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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Numbers, Chapter 8

ΑΡΙΘΜΟΙ Η΄

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

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

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

Theme

Numbers 8 falls into three movements: the mounting of the seven lamps to give light κατὰ πρόσωπον τῆς λυχνίας ('toward the front of the lampstand,' vv.

Translation & textual notes

The Greek text of Numbers 8 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Numbers 8 falls into three movements: the mounting of the seven lamps to give light κατὰ πρόσωπον τῆς λυχνίας ('toward the front of the lampstand,' vv. 1–4), with the description of the hammered lampstand (λυχνία τορευτή) echoing the Tabernacle plans of Exod 25:31–40; the purification and ritual dedication of the Levites (vv. 5–22); and the regulation of the Levitical term of service (vv. 23–26). The central section is dense with cultic vocabulary distinctive to the LXX: ἀφ᾽αγνίζω /

ἀγνισμός ('purify / purification,' v. 6–7, 21) and the cognate phrase ὕδωρ ἀγνισμοῦ ('water of purification,' v. 7); the shaving of the whole body by a razor (ξυρὸν ἐπὶ πᾶν τὸ σῶμα) and the washing of garments; the laying-on of the congregation's hands (ἐπιθήσουσιν ... τὰς χεῖρας, v. 10) which transfers and consecrates; and above all the wave-offering idiom applied to persons. The Hebrew *tēnûphāh* ('wave offering') is rendered by the striking noun ἀπόδομα ('a thing given over,' vv. 11, 13, 15, 16, 19, 21), and the LORD's claim on the Levites is stated with the emphatic figura etymologica ἀπόδομα ἀποδοσμένοι ('given over as a thing-given-over,' v. 16) and ἀπόδομα δεδομένους (v. 19). This substitution theology is explicit: the Levites are taken ἀντὶ ... πρωτοτόκων ('in place of the firstborn,' vv. 16, 18) whom the LORD claimed for himself on the day he struck Egypt's firstborn (v. 17; cf. Num 3:11–13), and they are given wholly to the LORD and then re-given to Aaron and his sons to do the service of the sons of Israel (ἐργάζεσθαι τὰ ἔργα) and to make atonement for them (ἐξιλάσκεσθαι, v. 19). The final movement sets the term of Levitical labor from twenty-five years (ἀπὸ πεντεκαεικοσαετοῦς) until fifty (ἀπὸ πεντηκονταετοῦς), after which a Levite withdraws from the main λειτουργία and only assists his brother in keeping watch (φυλάσσειν φυλακάς, vv. 23–26).

Discourse structure of the chapter

A · 8:1–4

The seven lamps and the hammered lampstand

YHWH commands Aaron, through Moses, to mount the lamps so that the seven lamps give light κατὰ πρόσωπον τῆς λυχνίας ('toward the front of the lampstand,' vv. 1–2). Aaron does so (v. 3), and a closing description (v. 4) notes that the lampstand was solid hammered gold (στερεὰ χρυσῇ), made κατὰ τὸ εἶδος ('according to the pattern') the LORD had shown Moses — an explicit back-reference to the Tabernacle blueprint of Exod 25:31–40.

B · 8:5–13

The purification of the Levites: water, razor, washing, and hands laid on

YHWH instructs Moses to take the Levites from among the sons of Israel and purify them (ἀφαγνιῆς, v. 6). The rite (v. 7) sprinkles the water of purification (ὕδωρ ἀγνισμοῦ), passes a razor over the whole body, and washes the garments. With a young bull and a grain offering and a sin offering prepared (v. 8), the Levites are brought before the tent of meeting, the whole congregation is gathered (v. 9), and the sons of Israel lay their hands on the Levites (v. 10). Aaron then 'separates them as a wave-offering' (ἀπόδομα, v. 11); the Levites lay hands on the bulls' heads, atonement is made (v. 12), and they are set before the LORD and given over as ἀπόδομα (v. 13).

C · 8:14–19

The Levites wholly given to the LORD in place of the firstborn

The theological core: the Levites are set apart from Israel and become the LORD's own (ἔσσονται ἐμοί, v. 14). They are ἀπόδομα ἀποδοσμένοι ('given over as a thing-given-over,' v. 16) taken in place of all the firstborn (ἀντὶ ... πρωτοτόκων), because every firstborn in Israel became the LORD's on the day he struck Egypt's firstborn (v. 17; cf. Num 3:11–13). Having taken the Levites (v. 18), the LORD then re-gives them as a gift to Aaron and his sons to do the service of the sons of Israel and to make atonement (ἐξιλάσκεσθαι) for them, so that no plague fall on Israel when they approach the holy things (v. 19).

D · 8:20–22

Execution: the Levites purified and brought into service

Moses, Aaron, and the whole congregation do to the Levites exactly as the LORD commanded (v. 20). The Levites purify themselves (ἡγνίσαντο), wash their garments, and Aaron presents them as ἀπόδομα and makes atonement to purify them (v. 21). Afterward the Levites enter to perform their service (λειτουργεῖν τὴν λειτουργίαν) in the tent of meeting before Aaron and his sons, just as the LORD had charged Moses (v. 22).

E · 8:23–26

The term of Levitical service: from twenty-five to fifty

A final divine word (v. 23) sets the rule for the Levites: from twenty-five years old (ἀπὸ πεντεκαικεκοσαετοῦς) they enter active duty in the tent of meeting (v. 24); from fifty (ἀπὸ πεντηκονταετοῦς) a Levite withdraws from the λειτουργία and works no longer (v. 25), but assists his brother in keeping the watches (φυλάσσειν φυλακάς), doing no heavy labor (v. 26).

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 divine speech-formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων opens the chapter and recurs at vv. 5 and 23, segmenting Numbers 8 into its three divine oracles (the lamps, the Levites' purification, the term of service). The Hebraizing καί-parataxis and the redundant participle λέγων (rendering מֵלֵךְ) are hallmarks of LXX legal-narrative prose.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders לַבַּי (Piel); the formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν is the standard LXX introduction to legislative divine speech throughout Numbers (cf. 1:1; 5:1; 6:1), marking each new commission.

κύριος

LORD

Nominative

subject

→ participant prominence

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

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, dat. Μωυσῆ, acc. Μωυσῆν); accusative here as the directional object of πρὸς.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ redundant participle of speech (Hebraism rendering לֵאמֹר)

λέγω: the present participle λέγων is the formulaic LXX rendering of the Hebrew infinitive לֵאמֹר ('saying'), pleonastically introducing the content of the divine word that follows.

2 λάλησον τῷ Ααρων καὶ ἐρεῖς πρὸς αὐτόν ὅταν ἐπιτιθῇς τοὺς λύχνους ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτιοῦσιν οἱ ἑπτὰ λύχνοι

Speak to Aaron and you shall say to him: When you set up the lamps, the seven lamps shall give light from the one side, toward the front of the lampstand.

Content of the first oracle (command to Aaron mediated through Moses) **λάλησον τῷ Ααρων**

The double imperative/future λάλησον ... καὶ ἐρεῖς ('speak ... and you shall say') is a Hebraizing formula of relayed command: Moses is to transmit YHWH's word to Aaron. The temporal ὅταν-clause with subjunctive ἐπιτιθῇς ('whenever you set up') governs the main clause φωτιοῦσιν οἱ ἑπτὰ λύχνοι, specifying the lamps' orientation toward the front of the lampstand (cf. Exod 25:37).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; renders לַבֵּן (Piel); the aorist imperative frames the relaying of the command to Aaron as a single decisive act.

τῷ

the (to)

Dative

article (with indeclinable Ααρων, marking dative)

→ noun-phrase marking

The article τῷ supplies the dative case-marking for the indeclinable name Ααρων, a common LXX device for declining transliterated Hebrew names.

Ααρων

Aaron

indirect object of λάλησον (indeclinable proper noun, dative by article)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX, its case signalled by the accompanying article (here dative τῷ); Aaron the high priest is the addressee responsible for the lamps.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb (future with imperatival force)

→ imperatival future (continuing the relayed command)

λέγω (fut. ἐρῶ): 'say'; the future ἔρεῖς with imperatival force renders the Hebrew weqatal וַיִּצַּח; the pairing λάλησον ... καὶ ἔρεῖς is a standard LXX formula for transmitting divine instruction to a third party.

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).

αὐτόν

him

Accusative

accusative object of πρὸς (= Aaron)

→ participant reference

αὐτός: personal pronoun resuming Ααρων as the addressee of the relayed word.

ὅταν

when / whenever

temporal conjunction (introducing subjunctive clause)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive (ἐπιτιθῆς); here it specifies the recurring occasion of mounting the lamps, governing the main clause that follows.

ἐπιτιθῆς

you set up / mount

Pres Act Subj 2 Sg · ἐπιτίθημι

verb of temporal subordinate clause

→ iterative present subjunctive (action viewed as recurring)

ἐπιτίθημι: 'place upon / set up / mount'; renders הִצַּח ('cause to go up,' of kindling/raising lamps); the present subjunctive with ὅταν presents the mounting of the lamps as a repeated cultic action performed by Aaron.

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 ἐπιτιθῆς

→ object specification

λύχνος: 'lamp'; renders נֵר; the seven lamps of the menorah (cf. Exod 25:37); these are the oil-lamps mounted on the branches of the lampstand within the holy place.

ἐκ

from

preposition + genitive (source/side)

→ spatial or relational framing

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

μέρους

side / part

Genitive

genitive object of ἐκ ('from the side')

→ relational specification

μέρος: 'part / side / region'; ἐκ μέρους renders מול ('opposite, in front'); the phrase indicates the direction from which the lamps cast their light toward the front face of the lampstand.

κατὰ

toward / over against

preposition + accusative (direction faced)

→ spatial or relational framing

κατὰ + accusative: 'toward / facing'; κατὰ πρόσωπον ('toward the face/front') is a LXX idiom rendering מול־פְּנֵי, fixing the orientation of the lampstand.

πρόσωπον

front / face

Accusative

accusative object of κατὰ (idiomatic: 'toward the front')

→ object specification

πρόσωπον: 'face / front / presence'; renders פָּנֵי; κατὰ πρόσωπον τῆς λυχνίας means the lamps are turned to illuminate the space before the lampstand.

τῆς

the

Genitive

article

→ noun-phrase marking

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

λυχνίας

lampstand

Genitive

genitive (of the lampstand)

→ relational specification

λυχνία: 'lampstand / menorah'; renders מְנוֹרָה; the seven-branched golden lampstand of the holy place, described in detail at Exod 25:31–40; this verse links its lamps' orientation to the Tabernacle blueprint.

φωτιοῦσιν

shall give light

Fut Act Indic 3 Pl · φωτίζω

main verb (apodosis of ὅταν-clause)

→ predictive/prescriptive future (the lamps' required function)

φωτίζω: 'give light / illuminate'; renders יָאִיר; the future has prescriptive force — the seven lamps are to shine toward the front of the lampstand; the Attic-style contract future φωτιοῦσιν is characteristic of the LXX.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἑπτὰ

seven

Nominative

numeral (attributive, modifying λύχνοι)

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal numeral; renders שִׁבְעָה; the seven lamps of the menorah carry rich symbolic weight in later tradition (cf. Zech 4:2; Rev 1:12).

λύχνοι

lamps

Nominative

subject of φωτιοῦσιν

→ participant prominence

λύχνος: 'lamp'; the seven lamps are the subject — they, mounted by Aaron, give the prescribed light toward the front of the lampstand.

3 καὶ ἐποίησεν οὕτως Ααρων ἐκ τοῦ ἑνὸς μέρους κατὰ πρόσωπον τῆς λυχνίας ἐξῆψεν τοὺς λύχνους αὐτῆς καθὰ συνέταξεν κύριος τῷ Μωυσῇ

And Aaron did so: from the one side, toward the front of the lampstand, he lit its lamps, just as the LORD had commanded Moses.

Execution report (compliance with the command of v. 2) καὶ ἐποίησεν οὕτως Ααρων

The compliance formula καὶ ἐποίησεν οὕτως ('and he did so') followed by καθὰ συνέταξεν κύριος ('just as the LORD commanded') is the standard LXX pattern for reporting obedient execution of a divine instruction (cf. Exod 7:6; 40:16). Aaron's act mirrors the command of v. 2 verbatim in its spatial phrasing.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (execution report)

→ constative aorist (completed act of obedience)

ποιέω: 'do / make'; renders Πῶ; in compliance formulae καὶ ἐποίησεν οὕτως the verb reports exact obedience to the preceding command.

οὕτως

so / thus

adverb of manner (anaphoric to the command)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders כֵּן; the adverb points back to the instruction of v. 2, affirming that Aaron's action matched it precisely.

Ααρων

Aaron

subject (indeclinable proper noun, nominative by context)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; here the nominative subject who carries out the command concerning the lamps.

ἐκ

from

preposition + genitive (source/side)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἐνός

one

Genitive

attributive numeral (modifying μέρους: 'the one side')

→ relational specification

εἷς, μία, ἓν (gen. ἐνός): 'one'; renders **אֶחָד**; ἐκ τοῦ ἐνός μέρους ('from the one side') specifies the single direction of the lamplight, matching the command's ἐκ μέρους.

μέρους

side / part

Genitive

genitive object of ἐκ

→ relational specification

μέρος: 'part / side'; see v. 2; the phrase locates the lamps' light as cast from one side toward the lampstand's front.

