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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Numbers, Chapter 9

ΑΡΙΘΜΟΙ Θ'

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 9 falls into two clearly demarcated panels. The first (vv.

Translation & textual notes

The Greek text of Numbers 9 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 9 falls into two clearly demarcated panels. The first (vv. 1–14) records the keeping of the Passover at Sinai 'in the first month of the second year' after the Exodus (v. 1) — chronologically prior to the census of Numbers 1 (which is dated to the second month, Num 1:1) and the only Passover the Pentateuch reports celebrated in the wilderness. Within it arises a case of halakhic novelty: men rendered ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου ('unclean by a human soul,' i.e. corpse-defiled, vv. 6–7)

cannot keep the feast 'at its appointed time' (καθ' ὥραν αὐτοῦ, v. 2; κατὰ καιρὸν αὐτοῦ, v. 7); Moses defers judgment until he hears what the LORD will command (στῆτε αὐτοῦ καὶ ἀκούσομαι, v. 8), and YHWH institutes the πασχα δεύτερον, the 'Second Passover' kept a month later, in the second month, for those defiled or away ἐν ὁδῷ μακρὰν ('on a far journey,' vv. 10–11). The make-up Passover must still observe the full Passover law: ἐπ' ἄζύμων καὶ πικρίδων ('with unleavened bread and bitter herbs,' v. 11), leaving nothing until morning, and — emphatically — ὅστουν οὐ συντρίψουσιν ἀπ' αὐτοῦ ('they shall not break a bone of it,' v. 12), the regulation cited at John 19:36 of the crucified Christ. One who is clean and not on a journey yet fails to keep it is 'cut off' (ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη, v. 13); the resident alien (προσέλυτος) who keeps it falls under the one law for native and stranger alike (νόμος εἷς ἔσται ὑμῖν, v. 14). The second panel (vv. 15–23) is the great cloud-pericope: on the day the tabernacle was set up the cloud (ἡ νεφέλη) covered it, and by night there was over it ὡς εἶδος πυρός ('as the appearance of fire'). Israel's whole itinerary is governed by the cloud: whenever it lifted (ἀνέβη) they set out (ἀπήραν), and wherever it settled they encamped (παρενέβαλον). The refrain διὰ προστάγματος κυρίου ('at the command of the LORD,' vv. 18, 20, 23), varied once as διὰ φωνῆς κυρίου ('at the mouth/voice of the LORD,' v. 20), renders Hebrew עַל־פִּי יְהוָה and frames the wilderness march as pure obedience to the divine signal; the panel closes on τὴν φυλακὴν κυρίου ἐφυλάξαντο ('they kept the charge of the LORD,' v. 23), mediated ἐν χειρὶ Μωυσῆ ('by the hand of Moses'). The cloud-guidance motif is taken up at 1 Cor 10:1–2 ('our fathers were all under the cloud').

A · 9:1–5

The Passover kept at Sinai: the only Passover in the wilderness

YHWH commands Moses 'in the wilderness of Sinai, in the second year after the Exodus, in the first month' (v. 1) that the sons of Israel keep the Passover καθ' ὥραν αὐτοῦ ('at its appointed season,' v. 2) — the fourteenth day of the first month at twilight, according to its law and its ordinance (v. 3). Moses relays the command (v. 4), and Israel keeps it exactly as the LORD ordered (καθὰ συνέταξεν κύριος ... οὕτως ἐποίησαν, v. 5).

B · 9:6–14

The corpse-defiled and the Second Passover; the bone not broken

Men unclean by a human corpse cannot keep the Passover 'on that day' and bring their case before Moses and Aaron (vv. 6–7); Moses defers — 'Stand, and I will hear what the LORD will command' (v. 8). YHWH institutes the πασχα δεύτερον: anyone defiled by a corpse or on a far journey keeps the Passover in the second month, on the fourteenth at twilight, with unleavened bread and bitter herbs (vv. 9–11), leaving nothing till morning and breaking no bone of it (οὐ συντρίψουσιν, v. 12). One clean and not journeying who fails to keep it is cut off (v. 13); the resident alien who keeps it stands under one law with the native (v. 14).

C · 9:15–16

The cloud over the tabernacle by day, fire by night

On the day the tabernacle was erected the cloud covered it — the tent of the testimony — and at evening there was over the tabernacle ὡς εἶδος πυρός ('as the appearance of fire') until morning (v. 15). So it was continually (διὰ παντός): the cloud covered it by day and the appearance of fire by night (v. 16), establishing the standing visible sign of the divine presence.

