός: the masculine plural αὐτούς resumes ἄρτους ('loaves') from v. 5.

δύο

two

indeclinable numeral (with θέματα)

→ measure or count

δύο: 'two'; the two θέματα ('rows / piles') correspond to the two rows of six loaves on the table (cf. MT מַעֲרָכֹת שְׁנַיִם).

θέματα

rows / piles

Accusative

accusative of arrangement (predicate: 'in two rows')

→ object specification

θέμα: 'that which is set / a pile / row'; from τίθημι; renders תַּרְגֵּמַי ('row / arrangement'); the loaves are stacked or ranked in two θέματα; the term recurs in v. 7 for the row on which frankincense is laid.

ἕξ

six

indeclinable numeral (modifying ἄρτους)

→ clausal contribution

ἕξ: 'six'; indeclinable; six loaves to each of the two rows yields the full twelve of v. 5.

ἄρτους

loaves

Accusative

accusative in apposition (specifying the count per row)

→ object specification

ἄρτος: 'loaf'; the distributive 'six loaves to the one row' specifies the arrangement.

τὸ

the

Accusative

article (with ἔν θεμα)

→ noun-phrase marking

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

ἓν

one

Accusative

attributive numeral (distributive: 'each one row')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees with θέμα; the distributive τὸ ἓν θέμα ('each single row') specifies six loaves per row.

θέμα

row

Accusative

accusative (distributive: 'to each row')

→ object specification

θέμα: 'row / pile'; see on θέματα above; here the singular distributive.

ἐπὶ

on

preposition + accusative (placement: 'upon the table')

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

τράπεζαν

table

Accusative

accusative object of ἐπὶ (placement)

→ object specification

τράπεζα: 'table'; renders תַּבְלִיט; the golden table of the Presence (Exod 25:23–30) on which the showbread stands continually before YHWH.

τὴν

the

Accusative

article (attributive position)

→ noun-phrase marking

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

καθαράν

pure

Accusative

attributive adjective (modifying τράπεζαν)

→ object specification

καθαρός: 'pure'; 'the pure table' (τὴν τράπεζαν τὴν καθάραν) renders תַּבְלִיט־זָהָב, the table of pure gold; the third member of the chapter's purity-chain (oil, lampstand, table).

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders נִגְדָּל; the loaves are set ἔναντι κυρίου, perpetually before YHWH.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton
יהוה.

7 καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἄλα καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ κυρίῳ

And you shall put on each row pure frankincense and salt, and they shall be for the loaves as a memorial-offering, set out before the LORD.

Accompaniment: frankincense and salt as memorial-portion καὶ ἐπιθήσετε ἐπὶ τὸ θέμα

Pure frankincense (λίβανον καθαρὸν) and salt are placed on each row; they serve εἰς ἀνάμνησιν ('for a memorial / remembrance'), the token-portion offered to YHWH while the bread itself is eaten by the priests. The participle προκείμενα ('set out / displayed') captures the perpetual presentation of the bread before the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσετε

you shall put

Fut Act Indic 2 Pl · ἐπιτίθημι

main verb (legislative future)

→ legislative future (standing obligation)

ἐπιτίθημι: 'place upon'; the same verb as v. 6, now governing the frankincense and salt laid on the rows.

ἐπὶ

on

preposition + accusative (placement)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θέμα

row

Accusative

accusative object of ἐπί (the row of loaves)

→ object specification

θέμα: 'row / pile'; see on v. 6; the frankincense is set on each θέμα as its token-offering.

λίβανον

frankincense

Accusative

direct object of ἐπιθήσετε

→ object specification

λίβανος: 'frankincense'; renders לִבְנָה; aromatic resin burned as the memorial-token of the bread (cf. MT, where the frankincense is burned as an רֶחֶק לִבְנָה); marks the loaves' dedication to YHWH.

καθαρόν

pure

Accusative

attributive adjective (modifying λίβανον)

→ object specification

καθαρός: 'pure'; 'pure frankincense' (λίβανον καθαρόν) renders רֶחֶק לִבְנָה, the unadulterated resin fit for sacred use.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἅλα

salt

Accusative

direct object (coordinate with λίβανον)

→ object specification

ἅλας (acc. ἅλα): 'salt'; renders מֶלַח; the LXX adds salt (cf. the 'salt of the covenant', Lev 2:13); salt accompanies the bread as a covenant-token, fitting the διαθήκη αἰώνιος of v. 8.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

copula (predicating the function of the loaves)

→ legislative future (prescriptive)

εἰμί (fut. ἔσονται): 'be'; the loaves, with their frankincense and salt, are designated εἰς ἀνάμνησιν ('for a memorial').

εἰς

for

preposition + accusative (purpose/destination)

→ spatial or relational framing

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

ἄρτους

loaves

Accusative

accusative object of εἰς (the loaves as the offered bread)

→ object specification

ἄρτος: 'loaf'; εἰς ἄρτους here marks the loaves' destined function as the consecrated bread of the Presence.

εἰς

for

preposition + accusative (purpose: 'for a memorial')

→ spatial or relational framing

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

ἀνάμνησιν

memorial / remembrance

Accusative

accusative object of εἰς (purpose)

→ object specification

ἀνάμνησις: 'remembrance / memorial'; renders רֶחֶק לִבְנָה ('memorial-portion'); the frankincense-token 'reminds' YHWH of his people, the twelve loaves representing the twelve tribes; the word recurs in the NT institution of the Lord's Supper (Luke 22:19; 1 Cor 11:24–25).

προκείμενα

set out / displayed

Pres Mid Ptcp Nom Neut Pl · πρόκειμαι

circumstantial participle (modifying the loaves: 'lying set out')

→ durative present participle (continual display)

πρόκειμαι: 'lie before / be set out / be displayed'; the present participle denotes the loaves' continual public presentation before YHWH; this verb underlies the Hebrew designation פָּנֵה הַלֶּחֶם ('bread of the face/Presence') — the bread perpetually 'set forth' before God.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of reference/recipient (set out 'before / for the LORD')

→ sphere or reference

κύριος; rendering of the Tetragrammaton יהוה; the dative marks YHWH as the one before whom the bread is displayed and to whom the memorial is offered.

8 τῇ ἡμέρᾳ τῶν σαββάτων προθήσεται ἔναντι κυρίου διὰ παντός ἐνώπιον τῶν υἱῶν Ἰσραὴλ διαθήκην αἰώνιον

On the day of the sabbaths it shall be set out before the LORD continually, on behalf of the sons of Israel, as an everlasting covenant.

Frequency and covenantal status of the bread-rite

τῇ ἡμέρᾳ τῶν σαββάτων

The bread is renewed τῇ ἡμέρᾳ τῶν σαββάτων ('on the sabbath day') and set out διὰ παντός ('continually'), so that the weekly renewal sustains a perpetual presentation. The closing apposition διαθήκην αἰώνιον ('everlasting covenant') interprets the rite covenantally: the twelve loaves enact Israel's standing covenant-relation before YHWH.

τῇ

on the

Dative

article

→ 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'; renders יוֹם; the dative of time fixes the weekly renewal of the bread on the sabbath.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

σαββάτων

sabbaths

Genitive

genitive of relationship (with ἡμέρα: 'sabbath day')

→ relational specification

σαββάτων: 'sabbath'; transliterates Hebrew שַׁבָּת; the plural form שַׁבָּתָא is often used for the single sabbath day in the LXX (a frozen Aramaic-influenced plural); ἡ ἡμέρα τῶν σαββάτων = 'the sabbath day' on which the bread is replaced.

προθήσεται

it shall be set out

Fut Mid Indic 3 Sg· προτίθηναι

main verb (legislative future, middle/passive sense)

→ legislative future (standing obligation)

προτίθηναι: 'set out / set before / display publicly'; cognate with προκείμενα (v. 7); the future προθήσεται ('shall be set forth') prescribes the perpetual public presentation of the bread; the same root underlies the technical name ἄρτοι τῆς προθέσεως ('bread of the setting-forth') in the NT (Matt 12:4).

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לְפָנַי; the bread is set out ἔναντι κυρίου.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

διὰ

through

preposition + genitive (in idiom διὰ παντός: 'continually')

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (in idiom διὰ παντός: 'continually').

παντός

all (time)

Genitive

genitive in adverbial idiom (διὰ παντός: 'continually')

→ relational specification

πᾶς (gen. παντός): the idiom διὰ παντός ('continually') renders תָּמִיד; the weekly renewal of the bread maintains its unbroken presentation before YHWH, paralleling the perpetual lamp (v. 2).

ἐνώπιον

on behalf of / before

improper preposition + genitive (representation: 'before/for the sons of Israel')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; here in the sense 'on behalf of' the sons of Israel — the bread is offered representatively for the twelve tribes, whom the twelve loaves embody.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ἐνώπιον

→ relational specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ = the covenant people, on whose behalf the bread stands before YHWH.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; here genitive ('of Israel') with υἱῶν.

διαθήκην

covenant

Accusative

accusative in apposition (interpreting the rite: 'as an everlasting covenant')

→ object specification

διαθήκη: 'covenant / disposition'; renders תְּכָוָה; the LXX's standard term for the covenant; the bread-rite is itself called a διαθήκη αἰώνιος, an abiding covenant-sign; combined with the salt of v. 7 it evokes the 'covenant of salt' (Lev 2:13; Num 18:19).