κατὰ

toward

preposition + accusative (direction faced)

→ spatial or relational framing

κατὰ: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction faced).

πρόσωπον

front / face

Accusative

accusative object of κατὰ

→ object specification

πρόσωπον: see v. 2; κατὰ πρόσωπον τῆς λυχνίας repeats the command's orientation verbatim, marking exact compliance.

τῆς

the

Genitive

article

→ noun-phrase marking

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

λυχνίας

lampstand

Genitive

genitive (of the lampstand)

→ relational specification

λυχνία: see v. 2; 'lampstand / menorah.'

ἐξήψεν

he lit / kindled

Aor Act Indic 3 Sg · ἐξάπτω

main verb (Aaron's lighting of the lamps)

→ constative aorist (single completed cultic act)

ἐξάπτω: 'kindle / light up'; renders **הִצְתִּיחַ**; the compound ἐξ- intensifies ('set fully alight'); Aaron lights the lamps of the menorah, fulfilling the command of v. 2 in concrete cultic action.

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 ἐξήψεν

→ object specification

λύχνος: see v. 2; 'lamps.'

αὐτῆς

its

Genitive

genitive of possession (the lampstand's lamps)

→ relational specification

αὐτός: 'its' (fem., referring to λυχνία); τοὺς λύχνους αὐτῆς = 'its lamps,' the lamps belonging to the lampstand.

καθὰ

just as

comparative conjunction (introducing compliance clause)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders 𐤕𐤕𐤁𐤀; introduces the standard obedience formula confirming that Aaron acted exactly as the LORD had commanded.

συνέταξεν

commanded / ordered

Aor Act Indic 3 Sg · συντάσσω

verb of comparative clause (the divine command)

→ constative aorist (the prior completed command)

συντάσσω: 'arrange / command / instruct'; renders 𐤕𐤕𐤁𐤀; a favourite LXX verb in compliance formulae (καθὰ συνέταξεν κύριος), referring back to the issuing of the divine order.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: rendering of יהוה; the LORD as the source of the command Moses transmitted to Aaron.

τῷ

the (to)

Dative

article (dative with Μωσῆ)

→ 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 LORD commanded Moses, who relayed the instruction to Aaron — the chain of mediation completed in this verse.

4 καὶ αὕτη ἡ κατασκευὴ τῆς λυχνίας στερεὰ χρυσοῦ ὁ καυλὸς αὐτῆς καὶ τὰ κρίνα αὐτῆς στερεὰ ὅλη κατὰ τὸ εἶδος ὃ ἔδειξεν κύριος τῷ Μωυσῇ οὕτως ἐποίησεν τὴν λυχνίαν

And this was the construction of the lampstand: solid gold, its stem and its lilies — solid, the whole of it — according to the pattern which the LORD showed Moses; so he made the lampstand.

Descriptive aside (the lampstand's construction, closing the lamp-section) καὶ αὕτη ἡ κατασκευὴ

A descriptive parenthesis closes the lamp-section: αὕτη ἡ κατασκευὴ ('this is the construction') introduces a nominal description of the menorah as solid hammered gold (στερεὰ χρυσοῦ), built κατὰ τὸ εἶδος ('according to the pattern') the LORD showed Moses — an explicit cross-reference to Exod 25:31–40 and to the Sinai blueprint motif (τὸ εἶδος / תַּבְרִית).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὕτη

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος, αὕτη, τοῦτο: 'this'; the feminine αὕτη agrees with κατασκευή; αὕτη ἡ κατασκευή ('this is the construction') is a descriptive formula introducing the account of the lampstand's make.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κατασκευή

construction / make

Nominative

predicate nominative (subject of the nominal clause)

→ participant prominence

κατασκευή: 'construction / structure / workmanship'; renders תַּשְׁמֵךְ ('work, fashioning'); refers to the manner in which the lampstand was fabricated.

τῆς

the

Genitive

article

→ noun-phrase marking

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

λυχνίας

lampstand

Genitive

genitive (of the lampstand)

→ relational specification

λυχνία: 'lampstand / menorah'; see v. 2.

στερεὰ

solid

Nominative

predicate adjective (describing the lampstand)

→ participant prominence

στερεός: 'solid / hard / firm'; renders חֲבֻטָּה ('hammered work, of one piece'); the lampstand was beaten from a single solid mass of gold, not assembled from parts (cf. Exod 25:31).

χρυσῇ

golden

Nominative

predicate adjective (material)

→ participant prominence

χρυσούς (fem. χρυσῇ): 'made of gold'; renders כֹּהֵן; the menorah is pure gold, befitting its place in the holy place before the veil.

ὁ

the

Nominative

article

→ noun-phrase marking

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

καυλός

stem / shaft

Nominative

subject (apposition: the central stem)

→ participant prominence

καυλός: 'stalk / stem / shaft'; renders גִּזְרֵי ('base, central shaft'); the central column of the lampstand from which the branches extend (Exod 25:31).

αὐτῆς

its

Genitive

genitive of possession (the lampstand's stem)

→ relational specification

αὐτός: 'its' (fem., of the lampstand).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

κρίνα

lilies / blossoms

Nominative

subject (apposition: the floral ornaments)

→ participant prominence

κρίνον (pl. κρίνα): 'lily / blossom'; renders פְּרָחִים ('flower') or the lily-ornaments of the menorah; the lampstand's branches were decorated with cups shaped like almond-blossoms and lily-work (Exod 25:33–34).

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

αὐτός: 'its' (fem., of the lampstand).

στερεὰ

solid

Nominative

predicate adjective (repeated emphasis)

→ participant prominence

στερεός: see above; the repetition στερεὰ ... στερεὰ ὅλη stresses that the entire lampstand — stem and ornaments alike — was of one solid hammered piece.

ὅλη

whole / entire

Nominative

predicate adjective (totalizing: 'the whole of it')

→ participant prominence

ὅλος: 'whole / entire'; renders חֻלָּה; στερεὰ ὅλη ('solid, the whole of it') underlines the unity of the workmanship — the menorah is a single beaten mass.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατὰ + accusative: 'according to'; κατὰ τὸ εἶδος ('according to the pattern') invokes the Sinai-blueprint motif (cf. Exod 25:40 κατὰ τὸν τύπον).

τὸ

the

Accusative

article

→ noun-phrase marking

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

εἶδος

pattern / form

Accusative

accusative object of κατά (the shown pattern)

→ object specification

εἶδος: 'form / appearance / pattern'; renders תְּבַנִּי / תְּבַנִּי; the divinely shown 'pattern' is the heavenly blueprint Moses received on Sinai, to which the earthly lampstand must conform (Exod 25:9, 40).

ὃ

which

Accusative

relative pronoun (object of ἔδειξεν, antecedent εἶδος)

→ participant reference

ὃς, ἡ, ὅ: relative pronoun; neuter accusative ὃ agrees with τὸ εἶδος and serves as object of ἔδειξεν.

ἔδειξεν

showed

Aor Act Indic 3 Sg · δείκνυμι

verb of relative clause (the divine showing of the pattern)

→ constative aorist (the past Sinai revelation)

δείκνυμι: 'show / point out / reveal'; renders הָרָא; the verb recalls the showing of the Tabernacle pattern to Moses on the mountain (Exod 25:9, 40), grounding the lampstand's legitimacy in divine revelation.

κύριος

LORD

Nominative

subject of ἔδειξεν

→ participant prominence

κύριος: rendering of יהוה; the LORD himself revealed the pattern.

τῷ

the (to)

Dative

article (dative with Μωσῆ)

→ noun-phrase marking

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

Μωσῆ

Moses

Dative

dative indirect object of ἔδειξεν (recipient of the revelation)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): Moses received the pattern on Sinai; the lampstand was built to match what he was shown.

οὕτως

so / thus

adverb of manner (resumptive)

→ adverbial qualification

οὕτως: 'thus'; resumes after the relative clause, affirming that the lampstand was made exactly according to the shown pattern.

ἐποίησεν

he made

Aor Act Indic 3 Sg · ποιέω

main verb (the making of the lampstand)

→ constative aorist (completed act of fabrication)

ποιέω: 'make'; renders הָפַע; the (impersonal/Bezalel) subject made the lampstand 'thus,' i.e., in conformity to the divinely shown pattern.

τὴν

the

Accusative

article

→ noun-phrase marking

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

λυχνίαν

lampstand

Accusative

direct object of ἐποίησεν

→ object specification

λυχνία: 'lampstand / menorah'; the finished object, made to match the Sinai blueprint, closes the lamp-section.

5 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (second oracle: the Levites)

καὶ ἐλάλησεν κύριος

The speech-formula repeats from v. 1, opening the second and central oracle of the chapter — the purification and dedication of the Levites (vv. 5–22). The formulaic seam marks a clean topical transition from the lamps to the Levitical rite.

καὶ

and

narrative conjunction

→ 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 לָאָדַבַּר; the formula opens the second divine oracle of the chapter, concerning the Levites.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the unmediated divine speaker.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς: transliteration of מֹשֶׁה;
accusative as directional object of πρὸς.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ redundant participle of speech (Hebraism rendering רַמַּל)

λέγω: the formulaic participle λέγων renders Hebrew רַמַּל, introducing the content of the oracle that follows.

6 λαβὲ τοὺς Λευίτας ἐκ μέσου υἱῶν Ισραηλ καὶ ἀφαγνιεῖς αὐτούς

Take the Levites from among the sons of Israel, and you shall purify them.

Opening command of the Levite-oracle (set apart and purify) λαβὲ τοὺς Λευίτας

The oracle opens with the imperative λαβέ ('take') and the future ἀφαγνιεῖς ('you shall purify'), establishing the two governing actions of the whole rite: separation from Israel and ritual purification. The verb ἀφαγνίζω (rare, intensive compound of ἀγνίζω) names the cleansing that vv. 7–13 unpack in detail.

λαβὲ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (divine imperative to Moses)

→ ingressive aorist imperative (begin the action of setting apart)

λαμβάνω: 'take / receive'; renders לקח; the aorist imperative λαβέ commands Moses to set the Levites apart from the rest of Israel — the first step of their dedication.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of λαβέ

→ object specification

Λευίτης: 'Levite'; renders לֵוִי; the members of the tribe of Levi, set apart for the service of the Tabernacle in place of the firstborn (Num 3); the chapter's central subject.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ μέσου: 'from the midst of'; a separation idiom (rendering מִתּוֹךְ) stressing that the Levites are extracted from within the body of Israel.

μέσου

midst

Genitive

genitive object of ἐκ (idiomatic: 'from the midst')

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου υἱῶν
Ισραηλ ('from the midst of the sons of
Israel') marks the Levites' separation from
the wider community.

υἱῶν

sons

Genitive

genitive (partitive/relationship: 'of the sons')

→ relational specification

υἱός: 'son'; υἱοὶ Ισραηλ ('sons of Israel') is
the standard LXX designation for the
people of Israel (rendering לְאִשְׂרָאֵל יְהוָה).

Ισραηλ

Israel

*genitive of relationship (indeclinable proper
noun)*

→ participant identification

Ισραηλ: transliteration of לְאִשְׂרָאֵל;
indeclinable; here the genitive 'of Israel'
modifying υἱῶν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφαγνιεῖς

you shall purify

Fut Act Indic 2 Sg · ἀφαγνίζω

main verb (future with imperatival force)

→ prescriptive future (commanded
purification)

ἀφαγνίζω: 'purify / cleanse ceremonially';
an intensive compound (ἀπό + ἀγνίζω)
rendering אָהַרַץ; the term names the entire
purification rite detailed in vv. 7–13;
cognate with ἀγνισμός ('purification') and
the ἕδωρ ἀγνισμοῦ of v. 7.

αὐτούς

them

Accusative

direct object of ἀφαγνιεῖς (= the Levites)

→ participant reference

αὐτούς: 'them,' resuming τοὺς Λευίτας as the
object of purification.

7 καὶ οὕτως ποιήσεις αὐτοῖς τὸν ἀγνισμόν αὐτῶν περιρρανεῖς αὐτοὺς ὕδωρ ἀγνισμοῦ καὶ ἐπελεύσεται
ξυρὸν ἐπὶ πᾶν τὸ σῶμα αὐτῶν καὶ πλυννοῦσιν τὰ ἱμάτια αὐτῶν καὶ καθαροὶ ἔσονται

And thus you shall do to them for their purification: you shall sprinkle them with water of purification, and a razor shall pass over their whole body, and they shall wash their garments, and they shall be clean.

Specification of the purification rite (the three cleansing acts)

καὶ οὕτως ποιήσεις

The cataphoric οὕτως ('thus') announces the rite that follows in three coordinated acts: sprinkling with ὕδωρ ἀγνισμοῦ ('water of purification'), shaving the whole body with a razor (ξυρὸν ἐπὶ πᾶν τὸ σῶμα), and washing the garments — culminating in the declaration καθαροὶ ἔσονται ('they shall be clean'). The cluster ἀγνισμόν ... ἀγνισμοῦ ... καθαροὶ saturates the verse with purity-vocabulary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὕτως

thus / in this way

adverb of manner (cataphoric: anticipating the rite)

→ adverbial qualification

οὕτως: 'thus'; renders הַכֵּן / הַכֵּן; here cataphoric, pointing forward to the purification procedure spelled out in the rest of the verse.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (prescriptive instruction)

→ prescriptive future (commanded ritual action)

ποιέω: 'do / make'; renders הַפְּעֵל; the future of instruction governs the whole rite — 'thus you shall do to them.'