D · 9:17–23

Setting out and encamping at the command of the LORD

Whenever the cloud lifted from the tent, Israel set out; wherever it settled, they encamped (v. 17). The whole march is governed διὰ προστάγματος κυρίου ('at the command of the LORD,' vv. 18, 20, 23) — varied as διὰ φωνῆς κυρίου ('at the mouth of the LORD,' v. 20): whether the cloud stayed many days, or a numbered few, or from evening to morning, or a month, Israel kept the charge of the LORD and did not journey until it lifted (vv. 18–22). The chapter ends with the summary refrain: at the command of the LORD they kept the LORD's charge, by the hand of Moses (v. 23).

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα ἐν τῷ ἔτει τῷ δευτέρῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἐν τῷ μηνὶ τῷ πρώτῳ λέγων

And the LORD spoke to Moses in the wilderness of Sinai, in the second year after they had gone out of the land of Egypt, in the first month, saying:

New divine speech-act opening the chapter (main narrative)

καὶ ἐλάλησεν κύριος

The standard LXX commission-formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν opens the chapter, but the unusually full date-frame — wilderness of Sinai, second year, first month — is doubly significant: it sets the Passover before the census of Num 1 (dated to the second month, Num 1:1), and so the chapter is chronologically a flashback; the precise dating roots the whole pericope in salvation-historical time.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders לָּךְ (Piel); the formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν is the recurring header of divine legislation throughout Numbers (cf. 1:1; 2:1; 4:1), 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.

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 the speech)

→ object specification

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first-declension noun in Rahlfs' LXX (gen./dat. Μωσῆ/Μωσῆ, acc. Μωσῆν); accusative here as the directional object of πρὸς.

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.

ἐρήμῳ

wilderness

Dative

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

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders אֶרֶץ; the wilderness of Sinai is the place of revelation and covenant; the whole book of Numbers (ΑΡΙΘΜΟΙ; Hebrew בְּרֵאשִׁית, 'in the wilderness') is named for it.

Σινᾶ

Sinai

indeclinable place-name (in apposition / attributive to ἐρήμῳ)

→ participant identification

Σινᾶ: transliteration of Hebrew סִנְיָ; indeclinable in the LXX; 'the wilderness of Sinai' is the location of the Sinai covenant, here still the camp from which Israel has not yet set out (cf. Num 10:11–12).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἔτει

year

Dative

dative of time (when)

→ sphere or reference

ἔτος: 'year'; renders שְׁנָה; 'the second year' dates the Passover to the spring following the Exodus and the first year's events at Sinai (the giving of the law, the tabernacle's erection).

τῷ

the

Dative

article (attributive, with δευτέρῳ)

→ noun-phrase marking

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

δευτέρῳ

second

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

δεύτερος: 'second'; ordinal; the 'second year' here is the chronological anchor that places this Passover one year after the Exodus and before the census of Num 1 (second month, second year), making the chapter a flashback in the book's arrangement.

ἐξελθόντων

having gone out

Aor Act Ptcp Gen Pl Masc · ἐξέρχομαι

genitive absolute (temporal: 'after they had gone out')

→ antecedent aorist participle (action prior to the main verb)

ἐξέρχομαι: 'go out / come out'; renders נֶצַח; the aorist participle in a genitive absolute (ἐξελθόντων αὐτῶν) fixes the reference point as the Exodus itself; the compound ἐξ- ('out from') is the lexical core of the noun ἔξοδος naming the prior book.

αὐτῶν

they / them

Genitive

genitive subject of the absolute participle

→ relational specification

αὐτός: the genitive plural pronoun is the logical subject of the genitive-absolute construction ('they having gone out').

ἐκ

out of

preposition + genitive (source / separation)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive of source (with ἐκ: 'out of the land')

→ relational specification

γῆ: 'land / earth'; renders γῆ; the formula ἐκ γῆς Αἰγύπτου ('out of the land of Egypt') is the fixed LXX Exodus-formula.

Αἰγύπτου

Egypt

Genitive

genitive of location (with γῆς: 'land of Egypt')

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of Hebrew מִצְרַיִם; the place of bondage from which Israel has been redeemed — the redemption the Passover commemorates.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

μηνί

month

Dative

dative of time (when)

→ sphere or reference

μήν: 'month'; renders מֵן; 'the first month' is Abib/Nisan, the month of the Exodus and of the Passover (Exod 12:2; 13:4).