αἰώνιον

everlasting

Accusative

attributive adjective (modifying διαθήκην)

→ object specification

αἰώνιος: 'everlasting / perpetual'; renders עוֹלָם; marks the bread-covenant as enduring perpetually, echoing the νόμιμον αἰώνιον of vv. 3, 9.

9 καὶ ἔσται Ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ φάγονται αὐτὰ ἐν τόπῳ ἁγίῳ ἔστιν γὰρ ἅγια τῶν ἁγίων τοῦτο αὐτῷ ἀπὸ τῶν θυσιαζομένων τῷ κυρίῳ νόμιμον αἰώνιον

And it shall belong to Aaron and his sons, and they shall eat them in a holy place; for it is most holy to him from the offerings made to the LORD, a perpetual statute.

Disposition of the bread: priestly portion (closes section B) καὶ ἔσται Ααρων

The bread, once renewed, becomes the priests' portion: it belongs to Aaron and his sons, eaten ἐν τόπῳ ἁγίῳ ('in a holy place'). The explanatory γὰρ-clause grounds this: it is ἅγια τῶν ἁγίων ('most holy'), drawn from the LORD's offerings. The same perpetuity-formula νόμιμον αἰώνιον that sealed the lamp-law (v. 3) closes the bread-law.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall belong

Fut Mid Indic 3 Sg · εἰμί

copula of possession (with dative: 'shall be to/belong to')

→ legislative future (prescriptive entitlement)

εἰμί (fut. ἔσται): 'be'; with the dative (Ααρων ... τοῖς υἱοῖς) it expresses possession ('shall belong to'); the bread becomes the priestly perquisite once removed from the table.

Ααρων

to Aaron

dative of possession (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; here functioning as dative ('to Aaron') of possession with ἔσται.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of possession (coordinate with Ἀαρων)

→ sphere or reference

υἱός: the priestly 'sons of Aaron'; the bread is shared among the whole priestly line.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (legislative future: priestly consumption)

→ legislative future (standing entitlement)

ἐσθίω (fut. mid. φάγονται, suppletive from φαγεῖν): 'eat'; renders לֶחֶם; the priests consume the bread as their holy portion; the eating must occur ἐν τόπῳ ἁγίῳ ('in a holy place'), since the bread is 'most holy'

αὐτά

them

Accusative

direct object (the loaves)

→ participant reference

αὐτός: the neuter plural αὐτά resumes the loaves (construed by sense as neuter τὰ ἄρτα / the bread-items) as the object eaten.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place (locative: 'in a holy place')

→ sphere or reference

τόπος: 'place'; renders מִקְדָּשׁ; ἐν τόπῳ ἁγίῳ ('in a holy place') restricts consumption to the sanctuary precinct, as required for most-holy offerings (cf. Lev 6:16, 26).

ἁγίῳ

holy

Dative

attributive adjective (modifying τόπῳ)

→ sphere or reference

ἁγιος: 'holy / set apart'; renders שֶׁנֶּחֱדָשׁ; the place of eating must itself be holy, matching the bread's sanctity.

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

copula in explanatory γάρ-clause

→ gnomic present (timeless statement of status)

εἰμί (pres. ἔστιν): 'is'; the accented existential/copular form in the γάρ-clause grounds the preceding requirement: the bread is most holy and therefore must be eaten in a holy place.

γάρ

for

causal/explanatory particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the ground for restricting the bread's consumption to a holy place — namely its most-holy status.

ἅγια

holy

Nominative

predicate (in superlative idiom ἅγια τῶν ἁγίων)

→ participant prominence

ἅγιος: 'holy'; the idiom ἅγια τῶν ἁγίων ('holy of holies') renders the Hebrew superlative מְשֻׁבָּח מְאֹד ('most holy'); applied here to the bread, it ranks it among the most sacred offerings, restricted to priestly consumption in the sanctuary.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἁγίων

holy things

Genitive

partitive/superlative genitive (with ἅγια: 'most holy')

→ relational specification

ἅγιος: the genitive plural in the Hebraizing superlative ἅγια τῶν ἁγίων ('holy of holies / most holy'); the same construction names the inner sanctuary (τὰ ἅγια τῶν ἁγίων).

τοῦτο

this

Nominative

demonstrative pronoun (subject of ἔστιν: 'this [bread]')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο refers to the bread as a single sacred portion; subject of the explanatory clause.

αὐτῷ

to him

Dative

dative of advantage/possession (Aaron's portion)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him'; the bread is most holy 'for him' — Aaron (with his sons) as the priestly recipient.

ἀπὸ

from

preposition + genitive (source: 'from the offerings')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with participle)

→ noun-phrase marking

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

θυσιαζομένων

things offered

Pres Pass Ptcp Gen Neut Pl · θυσιάζω

substantival participle (genitive of source: 'the offerings')

→ durative present participle (the regular sacrificial offerings)

θυσιάζω (pres. pass. ptcp.): 'sacrifice / offer'; renders תָּזַח; the articular participle τῶν θυσιαζομένων ('the things offered / the sacrifices') marks the bread as drawn from YHWH's regular fire-offerings — hence the priests' portion by sacral right.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κύριῳ

LORD

Dative

dative of recipient (the offerings made 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative marks YHWH as recipient of the sacrifices from which the bread comes.

νόμιμον

statute

Accusative

accusative in apposition (formulaic closing: 'a perpetual statute')

→ object specification

νόμιμον: 'statute / ordinance'; renders חֻק־הַלֶּחֶם; the closing formula νόμιμον αἰώνιον seals the bread-regulation, matching the lamp-law's seal at v. 3.

αἰώνιον

perpetual

Accusative

attributive adjective (modifying νόμιμον)

→ object specification

αἰώνιος: 'everlasting / perpetual'; renders עוֹלָם; closes the cultic section (vv. 1–9) with the same perpetuity-formula that opened it.

10 καὶ ἐξῆλθεν υἱὸς γυναικὸς Ἰσραηλίτιδος καὶ οὗτος ἦν υἱὸς Αἰγυπτίου ἐν τοῖς υἱοῖς Ἰσραηλ καὶ ἐμαχέσαντο ἐν τῇ παρεμβολῇ ὁ ἐκ τῆς Ἰσραηλίτιδος καὶ ὁ ἄνθρωπος ὁ Ἰσραηλίτης

And a son of an Israelite woman went out — and this man was the son of an Egyptian — among the sons of Israel; and the one born of the Israelite woman and the Israelite man fought in the camp.

Narrative break: the blasphemer introduced (begins section C)

καὶ ἐξῆλθεν

The legislative voice gives way to narrative (the aorist ἐξῆλθεν). The man's hybrid parentage — Israelite mother, Egyptian father — is foregrounded, raising the question of his legal status that the case will resolve (the law applies to sojourner and native alike, v. 16, 22). The brawl in the camp (ἐμαχέσαντο ἐν τῇ παρεμβολῇ) is the occasion of the blasphemy.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ 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 (narrative aorist)

→ constative aorist (single narrative event)

ἐξέρχομαι: 'go out / come forth'; renders נָצַח; the aorist opens the narrative; the man 'went out' among the Israelites, the verb perhaps implying he came forward into the public space of the camp where the quarrel erupted.

υἱὸς

son

Nominative

subject (of ἐξῆλθεν)

→ participant prominence

υἱός: 'son'; the unnamed protagonist, defined by parentage (son of an Israelite woman) — his mixed lineage is the narrative crux.

γυναικὸς

of a woman

Genitive

genitive of relationship (with υἱός: 'son of a woman')

→ relational specification

γυνή (gen. γυναικός): 'woman'; renders נִשְׁאָה; his mother is an Israelite, making him part of the covenant community through the maternal line.

Ισραηλίτιδος

Israelite (feminine)

Genitive

attributive adjective (modifying γυναικός: 'Israelite woman')

→ relational specification

Ισραηλίτις: 'Israelite woman' (feminine gentilic of Ισραηλίτης); the mother's Israelite identity is stressed, contrasting with the father's Egyptian identity in the next clause.

καὶ

and

coordinate conjunction (introducing parenthetical)

→ discourse linkage or contrast

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

οὗτος

this one

Nominative

demonstrative pronoun (subject of parenthetical ἦν)

→ participant reference

οὗτος: 'this (man)'; the demonstrative singles out the protagonist for the parenthetical note on his paternity.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (parenthetical background information)

→ descriptive imperfect (background state)

εἰμί (impf. ἦν): 'was'; the imperfect supplies background information — the man's father was an Egyptian — explaining his ambiguous legal standing.

υἱός

son

Nominative

predicate nominative (with ἦν)

→ participant prominence

υἱός: 'son'; here predicate, identifying him as the son of an Egyptian father.

Αἰγυπτίου

of an Egyptian

Genitive

genitive of relationship (with υἱός: 'son of an Egyptian')

→ relational specification

Αἰγύπτιος: 'Egyptian'; gentilic used substantively; the father's Egyptian identity recalls the recent bondage and the 'mixed multitude' (Exod 12:38) that came up out of Egypt; it frames the question whether such a man is bound by Israel's law (answered yes, v. 16).