αὐτοῖς

to them

Dative

dative of advantage (the Levites for whom the rite is done)

→ participant reference or interest

αὐτόν: 'to them,' the Levites who are the beneficiaries of the purification.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀγνισμὸν

purification

Accusative

accusative of respect / inner object ('for their purification')

→ object specification

ἀγνισμός: 'purification / ceremonial cleansing'; renders the cultic sense of תאֲשֻׁחַ / הַרְחִיץ-rites; cognate with ἀφαγνίζω (v. 6) and with ὕδωρ ἀγνισμοῦ below; a key term of the chapter, denoting the rite that fits the Levites for sacred service.

αὐτῶν

their

Genitive

genitive of possession (their purification)

→ relational specification

αὐτός: 'their'

περιρρανεῖς

you shall sprinkle

Fut Act Indic 2 Sg · περιρραίνω

main verb (first cleansing act)

→ prescriptive future (commanded sprinkling)

περιρραίνω: 'sprinkle around / besprinkle'; renders הִרְחִיץ; the compound περι- denotes thorough sprinkling over the person; the rite uses the ὕδωρ ἀγνισμοῦ to cleanse the Levites.

αὐτούς

them

Accusative

direct object of περιρρανεῖς

→ participant reference

αὐτός: 'them,' the Levites being sprinkled.

ὕδωρ

water

Accusative

accusative of means/content (with what they are sprinkled)

→ object specification

ὕδωρ: 'water'; ὕδωρ ἀγνισμοῦ ('water of purification') renders תַּאֲשֻׁחַ מִי ('water of sin-cleansing'); the purifying water — likely related to the ash-water rite of Num 19 — is the cleansing medium applied to the Levites.

ἀγνισμοῦ

of purification

Genitive

genitive of quality (defining the water)

→ relational specification

ἀγνισμός: see above; the genitive ἀγνισμοῦ qualifies ὕδωρ as 'purification-water,' the distinctive cleansing agent of the rite.

καὶ

and

coordinate conjunction (next cleansing act)

→ discourse linkage or contrast

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

ἐπελεύσεται

shall pass over / come upon

Fut Mid Indic 3 Sg · ἐπέρχομαι

main verb (second cleansing act: shaving)

→ prescriptive future (the razor's required passage)

ἐπέρχομαι: 'come upon / go over'; renders רָבַץ ('pass over'); the idiom ἐπελεύσεται ξυρὸν ἐπί ('a razor shall pass over') describes the ritual shaving of the entire body, a sign of total bodily purification (cf. the cleansed leper, Lev 14:8–9).

ξυρὸν

razor

Nominative

subject of ἐπελεύσεται

→ participant prominence

ξυρὸν: 'razor'; renders רָצוּת; the razor passing over the whole body shaves off all hair — a dramatic, total cleansing marking the Levites' fitness for sacred duty.

ἐπὶ

over / upon

preposition + accusative (extent over the body)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (extent over the body).

πάν

all / whole

Accusative

attributive adjective (modifying σῶμα: 'whole body')

→ object specification

πᾶς: 'all / every / whole'; πᾶν τὸ σῶμα ('the whole body') stresses the completeness of the shaving — no part of the body is exempt.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

accusative object of ἐπὶ (extent of shaving)

→ object specification

σῶμα: 'body'; renders בָּשָׂר ('flesh'); the shaving of the whole body symbolizes a comprehensive bodily purification preparatory to dedicated service.

αὐτῶν

their

Genitive

genitive of possession (their body)

→ relational specification

αὐτός: 'their'

καὶ

and

coordinate conjunction (third cleansing act)

→ discourse linkage or contrast

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

πλυνούσιν

they shall wash

Fut Act Indic 3 Pl · πλύνω

main verb (third cleansing act: laundering)

→ prescriptive future (commanded washing)

πλύνω: 'wash / launder (clothing)'; renders כָּבַשׁ; distinct from λούω ('bathe the body'); the washing of garments is a standard component of OT purification rites (cf. Exod 19:10; Lev 11:25).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of πλυνούσιν

→ object specification

ἱμάτιον: 'garment / cloak'; renders תְּכָא; the laundering of garments completes the threefold cleansing (sprinkling, shaving, washing).

αὐτῶν

their

Genitive

genitive of possession (their garments)

→ relational specification

αὐτός: 'their'

καὶ
and

coordinate conjunction (result clause)

→ discourse linkage or contrast

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

καθαροὶ
clean

Nominative

predicate adjective (with ἔσονται: 'they shall be clean')

→ participant prominence

καθαρός: 'clean / pure'; renders רִּיחַט; the declarative καθαροὶ ἔσονται ('they shall be clean') states the rite's result — the Levites attain ceremonial purity, the precondition for sacred service.

ἔσονται
they shall be

Fut Mid Indic 3 Pl · εἰμί

copula (with predicate καθαροὶ)

→ future of resultant state (achieved purity)

εἰμί (fut. ἔσομαι): 'be'; the future copula declares the resultant state — having undergone the rite, the Levites will be in a condition of ritual cleanness.

8 καὶ λήμψονται μόσχον ἓνα ἐκ βοῶν καὶ τούτου θυσίαν σεμιδάλεως ἀναπεποιημένην ἐν ἐλαίῳ καὶ μόσχον ἐνιαύσιον ἐκ βοῶν λήμψη περὶ ἁμαρτίας

And they shall take one young bull from the herd, and with it a grain offering of fine flour mixed with oil; and a yearling bull from the herd you shall take for a sin offering.

Provision of the offerings accompanying the rite

καὶ λήμψονται μόσχον

The purification requires sacrificial provision: a young bull with a grain offering (θυσία σεμιδάλεως) of fine flour mixed with oil, and a second bull περὶ ἁμαρτίας ('for a sin offering'). The shift from third-person plural λήμψονται ('they shall take,' the Levites) to second-person singular λήμψη ('you shall take,' Moses) reflects the layered agency of the rite.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λήμψονται

they shall take

Fut Mid Indic 3 Pl · λαμβάνω

main verb (the Levites provide the offerings)

→ prescriptive future (commanded provision)

λαμβάνω: 'take / receive'; renders לקח; the future middle λήμψονται (Hellenistic spelling with intrusive μ) commands the Levites to procure the sacrificial animals.

μόσχον

young bull / calf

Accusative

direct object of λήμψονται

→ object specification

μόσχος: 'calf / young bull'; renders פָּר ('bull'); the first animal serves for the burnt offering (cf. v. 12, εις ὁλοκαύτωμα).

ἓνα

one

Accusative

attributive numeral (modifying μόσχον)

→ measure or count

εἷς, μία, ἓν (acc. ἓνα): 'one'; specifies a single young bull.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

βοῶν

cattle / herd

Genitive

genitive object of ἐκ ('from the herd')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox / cattle'; ἐκ βοῶν ('from the cattle/herd') specifies the bull's provenance as the domestic herd.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τούτου

of this / with it

Genitive

genitive (accompaniment: the offering belonging with the bull)

→ relational specification

οὗτος: 'this'; the genitive τούτου ('of/with this one') links the grain offering to the bull as its accompanying cereal portion (cf. the standard pairing of bull + flour-and-oil, Num 15:8–9).

θυσίαν

offering / sacrifice

Accusative

direct object (the grain offering)

→ object specification

θυσία: 'sacrifice / offering'; here the cereal/grain offering (הקרבן), the flour-and-oil portion accompanying the animal sacrifice.

σεμιδάλεως

of fine flour

Genitive

genitive of material (the offering's substance)

→ relational specification

σεμίδαλις: 'fine wheat flour'; renders תִּלְגַּל; the high-grade flour used for cereal offerings (cf. Lev 2:1).

ἀναπεποιημένην

mixed / prepared

Perf Pass Part Acc Sg Fem · ἀναποιέω

attributive participle (modifying θυσίαν)

→ perfect participle of resultant state (flour already kneaded with oil)

ἀναποιέω: 'work up / knead / mix thoroughly'; renders לִלְבֵּל ('mingled'); the perfect passive participle denotes the flour as already prepared by being kneaded with oil — the standard cereal-offering preparation.

ἐν

in / with

preposition + dative (means/admixture)

→ spatial or relational framing

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

ἐλαίῳ

oil

Dative

dative of means (mixed with oil)

→ sphere or reference

ἐλαιον: 'olive oil'; renders יָדָשׁ; the oil kneaded into the fine flour is integral to the cereal offering (Lev 2:4–5).

καὶ

and

coordinate conjunction (second animal)

→ discourse linkage or contrast

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

μόσχον

bull / calf

Accusative

direct object of λήμψη (second animal)

→ object specification

μόσχος: 'calf / young bull'; the second animal, designated for the sin offering (περί ἁμαρτίας).

ἐνιαύσιον

yearling / a year old

Accusative

attributive adjective (modifying μόσχον)

→ object specification

ἐνιαύσιος: 'a year old / yearling'; renders יָרֵךְ (a young bovine); specifies the age of the second animal designated for the sin offering.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

βοῶν

cattle / herd

Genitive

genitive object of ἐκ ('from the herd')

→ relational specification

βοῶς: see above; the second bull likewise comes from the herd.

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (Moses takes the second animal)

→ prescriptive future (commanded provision, now addressed to Moses)

λαμβάνω: 'take'; the second-person singular λήμψη shifts the agency to Moses, who is to take the sin-offering bull — the alternation with λήμψονται (3 pl.) reflects the shared responsibility of Moses and the Levites in the rite.

περί

for / concerning

preposition + genitive (purpose: 'for a sin offering')

→ spatial or relational framing

περί ἁμαρτίας: 'for sin / as a sin offering'; a fixed LXX idiom rendering תְּחִלָּה, designating the animal as the purification/sin sacrifice.

ἁμαρτίας

sin

Genitive

genitive object of περί (the sin-offering purpose)

→ relational specification

ἁμαρτία: 'sin'; in the phrase περί ἁμαρτίας it denotes the sin offering (תִּנְחַל) by metonymy — the sacrifice that deals with sin/impurity, here purifying the Levites for service.

9 καὶ προσάξεις τοὺς Λευίτας ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ συνάξεις πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ

And you shall bring the Levites before the tent of meeting, and you shall gather together the whole congregation of the sons of Israel.

Staging of the rite: presentation before the tent and the assembly καὶ προσάξεις τοὺς Λευίτας

The two futures προσάξεις ... συνάξεις ('you shall bring ... you shall gather') set the public stage for the dedication: the Levites are brought ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου ('before the tent of meeting'), and the whole congregation is assembled as witnesses and participants in the hand-laying that follows (v. 10).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσάξεις

you shall bring

Fut Act Indic 2 Sg · προσάγω

main verb (presentation of the Levites)

→ prescriptive future (commanded presentation)

προσάγω: 'bring near / present'; renders בִּרְקִי; a quasi-technical cultic term for presenting persons or offerings before the sanctuary; here the Levites are brought forward as the offering to be dedicated.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of προσάξεις

→ object specification

Λευίτης: 'Levite'; see v. 6; the Levites are themselves the 'offering' presented before the tent.

ἔναντι

before / in front of

preposition + genitive (location of presentation)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לְפָנֶיךָ; a key spatial term in this chapter, marking the sacred locus where the Levites are presented.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive object of ἔναντι

→ relational specification

σκηνή: 'tent / tabernacle'; renders לִּהְיוֹת; ἡ σκηνὴ τοῦ μαρτυρίου ('the tent of meeting/witness') is the standard LXX designation of the desert sanctuary.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'testimony / witness'; renders מִוֶּדְעַת ('appointed meeting') — the LXX construes the Hebrew as 'witness/testimony', yielding $\sigma\kappa\eta\nu\eta\ \tau\omicron\upsilon\ \mu\alpha\rho\tau\upsilon\rho\iota\omicron\upsilon$ ('tent of witness'), the standard rendering of $\text{מִוֶּדְעַת לַיהוָה}$.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνάξεις

you shall gather

Fut Act Indic 2 Sg · $\sigma\upsilon\nu\acute{\alpha}\gamma\omega$

main verb (assembling the congregation)

→ prescriptive future (commanded assembly)

$\sigma\upsilon\nu\acute{\alpha}\gamma\omega$: 'gather together / assemble'; renders קָהַל / יָקַח ; the whole congregation is convened to witness and participate in the dedication — the laying-on of hands (v. 10) is a corporate act.

πᾶσαν

all / whole

Accusative

attributive adjective (modifying συναγωγὴν)

→ object specification

πᾶς: 'all / whole'; $\pi\acute{\alpha}\sigma\alpha\nu\ \sigma\upsilon\nu\alpha\gamma\omega\gamma\eta\nu$ ('the whole congregation') stresses that all Israel, not merely representatives, participates in dedicating the Levites.

συναγωγὴν

congregation / assembly

Accusative

direct object of συνάξεις

→ object specification

συναγωγή: 'congregation / assembly'; renders קָהָל ; the gathered community of Israel that acts corporately in the rite by laying hands on the Levites.

υἱῶν

sons

Genitive

genitive (of the sons of Israel)

→ relational specification

υἱός: 'son'; $\upsilon\iota\omega\nu\ \text{Ισραηλ}$ defines the congregation as the assembly of all Israel.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל ; indeclinable.