τῷ

the

Dative

article (attributive, with πρώτῳ)

→ noun-phrase marking

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

πρώτῳ

first

Dative

attributive ordinal adjective (modifying μηνί)

→ sphere or reference

πρώτος: 'first'; ordinal; the first month (Nisan) is the cultic head of the year, established as such precisely because of the Exodus (Exod 12:2); the Passover anchors the calendar.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (Hebraizing complement: 'saying')

→ durative present participle (introducing direct speech)

λέγω (pres. ptcp.): the redundant participle λέγων renders the Hebrew infinitive לֵאמֹר ('saying'), the standard LXX device for introducing the content of direct speech after a verb of speaking.

2 εἰπὸν καὶ ποιείτωσαν οἱ υἱοὶ Ἰσραὴλ τὸ πασχα καθ' ὥραν αὐτοῦ

Speak, and let the sons of Israel keep the Passover at its appointed season.

Divine command (content of v.1's speech)

εἰπὸν καὶ ποιείτωσαν

The aorist imperative εἰπὸν ('speak / say it') commissions Moses, and the third-person imperative ποιείτωσαν ('let them keep') transmits the command to all Israel; the phrase καθ' ὥραν αὐτοῦ ('at its appointed season') anticipates the central problem of the chapter — what to do with those who cannot keep it 'at its season.'

εἰπὸν

speak / say

Aor Act Impv 2 Sg · λέγω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λέγω / εἶπον: the aorist imperative εἰπὸν (2 sg.) commands Moses to deliver the legislation; renders the Hebrew imperative לִמְנוּ / רַבֵּי; a single decisive act of proclamation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιείτωσαν

let them keep / make

Pres Act Impv 3 Pl · ποιέω

main verb (third-person imperative to Israel)

→ durative present imperative (the ongoing cultic observance)

ποιέω: 'do / make / keep (a festival)'; renders וַיִּשְׁמְרוּ; ποιεῖν τὸ πασχα is the fixed LXX idiom for 'keep / celebrate the Passover' (Exod 12:48); the present imperative envisages the full ritual performance.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ποιείτωσαν

→ participant prominence

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant people as a corporate body.

Ἰσραὴλ

Israel

indeclinable proper noun (genitive of relationship: 'sons of Israel')

→ participant identification

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

τὸ

the

Accusative

article (with πασχα)

→ noun-phrase marking

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

πάσχα

Passover

direct object of ποιείτωσαν (indeclinable)

→ clausal contribution

πάσχα: transliteration of Aramaic מִתְּחֵבָּה / Hebrew פֶּסַח; indeclinable in the LXX, treated as a neuter with the article τὸ; denotes both the festival and the sacrificial victim; the term passes into the NT as the type of Christ 'our Passover' (1 Cor 5:7).

καθ̣

at / according to

preposition + accusative (elided κατά: temporal norm)

→ spatial or relational framing

κατά + acc.: 'according to / at'; here temporal, 'at its (appointed) time.'

ῥαν

season / appointed time

Accusative

accusative object of κατά (temporal: 'at its season')

→ object specification

ῥα: 'hour / season / appointed time'; here renders $\tau\lambda\eta$ ('appointed time / fixed season'); the phrase καθ̣ ῥαν αὐτοῦ ('at its appointed season') is the legal crux: the Passover has a fixed date, which raises the question of those unable to keep it then (vv. 6–13).

αὐτοῦ

its

Genitive

genitive of possession (referring to τὸ πασχα: 'its season')

→ relational specification

αὐτός; the pronoun refers to τὸ πασχα; 'its season' = the divinely fixed Passover date, the fourteenth of the first month (v. 3).

3 τῇ τεσσαρεσκαideκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου πρὸς ἑσπέραν ποιήσεις αὐτὸ κατὰ καιροῦς κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ ποιήσεις αὐτό

On the fourteenth day of the first month, toward evening, you shall keep it at its appointed times; according to its law and according to its ordinance you shall keep it.