ἐν

among

preposition + dative (locative: 'among')

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative object of ἐν (location: 'among the sons of Israel')

→ sphere or reference

υἱός: 'son'; ἐν τοῖς υἱοῖς Ισραηλ ('among the sons of Israel') locates the man within the covenant community despite his half-Egyptian descent.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; genitive with υἱοῖς.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμαχέσαντο

they fought

Aor Mid Indic 3 Pl · μάχομαι

main verb (narrative aorist: the quarrel)

→ constative aorist (single fight)

μάχομαι: 'fight / quarrel / brawl'; renders נִצַּח (Niphal); the deponent aorist; the brawl in the camp between the half-Egyptian and an Israelite is the occasion that provokes the blasphemy of v. 11.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

παρεμβολῇ

camp

Dative

dative of place (locative: 'in the camp')

→ sphere or reference

παρεμβολῇ: 'camp / encampment'; renders ἡ ἐρημὸς; the Israelite wilderness camp; the blasphemy occurs within it, but the punishment is enacted ἔξω τῆς παρεμβολῆς ('outside the camp', vv. 14, 23), expelling the impurity from the holy community.

ὁ

the one

Nominative

article substantivizing the prepositional phrase (subject)

→ noun-phrase marking

ὁ (articular): 'the one (born) of the Israelite woman'; the article substantivizes ἐκ τῆς Ἰσραηλίτιδος, naming the first combatant.

ἐκ

of / from

preposition + genitive (origin: 'born of')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

Ἰσραηλίτιδος

Israelite woman

Genitive

genitive object of ἐκ (origin: the half-Egyptian's mother)

→ relational specification

Ἰσραηλίτις: 'Israelite woman'; the substantivized ὁ ἐκ τῆς Ἰσραηλίτιδος ('the son of the Israelite woman') is the blasphemer, identified by his maternal lineage.

καὶ

and

coordinate conjunction (joining the two combatants)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (the second combatant)

→ participant prominence

ἄνθρωπος: 'man'; the full-Israelite combatant, contrasted with the half-Egyptian; the brawl between them sets the stage for the offense.

ὁ

the

Nominative

article (attributive position)

→ noun-phrase marking

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

Ἰσραηλίτης

Israelite

Nominative

attributive adjective (modifying ἄνθρωπος: 'the Israelite man')

→ participant prominence

Ἰσραηλίτης: 'Israelite (man)'; the masculine gentile; ὁ ἄνθρωπος ὁ Ἰσραηλίτης ('the Israelite man') is the full-blooded Israelite with whom the half-Egyptian quarrels.

11 καὶ ἐπονομάσας ὁ υἱὸς τῆς γυναικὸς τῆς Ἰσραηλίτιδος τὸ ὄνομα κατηράσατο καὶ ἤγαγον αὐτὸν πρὸς Μωυσῆν καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Σαλωμιθ θυγάτηρ Δαβρι ἐκ τῆς φυλῆς Δαν

And the son of the Israelite woman, having named the Name, cursed; and they brought him to Moses. And the name of his mother was Salomith, daughter of Dabri, of the tribe of Dan.

The blasphemy proper, and the mother's identification καὶ ἐπονομάσας ... τὸ ὄνομα κατηράσατο

The central offense: the participle ἐπονομάσας ('having named') + κατηράσατο ('he cursed') describes naming the divine Name and uttering a curse. The man is brought to Moses for adjudication. The verse closes with the mother's genealogy (Salomith, daughter of Dabri, of Dan) — a Hebraic naming-note that locates the offender precisely within Israel's tribal structure, underlining that the law binds even the half-Egyptian.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπονομάσας

having named

Aor Act Ptcp Nom Masc Sg · ἐπονομάζω

circumstantial participle (antecedent action to κατηράσατο)

→ antecedent aorist participle (the act of naming preceding/accompanying the curse)

ἐπονομάζω: 'name / pronounce a name upon / utter'; the compound ἐπ- + ὀνομάζω; renders בָּרַךְ ('pierce / specify / pronounce') in the sense of articulating the divine Name; the participle ἐπονομάσας marks the decisive act: he pronounced the Name (the Tetragrammaton) that Israel held unutterable, and then cursed.

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱὸς

son

Nominative

subject (of κατηράσατο)

→ participant prominence

υἱός: 'son'; the blasphemer, again defined by his maternal Israelite lineage.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γυναικὸς

woman

Genitive

genitive of relationship (with *νιός*)

→ relational specification

γυνή: 'woman'; his Israelite mother, named at the verse's end as Salomith.

τῆς

the

Genitive

article (attributive position)

→ noun-phrase marking

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

Ισραηλίτιδος

Israelite

Genitive

attributive adjective (modifying *γυναικὸς*)

→ relational specification

Ισραηλίτις: 'Israelite woman'; see v. 10.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

Name

Accusative

direct object of *ἐπονομάσας* (the divine Name)

→ object specification

ὄνομα: 'name'; renders *נֶשֶׁךְ*; here τὸ ὄνομα (absolute, 'the Name') is the sacred Tetragrammaton, which later Judaism held ineffable; to 'name the Name' in the context of cursing is the heart of the blasphemy (cf. v. 16, τὸ ὄνομα κυρίου).

κατηράσατο

he cursed

Aor Mid Indic 3 Sg · καταράομαι

main verb (the offense)

→ constative aorist (the punishable act)

καταράομαι: 'curse / invoke a curse'; renders *בִּרַךְ / לָלַךְ*; the deponent aorist; the offense pairs naming the Name with cursing — whether cursing God himself or cursing his opponent by the Name; the same root recurs in the substantival *ὁ καταρασάμενος* ('the one who cursed', vv. 14, 23) and the verb *καταράσεται* (v. 15).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤγαγον

they brought

Aor Act Indic 3 Pl · ἄγω

main verb (narrative aorist; judicial action)

→ constative aorist (single act of bringing)

ἄγω: 'lead / bring'; renders *הִבִּיאוּ / בִּיאוּ* (Hiphil); the impersonal third-plural ('they brought') refers to the bystanders/community; the man is brought to Moses for adjudication, since the case has no established precedent (v. 12).

αὐτὸν

him

Accusative

direct object of *ἤγαγον*

→ participant reference

αὐτός: the blasphemer, led to Moses.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of *πρὸς* (the adjudicator)

→ object specification

Μωσῆς: the mediator who refers the case to YHWH (v. 12); the man is brought 'to Moses' for a divine ruling.

καὶ
and

coordinate conjunction (introducing genealogical note)

→ discourse linkage or contrast

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

τὸ
the

Nominative

article

→ noun-phrase marking

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

ὄνομα
name

Nominative

subject (of implied copula: 'the name of his mother [was] Salomith')

→ participant prominence

ὄνομα: 'name'; here in the ordinary sense (the mother's personal name), pointedly contrasting with τὸ ὄνομα ('the Name', the Tetragrammaton) earlier in the verse.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

μητρός
mother

Genitive

genitive of possession (with ὄνομα: 'his mother's name')

→ relational specification

μήτηρ (gen. μητρός): 'mother'; renders מִתְּרָא; the genealogical note identifies the offender's Israelite mother by name and tribe.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

Σαλωμιθ
Salomith

predicate (indeclinable proper name: 'was Salomith')

→ participant identification

Σαλωμιθ: transliteration of Hebrew שְׁלֹמִית (Shelomith); indeclinable; the offender's mother, here named to locate him precisely within the tribe of Dan.

θυγάτηρ
daughter

Nominative

nominative in apposition (to Σαλωμιθ)

→ participant prominence

θυγάτηρ: 'daughter'; renders בַּת; in apposition, naming her father (Dabri) in the patronymic style of Hebrew genealogy.

Δαβρι
Dabri

genitive of relationship (indeclinable proper name: of Dabri')

→ participant identification

Δαβρι: transliteration of Hebrew דַּבְרִי (Dibri); indeclinable; the offender's maternal grandfather, of the tribe of Dan.

ἐκ
from / of

preposition + genitive (tribal origin)

→ spatial or relational framing

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

τῆς
the

Genitive

article

→ noun-phrase marking

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

φυλῆς
tribe

Genitive

genitive object of ἐκ (tribal affiliation)

→ relational specification

φυλή: 'tribe'; renders שִׁבְטְ / מִשְׁבֵּט; the mother's tribe of Dan situates the offender within Israel's tribal genealogy, despite his Egyptian father.

Δαν

Dan

genitive of relationship (indeclinable proper noun: 'of Dan')

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; the tribe of Dan, the offender's maternal tribe.

12 καὶ ἀπέθεντο αὐτὸν εἰς φυλακὴν διακρίναι αὐτὸν διὰ προστάγματος κυρίου

And they put him in custody, to decide his case by a command of the LORD.

Detention pending divine ruling καὶ ἀπέθεντο αὐτὸν εἰς φυλακὴν

Lacking precedent, Moses places the man in custody (εἰς φυλακὴν) until the matter can be decided διὰ προστάγματος κυρίου ('by the command of the LORD'). The detention-for-ruling motif parallels the Sabbath-breaker (Num 15:34) and the daughters of Zelophehad (Num 27:5) — cases held open for direct divine adjudication.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθεντο

they put away

Aor Mid Indic 3 Pl · ἀποτίθημι

main verb (narrative aorist: detention)

→ constative aorist (single act of confinement)

ἀποτίθημι (aor. mid. ἀπέθεντο): 'put away / set aside / place in confinement'; renders קָנָה (Hiphil of קָנָה, 'set / leave'); the middle here = 'they placed him' in custody pending the verdict.