10 καὶ προσάξεις τοὺς Λευίτας ἔναντι κυρίου καὶ ἐπιθήσουσιν οἱ υἱοὶ Ισραηλ τὰς χεῖρας αὐτῶν ἐπὶ τοὺς Λευίτας

And you shall bring the Levites before the LORD, and the sons of Israel shall lay their hands upon the Levites.

The corporate laying-on of hands (transfer/consecration)

καὶ προσάξεις τοὺς Λευίτας

The central consecratory gesture: $\text{ἐπιθήσουσιν} \dots \text{τὰς χεῖρας}$ ('they shall lay hands'). In the sacrificial system the laying-on of hands identifies the offerer with the offering (cf. Lev 1:4); here the whole congregation lays hands on the Levites, designating them as Israel's substitute offering — the people's representatives given over to the LORD in place of the firstborn (vv. 16–18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσάξεις

you shall bring

Fut Act Indic 2 Sg · προσάγω

main verb (presentation, now before the LORD)

→ prescriptive future (commanded presentation)

προσάγω: see v. 9; here the presentation is heightened — the Levites are brought ἔναντι κυρίου ('before the LORD'), the immediate divine presence at the sanctuary.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of προσάξεις

→ object specification

Λευίτης: 'Levite'; see v. 6.

ἔναντι

before

preposition + genitive (location: the divine presence)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; ἔναντι κυρίου ('before the LORD') locates the rite in the immediate divine presence, intensifying v. 9's ἔναντι τῆς σκηνῆς.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה; the Levites are presented before the LORD himself — the dedication is ultimately to him.

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 (the congregation's hand-laying)

→ prescriptive future (commanded consecratory gesture)

ἐπιτίθημι: 'place upon / lay on'; renders גַּזַּן ('lean/lay hands'); the laying-on of hands (ἐπιθήσουσιν ... τὰς χεῖρας) is the consecratory transfer-gesture of the sacrificial cult (Lev 1:4; 3:2), here performed corporately upon the Levites as Israel's substitute offering.

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 ἐπιθήσουσιν

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') — the whole congregation, acting through its members, performs the hand-laying.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπιθήσουσιν

→ object specification

χείρ: 'hand'; renders Τ; the laying-on of hands signifies identification and transfer
— Israel designates the Levites as their offering and representatives before the LORD.

αὐτῶν

their

Genitive

genitive of possession (their hands)

→ relational specification

αὐτός: 'their.'

ἐπὶ

upon

preposition + accusative (the object of the gesture)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (the object of the gesture).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

accusative object of ἐπὶ (recipients of the hand-laying)

→ object specification

Λευίτης: 'Levite'; the Levites receive the congregation's hands, becoming the dedicated substitute on Israel's behalf.

11 καὶ ἀφοριεῖ Ααρων τοὺς Λευίτας ἀπόδομα ἔναντι κυρίου παρὰ τῶν υἱῶν Ισραηλ καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου

And Aaron shall set apart the Levites as a wave-offering before the LORD from the sons of Israel, and they shall be his, so as to do the works of the LORD.

Aaron presents the Levites as the wave-offering (ἀπόδομα)

καὶ ἀφοριεῖ Ααρων

The key cultic term ἀπόδομα ('a thing given over,' rendering Hebrew tēnûphāh, 'wave offering') is here applied to persons: Aaron 'separates' (ἀφοριεῖ) the Levites as Israel's wave-offering before the LORD. The purpose clause ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου ('so as to do the works of the LORD') states their dedicated function: the service of the sanctuary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφοριεῖ

shall set apart

Fut Act Indic 3 Sg · ἀφορίζω

main verb (Aaron's presentation of the Levites)

→ prescriptive future (commanded act of dedication)

ἀφορίζω: 'separate / set apart / dedicate'; renders הִנִּיחַ ('wave/elevate as an offering'); the LXX construes the wave-offering gesture as a 'setting apart' — Aaron consecrates the Levites as the wave-offering on Israel's behalf.

Ααρων

Aaron

subject (indeclinable proper noun, nominative by context)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the high priest performs the presentation of the wave-offering.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of ἀφοριεῖ

→ object specification

Λευίτης: 'Levite'; the Levites are the wave-offering Aaron presents.

ἀπόδομα

wave-offering / a thing given over

Accusative

accusative in apposition / predicate (the Levites as ἀπόδομα)

→ object specification

ἀπόδομα: 'a thing given over / gift presented'; the LXX's distinctive rendering of תְּנוּפָה ('wave offering'); the term (from ἀποδίδωμι, 'give back/over') frames the Levites as a gift handed over to the LORD — a wave-offering made not of grain or animals but of persons; recurs at vv. 13, 15, 16, 19, 21.

ἔναντι

before

preposition + genitive (location: the divine presence)

→ spatial or relational framing

ἔναντι: 'before'; the wave-offering is made ἔναντι κυρίου, in the LORD's presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יְהוָה; the recipient before whom the Levites are presented.

παρά

from

preposition + genitive (source: 'from the sons of Israel')

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; παρά τῶν υἱῶν Ἰσραὴλ marks the Levites as the offering drawn from Israel — given by the people to the LORD.

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 παρά

→ relational specification

υἱός: 'son'; the Levites are the wave-offering given from among the sons of Israel.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

καὶ

and

coordinate conjunction (result)

→ 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 (purpose/result: 'they shall be [his], so as to...')

→ future of dedicated state (belonging to the LORD)

εἰμί (fut. ἔσομαι): 'be'; the absolute ἔσονται ('they shall be') implies belonging to the LORD (cf. ἔσονται ἐμοί, v. 14) — the Levites now exist as the LORD's own for sacred service.

ὥστε

so as to

conjunction (introducing infinitive of purpose/result)

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; with the infinitive ἐργάζεσθαι it expresses the purpose/result of the dedication — that the Levites perform the sanctuary service.

ἐργάζεσθαι

to do / to perform

Pres Mid Infin · ἐργάζομαι

complementary infinitive (with ὥστε: purpose of dedication)

→ present infinitive of ongoing service

ἐργάζομαι: 'work / labor / perform'; renders עָבַד ('serve'); ἐργάζεσθαι τὰ ἔργα is the recurring phrase for the Levites' liturgical labor in the sanctuary (cf. vv. 15, 19).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works / service

Accusative

direct object of ἐργάζεσθαι (cognate accusative)

→ object specification

ἔργον: 'work / task / service'; renders עֲבֹדָה; τὰ ἔργα κυρίου ('the works of the LORD') denotes the cultic duties of the Tabernacle entrusted to the Levites.

κυρίου

of the LORD

Genitive

genitive (defining the works as the LORD's service)

→ relational specification

κύριος: rendering of יְהוָה; the works belong to the LORD — sacred service performed for him at the sanctuary.

12 οἱ δὲ Λευῖται ἐπιθήσουσιν τὰς χεῖρας ἐπὶ τὰς κεφαλὰς τῶν μόσχων καὶ ποιήσει τὸν ἕνα περὶ ἁμαρτίας καὶ τὸν ἕνα εἰς ὅλοκαύτωμα κυρίῳ ἐξιλάσασθαι περὶ αὐτῶν

And the Levites shall lay their hands upon the heads of the bulls, and he shall offer the one for a sin offering and the one for a whole burnt offering to the LORD, to make atonement for them.

The Levites' own hand-laying and the sacrifices of atonement οἱ δὲ Λευῖται

The δέ marks a turn to the Levites' own action: just as Israel laid hands on the Levites (v. 10), the Levites now lay hands on the bulls — a chain of identification. The two bulls are offered, one περὶ ἁμαρτίας ('as a sin offering') and one εἰς ὅλοκαύτωμα ('as a whole burnt offering'), the purpose being ἐξιλάσασθαι περὶ αὐτῶν ('to make atonement for them').

οἱ

the

Nominative

article

→ noun-phrase marking

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

δὲ

and / but

narrative continuative (post-positive, marking the shift of agent)

→ discourse linkage or contrast

δέ: post-positive particle; here a mild continuative marking the turn from Aaron/Israel's action to the Levites' own hand-laying on the sacrificial animals.

Λευῖται

Levites

Nominative

subject of ἐπιθήσουσιν

→ participant prominence

Λευίτης: 'Levite'; now the Levites themselves act as offerers, laying hands on the bulls.

ἐπιθήσουσιν

shall lay

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (the Levites' hand-laying on the bulls)

→ prescriptive future (commanded sacrificial gesture)

ἐπιτίθημι: 'lay upon'; see v. 10; the Levites lay hands on the bulls' heads, identifying with the animals that will be sacrificed for their atonement — paralleling Israel's hand-laying on the Levites.

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπιθήσουσιν

→ object specification

χείρ: 'hand'; the hand-laying transfers the Levites' identification to the sacrificial victims.

ἐπὶ

upon

preposition + accusative (object of the gesture)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (object of the gesture).

τὰς

the

Accusative

article

→ noun-phrase marking

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

κεφαλὰς

heads

Accusative

accusative object of ἐπί

→ object specification

κεφαλὴ: 'head'; renders שָׂרָף; the hands are laid specifically on the heads of the bulls, the locus of the identifying transfer in the sacrificial rite (Lev 1:4).

τῶν

the

Genitive

article

→ noun-phrase marking

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

μόσχων

of the bulls

Genitive

genitive of possession (the bulls' heads)

→ relational specification

μόσχος: 'calf / young bull'; the two bulls of v. 8, here the recipients of the Levites' hand-laying.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσει

he shall offer / make

Fut Act Indic 3 Sg · ποιέω

main verb (offering the sacrifices)

→ prescriptive future (commanded offering)

ποιέω: 'make / do / offer'; in cultic contexts ποιέω + sacrifice = 'offer / perform (a sacrifice)'; renders נָשַׁח; the singular subject (Aaron/the priest) offers the two bulls.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἓνα

one

Accusative

substantival numeral (object: 'the one [bull]')

→ measure or count

εἷς (acc. ἓνα): 'one'; τὸν ἓνα ... τὸν ἓνα ('the one ... the one') distributes the two bulls between the sin offering and the burnt offering.

περὶ

for

preposition + genitive (purpose: sin offering)

→ spatial or relational framing

περὶ ἁμαρτίας: 'for a sin offering'; see v. 8.

ἁμαρτίας

sin

Genitive

genitive object of περὶ (sin-offering purpose)

→ relational specification

ἁμαρτία: 'sin'; here by metonymy the sin offering (חַטָּאת) for which the first bull is designated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἓνα

one

Accusative

substantival numeral (object: 'the other [bull]')

→ measure or count

εἷς: 'one'; the second of the two bulls, designated for the burnt offering.

εἰς

for / as

preposition + accusative (purpose: burnt offering)

→ spatial or relational framing

εἰς + accusative: 'for / as'; εἰς ὅλοκαύτωμα ('for a whole burnt offering') renders ἡΰג, designating the second bull's sacrificial purpose.

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative object of εἰς (the burnt-offering purpose)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders ἡΰג; the sacrifice wholly consumed by fire on the altar, symbolizing total dedication to the LORD.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering is made to the LORD)

→ sphere or reference

κύριος: rendering of יהוה; the dative κυρίῳ marks the LORD as the recipient of the burnt offering.

ἐξιλάσασθαι

to make atonement

Aor Mid Infin · ἐξιλάσκομαι

infinitive of purpose (the goal of the sacrifices)

→ aorist infinitive of purpose (effecting atonement)

ἐξιλάσκομαι: 'make atonement / propitiate / expiate'; renders גָּפַח; the standard LXX atonement-verb; the sacrifices are offered to make atonement for the Levites, purifying them for their dedicated service (cf. v. 19, ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ισραηλ).

περὶ

for / on behalf of

preposition + genitive (beneficiary of atonement)

→ spatial or relational framing

περὶ + genitive: 'concerning / on behalf of'; ἐξιλάσασθαι περὶ αὐτῶν ('to make atonement for them') marks the Levites as the beneficiaries of the atoning sacrifices.

αὐτῶν

them

Genitive

genitive object of περὶ (the Levites atoned for)

→ relational specification

αὐτός: 'them,' the Levites for whom atonement is made.

13 καὶ στήσεις τοὺς Λευίτας ἔναντι κυρίου καὶ ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ καὶ ἀποδώσεις αὐτοὺς ἀπόδομα ἔναντι κυρίου

And you shall set the Levites before the LORD and before Aaron and before his sons, and you shall give them over as a wave-offering before the LORD.

Formal presentation and giving-over of the Levites

καὶ στήσεις τοὺς Λευίτας

The Levites are 'stationed' (στήσεις) before the threefold presence — the LORD, Aaron, and Aaron's sons — and then 'given over' (ἀποδώσεις) as ἀπόδομα. The verb ἀποδίδωμι ('give back/over') is cognate with ἀπόδομα, making the gift-language explicit: the Levites are handed over to the LORD as Israel's wave-offering.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

στήσεις

you shall set / station

Fut Act Indic 2 Sg - ἵστημι

main verb (stationing the Levites)

→ prescriptive future (commanded positioning)

ἵστημι: 'set / stand / station'; renders **וַיִּמְנְחֵם**; the Levites are formally positioned before the LORD and the priests for their giving-over.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of στήσεις

→ object specification

Λευίτης: 'Levite'; see v. 6.