Specification of the appointed time and manner (elaborating v.2)

τῇ τεσσαρεσκαideκάτῃ ἡμέρᾳ

The verse fixes both time (fourteenth day, first month, toward evening) and manner (κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ, 'according to its law and its ordinance'); the doubled ποιήσεις αὐτό ('you shall keep it ... you shall keep it') brackets the regulation with emphatic insistence on exact observance.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

τεσσαρεσκαιδεκάτη

fourteenth

Dative

attributive ordinal (modifying ἡμέρα)

→ sphere or reference

τεσσαρεσκαιδέκατος: 'fourteenth'; the fixed Passover date (Exod 12:6; Lev 23:5), the fourteenth of Nisan at twilight, when the lamb is slain.

ἡμέρα

day

Dative

dative of time (when)

→ sphere or reference

ἡμέρα: 'day'; renders דִּי; the dative of time fixes the precise calendar day of observance.

τοῦ

of the

Genitive

article (with μηνός)

→ noun-phrase marking

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

μηνός

month

Genitive

genitive (partitive: 'of the month')

→ relational specification

μὴν (gen. μηνός): 'month'; the genitive specifies the calendar context of the fourteenth day.

τοῦ

the

Genitive

article (attributive, with πρώτου)

→ noun-phrase marking

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

πρώτου

first

Genitive

attributive ordinal (modifying μηνός)

→ relational specification

πρῶτος: 'first'; the first month, Nisan/Abib; the qualifier matters because the make-up Passover will be kept in the second month (v. 11).

πρός

toward

preposition + accusative (temporal approach: 'toward evening')

→ spatial or relational framing

πρός + acc.: 'toward'; πρὸς ἑσπέραν renders בֵּין הָעֶרְבַּיִם ('between the two evenings'), the twilight hour of the Passover slaughter.

ἑσπέραν

evening

Accusative

accusative object of πρὸς (temporal: 'toward evening')

→ object specification

ἑσπέρα: 'evening'; renders עֶרֶב; the Passover is killed at dusk and eaten that night, recalling the night of the Exodus (Exod 12:8).

ποιήσεις

you shall keep

Fut Act Indic 2 Sg · ποιέω

main verb (legislative future as command)

→ imperatival future (legal prescription)

ποιέω: the future indicative ποιήσεις with imperatival force renders the Hebrew imperfect of legal prescription; 'you shall keep it' — the legislative 'you' addresses each Israelite through Moses.

αὐτὸ

it

Accusative

direct object (referring to τὸ πασχα)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (referring to τὸ πασχα).

κατὰ

according to

preposition + accusative (norm: 'at its appointed times')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm: 'at its appointed times').

καιρούς

appointed times

Accusative

accusative object of κατά (norm: 'according to its seasons')

→ object specification

καιρός: 'appointed time / fixed season'; renders טַעֲמִים; κατὰ καιρούς ('according to the appointed times') reinforces that the feast has its own divinely set calendar; the plural may generalize 'at its proper times.'

κατὰ

according to

preposition + accusative (norm: 'according to its law')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm: 'according to its law').

τὸν

the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον

law

Accusative

accusative object of κατά (norm: 'according to the law')

→ object specification

νόμος: 'law / statute'; renders תּוֹרָה / הֻקָּה; κατὰ τὸν νόμον αὐτοῦ ('according to its law') points back to the full Passover regulation of Exod 12; the same phrase recurs at v. 12.

αὐτοῦ

its

Genitive

genitive of possession (the Passover's own law)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the Passover's own law).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

according to

preposition + accusative (norm: 'according to its ordinance')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm: 'according to its ordinance').

τὴν

the

Accusative

article (with σύγκρισιν)

→ noun-phrase marking

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

σύγκρισιν

ordinance / interpretation

Accusative

accusative object of κατά (norm: 'according to its ordinance')

→ object specification

σύγκρισις: 'combining / decision / ordinance'; here renders חֻקֵּשׁ ('regulation / prescribed ordinance'); elsewhere σύγκρισις means 'interpretation' (of dreams, Gen 40:8 LXX); paired with νόμος it underlines that the Passover must follow its prescribed manner exactly.

αὐτοῦ

its

Genitive

genitive of possession (the Passover's own ordinance)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the Passover's own ordinance).

ποιήσεις

you shall keep

Fut Act Indic 2 Sg · ποιέω

main verb (resumptive legislative future)

→ imperatival future (emphatic repetition)

ποιέω: the repeated ποιήσεις brackets the clause; the doubling ('you shall keep it ... you shall keep it') gives emphatic legal insistence on full conformity to law and ordinance.

αὐτό

it

Accusative

direct object (referring to τὸ πασχα)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (referring to τὸ πασχα).