αὐτὸν

him

Accusative

direct object of ἀπέθεντο

→ participant reference

αὐτός: the blasphemer, placed in custody.

εἰς

into

preposition + accusative (goal: 'into custody')

→ spatial or relational framing

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

φυλακὴν

custody / prison

Accusative

accusative object of εἰς (place of detention)

→ object specification

φυλακή: 'guard / custody / prison'; renders *מִשְׁכַּח*; the man is held under guard until the LORD's ruling is given; the term denotes confinement, not yet punishment.

διακρίναι

to decide / judge

Aor Act Infin · διακρίνω

infinitive of purpose (the aim of the detention)

→ purpose infinitive (in order to adjudicate)

διακρίνω: 'distinguish / decide / adjudicate'; renders *וַיִּשְׁפֹּט* ('make clear / decide'); the aorist infinitive of purpose — the man is detained 'to decide his case' i.e. to obtain a clear ruling from YHWH.

αὐτὸν

him / his case

Accusative

accusative object of διακρίναι

→ participant reference

αὐτός: the object of the adjudication — his case is to be decided.

διὰ

by / through

preposition + genitive (means: 'by a command')

→ spatial or relational framing

διὰ: meaning 'by'; here it marks the relation signaled by preposition + genitive (means: 'by a command').

προστάγματος

command / decree

Genitive

genitive object of διὰ (means of the ruling)

→ relational specification

πρόσταγμα: 'command / ordinance / decree'; renders *פֶּה* ('mouth / word') or *דִּבְרֵי*; the verdict awaits a direct divine *πρόσταγμα* — the ruling that YHWH supplies in vv. 13–22.

κυρίου

of the LORD

Genitive

genitive of source (whose command)

→ relational specification

κύριος: rendering of the Tetragrammaton *יהוה*; the command that decides the case comes from YHWH himself.

13 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying:

Divine ruling delivered (the awaited πρόσταγμα) καὶ ἐλάλησεν κύριος

The speech-formula of v. 1 recurs verbatim, now introducing the verdict the detention awaited (v. 12). The repetition frames the case: the man held 'by the command of the LORD' now receives that command directly.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak'; renders אָמַר; the aorist ἐλάλησεν introduces the divine verdict that resolves the case held in custody.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the verdict comes by direct divine speech to Moses.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς: see v. 1; accusative as directional object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct discourse)

→ redundant participle of speaking (Hebraism)

λέγω (pres. ptcp.): the participle λέγων renders the Hebrew אָמַר, marking the transition into the quoted divine verdict.

14 ἐξάγαγε τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐπιθήσουσιν πάντες οἱ ἀκούσαντες τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ λιθοβολήσουσιν αὐτὸν πᾶσα ἡ συναγωγή

Lead out the one who cursed, outside the camp; and all who heard shall lay their hands on his head, and the whole congregation shall stone him.

The sentence: expulsion, hand-laying, communal stoning

ἐξάγαγε τὸν καταρασάμενον

The verdict prescribes three acts: the offender is led ἔξω τῆς παρεμβολῆς ('outside the camp'); all who heard the blasphemy lay their hands on his head (ἐπιθήσουσιν ... τὰς χεῖρας ἐπὶ τὴν κεφαλὴν) — transferring the guilt and bearing witness; and the whole congregation (πᾶσα ἡ συναγωγή) stones him, making the execution a corporate act of purging.

ἐξάγαγε

lead out

Aor Act Impv 2 Sg · ἐξάγω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (decisive command)

ἐξάγω: 'lead out / bring out'; renders מֵצִיחַ (Hiphil of מָצָה); the aorist imperative directs Moses to bring the offender outside the camp for execution; the same verb (third plural) describes the fulfilment at v. 23 (ἐξήγαγον).

τὸν

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταρασάμενον

one who cursed

Aor Mid Ptcp Acc Masc Sg · καταράομαι

substantival participle (direct object of ἐξάγαγε: 'the curser')

→ substantival aorist participle (the one who committed the curse)

καταράομαι (aor. mid. ptcp.): 'curse'; the substantivized ὁ καταρασάμενος ('the one who cursed') names the offender by his deed; the aorist participle points back to the completed act of v. 11; the same phrase recurs at v. 23.

ἔξω

outside

improper preposition + genitive (place: 'outside')

→ spatial or relational framing

ἔξω: 'outside / out of'; renders ἔξω; governs the genitive τῆς παρεμβολῆς; execution outside the camp removes the defiling act from the holy community (cf. Heb 13:12, Jesus suffering 'outside the gate').

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω

→ relational specification

παρεμβολή: 'camp'; see v. 10; the offender is taken out of the camp, the sphere of holiness, for execution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσουσιν

shall lay

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (legislative future: the hand-laying)

→ legislative future (prescribed ritual act)

ἐπιτίθημι: 'place upon / lay on'; renders נָחַץ ('lean / lay [hands]'); the witnesses lay their hands on the blasphemer's head — a gesture that both attests their testimony and symbolically transfers the bloodguilt onto the offender, so that his death falls on his own head.

πάντες

all

Nominative

attributive adjective (subject: 'all who heard')

→ participant prominence

παῖς: 'all'; all who heard the blasphemy participate in the hand-laying, making them collective witnesses.

οἱ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἀκούσαντες

those who heard

Aor Act Ptcp Nom Masc Pl · ἀκούω

substantival participle (subject: the witnesses)

→ substantival aorist participle (those who heard the blasphemy)

ἀκούω (aor. ptcp.): 'hear'; renders ὁμολογῶ; οἱ ἀκούσαντες ('those who heard') are the ear-witnesses of the curse, on whom the duty of hand-laying and testimony falls (cf. the two-or-three-witnesses principle, Deut 17:6).

τάς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπιθήσουσιν

→ object specification

χείρ (pl. χεῖρας): 'hand'; renders Τ; the laying of hands (ἐπιθεῖναι τὰς χεῖρας) on the head is here a testimonial/guilt-transfer gesture, distinct from the consecratory hand-laying on sacrifices.

αὐτῶν

their

Genitive

genitive of possession (the witnesses' hands)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the witnesses' hands).

ἐπὶ

on

preposition + accusative (placement: 'on the head')

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν head Accusative <i>accusative object of ἐπί (place of hand-laying)</i> → object specification κεφαλὴ: 'head'; renders שׂרָף; the hand-laying on the head localizes the guilt: his blood is 'on his own head' (cf. the formula at v. 15, ἁμαρτίαν λήμψεται).	αὐτοῦ his Genitive <i>genitive of possession (the offender's head)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the offender's head).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	λιθοβολήσουσιν shall stone Fut Act Indic 3 Pl · λιθοβολέω <i>main verb (legislative future: the execution)</i> → legislative future (prescribed penalty) λιθοβολέω: 'stone / pelt with stones'; renders לָקַח / סָבַח; the standard capital penalty for blasphemy, idolatry, and Sabbath-breaking; the whole congregation executes it, distributing the act of judgment across the community (the fulfilment at v. 23 uses ἐλιθοβόλησαν).
αὐτόν him Accusative <i>direct object of λιθοβολήσουσιν</i> → participant reference αὐτός: the blasphemer, the object of the stoning.	πᾶσα all / whole Nominative <i>attributive adjective (modifying συναγωγή: 'the whole congregation')</i> → participant prominence πᾶς: 'all / whole'; πᾶσα ἡ συναγωγή ('the whole congregation') stresses that the execution is a corporate act of the entire community, not a private vengeance.	ἡ the Nominative <i>article</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	συναγωγή congregation Nominative <i>subject (of λιθοβολήσουσιν: collective agent)</i> → participant prominence συναγωγή: 'assembly / congregation / gathering'; renders קָהָל; the whole covenant community as the agent of judicial execution; the corporate stoning purges the camp of the bloodguilt and the defilement of blasphemy.

15 καὶ τοῖς υἱοῖς Ἰσραὴλ λάλησον καὶ ἔρεῖς πρὸς αὐτούς ἄνθρωπος ὃς ἐὰν καταράσῃται θεόν ἁμαρτίαν λήμψεται

And speak to the sons of Israel and say to them: Any man who curses God shall bear his sin.

Generalization: the case becomes statute (the cursing of God) καὶ τοῖς υἱοῖς Ἰσραὴλ λάλησον

The individual verdict is generalized into perpetual case-law. The casuistic formula ἄνθρωπος ὃς ἐὰν ... ('any man who ...') opens the statute. Whoever curses God ἁμαρτίαν λήμψεται ('shall bear his sin') — a formula of personal liability: the guilt falls on the offender's own head (cf. the hand-laying of v. 14).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to the

Dative

article

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative indirect object of ἀλάησον (the addressees)

→ sphere or reference

υἱός: οἱ υἱοὶ Ἰσραὴλ, the covenant community, to whom the general statute is proclaimed.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; genitive with υἱοῖς.

λάλησον
speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (commissioned proclamation)

λαλέω: 'speak'; the aorist imperative directs Moses to proclaim the general law to Israel; paired with the future ἐρεῖς ('and you shall say') in a Hebraizing imperative-plus-future construction.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς
you shall say

Fut Act Indic 2 Sg · λέγω

main verb (future with imperatival force)

→ imperatival future (continuing the command to proclaim)

λέγω (fut. ἐρεῖς, suppletive): 'say'; the future with imperatival force continues ἀλάησον; the construction 'speak ... and you shall say to them' is a standard LXX legal-proclamation formula rendering Hebrew אָמַרְתָּ ... אָמַרְתָּ.