ἔναντι

before

preposition + genitive (first member of the threefold presence)

→ spatial or relational framing

ἔναντι: 'before'; the triple ἔναντι (LORD, Aaron, his sons) sets the Levites within the full priestly-divine presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of **יהוה**.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔναντι

before

preposition + genitive (second member)

→ spatial or relational framing

ἔναντι: meaning 'before'; here it marks the relation signaled by preposition + genitive (second member).

Ααρων

Aaron

genitive object of ἔναντι (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the Levites are presented before the high priest to whom they will be given (v. 19).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔναντι

before

preposition + genitive (third member)

→ spatial or relational framing

ἔναντι: meaning 'before'; here it marks the relation signaled by preposition + genitive (third member).

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 ἔναντι (Aaron's sons, the priests)

→ relational specification

υἱός: 'son'; οἱ υἱοὶ Ααρων are the priests (Eleazar, Ithamar, etc.) alongside whom the Levites will serve.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his,' referring to Aaron.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδώσεις

you shall give over

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (giving over as wave-offering)

→ prescriptive future (commanded act of dedication)

ἀποδίδωμι: 'give back / hand over / render'; cognate with ἀπόδομα; the verb makes the wave-offering of persons explicit as a 'handing over' of the Levites to the LORD; recurs at vv. 15, 19, 21.

αὐτούς

them

Accusative

direct object of ἀποδώσεις

→ participant reference

αὐτός: 'them,' the Levites given over.

ἀπόδομα

wave-offering / a thing given over

Accusative

accusative in apposition (the Levites as ἀπόδομα)

→ object specification

ἀπόδομα: 'a thing given over / wave offering'; see v. 11; the figura etymologica ἀποδώσεις ... ἀπόδομα ('you shall give over ... as a thing-given-over') intensifies the gift-theology.

ἔναντι

before

preposition + genitive (location: the divine presence)

→ spatial or relational framing

ἔναντι: 'before'; the giving-over is made in the LORD's presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה; the LORD before whom the Levites are given over.

14 καὶ διαστελεῖς τοὺς Λευίτας ἐκ μέσου υἱῶν Ἰσραηλ καὶ ἔσονται ἐμοί

And you shall separate the Levites from among the sons of Israel, and they shall be mine.

The decisive separation and the LORD's claim

καὶ διαστελεῖς τοὺς Λευίτας

The terse climax of the dedication: διαστελεῖς ('you shall set apart') from among Israel, with the emphatic divine claim ἔσονται ἐμοί ('they shall be mine'). The first-person ἐμοί introduces the direct divine ownership that grounds the substitution theology of vv. 16–18 — the Levites belong to the LORD in place of the firstborn.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

διαστελεῖς

you shall separate / set apart

Fut Act Indic 2 Sg · διαστέλλω

main verb (the decisive separation)

→ prescriptive future (commanded separation)

διαστέλλω: 'separate / set apart / distinguish'; renders לִּיבְדֵּל; a stronger separation-verb than ἀφορίζω, marking the definitive setting-apart of the Levites from the rest of Israel for the LORD's possession.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of διαστελεῖς

→ object specification

Λευίτης: 'Levite'; see v. 6.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ μέσου: 'from the midst of'; see v. 6; the separation idiom is repeated, framing the Levites' extraction from Israel as a deliberate divine claim.

μέσου

midst

Genitive

genitive object of ἐκ (idiomatic: 'from the midst')

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου υἱῶν Ἰσραηλ echoes v. 6, bracketing the dedication-rite with the language of separation.

υἱῶν

sons

Genitive

genitive (of the sons of Israel)

→ relational specification

υἱός: 'son'; the Levites are separated from the body of Israel.

Ἰσραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

καὶ
and

coordinate conjunction (result)

→ 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 (with predicate ἐμοί: 'they shall be mine')

→ future of dedicated possession (belonging to the LORD)

εἰμί (fut. ἔσομαι): 'be'; ἔσονται ἐμοί ('they shall be mine') states the LORD's direct ownership of the Levites — the theological heart of the chapter (cf. Num 3:12).

ἐμοί
mine / to me

Dative

dative of possession (with ἔσονται: 'they shall be mine')

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic dative of possession marks the LORD's exclusive claim on the Levites — they belong to him, set apart from all Israel.

15 καὶ μετὰ ταῦτα εἰσελεύσονται οἱ Λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ καθαριεῖς αὐτοὺς καὶ ἀποδώσεις αὐτοὺς ἔναντι κυρίου

And after these things the Levites shall go in to do the works of the tent of meeting; and you shall purify them and give them over before the LORD.

Transition to active service (consequence of the dedication) καὶ μετὰ ταῦτα

The temporal μετὰ ταῦτα ('after these things') marks the rite's culmination in active service: once purified and given over, the Levites enter (εἰσελεύσονται) to perform τὰ ἔργα τῆς σκηνῆς. The verse recapitulates purification (καθαριεῖς) and giving-over (ἀποδώσεις), summarizing the whole rite before its theological grounding in vv. 16–18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + accusative: 'after'; μετὰ ταῦτα ('after these things') is a standard LXX temporal formula marking narrative succession — here the move from dedication to active service.

ταῦτα

these things

Accusative

accusative object of μετά

→ object specification

οὗτος: 'these things', the preceding purification and dedication rites.

εἰσελεύσονται

shall go in / enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb (entry into service)

→ predictive future (the Levites' entry upon duty)

εἰσέρχομαι: 'go in / enter'; renders נִיב; the Levites now enter the sanctuary to take up their liturgical service — the goal of the whole rite (cf. v. 22, εἰσιῆλθον).

οἱ

the

Nominative

article

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

subject of εἰσελεύσονται

→ participant prominence

Λευίτης: 'Levite'; see v. 6.

ἐργάζεσθαι

to do / perform

Pres Mid Infin · ἐργάζομαι

infinitive of purpose (with εἰσελεύσονται)

→ present infinitive of ongoing service

ἐργάζομαι: 'work / perform'; see v. 11; the purpose of their entry is to perform the sanctuary's works.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works / service

Accusative

direct object of ἐργάζεσθαι

→ object specification

ἔργον: 'work / service'; see v. 11; here τὰ ἔργα τῆς σκηνῆς — the cultic labor of the tent of meeting.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (of the tent)

→ relational specification

σκηνή: 'tent / tabernacle'; see v. 9.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; see v. 9; ἡ σκηνὴ τοῦ μαρτυρίου ('tent of witness').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθαριεῖς

you shall purify / cleanse

Fut Act Indic 2 Sg · καθαρίζω

main verb (recapitulating the purification)

→ prescriptive future (commanded cleansing)

καθαρίζω: 'cleanse / purify / make clean'; renders רָחַץ; cognate with καθαρός (v. 7); a near-synonym of ἀφαγνίζω (v. 6), recapitulating the purification that fits the Levites for service.

αὐτούς

them

Accusative

direct object of καθαριεῖς

→ participant reference

αὐτός: 'them,' the Levites cleansed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποδώσεις

you shall give over

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (recapitulating the giving-over)

→ prescriptive future (commanded dedication)

ἀποδίδωμι: 'give over / hand over'; see v. 13; recapitulates the wave-offering giving-over of the Levites before the LORD.

αὐτούς

them

Accusative

direct object of ἀποδώσεις

→ participant reference

αὐτός: 'them,' the Levites given over.

ἔναντι

before

preposition + genitive (location)

→ spatial or relational framing

ἔναντι: 'before'; the giving-over is made in the LORD's presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יהוה.

16 ὅτι ἀπόδομα ἀποδεδομένοι οὗτοί μοί εἰσιν ἐκ μέσου υἱῶν Ἰσραὴλ ἀντὶ τῶν διανοιγόντων πᾶσαν μήτραν πρωτοτόκων πάντων ἐκ τῶν υἱῶν Ἰσραὴλ εἴληφα αὐτοὺς ἐμοί

For they are given over to me as a thing wholly given over from among the sons of Israel; in place of those that open every womb, the firstborn of all from the sons of Israel, I have taken them for myself.

Causal ground: the substitution theology stated ὅτι ἀπόδομα ἀποδεδομένοι

The ὅτι-clause supplies the theological ground for the whole rite. The emphatic figura etymologica ἀπόδομα ἀποδεδομένοι ('given over as a thing-given-over,' noun + cognate perfect participle) renders the Hebrew *nētûnîm nētûnîm* and stresses total, settled donation. The Levites are taken ἀντί ('in place of') the firstborn who open every womb — the substitution that grounds Israel's whole Levitical economy (cf. Num 3:12–13).

ὅτι

for / because

causal conjunction (introducing the ground)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָד; introduces the theological rationale for the Levites' dedication — they are the LORD's because given in place of the firstborn.

ἀπόδομα

a thing given over

Nominative

predicate noun (with εἰσιν: 'they are a thing-given-over')

→ participant prominence

ἀπόδομα: 'a thing given over / gift'; see v. 11; here in a figura etymologica with the cognate participle ἀποδεδομένοι, rendering the Hebrew emphatic *נְתֻנִים נְתֻנִים* ('wholly given').

ἀποδεδομένοι

given over / handed over

Perf Pass Part Nom Pl Masc · ἀποδίδωμι

predicate participle (with εἰσιν; cognate with ἀπόδομα)

→ perfect participle of settled state (a completed, abiding donation)

ἀποδίδωμι: 'give over / hand over'; the perfect passive participle ἀποδεδομένοι denotes a completed and abiding gift — the Levites stand permanently 'given over'; the noun+participle figura etymologica (ἀπόδομα ἀποδεδομένοι) renders the Hebrew infinitive-absolute-like emphasis 'wholly given.'

οὗτοί

these

Nominative

subject (demonstrative: the Levites)

→ participant prominence

οὗτος: 'these'; resumes the Levites as the subject of the predication.

μοί

to me / mine

Dative

dative of possession/recipient (given to me)

→ participant reference or interest

ἐγώ (dat. μοι): the dative marks the LORD as recipient — the Levites are given over to him (cf. ἐμοί, v. 14).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula (linking subject and predicate)

→ stative present (abiding condition)

εἰμί: 'be'; the present εἰσιν asserts the Levites' settled status as the LORD's given-over possession.

ἐκ

from

preposition + genitive (separation/source)

→ spatial or relational framing

ἐκ μέσου: 'from the midst of'; see v. 6.

μέσου

midst

Genitive

genitive object of ἐκ

→ relational specification

μέσος: 'midst'; the Levites are given from the midst of Israel.

υἱῶν

sons

Genitive

genitive (of the sons of Israel)

→ relational specification

υἱός: 'son'; υἱῶν Ἰσραὴλ.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

ἀντὶ

in place of / instead of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντὶ: 'instead of / in place of'; renders תַּחַת; the key substitution-preposition — the Levites are taken in exchange for the firstborn (cf. vv. 17–18; Num 3:12, 41).

τῶν

the (ones)

Genitive

article (substantivizing the participle)

→ noun-phrase marking

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

διανοιγόντων

opening / that open

Pres Act Part Gen Pl Masc · διανοίγω

substantival participle (genitive object of ἀντὶ)

→ present participle of characteristic action ('the womb-opening ones')

διανοίγω: 'open thoroughly / open up'; the idiom διανοίγον μήτραν ('that opens the womb') renders מַבְרִיחַ רֶחֶם, the technical phrase for the firstborn (Exod 13:2, 12); the substantival participle designates all firstborn males.

πᾶσαν

every

Accusative

attributive adjective (modifying μήτραν)

→ object specification

πᾶς: 'every'; πᾶσαν μήτραν ('every womb') universalizes the firstborn idiom — every womb-opener male.

μήτραν

womb

Accusative

direct object of διανοιγόντων

→ object specification

μήτρα: 'womb'; renders מִבְרֶה; in the firstborn-formula διανοίγον μήτραν the womb-opener is the firstborn whom the LORD claims.

πρωτοτόκων

firstborn

Genitive

genitive in apposition (defining the womb-openers as firstborn)

→ relational specification

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; in apposition to τῶν διανοιγόντων, identifying the womb-openers as the firstborn whom the Levites replace.

πάντων

of all

Genitive

attributive adjective (modifying πρωτοτόκων)

→ relational specification

παῖς: 'all'; πρωτοτόκων πάντων ('the firstborn of all') stresses the comprehensive scope of the substitution — the Levites stand in for every firstborn in Israel.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

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 ἐκ (the firstborn from Israel)

→ relational specification

υἱός: 'son'; the firstborn drawn from the sons of Israel.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

εἴληφα

I have taken

Perf Act Indic 1 Sg · λαμβάνω

main verb (the LORD's claim on the Levites)

→ perfect of abiding result (a completed taking with present effect)

λαμβάνω: 'take'; the perfect εἴληφα ('I have taken') stresses the abiding effect of the LORD's claim — the Levites have been and remain taken for himself, in place of the firstborn (cf. v. 18, ἔλαβον).

αὐτούς

them

Accusative

direct object of εἴληφα

→ participant reference

αὐτός: 'them,' the Levites taken by the LORD.

ἐμοί

for myself

Dative

dative of advantage/possession ('for myself')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'for myself'; the emphatic dative restates the LORD's exclusive claim — he has taken the Levites for his own.