4 καὶ ἐλάλησεν Μωυσῆς τοῖς υἱοῖς Ἰσραὴλ ποιῆσαι τὸ πασχα

And Moses told the sons of Israel to keep the Passover.

Narrative execution: Moses transmits the command (main narrative) καὶ ἐλάλησεν Μωυσῆς

The command-execution pattern: as YHWH spoke to Moses (v. 1), so Moses speaks to Israel; the complementary infinitive ποιῆσαι ('to keep') reports the content of the relayed command compactly, preparing for the report of compliance in v. 5.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke / told

Aor Act Indic 3 Sg · λαλέω

main verb (Moses transmits the command)

→ constative aorist (single completed speech-act)

λαλέω: here with Moses as subject, mirroring the divine ἐλάλησεν of v. 1; the verbal echo marks the faithful transmission of the command from YHWH through Moses to Israel.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: nominative subject; Moses now mediates the divine word to the people.

τοῖς

to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (recipients of the command)

→ sphere or reference

υἱός: 'son'; the dative τοῖς υἱοῖς Ἰσραὴλ marks the people as the recipients of Moses' relayed instruction.

Ἰσραὴλ

Israel

indeclinable proper noun (genitive of relationship: 'sons of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; genitival 'of Israel' after υἱοῖς.

ποιῆσαι

to keep

Aor Act Inf · ποιέω

complementary infinitive (content of the command)

→ constative aorist infinitive (the commanded act as a whole)

ποιέω (aor. inf.): the infinitive ποιῆσαι τὸ πασχα ('to keep the Passover') reports the content of Moses' command in indirect form; the aorist views the festival-keeping as a single bounded act.

τὸ

the

Accusative

article (with πασχα)

→ noun-phrase marking

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

πάσχα

Passover

direct object of ποιῆσαι (indeclinable)

→ clausal contribution

πάσχα: indeclinable; the object of the infinitive; ποιῆσαι τὸ πάσχα is the fixed idiom 'to keep the Passover.'

5 ἐναρχομένου τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἐν τῇ ἐρήμῳ τοῦ Σινα καθὰ συνέταξεν κύριος τῷ Μωυσῇ οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ

Beginning on the fourteenth day of the month, in the wilderness of Sinai, just as the LORD had commanded Moses, so the sons of Israel did.

Report of exact compliance (closing the first panel, main narrative)

ἐναρχομένου ... οὕτως ἐποίησαν

The compliance-formula καθὰ συνέταξεν κύριος ... οὕτως ἐποίησαν ('just as the LORD commanded ... so they did') seals the obedience of the first panel; it is the standard LXX closure for fulfilled divine command (cf. Exod 12:28, 50). The genitive-absolute ἐναρχομένου ('it beginning') gives the inception of the festival; this is the only wilderness Passover the Pentateuch records as actually kept.

ἐναρχομένου

beginning

Pres Mid Ptcp Gen Sg · ἐνάρχομαι

genitive absolute (temporal: 'when it began / beginning')

→ durative present participle (the inception of the observance)

ἐνάρχομαι: 'begin / make a beginning'; the impersonal/neuter genitive-absolute participle marks the onset of the festival on the fourteenth; the compound ἐν- stresses entering upon the observance at its fixed day.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

τεσσαρεσκαίδεκάτῃ

fourteenth

Dative

attributive ordinal (modifying ἡμέρᾳ)

→ sphere or reference

τεσσαρεσκαίδεκατος: 'fourteenth'; the prescribed Passover date now reported as actually observed.

ἡμέρᾳ

day

Dative

dative of time (when)

→ sphere or reference

ἡμέρᾳ: 'day'; the dative of time fixing the day of celebration.

τοῦ

of the

Genitive

article (with μηνός)

→ noun-phrase marking

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

μηνός

month

Genitive

genitive (partitive: 'of the month')

→ relational specification

μὴν (gen. μηνός): 'month'; understood as the first month from v. 3.

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 (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness'; the location reiterated from v. 1 — this Passover is uniquely kept in the desert, not in the land.

τοῦ

of

Genitive

article (with Σινᾶ, marking the genitive)

→ noun-phrase marking

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

Σινᾶ

Sinai

indeclinable place-name (genitive with article

τοῦ: 'of Sinai')

→ noun-phrase marking

Σινᾶ: indeclinable; here the article τοῦ supplies the genitive case-marking ('the wilderness of Sinai').