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).

αὐτούς
them

Accusative

accusative object of πρὸς (the sons of Israel)

→ participant reference

αὐτοῖς: the sons of Israel as addressees of the statute.

ἄνθρωπος
a man / anyone

Nominative

casus pendens / subject of the casuistic protasis (any man who...)

→ participant prominence

ἄνθρωπος: 'man / person'; renders אִישׁ; the casuistic formula ἄνθρωπος ὃς ἐάν ('any man who ...') opens the general law, rendering the Hebrew אִישׁ אִישׁ כִּי, a distributive idiom ('anyone whatsoever who').

ὃς
who

Nominative

relative pronoun (introducing the conditional relative clause)

→ participant reference

ὃς: relative pronoun; ὃς ἐάν + subjunctive forms a generalizing/conditional relative ('whoever') stating the legal protasis.

ἐάν
ever

conditional particle (with subjunctive: generalizing relative)

→ discourse linkage or contrast

ἐάν: 'if / ever'; with the relative ὃς and subjunctive forms 'whoever' — a standard LXX device for casuistic law (ὃς ἐάν ... = 'anyone who ...').

καταράσσεται

curses

Aor Mid Subj 3 Sg · καταράομαι

verb of conditional relative clause (the protasis)

→ aorist subjunctive (generic condition: 'whoever curses')

καταράομαι: 'curse'; the aorist subjunctive in the generalizing relative clause states the offense generically; here the object is θεόν ('God') — cursing the deity is the capital crime the case-law addresses.

θεόν

God

Accusative

direct object of καταράσσεται

→ object specification

θεός: 'God'; renders דִּיהֲלֹךְ ; the object of the cursing; whoever curses God bears his own guilt; v. 16 then sharpens the case to one who names the Tetragrammaton specifically (τὸ ὄνομα κυρίου).

ἁμαρτίαν

sin / guilt

Accusative

direct object of λήμψεται (idiom: 'bear his sin')

→ object specification

ἁμαρτία: 'sin / guilt'; renders $\text{יָצַח} / \text{נָשָׂא}$; the idiom ἁμαρτίαν λαμβάνειν ('to bear / take up sin') renders נָשָׂא נֶפֶשׁ , a formula of personal liability — the offender carries the full penal consequence of his offense.

λήμψεται

shall bear

Fut Mid Indic 3 Sg · λαμβάνω

main verb of the apodosis (legal consequence)

→ legislative future (declared liability)

λαμβάνω (fut. mid. λήμψεται): 'take / receive / bear'; in the idiom ἁμαρτίαν λήμψεται ('he shall bear his sin') the future declares the legal consequence: the offender bears full responsibility and its penalty; v. 16 specifies that penalty as death.

16 ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω λίθοις λιθοβολεῖτω αὐτὸν πᾶσα συναγωγή Ἰσραὴλ ἐάν τε προσήλυτος ἐάν τε αὐτόχθων ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου τελευτάτῳ

But whoever names the Name of the LORD — let him be put to death; let the whole congregation of Israel surely stone him with stones, sojourner and native alike. When he names the Name of the LORD, let him die.

Climax of the statute: naming the Name is a capital offense ὀνομάζων δὲ τὸ ὄνομα κυρίου

The δέ sharpens the general law (cursing God, v. 15) to its gravest form: naming the Name of the LORD (τὸ ὄνομα κυρίου). The cognate-dative emphatic θανάτῳ θανατούσθω ('let him surely be put to death') renders the Hebrew infinitive-absolute תָּמַח יָמוֹת . The penalty binds προσήλυτος and αὐτόχθων ('sojourner and native') alike — resolving the question raised by the offender's mixed parentage (v. 10).

ὀνομάζων

naming / whoever names

Pres Act Ptcp Nom Masc Sg · ὀνομάζω

substantival/conditional participle (subject: 'the one who names')

→ durative present participle (generic agent: whoever names)

ὀνομάζω: 'name / pronounce / utter a name'; renders קִּרְא ('specify / pronounce'); the participle ὀνομάζων ('one naming') functions conditionally — 'whoever names the Name'; the offense is uttering the sacred Tetragrammaton in a curse, the precise act of v. 11 (ἐπονομάσας ... τὸ ὄνομα).

δὲ

but / and

mild adversative / developmental particle (post-positive)

→ discourse linkage or contrast

δέ: 'but / and'; here marks the sharpening of the general rule (v. 15) to the specific, graver case of naming the divine Name.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

Name

Accusative

direct object of ὀνομάζων

→ object specification

ὄνομα: 'name'; τὸ ὄνομα κυρίου ('the Name of the LORD') is the Tetragrammaton; to pronounce it in cursing is the capital offense; from this verse derives the Jewish reverence that left the Name unspoken.

κυρίου

of the LORD

Genitive

genitive of relationship (with ὄνομα: 'the Name of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive τὸ ὄνομα κυρίου = 'the Name of YHWH,' i.e. the sacred Name itself.

θανάτῳ

with death

Dative

cognate dative (Hebraism: emphatic infinitive absolute)

→ sphere or reference

θάνατος (dat. θανάτῳ): 'death'; the cognate dative θανάτῳ θανατούσθω renders the Hebrew emphatic infinitive absolute מוֹת יוֹמָת ('he shall surely be put to death'); the dativus cognatus intensifies the certainty of the capital sentence (cf. the same idiom at vv. 17, 21).

θανατούσθω

let him be put to death

Pres Pass Impv 3 Sg · θανατόω

main verb (third-person imperative: the sentence)

→ legislative present imperative (mandated execution)

θανατόω: 'put to death / execute'; renders יוֹמָת / יוֹמָתָהּ (Hophal); the third-person passive imperative pronounces the death-sentence; with the cognate dative θανάτῳ it conveys the Hebrew emphatic 'he shall surely be put to death.'

λίθοις

with stones

Dative

dative of instrument (means of execution)

→ sphere or reference

λίθος (dat. pl. λίθοις): 'stone'; renders לִּבְנֵי; the dative of instrument specifies stoning as the mode of execution; the figura etymologica λίθοις λιθοβολεῖτω ('let him stone with stones') again reflects Hebrew emphatic style.

λιθοβολεῖτω

let it stone

Pres Act Impv 3 Sg · λιθοβολέω

main verb (third-person imperative: communal stoning)

→ legislative present imperative (mandated communal act)

λιθοβολέω: 'stone'; the present imperative commands the congregation to carry out the stoning; the cognate construction λίθοις λιθοβολεῖτω ('let it stone with stones') is an emphatic Hebraism.

αὐτόν

him

Accusative

direct object of λιθοβολεῖτω

→ participant reference

αὐτός: the offender, object of the stoning.

πᾶσα

all / whole

Nominative

attributive adjective (modifying συναγωγή)

→ participant prominence

πᾶς: 'all / whole'; the whole congregation executes the sentence, a corporate purging of blasphemy.

συναγωγή

congregation

Nominative

subject (of λιθοβολεῖτω)

→ participant prominence

συναγωγή: 'congregation / assembly'; renders $\eta\tau\lambda$; πᾶσα συναγωγή Ἰσραὴλ ('the whole congregation of Israel') is the corporate agent of execution (cf. v. 14).

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל ; indeclinable; genitive with συναγωγή.

ἐάν

whether

conditional particle (in ἐάν τε ... ἐάν τε: 'whether ... or')

→ discourse linkage or contrast

ἐάν: here in the correlative idiom ἐάν τε ... ἐάν τε ('whether ... or'), embracing both classes of person under the one law.

τε

both / and

correlative particle (with following τε)

→ discourse linkage or contrast

τε: enclitic correlative; ἐάν τε ... ἐάν τε joins the two classes (sojourner / native) as equally bound.

προσέλυτος

sojourner / proselyte

Nominative

nominative (first member of the correlative: 'whether a sojourner')

→ participant prominence

προσέλυτος: 'sojourner / resident alien / proselyte'; renders גֵּר ; the LXX coinage (from προσέρχομαι, 'come to') for the resident foreigner who has joined Israel; here the half-Egyptian's status is decisively covered — the law binds the גֵּר as the native.

ἐάν

whether

conditional particle (second member of correlative)

→ discourse linkage or contrast

ἐάν: meaning 'whether'; conjunction or particle linking this unit with the surrounding discourse.

τε

or

correlative particle

→ discourse linkage or contrast

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

αὐτόχθων

native

Nominative

nominative (second member of the correlative: 'or a native')

→ participant prominence

αὐτόχθων: 'native / native-born / indigenous'; renders Πῆλ; the full Israelite by birth; the pairing προσήλυτος / αὐτόχθων establishes one law for foreigner and native — the principle restated at v. 22.

ἐν

in / when

preposition + dative articular infinitive (temporal: 'when he names')

→ spatial or relational framing

ἐν: with the articular infinitive (ἐν τῷ ὀνομάσαι) forms a temporal clause ('when / in the naming of'), a common LXX construction rendering Hebrew אֲנִי + infinitive.