17 ὅτι ἐμοὶ πᾶν πρωτότοκον ἐν υἱοῖς Ἰσραὴλ ἀπὸ ἀνθρώπου ἕως κτήνους ἡ ἡμέρα ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἡγίασα αὐτοὺς ἐμοὶ

For every firstborn among the sons of Israel is mine, from human to beast; on the day I struck every firstborn in the land of Egypt I consecrated them for myself.

Deeper ground: the LORD's claim on the firstborn since the Exodus

ὅτι ἐμοὶ πᾶν πρωτότοκον

A second ὅτι-clause grounds the substitution in salvation history: every firstborn in Israel, human and animal (ἀπὸ ἀνθρώπου ἕως κτήνους), belongs to the LORD because on the day he struck Egypt's firstborn (the tenth plague) he consecrated (ἡγίασα) Israel's firstborn to himself (Exod 13:2, 15). The Levites' donation thus rests on the Passover deliverance.

ὅτι

for / because

causal conjunction (introducing the deeper ground)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders **כִּי**; introduces the historical-theological basis of the LORD's claim on the firstborn.

ἐμοὶ

mine / to me

Dative

dative of possession (predicate: 'is mine')

→ participant reference or interest

ἐγώ (dat. ἐμοί): the fronted emphatic dative ('mine') stresses the LORD's prior ownership of every firstborn in Israel.

πᾶν

every

Nominative

attributive adjective (modifying πρωτότοκον)

→ participant prominence

πᾶς: 'every'; πᾶν πρωτότοκον ('every firstborn') universalizes the divine claim.

πρωτότοκον

firstborn

Nominative

subject (predicate nominative with implied copula)

→ participant prominence

πρωτότοκος: 'firstborn'; renders **בְּכֹרֶת**; the neuter πρωτότοκον is collective, covering both human and animal firstborn.

ἐν

among / in

preposition + dative (sphere)

→ spatial or relational framing

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

υἱοῖς

sons

Dative

dative object of ἐν ('among the sons')

→ sphere or reference

υἱός: 'son'; ἐν υἱοῖς Ἰσραὴλ ('among the sons of Israel') delimits the sphere of the divine claim.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of **יִשְׂרָאֵל**; indeclinable.

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπὸ ... ἕως: 'from ... to'; a merism (ἀπὸ ἀνθρώπου ἕως κτήνους, 'from human to beast') encompassing all firstborn, human and animal alike.

ἄνθρωπου

human / man

Genitive

genitive object of ἀπό (first pole of merism)

→ relational specification

ἄνθρωπος: 'human being / man'; renders אָדָם; the human pole of the firstborn-merism.

ἕως

to / as far as

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: 'until / as far as'; completes the merism reaching to the animal pole.

κτήνους

beast / cattle

Genitive

genitive object of ἕως (second pole of merism)

→ relational specification

κτῆνος: 'beast / domestic animal'; renders הַבְּהֵמָה; the animal pole — all firstborn livestock also belong to the LORD (Exod 13:12).

ἧ

on which / in the (day)

Dative

relative pronoun (dative of time, with ἡμέρα)

→ participant reference or interest

ὅς (dat. fem. ἧ): relative pronoun; ἧ ἡμέρα ('on the day on which') is a dative-of-time idiom rendering הַיּוֹם, fixing the consecration to the day of the Egyptian plague.

ἡμέρα

day

Dative

dative of time (with relative ἧ: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; renders הַיּוֹם; the temporal anchor — the day of the tenth plague when Egypt's firstborn were struck and Israel's were claimed.

ἐπάταξα

I struck

Aor Act Indic 1 Sg · πατάσσω

verb of relative-temporal clause (the Egyptian plague)

→ constative aorist (the past plague-event)

πατάσσω: 'strike / smite'; renders הִכָּה; the standard LXX verb for the smiting of Egypt's firstborn (Exod 12:12, 29) — the salvation-historical event grounding the claim on Israel's firstborn.

πᾶν

every

Accusative

attributive adjective (modifying πρωτότοκον)

→ object specification

πᾶς: 'every'; πᾶν πρωτότοκον — every Egyptian firstborn struck in the plague.

πρωτότοκον

firstborn

Accusative

direct object of ἐπάταξα

→ object specification

πρωτότοκος: 'firstborn'; the Egyptian firstborn struck on the night of the Passover.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land / earth'; ἐν γῇ Αἰγύπτῳ ('in the land of Egypt'), the site of the plague.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῆ (land of Egypt)

→ sphere or reference

Αἴγυπτος: standard LXX form of מִצְרַיִם; the place where the firstborn were struck.

ἡγίασα

I consecrated / set apart as holy

Aor Act Indic 1 Sg · ἁγιάζω

main verb (the consecration of Israel's firstborn)

→ constative aorist (the act of consecration on that day)

ἁγιάζω: 'make holy / consecrate / set apart'; renders הִקְדִּישׁ; on the day the firstborn of Egypt died, the LORD consecrated Israel's firstborn to himself (Exod 13:2) — the basis for the Levitical substitution.

αὐτούς

them

Accusative

direct object of ἡγίασα (Israel's firstborn)

→ participant reference

αὐτός: 'them,' the firstborn of Israel
consecrated to the LORD.

ἐμοὶ

for myself

Dative

dative of advantage/possession ('for myself')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'for myself'; the
consecration is to the LORD's own
possession — bracketing the verse with the
opening ἐμοί.

18 καὶ ἔλαβον τοὺς Λευίτας ἀντὶ παντὸς πρωτοτόκου ἐν υἱοῖς Ἰσραὴλ

And I have taken the Levites in place of every firstborn among the sons of Israel.

The substitution stated plainly: Levites for firstborn καὶ ἔλαβον τοὺς Λευίτας

The substitution is now stated baldly: ἔλαβον τοὺς Λευίτας ἀντὶ παντὸς πρωτοτόκου ('I took the Levites in place of every firstborn'). This is the pivot of the whole Levitical institution (cf. Num 3:12, 41, 45):
the tribe of Levi is the LORD's chosen exchange for the firstborn he claimed at the Exodus.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβον

I took

Aor Act Indic 1 Sg · λαμβάνω

main verb (the LORD's taking of the Levites)

→ constative aorist (the decisive act of
substitution)

λαμβάνω: 'take'; the aorist ἔλαβον ('I took')
states the completed act of taking the
Levites as the substitute for the firstborn
(cf. perfect εἴληφα, v. 16, stressing abiding
result; here the simple aorist of
accomplished fact).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of ἔλαβον

→ object specification

Λευίτης: 'Levite'; the Levites taken as the
LORD's substitute for the firstborn.

ἀντὶ

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί: 'in place of / instead of'; see v. 16; the substitution-preposition at the heart of the Levitical economy.

παντὸς

every

Genitive

attributive adjective (modifying πρωτοτόκου)

→ relational specification

πᾶς: 'every'; παντὸς πρωτοτόκου ('every firstborn') marks the comprehensive scope of the exchange.

πρωτοτόκου

firstborn

Genitive

genitive object of ἀντί (the replaced firstborn)

→ relational specification

πρωτότοκος: 'firstborn'; the firstborn of Israel for whom the Levites are substituted.

ἐν

among / in

preposition + dative (sphere)

→ spatial or relational framing

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

υἱοῖς

sons

Dative

dative object of ἐν ('among the sons')

→ sphere or reference

υἱός: 'son'; ἐν υἱοῖς Ἰσραὴλ delimits the sphere of the substitution.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

19 καὶ ἀπέδωκα τοὺς Λευίτας ἀπόδομα δεδομένους Ααρων καὶ τοῖς υἱοῖς αὐτοῦ ἐκ μέσου υἱῶν Ἰσραηλ ἐργάζεσθαι τὰ ἔργα τῶν υἱῶν Ἰσραηλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ἰσραηλ καὶ οὐκ ἔσται ἐν τοῖς υἱοῖς Ἰσραηλ προσεγγίζων πρὸς τὰ ἅγια

And I have given the Levites as a gift, given over to Aaron and his sons from among the sons of Israel, to do the works of the sons of Israel in the tent of meeting and to make atonement for the sons of Israel; so that there shall be no plague among the sons of Israel when they draw near to the holy things.

The re-gift: Levites given to Aaron for service and atonement καὶ ἀπέδωκα τοὺς Λευίτας

The climax of the substitution theology: having taken the Levites for himself, the LORD now re-gives them (ἀπέδωκα ... ἀπόδομα δεδομένους — noun plus cognate participle, 'given as a thing-given') to Aaron and his sons. Their twofold function is stated by parallel infinitives: ἐργάζεσθαι τὰ ἔργα ('to do the works') and ἐξιλάσκεσθαι ('to make atonement'). The protective rationale follows: so that no plague (cf. προσεγγίζων πρὸς τὰ ἅγια) strike Israel when the unauthorized approach the holy things.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέδωκα

I have given over

Aor Act Indic 1 Sg · ἀποδίδωμι

main verb (the LORD's re-gift of the Levites)

→ constative aorist (the act of giving the Levites to Aaron)

ἀποδίδωμι: 'give over / hand over / render'; cognate with ἀπόδομα; having taken the Levites (v. 18), the LORD now hands them over as a gift to Aaron and the priests — the double movement of taking-then-giving.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

direct object of ἀπέδωκα

→ object specification

Λευίτης: 'Levite'; the Levites given as a gift to Aaron.

ἀπόδομα

a gift / a thing given over

Accusative

accusative in apposition (the Levites as ἀπόδομα)

→ object specification

ἀπόδομα: 'a thing given over / gift'; see v. 11; the figura etymologica ἀπέδωκα ... ἀπόδομα δεδομένους ('I gave ... as a thing-given, given') triply underscores the gift-character of the Levites.

δεδομένους

given / handed over

Perf Pass Part Acc Pl Masc · δίδωμι

predicate participle (modifying Λευίτας; cognate with ἀπόδομα)

→ perfect participle of settled state (a completed, abiding gift)

δίδωμι: 'give'; the perfect passive participle δεδομένους ('given over,' rendering נָתַתּוּם) reinforces ἀπόδομα — the Levites stand permanently given to Aaron and his sons (cf. Num 3:9).

Ααρων

Aaron

dative recipient (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the high priest to whom the Levites are given.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the (to)

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative recipient (parallel to Ααρων: the priests)

→ sphere or reference

υἱός: 'son'; the sons of Aaron (the priests) share with him the gift of the Levites' service.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his,' Aaron's.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ μέσου: 'from the midst of'; see v. 6; the Levites are given from among Israel.

μέσου

midst

Genitive

genitive object of ἐκ

→ relational specification

μέσος: 'midst.'

υἱῶν

sons

Genitive

genitive (of the sons of Israel)

→ relational specification

υἱός: 'son'; υἱῶν Ἰσραηλ.

Ἰσραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

ἐργάζεσθαι

to do / perform

Pres Mid Infin · ἐργάζομαι

infinitive of purpose (first function of the Levites)

→ present infinitive of ongoing service

ἐργάζομαι: 'work / perform'; see v. 11; the first purpose of the gift — that the Levites perform the service the sons of Israel owe in the sanctuary.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works / service

Accusative

direct object of ἐργάζεσθαι

→ object specification

ἔργον: 'work / service'; τὰ ἔργα τῶν υἱῶν Ἰσραὴλ — the cultic service owed by Israel, now discharged by the Levites on their behalf.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (whose works: the sons of Israel's)

→ relational specification

υἱός: 'son'; the works belong to the sons of Israel — the Levites act in their stead.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

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.

σκηנῇ

tent

Dative

dative object of ἐν (locative: 'in the tent')

→ sphere or reference

σκηνή: 'tent / tabernacle'; see v. 9; the locus of the Levites' service.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; see v. 9.

καὶ

and

coordinate conjunction (second function)

→ discourse linkage or contrast

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

ἐξιλάσκεσθαι

to make atonement

Pres Mid Infin · ἐξιλάσκομαι

infinitive of purpose (second function of the Levites)

→ present infinitive of ongoing function

ἐξιλάσκομαι: 'make atonement / propitiate'; see v. 12; the second purpose of the gift — the Levites' service makes atonement for Israel (here in the broad sense of shielding the people through proper cultic mediation).

περὶ

for / on behalf of

preposition + genitive (beneficiary of atonement)

→ spatial or relational framing

περί + genitive: 'on behalf of'; the atonement is made for the sons of Israel.

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 περὶ

→ relational specification

υἱός: 'son'; the sons of Israel are the beneficiaries of the Levitical atonement.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

καὶ

and / so that

coordinate conjunction (result/purpose)

→ discourse linkage or contrast

καί: here introducing the protective result — the Levitical mediation prevents the danger that follows.

οὐκ

not

negative particle (with ἔσται)

→ discourse linkage or contrast

οὐ: 'not'; negates the existence of the threatened plague among Israel.

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential: 'there shall be no...')

→ future of assured result (the danger averted)

εἰμί (fut. ἔσται): 'be / there shall be'; the existential future with οὐκ assures that, through the Levites' mediation, no destroying plague will break out among Israel (cf. Num 1:53; 18:5).