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

ὀνομάσαι

to name

Aor Act Infin · ὀνομάζω

articular infinitive in temporal phrase ('when he names')

→ temporal articular infinitive (at the act of naming)

ὀνομάζω (aor. infin.): 'name / pronounce'; the articular infinitive with ἐν τῷ specifies the precise moment of liability — the very act of uttering the Name renders the offender liable to death.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive ('when he names')

→ participant reference

αὐτός: accusative subject of the infinitive ὀνομάσαι — 'when he names the Name.'

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

Name

Accusative

direct object of ὀνομάσαι (the divine Name)

→ object specification

ὄνομα: 'name'; again the Tetragrammaton (τὸ ὄνομα κυρίου); the repetition frames the verse around the singular gravity of pronouncing the Name.

κυρίου

of the LORD

Genitive

genitive of relationship (with ὄνομα)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

τελευτάω

let him die

Pres Act Impv 3 Sg · τελευτάω

main verb (third-person imperative: the sentence repeated)

→ legislative present imperative (mandated death)

τελευτάω: 'die / come to an end'; renders ΠΙΝ; the closing imperative τελευτάω ('let him die') seals the death-sentence, restating θανατούσθω; the same verb closes the talion-section's framing concern with life and death.

17 καὶ ἄνθρωπος ὃς ἂν πατάξῃ ψυχὴν ἀνθρώπου καὶ ἀποθάνῃ θανάτῳ θανατούσθω

And any man who strikes the life of a person, so that he dies, shall surely be put to death.

Talion case-law (begins section D): homicide

καὶ ἄνθρωπος ὃς ἂν πατάξῃ

The blasphemy verdict generates a chain of proportional case-law (vv. 17–22). The first case: whoever fatally strikes a human ('a life of a man') is himself put to death — the cognate-dative θανάτῳ θανατούσθω again rendering the Hebrew emphatic infinitive absolute. Life answers for life, the principle that governs the whole talion-section.

καὶ

and

coordinate conjunction (linking case-laws)

→ discourse linkage or contrast

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

ἄνθρωπος

a man / anyone

Nominative

casus pendens / subject of casuistic protasis

→ participant prominence

ἄνθρωπος: 'man / person'; renders ψῑχ; the casuistic ἄνθρωπος ὃς ἂν ('any man who') opens the homicide statute.

ὃς

who

Nominative

relative pronoun (generalizing relative)

→ participant reference

ὃς: relative pronoun; ὃς ἂν + subjunctive = 'whoever'

ἂν

ever

modal particle (with subjunctive: generalizing relative)

→ discourse linkage or contrast

ἂν: modal particle; with ὃς and the subjunctive forms the generic 'whoever,' the standard casuistic protasis.

πατάξῃ

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of conditional relative clause (the protasis)

→ aorist subjunctive (generic condition: 'whoever strikes')

πατάσσω: 'strike / smite / kill'; renders הִכָּה (Hiphil of הִכ); the aorist subjunctive in the generalizing clause; a fatal blow to 'a life of a man' incurs capital liability.

ψυχὴν

life / person

Accusative

direct object of πατάξῃ

→ object specification

ψυχή: 'soul / life / living person'; renders נַפְשׁ; ψυχὴν ἀνθρώπου ('a person's life / a human life') is the object struck; ψυχή frames the talion-formula ψυχὴν ἀντὶ ψυχῆς ('life for life', v. 18).

ἀνθρώπου

of a person

Genitive

genitive of relationship (with ψυχὴν: 'a person's life')

→ relational specification

ἄνθρωπος: 'person / human'; the genitive specifies that the life struck is a human one, distinguishing this case (capital) from striking a beast (v. 18, mere restitution).

καὶ

and

coordinate conjunction (consecutive: 'and so')

→ discourse linkage or contrast

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

ἀποθάνῃ

he dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of consecutive subjunctive clause (the result: death of the victim)

→ aorist subjunctive (resultant death condition)

ἀποθνήσκω: 'die'; renders תָּמָּ; the subjunctive καὶ ἀποθάνῃ ('and he dies') makes the death of the victim the condition that triggers the capital penalty — distinguishing fatal from non-fatal assault.

θανάτῳ

with death

Dative

cognate dative (Hebraism: emphatic infinitive absolute)

→ sphere or reference

θάνατος (dat. θανάτῳ): 'death'; the cognate dative θανάτῳ θανατούσθω renders תָּמָּ תָּמָּ ('he shall surely be put to death'); intensifies the certainty of the death-sentence (cf. v. 16).

θανατούσθω

let him be put to death

Pres Pass Impv 3 Sg · θανατόω

main verb (third-person imperative: the apodosis/sentence)

→ legislative present imperative (mandated execution)

θανατόω: 'put to death'; the passive imperative pronounces the capital sentence for homicide; with the cognate dative, the emphatic 'he shall surely be put to death.'

18 καὶ ὃς ἂν πατάξῃ κτῆνος καὶ ἀποθάνῃ ἀποτεισάτω ψυχὴν ἀντὶ ψυχῆς

And whoever strikes a beast, so that it dies, shall repay it, life for life.

Talion case-law: killing an animal (restitution, not death) καὶ ὃς ἂν πατάξῃ κτῆνος

Deliberate contrast with v. 17: the same verb πατάξῃ, but the object is κτῆνος ('a beast'). Killing an animal incurs not death but restitution — ἀποτεισάτω ('let him repay'), ψυχὴν ἀντὶ ψυχῆς ('life for life', i.e. animal for animal). The talion-formula ἀντὶ ('in place of') here governs compensation, sharply distinguishing the value of human and animal life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅς

whoever

Nominative

relative pronoun (generalizing relative, subject)

→ participant reference

ὅς: ὅς ἄν + subjunctive = 'whoever'; the casuistic protasis.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: modal particle forming the generic relative.

πατάξῃ

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of conditional relative clause (protasis)

→ aorist subjunctive (generic condition)

πατάσσω: 'strike / kill'; same verb as v. 17, deliberately paralleled to contrast the consequences of killing a beast versus a human.

κτῆνος

beast / animal

Accusative

direct object of πατάξῃ

→ object specification

κτῆνος: 'beast / domestic animal / livestock'; renders כְּחֵיָּהּ; the object that, when struck dead, requires only restitution — not the killer's life; the contrast with ψυχὴν ἀνθρώπου (v. 17) is the point.

καὶ

and

coordinate conjunction (consecutive)

→ discourse linkage or contrast

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

ἀποθάνῃ

it dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of consecutive subjunctive clause (resultant death of the beast)

→ aorist subjunctive (resultant condition)

ἀποθνήσκω: 'die'; the death of the animal triggers the obligation to make restitution.

ἀποτεισάτω

let him repay

Aor Act Impv 3 Sg · ἀποτίνω

main verb (third-person imperative: restitution)

→ legislative aorist imperative (mandated compensation)

ἀποτίνω: 'pay back / make restitution / compensate'; renders תַּשְׁלֵם (Piel of שָׁלַם); a legal-commercial term for indemnity; the killer repays the owner 'life for life' — an equivalent animal — rather than forfeiting his own life.

ψυχὴν

life

Accusative

direct object of ἀποτεισάτω (in talion-formula 'life for life')

→ object specification

ψυχή: 'life / living being'; here of the animal; the restitution-formula ψυχὴν ἀντὶ ψυχῆς ('a life for a life') means an equivalent beast in place of the one killed.

ἀντὶ

for / in place of

preposition + genitive (equivalence/exchange: the talion formula)

→ spatial or relational framing

ἀντὶ: 'instead of / in place of / for'; renders תַּחַת; the talion-preposition par excellence, governing the whole lex-talionis series (ψυχὴν ἀντὶ ψυχῆς ... ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, v. 20); expresses exact equivalence of compensation or penalty.

ψυχῆς

life

Genitive

genitive object of ἀντὶ (the equivalent: 'for a life')

→ relational specification

ψυχή (gen. ψυχῆς): 'life'; the genitive after ἀντὶ completes the equivalence-formula 'life for life' — exact, measured restitution.

19 καὶ ἐάν τις δῶ μῶμον τῷ πλησίον ὡς ἐποίησεν αὐτῷ ὡσαύτως ἀντιποιηθήσεται αὐτῷ

And if anyone inflicts a blemish on his neighbor, as he has done, so shall it be done to him in return.

Talion principle stated: injury answered in kind καὶ ἐάν τις δῶ μῶμον

The governing principle of bodily talion, generalizing from death (vv. 17–18) to injury: whoever inflicts a μῶμος ('blemish / bodily defect') on his neighbor is requited in kind — ὡς ἐποίησεν ... ὡσαύτως ('as he has done, so [it shall be done]'). The passive ἀντιποιηθήσεται ('it shall be done in return') frames v. 20's concrete triad.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐάν
if

conditional particle (with subjunctive: protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis of the talion principle.

τις
anyone

Nominative

indefinite pronoun (subject of the protasis)

→ participant reference

τις: 'someone / anyone'; the indefinite pronoun generalizes the statute to any offender.

δῶ
inflicts / gives

Aor Act Subj 3 Sg · δίδωμι

verb of the conditional protasis

→ aorist subjunctive (generic condition)

δίδωμι: 'give'; renders דָּן; the idiom δοῦναι μῶμον ('to give/inflict a blemish') renders מוֹם נָתַן, a Hebraism for causing a bodily injury or permanent defect.

μῶμον

blemish / injury

Accusative

direct object of δῶ

→ object specification

μῶμος: 'blemish / bodily defect / disfigurement'; renders מוֹם; in Leviticus normally of disqualifying defects in priests or sacrifices, here of a permanent bodily injury inflicted on another; its requital in kind is detailed in v. 20.

τῷ

to the

Dative

article

→ noun-phrase marking

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

πλησίον

neighbor

Dative

dative (indirect object: 'to his neighbor')

→ sphere or reference

πλησίον: 'neighbor / fellow' (substantivized adverb 'near'); renders עֵר; the victim of the injury; the same word governs the love-command of Lev 19:18 (ἀγαπήσεις τὸν πλησίον σου).

ὡς

as

comparative conjunction (introducing the standard of requital)

→ discourse linkage or contrast

ὡς: 'as / just as'; introduces the comparative clause stating the measure: requital exactly matches the injury done.

ἐποίησεν

he has done

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause (the offense as the measure)

→ constative aorist (the completed injurious act)

ποιέω: 'do / make'; renders $\pi\psi\chi$; the aorist refers to the injury already inflicted; the requital is calibrated to it — 'as he has done, so it shall be done to him.'

αὐτῷ

to him

Dative

dative (object of ἐποίησεν: 'as he did to him [the neighbor]')

→ participant reference or interest

αὐτός: refers to the injured neighbor — the measure is what the offender did to him.

ὡσαύτως

likewise / so

adverb (correlative with ὥς: 'so / in the same way')

→ clausal contribution

ὡσαύτως: 'in the same way / likewise'; the correlative of ὥς; 'as he did ... likewise it shall be done to him' — the formula of exact reciprocity that the talion-triad of v. 20 spells out.

ἀντιποιηθήσεται

shall be done in return

Fut Pass Indic 3 Sg · ἀντιποιέω

main verb of apodosis (passive: the reciprocal requital)

→ legislative future passive (mandated reciprocity)

ἀντιποιέω: 'do in return / requite'; the compound ἀντι- ('in return') + ποιέω, matching ἐποίησεν; the passive ἀντιποιηθήσεται ('it shall be done back to him') states the principle of measured retribution — the very lex talionis, the same to the offender as he did to his neighbor.

αὐτῷ

to him

Dative

dative (object of ἀντιποιηθήσεται: 'to him [the offender]')

→ participant reference or interest

αὐτός: now the offender — the requital falls back on the one who inflicted the injury.

20 σύντριμμα ἀντὶ συντρίμματος ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ὀδόντα ἀντὶ ὀδόντος καθότι ἂν δῶ μῶμον τῷ ἀνθρώπῳ οὕτως δοθήσεται αὐτῷ

Fracture for fracture, eye for eye, tooth for tooth; as he inflicts a blemish on the man, so shall it be inflicted on him.

The *lex talionis* triad (crux: Matt 5:38)

σύντριμμα ἀντὶ συντρίμματος

The concrete talion-triad: σύντριμμα ἀντὶ συντρίμματος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος — three asyndetic ἀντί-pairs of exact equivalence. This is the very text Jesus cites at Matt 5:38 ('You have heard that it was said, An eye for an eye and a tooth for a tooth') before his antithesis. The closing καθότι ... οὕτως ('as ... so') restates the reciprocity of v. 19.

σύντριμμα

fracture / shattering

Accusative

accusative (first talion-pair: 'fracture for fracture')

→ object specification

σύντριμμα: 'fracture / breaking / crushing'; renders שִׁבַּח ('break / fracture'); from συντρίβω ('shatter'); the first member of the talion-triad; a broken limb requites a broken limb.

ἀντὶ

for

preposition + genitive (equivalence: the talion formula)

→ spatial or relational framing

ἀντί: 'in place of / for'; renders תַּחַת; governs each member of the talion-triad, expressing exact equivalence of injury and penalty.

συντρίμματος

fracture

Genitive

genitive object of ἀντί (the equivalent)

→ relational specification

σύντριμμα (gen. συντρίμματος): 'fracture'; completing the first equivalence-pair, σύντριμμα ἀντὶ συντρίμματος ('fracture for fracture').

ὀφθαλμὸν

eye

Accusative

accusative (second talion-pair: 'eye for eye')

→ object specification

ὀφθαλμός: 'eye'; renders עֵינַי; ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ ('eye for eye') is the most famous talion-pair, cited by Jesus at Matt 5:38 as the saying he transcends with 'do not resist the evildoer' (Matt 5:39).

ἀντί

for

preposition + genitive (equivalence)

→ spatial or relational framing

ἀντί: meaning 'for'; here it marks the relation signaled by preposition + genitive (equivalence).

ὀφθαλμοῦ

eye

Genitive

genitive object of ἀντί (the equivalent)

→ relational specification

ὀφθαλμός (gen. ὀφθαλμοῦ): 'eye'; completing 'eye for eye.'

ὀδόντα

tooth

Accusative

accusative (third talion-pair: 'tooth for tooth')

→ object specification

ὀδούς (acc. ὀδόντα): 'tooth'; renders ἦψ; ὀδόντα ἀντί ὀδόντος ('tooth for tooth') completes the triad cited at Matt 5:38; the three pairs together epitomize measured, equivalent retribution.

ἀντί

for

preposition + genitive (equivalence)

→ spatial or relational framing

ἀντί: meaning 'for'; here it marks the relation signaled by preposition + genitive (equivalence).

ὀδόντος

tooth

Genitive

genitive object of ἀντί (the equivalent)

→ relational specification

ὀδούς (gen. ὀδόντος): 'tooth'; completing 'tooth for tooth.'

καθότι

just as / according as

comparative conjunction (introducing the standard of requital)

→ discourse linkage or contrast

καθότι: 'according as / just as / inasmuch as'; renders ἡψλξ; introduces the comparative clause restating the principle of v. 19 — the penalty matches the injury exactly.

ἄν

ever

modal particle (with subjunctive: generalizing)

→ discourse linkage or contrast

ἄν: modal particle with the subjunctive δῶ, generalizing the condition ('whenever he inflicts').

δῶ

inflicts

Aor Act Subj 3 Sg · δίδωμι

verb of the comparative-conditional clause

→ aorist subjunctive (generic condition)

δίδωμι: 'give'; the idiom δοῦναι μῶμον ('inflict a blemish'); see v. 19; the subjunctive with καθότι ἄν generalizes — 'in whatever way he inflicts an injury.'

μῶμον

blemish / injury

Accusative

direct object of δῶ

→ object specification

μῶμος: 'blemish / bodily injury'; see v. 19; the injury whose exact equivalent is exacted in return.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man / person

Dative

dative (indirect object: 'on the man')

→ sphere or reference

ἄνθρωπος: 'man / person'; the human victim of the injury; the requital answers what is done 'to the man.'

οὕτως

so

adverb (correlative with καθότι: 'so / in like manner')

→ adverbial qualification

οὕτως: 'thus / so'; the correlative of καθότι; 'as he inflicts ... so shall it be inflicted on him' — the reciprocity-formula closing the talion section.

δοθήσεται

shall be inflicted / given

Fut Pass Indic 3 Sg · δίδωμι

main verb of apodosis (passive: the requital)

→ legislative future passive (mandated reciprocity)

δίδωμι (fut. pass. δοθήσεται): 'give'; the passive 'it shall be given/inflicted to him' matches the active δῶ; the same injury the offender 'gave' is 'given' back to him — the lex talionis completed.

αὐτῷ

to him

Dative

dative (object of δοθήσεται: 'to him [the offender]')

→ participant reference or interest

αὐτός: the offender, on whom the equivalent injury is inflicted in return.

21 ὃς ἂν πατάξῃ ἄνθρωπον καὶ ἀποθάνῃ θανάτῳ θανατούσθω

Whoever strikes a person, so that he dies, shall surely be put to death.

Talion case-law restated: homicide (inclusio with v. 17) ὃς ἂν πατάξῃ ἄνθρωπον

The homicide statute of v. 17 is restated in compact form, framing the talion-triad (vv. 18–20) with the capital case on either side (vv. 17, 21) — an inclusio that sets human life apart from animal restitution. Striking a beast brings repayment (v. 18); striking a person brings death.

ὃς

whoever

Nominative

relative pronoun (generalizing relative, subject)

→ participant reference

ὃς: ὃς ἂν + subjunctive = 'whoever'; the casuistic protasis, parallel to v. 17.

ἂν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: modal particle forming the generic relative.

πατάξῃ

strikes

Aor Act Subj 3 Sg · πατάσσω

verb of conditional relative clause (protasis)

→ aorist subjunctive (generic condition)

πατάσσω: 'strike / kill'; see v. 17; here with the object ἄνθρωπον ('a person'), the capital case.

ἄνθρωπον

a person

Accusative

direct object of πατάξῃ

→ object specification

ἄνθρωπος: 'person / human'; the human victim; the parallel with κτήνος (v. 18) underscores that a human life, not an animal's, is at stake — hence death, not restitution.

καὶ
and

coordinate conjunction (consecutive)

→ discourse linkage or contrast

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

ἀποθάνη
he dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of consecutive subjunctive clause (resultant death)

→ aorist subjunctive (resultant condition)

ἀποθνήσκω: 'die'; the victim's death triggers the capital penalty, as in v. 17.