ἐν

among / in

preposition + dative (sphere)

→ spatial or relational framing

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

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 ('among the sons')

→ sphere or reference

υἱός: 'son'; the sphere within which the plague is averted.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

προσεγγίζων

(one) drawing near / approaching

Pres Act Part Nom Sg Masc · προσεγγίζω

substantival participle (subject: 'one who approaches')

→ present participle of attempted/characteristic action ('an approacher')

προσεγγίζω: 'draw near / approach'; renders בִּרְקִי; the substantival participle denotes the unauthorized person who approaches the holy things — the very danger the Levites' mediated service guards against (cf. Num 1:51; 18:22), implying 'no plague when [an unauthorized one] draws near' / 'so that none approach.'

πρός

to / toward

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἅγια

holy things / sanctuary

Accusative

accusative object of πρὸς (the holy things approached)

→ object specification

ἅγιος (neut. pl. τὰ ἅγια): 'holy things / sanctuary'; renders שְׁתֵּי קִדְּשֵׁי; the sacred precincts and objects whose unauthorized approach brings lethal danger — the Levites' mediated service shields Israel from it.

20 καὶ ἐποίησεν Μωυσῆς καὶ Ααρων καὶ πᾶσα συναγωγὴ υἱῶν Ἰσραηλ τοῖς Λευίταις καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν οὕτως ἐποίησαν αὐτοῖς οἱ υἱοὶ Ἰσραηλ

And Moses and Aaron and the whole congregation of the sons of Israel did to the Levites just as the LORD had commanded Moses concerning the Levites; thus the sons of Israel did to them.

Execution report: the command carried out (compliance formula) καὶ ἐποίησεν Μωυσῆς

The execution of the whole Levite-oracle, framed by the double compliance formula καθὰ ἐνετείλατο κύριος ... οὕτως ἐποίησαν ('just as the LORD commanded ... thus they did'). The full subject — Moses, Aaron, and the whole congregation — matches the corporate participation commanded in vv. 9–10; the resumptive οὕτως ἐποίησαν αὐτοῖς underscores exact obedience.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (execution report; sg. with compound subject)

→ constative aorist (completed act of obedience)

ποιέω: 'do'; renders ΠΣΥ; the singular verb with a compound subject (Moses, Aaron, the congregation) is normal Greek/Hebraizing concord when the verb precedes the subjects.

Μωυσῆς

Moses

Nominative

subject (first member)

→ participant prominence

Μωυσῆς: transliteration of מֹשֶׁה; first of the three subjects who carry out the command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων

Aaron

subject (second member; indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; here a nominative subject.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

all / whole

Nominative

attributive adjective (modifying συναγωγή)

→ participant prominence

πᾶς: 'all / whole'; πᾶσα συναγωγή ('the whole congregation') stresses the corporate participation of all Israel in the rite, as commanded in v. 9.

συναγωγή

congregation

Nominative

subject (third member)

→ participant prominence

συναγωγή: 'congregation / assembly'; see v. 9; the whole community acts together with Moses and Aaron.

υἱῶν

sons

Genitive

genitive (of the sons of Israel)

→ relational specification

υἱός: 'son'; συναγωγή υἱῶν Ισραηλ — the congregation of Israel.

Ισραηλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable.

τοῖς

the (to)

Dative

article

→ noun-phrase marking

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

Λευίταις

Levites

Dative

dative (to/for the Levites: indirect object of ἐποίησεν)

→ sphere or reference

Λευίτης: 'Levite'; the recipients of the action — the rite is done 'to/for the Levites.'

καθὰ

just as

comparative conjunction (compliance formula)

→ discourse linkage or contrast

καθά: 'just as'; renders כַּאֲשֶׁר; introduces the standard obedience formula.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the divine command)

→ constative aorist (the prior command)

ἐντέλλομαι: 'command / enjoin'; renders הִצַּו; a near-synonym of συντάσσω (v. 3), referring to the LORD's instruction concerning the Levites.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of יהוה; the source of the command.

τῷ

the (to)

Dative

article (dative with Μωσῆ)

→ noun-phrase marking

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

Μωυσῆ

Moses

Dative

dative indirect object of ἐνετείλατο

→ sphere or reference

Μωυσῆς (dat. Μωυσῆ): the LORD commanded Moses concerning the Levites.

περὶ

concerning

preposition + genitive (topic of the command)

→ spatial or relational framing

περὶ + genitive: 'concerning / about'; περὶ τῶν Λευιτῶν specifies the subject-matter of the command.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

genitive object of περὶ

→ relational specification

Λευίτης: 'Levite'; the command concerned the Levites.

οὕτως

thus / so

adverb of manner (resumptive compliance marker)

→ adverbial qualification

οὕτως: 'thus'; renders ἵνα; the resumptive 'thus they did' completes the compliance formula, affirming exact obedience.

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (resumptive execution statement)

→ constative aorist (completed obedience)

ποιέω: 'do'; the plural resumes the compound subject, restating that the rite was carried out exactly as commanded.

αὐτοῖς

to them

Dative

dative (to/for them: the Levites)

→ participant reference or interest

αὐτοῖς: 'to them,' the Levites.

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: 'son'; οἱ υἱοὶ Ἰσραὴλ — the sons of Israel, restated as the corporate agent of obedience.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

21 καὶ ἡγνίσαντο οἱ Λευῖται καὶ ἐπλύναντο τὰ ἱμάτια καὶ ἀπέδωκεν αὐτοὺς Ααρων ἀπόδομα ἔναντι κυρίου καὶ ἐξιλάσατο περὶ αὐτῶν Ααρων ἀφαγνίσασθαι αὐτούς

And the Levites purified themselves and washed their garments; and Aaron gave them over as a wave-offering before the LORD, and Aaron made atonement for them to purify them.

Execution detail: the Levites' self-purification and Aaron's presentation καὶ ἡγνίσαντο οἱ Λευῖται

The execution narrated with the very verbs of the command: ἡγνίσαντο (middle of ἀγνίζω, 'purified themselves'; cf. ἀγνισμός v. 7), ἐπλύναντο τὰ ἱμάτια ('washed their garments'; cf. πλυνοῦσιν v. 7), ἀπέδωκεν ... ἀπόδομα ('gave over as a wave-offering'; cf. vv. 11, 13), ἐξιλάσατο ('made atonement'; cf. v. 12), and the closing infinitive ἀφαγνίσασθαι ('to purify'; cf. ἀφαγνιεῖς v. 6) — the rite enacted in full.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡγνίσαντο

purified themselves

Aor Mid Indic 3 Pl · ἀγνίζω

main verb (the Levites' self-purification)

→ constative aorist (completed act; reflexive middle)

ἀγνίζω (mid. ἡγνίσαντο): 'purify (oneself)'; renders ὡἰῖῖῖ / ἠῖῖῖῖ; the middle voice marks the Levites' self-purification, fulfilling the ἀγνισμός commanded in v. 7.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

subject of ἡγνίσαντο

→ participant prominence

Λευίτης: 'Levite'; the Levites who purify themselves.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπλύναντο

washed

Aor Mid Indic 3 Pl · πλύνω

main verb (washing of garments)

→ constative aorist (completed act; middle of personal interest)

πλύνω (mid. ἐπλύναντο): 'wash (one's own garments)'; see v. 7; the middle voice indicates the Levites washed their own clothing, completing the cleansing rite.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of ἐπλύναντο

→ object specification

ἱμάτιον: 'garment'; see v. 7; the washed clothing of the purified Levites.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπεδωκεν
gave over

Aor Act Indic 3 Sg · ἀποδίδωμι

main verb (Aaron's presentation of the Levites)

→ constative aorist (completed act of dedication)

ἀποδίδωμι: 'give over / hand over'; see v. 13; Aaron enacts the wave-offering presentation commanded earlier — giving the Levites over before the LORD.

αὐτούς
them

Accusative

direct object of ἔπεδωκεν

→ participant reference

αὐτός: 'them,' the Levites given over.

Ααρων
Aaron

subject (indeclinable proper noun, nominative by context)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the high priest who presents the wave-offering.

ἀπόδομα

wave-offering / a thing given over

Accusative

accusative in apposition (the Levites as ἀπόδομα)

→ object specification

ἀπόδομα: 'a thing given over / wave offering'; see v. 11; the enacted wave-offering of the Levites.

ἔναντι
before

preposition + genitive (location)

→ spatial or relational framing

ἔναντι: 'before'; the presentation is made in the LORD's presence.

κυρίου
the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: rendering of יְהוָה.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξιλάσατο

made atonement

Aor Mid Indic 3 Sg · ἐξιλάσκομαι

main verb (Aaron's act of atonement)

→ constative aorist (completed act of atonement)

ἐξιλάσκομαι: 'make atonement / propitiate'; see v. 12; Aaron enacts the atonement for the Levites that fits them for service.

περὶ
for / on behalf of

preposition + genitive (beneficiary)

→ spatial or relational framing

περὶ + genitive: 'on behalf of'; the atonement is made for the Levites.

αὐτῶν
them

Genitive

genitive object of περὶ (the Levites atoned for)

→ relational specification

αὐτός: 'them,' the Levites.

Ααρων
Aaron

subject (restated; indeclinable proper noun)

→ participant identification

Ααρων: the repetition of the subject Aaron emphasizes the high priest as the agent of both presentation and atonement.

ἀφαγνίσασθαι

to purify

Aor Mid Infin · ἀφαγνίζω

infinitive of purpose (the goal of the atonement)

→ aorist infinitive of purpose (effecting purification)

ἀφαγνίζω: 'purify / cleanse'; see v. 6; the closing infinitive ἀφαγνίσασθαι αὐτούς ('to purify them') brackets the Levite-rite, echoing the opening command ἀφαγνιεῖς (v. 6) — the atonement is for the purpose of purifying the Levites for service.

αὐτούς

them

Accusative

direct object of ἀφαγνίσασθαι

→ participant reference

αὐτός: 'them,' the Levites purified.

22 καὶ μετὰ ταῦτα εἰσῆλθον οἱ Λευῖται λειτουργεῖν τὴν λειτουργίαν αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ καθὼς συνέταξεν κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν οὕτως ἐποίησαν αὐτοῖς

And after these things the Levites went in to perform their service in the tent of meeting before Aaron and before his sons; just as the LORD had charged Moses concerning the Levites, so they did to them.

Culmination: the Levites enter upon their service (closing the section)

καὶ μετὰ ταῦτα εἰσῆλθον

The Levite-section closes as it was foretold (v. 15): μετὰ ταῦτα εἰσῆλθον ... λειτουργεῖν τὴν λειτουργίαν ('after these things they went in to perform their service'). The cognate-accusative λειτουργεῖν τὴν λειτουργίαν ('to minister the ministry') and the closing compliance formula καθὼς συνέταξεν ... οὕτως ἐποίησαν seal the obedient fulfillment of the whole oracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + accusative: 'after'; μετὰ ταῦτα ('after these things') echoes v. 15, marking the transition to the Levites' active service.

ταῦτα

these things

Accusative

accusative object of μετά

→ object specification

οὗτος: 'these things,' the completed purification and dedication.

εἰσῆλθον

went in / entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (the Levites' entry upon service)

→ constative aorist (completed entry into service)

εἰσέρχομαι: 'go in / enter'; see v. 15 (εἰσελεύσονται); the aorist εἰσῆλθον reports the fulfillment — the Levites entered to take up their duties.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

subject of εἰσῆλθον

→ participant prominence

Λευίτης: 'Levite'; the Levites entering upon service.

λειτουργεῖν

to minister / serve

Pres Act Infin · λειτουργέω

infinitive of purpose (with εἰσῆλθον)

→ present infinitive of ongoing ministry

λειτουργέω: 'minister / perform public/cultic service'; renders תָּשַׁע; a more specifically liturgical term than ἐργάζομαι, fitting the Levites' sacred ministry; source of English 'liturgy.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

λειτουργίαν

service / ministry

Accusative

cognate accusative (direct object of λειτουργεῖν)

→ object specification

λειτουργία: 'ministry / cultic service'; renders תְּשָׁעָה; the cognate-accusative λειτουργεῖν τὴν λειτουργίαν ('to minister the ministry') is an emphatic Hebraizing construction stressing the fullness of their dedicated service.

αὐτῶν

their

Genitive

genitive of possession (their service)

→ relational specification

αὐτός: 'their,' the Levites' appointed ministry.

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.

σκηνη

tent

Dative

dative object of ἐν (locative)

→ sphere or reference

σκηνη: 'tent / tabernacle'; see v. 9; the place of the Levites' ministry.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; see v. 9.

ἔναντι

before

preposition + genitive (under priestly oversight)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the Levites serve ἔναντι Ααρων, under the oversight of the priests (cf. v. 19, given to Aaron and his sons).

Ααρων

Aaron

genitive object of ἔναντι (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the Levites minister under Aaron's priestly authority.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔναντι

before

preposition + genitive (second member)

→ spatial or relational framing

ἔναντι: 'before'; also before Aaron's sons, the priests.

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 ἔναντι (Aaron's sons)

→ relational specification

υἱός: 'son'; the sons of Aaron, the priests, alongside whom the Levites serve.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his,' Aaron's.

καθώς

just as

comparative conjunction (compliance formula)

→ discourse linkage or contrast

καθώς: 'just as / according as'; renders רַשָּׁמַיִם; introduces the closing obedience formula.

συνέταξεν

charged / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of comparative clause (the divine command)

→ constative aorist (the prior command)

συντάσσω: 'arrange / command'; see v. 3; the LORD's command concerning the Levites, now fulfilled.