θανάτῳ
with death

Dative

cognate dative (Hebraism: emphatic infinitive absolute)

→ sphere or reference

θάνατος (dat. θανάτῳ): 'death'; the cognate dative θανάτῳ θανατούσθῳ renders τῷ (v. 16–17).

θανατούσθῳ
let him be put to death

Pres Pass Impv 3 Sg · θανατόω

main verb (third-person imperative: the sentence)

→ legislative present imperative (mandated execution)

θανατόω: 'put to death'; the passive imperative pronounces the capital sentence, closing the talion inclusio with the same emphatic formula as v. 17.

22 δικαίωσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν

There shall be one ordinance for the sojourner and for the native, for I am the LORD your God.

Principle of legal equality, sealed by the self-identification of YHWH

δικαίωσις μία ἔσται

The case-law concludes with its governing principle: δικαίωσις μία ('one ordinance') for προσήλυτος and ἐγχώριος ('sojourner and native') alike — the equal application that the half-Egyptian blasphemer's case demanded (v. 10). The motivational clause ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ('for I am the LORD your God'), the signature formula of the Holiness Code, grounds the law in YHWH's own identity.

δικαίωσις

ordinance / judgment

Nominative

subject (of ἔσται)

→ participant prominence

δικαίωσις: 'judgment / ordinance / act of justice'; renders $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$ ('judgment / legal ruling'); δικαίωσις μία ('one ordinance / a single rule of justice') asserts the equal application of the law; the noun is rare and weighty, cognate with δίκαιος ('just') and the Pauline δικαίωσις ('justification', Rom 4:25; 5:18).

μία

one / single

Nominative

attributive numeral (modifying δικαίωσις)

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine μία stresses the singleness of the legal standard — one and the same rule binds foreigner and native, with no double standard.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the single ordinance for both classes)

→ legislative future (prescriptive)

εἰμί (fut. ἔσται): 'be'; with the dative (τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ) it prescribes that one ordinance 'shall be / belong' to both alike.

τῷ

for the

Dative

article

→ noun-phrase marking

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

προσηλύτῳ

sojourner / proselyte

Dative

dative of advantage ('for the sojourner')

→ sphere or reference

προσήλυτος: 'sojourner / resident alien / proselyte'; renders $\pi\alpha\lambda\iota\sigma\tau\alpha\iota$; see v. 16; the resident foreigner is bound by, and protected by, the same law as the native Israelite.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for the

Dative

article

→ noun-phrase marking

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

ἐγχωρίῳ

native / local

Dative

dative of advantage ('for the native')

→ sphere or reference

ἐγχωρίος: 'native / belonging to the land / local'; renders $\pi\alpha\lambda\iota\sigma\tau\alpha\iota$; a synonym of αὐτόχθων (v. 16); the native-born Israelite, paired with the sojourner to express the principle of one law for all.

ὅτι

for / because

causal conjunction (introducing the motive clause)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the divine self-identification that grounds the law — the motivation-clause characteristic of the Holiness Code.

ἐγώ

I

Nominative

subject (emphatic, in the self-identification formula)

→ participant reference

ἐγώ: the emphatic pronoun in ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ('I am the LORD your God'), the recurring signature of the Holiness Code (Lev 18–26), grounding each law in YHWH's covenantal self-revelation.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (in the divine self-identification)

→ gnomic present (timeless divine self-predication)

εἰμί (pres. εἰμι): 'am'; ἐγώ εἰμι κύριος renders יהוה יְהוֹי ('I am YHWH'); the formula carries the full authority of the covenant God as guarantor of the law's justice and equality.

κύριος

the LORD

Nominative

predicate nominative (in the self-identification)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the predicate of the self-identification 'I am YHWH your God,' sealing the law's authority in the divine Name itself.

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

nominative in apposition (to κύριος: 'the LORD your God')

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; in apposition to κύριος; 'the LORD your God' binds Israel to the covenant relationship that underwrites the equality of the law.

ὕμῶν

your

Genitive

genitive of relationship (2nd person plural: 'your God')

→ relational specification

οὗ (gen. pl. ὑμῶν): 'your'; the covenant possessive — YHWH is 'your God,' the God of the whole community, foreigner and native alike.

23 καὶ ἐλάλησεν Μωυσῆς τοῖς υἱοῖς Ἰσραὴλ καὶ ἐξήγαγον τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν ἐν λίθοις καὶ οἱ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν κύριος τῷ Μωυσῇ

And Moses spoke to the sons of Israel, and they led the one who had cursed outside the camp and stoned him with stones; and the sons of Israel did just as the LORD had commanded Moses.

Narrative fulfilment: the sentence carried out (closes the chapter and the blasphemer narrative)

καὶ ἐλάλησεν Μωυσῆς

The chapter closes by resuming the narrative of vv. 10–16: Moses relays the verdict, and the people execute it exactly as commanded — leading the blasphemer outside the camp and stoning him. The closing obedience-formula καθὰ συνέταξεν κύριος τῷ Μωυσῇ ('just as the LORD commanded Moses') seals the account, matching the divine command of v. 14 with its precise fulfilment.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narrative aorist)

→ constative aorist (single act of relaying the verdict)

λαλέω: 'speak'; Moses relays YHWH's verdict to the community, fulfilling the commission of vv. 13–16; the narrative resumes from v. 12 after the legal excursus.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: the mediator who transmits the divine ruling to Israel.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object of ἐλάλησεν

→ sphere or reference

υἱός: οἱ υἱοὶ Ἰσραὴλ, the community that carries out the sentence.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; genitive with υἱοῖς.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήγαγον

they led out

Aor Act Indic 3 Pl · ἐξάγω

main verb (narrative aorist: fulfilment of the command)

→ constative aorist (executed command)

ἐξάγω: 'lead out'; the aorist ἐξήγαγον fulfils the imperative ἐξάγαγε of v. 14 — the people do exactly what was commanded, leading the offender outside the camp for execution.

τὸν

the

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταρασάμενον

one who had cursed

Aor Mid Ptcp Acc Masc Sg · καταράσθαι

substantival participle (direct object of ἐξήγαγον: 'the curser')

→ substantival aorist participle (the one who had committed the curse)

καταράσθαι (aor. mid. ptcp.): 'curse'; the substantivized ὁ καταρασάμενος ('the one who cursed') repeats the designation of v. 14 verbatim, closing the narrative frame around the blasphemer's offense and punishment.

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside'; renders γῆρας; the execution occurs outside the camp, as commanded (v. 14), removing the defilement from the holy community.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω

→ relational specification

παρεμβολή: 'camp'; see vv. 10, 14; the place of execution outside the holy encampment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλιθοβόλησαν

they stoned

Aor Act Indic 3 Pl · λιθοβολέω

main verb (narrative aorist: fulfilment of the sentence)

→ constative aorist (executed sentence)

λιθοβολέω: 'stone'; the aorist ἐλιθοβόλησαν fulfils the future λιθοβολήσουσιν of v. 14 and the imperative λιθοβολείτε of v. 16 — the community carries out the stoning exactly as decreed.

αὐτὸν

him

Accusative

direct object of ἐλιθοβόλησαν

→ participant reference

αὐτός: the blasphemer, stoned to death.

ἐν

with

preposition + dative (instrument: Hebrazing 'with stones')

→ spatial or relational framing

ἐν: 'with / by'; the instrumental ἐν λίθοις ('with stones') renders the Hebrew **בִּלְבָּנִים**; a Semitic instrumental use of ἐν common in the LXX.

λίθοις

stones

Dative

dative of instrument (means of stoning)

→ sphere or reference

λίθος (dat. pl. λίθοις): 'stone'; the means of execution, echoing λίθοις λιθοβολείτε of v. 16.

καὶ

and

narrative conjunction (introducing obedience-summary)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (of ἐποίησαν)

→ participant prominence

υἱός: οἱ υἱοὶ Ἰσραὴλ, the obedient community; the closing summary stresses corporate compliance with the divine command.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of **יִשְׂרָאֵל**; indeclinable; genitive with υἱοὶ.

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb (narrative aorist: the obedience-summary)

→ constative aorist (completed obedience)

ποιέω: 'do / act'; renders **עָשָׂה**; the obedience-formula οἱ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν κύριος ('the sons of Israel did just as the LORD commanded') is a recurring Pentateuchal seal of exact compliance (cf. Exod 12:28, 50).

καθὰ

just as

comparative conjunction (introducing the standard of obedience)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders **כַּאֲשֶׁר**; introduces the comparison between command and fulfilment — the people did exactly as commanded.

συνέταξεν

commanded / ordered

Aor Act Indic 3 Sg · συντάσσω

verb of comparative clause (the divine command)

→ constative aorist (the issued command)

συντάσσω: 'order / arrange / command'; renders הָצַו (Piel); the aorist refers back to YHWH's command of vv. 13–22; the obedience-formula confirms that the execution matched the divine instruction precisely.

κύριος

the LORD

Nominative

subject (of συνέταξεν)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the source of the command that Israel obeys.

τῷ

to

Dative

article

→ noun-phrase marking

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

Μωσῆ

Moses

Dative

dative indirect object of συνέταξεν (recipient of the command)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the mediator to whom YHWH gave the command; the chapter closes as it opened (v. 1), with Moses as the channel of the divine word.

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.