κύριος LORD Nominative <i>subject of συνέταξεν</i> → participant prominence κύριος; rendering of יהוה.	τῷ the (to) Dative <i>article (dative with Μωσῆ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	Μωσῆ Moses Dative <i>dative indirect object of συνέταξεν</i> → sphere or reference Μωσῆς (dat. Μωσῆ): the LORD charged Moses concerning the Levites.	περὶ concerning <i>preposition + genitive (topic of the command)</i> → spatial or relational framing περὶ + genitive: 'concerning'; περὶ τῶν Λευιτῶν, the subject-matter of the command.
τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	Λευιτῶν Levites Genitive <i>genitive object of περὶ</i> → relational specification Λευίτης; 'Levite'; the command concerned the Levites.	οὕτως so / thus <i>adverb of manner (resumptive compliance marker)</i> → adverbial qualification οὕτως: 'thus'; the resumptive 'so they did' completes the compliance formula closing the Levite-section.	ἐποίησαν they did Aor Act Indic 3 Pl · ποιέω <i>main verb (resumptive execution statement)</i> → constative aorist (completed obedience) ποιέω: 'do'; the closing 'so they did to them' affirms full obedience to the divine command concerning the Levites.
αὐτοῖς to them Dative <i>dative (to/for them: the Levites)</i> → participant reference or interest αὐτός; 'to them,' the Levites.			

23 καὶ ἐλάλησεν κύριος πρὸς Μωσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (third oracle: the term of service) καὶ ἐλάλησεν κύριος

The speech-formula (cf. vv. 1, 5) opens the third and final oracle of the chapter, regulating the Levitical term of service (vv. 23–26). The formulaic seam cleanly segments the chapter's last unit.

καὶ and <i>narrative conjunction</i> → 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 <i>main verb (speech-introducing formula)</i> → constative aorist (single completed speech-act) λαλέω: 'speak'; renders לַאֲמַר; opens the third oracle, on the Levitical term of service.	κύριος LORD Nominative <i>subject</i> → participant prominence κύριος: rendering of the Tetragrammaton יְהוָה.	πρὸς to <i>preposition + accusative (direction of speech)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).
Μωσῆν Moses Accusative <i>accusative object of πρὸς (recipient of speech)</i> → object specification Μωσῆς: transliteration of מֹשֶׁה; accusative as directional object of πρὸς.	λέγων saying Pres Act Part Nom Sg Masc · λέγω <i>circumstantial participle (introducing direct speech)</i> → redundant participle of speech (Hebraism rendering לֵאמֹר) λέγω: the formulaic λέγων renders Hebrew לֵאמֹר, introducing the content of the final oracle.		

24 τοῦτό ἐστιν τὸ περὶ τῶν Λευιτῶν ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω εἰσελεύσονται ἐνεργεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου

This is what concerns the Levites: from twenty-five years old and upward they shall go in to be active in the tent of meeting.

Heading and entry-age of Levitical service τοῦτό ἐστιν τὸ περὶ τῶν Λευιτῶν

A summary heading (τοῦτό ἐστιν τὸ περὶ τῶν Λευιτῶν, 'this is the matter concerning the Levites') introduces the rule of service. The entry-age is set ἀπὸ πεντεκαεικοσαετοῦς καὶ ἐπάνω ('from twenty-five years and upward'); the LXX's twenty-five differs from the thirty of Num 4:3, reflecting the distinct stages of apprenticeship and full duty in the priestly tradition.

τοῦτό

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος; 'this'; τοῦτό ἐστιν τὸ περὶ ... ('this is the matter concerning ...') is a heading-formula introducing a regulation.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (in the heading-formula)

→ stative present (introducing the regulation)

εἰμί: 'be'; the copula in the heading-formula linking τοῦτο to the rule that follows.

τὸ

the (matter)

Nominative

article (substantivizing the prepositional phrase: 'the thing concerning')

→ noun-phrase marking

The neuter article τό substantivizes the following περί-phrase ('the [matter] concerning the Levites'), a common Greek idiom.

περὶ

concerning

preposition + genitive (topic)

→ spatial or relational framing

περί + genitive: 'concerning'; the rule pertains to the Levites.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

genitive object of περί

→ relational specification

Λευίτης: 'Levite'; the subject of the regulation.

ἀπὸ

from

preposition + genitive (lower age-limit)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ ... καὶ ἐπάνω ('from ... and upward') sets the minimum age for entry into service.

πεντεκαεικοσαετούς

twenty-five years old

Genitive

genitive of age (object of ἀπὸ)

→ relational specification

πεντεκαεικοσαετής: 'twenty-five years old'; a compound numeral-adjective (πέντε + καί + εἴκοσι + ἔτος) rendering שמֵחָרֶשֶׁתִּיךָ; the LXX entry-age (25) for Levitical service, distinct from the 30 of Num 4:3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάνω

upward / above

adverb (extending the age-range: 'and upward')

→ clausal contribution

ἐπάνω: 'above / upward'; renders עָלֶיךָ; καὶ ἐπάνω ('and upward') opens the age-range from twenty-five years and beyond.

εἰσελεύσονται

they shall go in / enter

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb (entry into service)

→ prescriptive future (the rule of entry)

εἰσέρχομαι: 'go in / enter'; see vv. 15, 22; here the prescriptive future setting the age at which Levites enter active duty.

ἐνεργεῖν

to be active / to work

Pres Act Infin · ἐνεργέω

infinitive of purpose (with εἰσελεύσονται)

→ present infinitive of ongoing activity

ἐνεργέω: 'be active / work / be at work'; renders עָבַד (here, active labor); a near-synonym of ἐργάζομαι and λειτουργέω, denoting the Levites' active service in the sanctuary.

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.

σκηנῇ

tent

Dative

dative object of ἐν (locative)

→ sphere or reference

σκηנῇ: 'tent / tabernacle'; see v. 9; the locus of the Levites' active service.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; see v. 9.

25 καὶ ἀπὸ πεντηκονταετοῦς ἀποστήσεται ἀπὸ τῆς λειτουργίας καὶ οὐκ ἐργᾶται ἔτι

And from fifty years old he shall withdraw from the service and shall work no longer.

Upper age-limit: retirement from the main service καὶ ἀπὸ πεντηκονταετοῦς

The upper limit: ἀπὸ πεντηκονταετοῦς ('from fifty years') the Levite ἀποστήσεται ἀπὸ τῆς λειτουργίας ('shall withdraw from the service') and οὐκ ἐργᾶται ἔτι ('shall work no longer'). The retirement is from the heavy labor (cf. v. 26, where he still assists in guarding); fifty is the age of release from active Levitical duty.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (upper age-limit)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ πεντηκονταετοῦς ('from fifty years') sets the age of retirement from active service.

πεντηκονταετοῦς

fifty years old

Genitive

genitive of age (object of ἀπό)

→ relational specification

πεντηκονταετής: 'fifty years old'; compound numeral-adjective (πεντήκοντα + ἔτος) rendering הַנָּשׂוּם הַיָּשׁוּן; the age at which a Levite is released from the main λειτουργία (cf. Num 4:3, also 50 as upper limit).

ἀποστήσεται

he shall withdraw / stand back

Fut Mid Indic 3 Sg · ἀφίστημι

main verb (withdrawal from service)

→ prescriptive future (the rule of retirement)

ἀφίστημι (mid. ἀποστήσεται): 'withdraw / stand away / desist'; renders בּוֹשׁ ('return/cease'); the Levite withdraws from the burden of active service at fifty.

ἀπὸ

from

preposition + genitive (separation: from the service)

→ spatial or relational framing

ἀπό: 'from'; marks separation from the λειτουργία.

τῆς

the

Genitive

article

→ noun-phrase marking

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

λειτουργίας

service / ministry

Genitive

genitive object of ἀπό (the service withdrawn from)

→ relational specification

λειτουργία: 'ministry / service'; see v. 22; here specifically the active, laborious ministry from which the fifty-year-old Levite retires.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐργάζεται)

→ discourse linkage or contrast

οὐ: 'not'; negates further labor.

ἐργάζεται

he works

Pres Mid Indic 3 Sg · ἐργάζομαι

main verb (with οὐκ ... ἔτι: 'works no longer')

→ gnomic/durative present (the settled rule of non-labor)

ἐργάζομαι (contracted ἐργάζεται): 'work / labor'; see v. 11; οὐκ ἐργάζεται ἔτι ('he works no longer') states the retired Levite's release from the heavy labor of service.

ἔτι

still / longer

adverb (temporal: 'no longer')

→ clausal contribution

ἔτι: 'still / yet / longer'; with οὐκ it yields 'no longer' — the retired Levite ceases the laborious service.

26 καὶ λειτουργήσει ὁ ἀδελφὸς αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου φυλάσσειν φυλακάς ἔργα δὲ οὐκ ἐργᾶται οὕτως ποιήσεις τοῖς Λευίταις ἐν ταῖς φυλακαῖς αὐτῶν

And his brother shall minister in the tent of meeting, to keep the watches; but he shall do no labor.
Thus you shall do to the Levites in their watches.

Assisting role after retirement; closing instruction

καὶ λειτουργήσει ὁ ἀδελφὸς αὐτοῦ

After fifty the retired Levite still 'ministers' in a reduced capacity — φυλάσσειν φυλακάς ('to keep the watches,' a cognate-accusative idiom) — but ἔργα ... οὐκ ἐργᾶται ('does no [heavy] labor'). The chapter closes with the second-person directive οὕτως ποιήσεις ('thus you shall do'), sealing the regulation of the Levitical watches and the whole chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λειτουργήσει

shall minister / assist

Fut Act Indic 3 Sg · λειτουργέω

main verb (the reduced, assisting ministry)

→ prescriptive future (the rule of post-retirement assistance)

λειτουργέω: 'minister / serve'; see v. 22; here the retired Levite still 'ministers' in a supporting role — guarding rather than performing the heavy labor.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of λειτουργήσει

→ participant prominence

ἀδελφός: 'brother'; renders ΠΡ; here the fellow-Levite — the retired man assists his brothers (or: continues alongside them) in the lighter duty of keeping watch.

αὐτοῦ

his

Genitive

genitive of relationship (his brother)

→ relational specification

αὐτός: 'his'; the retired Levite's fellow.

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.

σκηνή

tent

Dative

dative object of ἐν (locative)

→ sphere or reference

σκηνή: 'tent / tabernacle'; see v. 9; the place of the assisting ministry.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μαρτυρίου

of witness / meeting

Genitive

genitive of quality (defining the tent)

→ relational specification

μαρτύριον: 'witness / testimony'; see v. 9.

φυλάσσειν

to keep / guard

Pres Act Infin · φυλάσσω

infinitive of purpose (the assisting task)

→ present infinitive of ongoing duty

φυλάσσω: 'guard / keep watch'; renders ῥῃψ; the cognate-accusative φυλάσσειν φυλακάς ('to keep the watches') is a Hebraizing idiom (rendering תְּהַפֵּשׁ רֶמֶשׁ) for the duty of guarding the sanctuary — the lighter task left to the retired Levite.

φυλακάς

watches / guard-duties

Accusative

cognate accusative (direct object of φυλάσσειν)

→ object specification

φυλακή: 'watch / guard / charge'; renders תְּהַפֵּשׁ; the cognate-accusative construction φυλάσσειν φυλακάς emphasizes the guarding-charge of the Levites (cf. Num 1:53; 3:7).

ἔργα

works / labor

Accusative

direct object of ἐργᾶται (fronted for contrast)

→ object specification

ἔργον: 'work / labor'; see v. 11; here the heavy labor the retired Levite no longer performs — fronted before the verb for emphatic contrast with the guarding-duty he retains.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: 'but'; the mild adversative contrasts the retained watch-keeping with the relinquished heavy labor.

οὐκ

not

negative particle (with ἐργᾶται)

→ discourse linkage or contrast

οὐ: 'not'; negates the heavy labor.

ἐργᾶται

he works / does

Pres Mid Indic 3 Sg · ἐργάζομαι

main verb (with ἔργα ... οὐκ: 'does no labor')

→ gnomic/durative present (the settled rule)

ἐργάζομαι (contracted ἐργᾶται): 'work / labor'; see v. 25; ἔργα δὲ οὐκ ἐργᾶται ('but he does no [heavy] labor') distinguishes the retired Levite's guarding from active service.

οὕτως

thus / so

adverb of manner (summary directive)

→ adverbial qualification

οὕτως: 'thus'; renders וְכֵן; οὕτως ποιήσεις ('thus you shall do') closes the regulation with a directive to Moses.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (closing directive to Moses)

→ prescriptive future (commanded ordering of the watches)

ποιέω: 'do'; the closing prescriptive future directs Moses to order the Levites' service according to this rule of watches.

τοῖς

the (to)

Dative

article

→ noun-phrase marking

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

Λευίταις

Levites

Dative

dative (to/for the Levites)

→ sphere or reference

Λευίτης: 'Levite'; the recipients of the directive concerning their watches.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

φυλακαῖς

watches / charges

Dative

dative object of ἐν (the sphere of their watches)

→ sphere or reference

φυλακή: 'watch / charge'; see above; ἐν ταῖς φυλακαῖς αὐτῶν ('in their watches') closes the chapter on the ordering of the Levites' guard-duties.

αὐτῶν

their

Genitive

genitive of possession (their watches)

→ relational specification

αὐτός: 'their,' the Levites' appointed watches.

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.