καθὰ

just as

comparative conjunction (introducing compliance clause)

→ discourse linkage or contrast

καθά: 'just as / according as'; renders ἡψῆ; introduces the standard obedience-comparison answered by οὕτως ('so').

συνέταξεν

commanded / ordered

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the completed prior command)

συντάσσω: 'arrange / appoint / command'; renders ἡψ; the standard LXX verb for divine ordinance; καθὰ συνέταξεν κύριος is the recurring obedience-formula of the Pentateuch.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

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

τῷ

to

Dative

article (with Μωσῇ)

→ noun-phrase marking

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

Μωσῇ

Moses

Dative

dative indirect object (recipient of the command)

→ sphere or reference

Μωσῇ (dat. Μωσῇ): the mediator to whom the command was given; the obedience runs YHWH → Moses → Israel.

οὕτως

so

correlative adverb (answering καθά: 'so')

→ adverbial qualification

οὕτως: 'thus / so'; the correlative completing καθά ... οὕτως ('just as ... so'); the obedience-formula's payoff.

ἐποίησαν

did / kept

Aor Act Indic 3 Pl · ποιέω

main verb (report of compliance)

→ constative aorist (the completed obedient act)

ποιέω: 'do / keep'; the aorist ἐποίησαν reports the accomplished obedience; οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ ('so the sons of Israel did') is the LXX's settled formula for fulfilled command (Exod 12:28).

οἱ

the

Nominative

article (with υἱοὶ)

→ 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: the corporate subject οἱ υἱοὶ Ἰσραὴλ; the whole community keeps the feast in obedience.

Ἰσραὴλ

Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραὴλ: indeclinable; 'of Israel.'

6 καὶ παρεγένοντο οἱ ἄνδρες οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πασχα ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ προσῆλθον ἐναντίον Μωυσῆ καὶ Ααρων ἐν ἐκείνῃ τῇ ἡμέρᾳ

And there came men who were unclean by reason of a human corpse and could not keep the Passover on that day; and they came before Moses and Aaron on that day.

New scene: the problem case introduced (main narrative) καὶ παρεγένοντο οἱ ἄνδρες

The narrative pivots to the halakhic problem: certain men, corpse-defiled (ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου, the LXX idiom for ritual impurity by contact with the dead, Num 19:11), are barred from the feast and bring their grievance before Moses and Aaron — the proper channel for an unanticipated legal question. The double temporal marker (ἐν τῇ ἡμέρᾳ ἐκείνῃ ... ἐν ἐκείνῃ τῇ ἡμέρᾳ) stresses the urgency: it had to be resolved that very day.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεγένοντο

came / arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (introducing the men)

→ constative aorist (entry onto the scene)

παραγίνομαι: 'come / arrive / be present'; renders נִבֵּן; the middle-deponent aorist introduces the new actors who present the test case.

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of παρεγένοντο

→ participant prominence

άνήρ (pl. ἄνδρες): 'man / male'; renders מְשִׁיבִים; the particular men whose ritual state generates the case; tradition (cf. the rabbis) linked them to those who had buried Nadab and Abihu or Joseph's bones.

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

→ participant reference

ὅς; relative pronoun; introduces the descriptive clause defining the men's impure condition.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of relative clause (descriptive state)

→ durative imperfect (ongoing condition of impurity)

εἰμί: 'be'; the imperfect ἦσαν describes their continuing state of defilement at the relevant time.

ἀκάθαρτοι

unclean

Nominative

predicate adjective (with ἦσαν: 'were unclean')

→ participant prominence

ἀκάθαρτος: 'unclean / impure'; renders נָמֵץ; ritual (not moral) impurity; corpse-contact rendered one unclean seven days (Num 19:11), barring participation in the holy meal.

ἐπὶ

by / over

preposition + dative (cause/ground of impurity)

→ spatial or relational framing

ἐπί + dat.: here causal-relational, 'on account of'; ἐπὶ ψυχῇ ἀνθρώπου is the fixed LXX rendering of / מֵפְסָחֵם-לַעֲשָׂרָה ('by a [dead] human person').

ψυχῇ

soul / dead person

Dative

dative object of ἐπὶ (cause of impurity)

→ sphere or reference

ψυχῇ: 'soul / life / person'; here, by a Hebraism (פְּסָחִים), 'a dead person / corpse'; the idiom ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου means 'defiled by a human corpse' (cf. Num 5:2; 6:11; 19:13).

ἀνθρώπου

of a man / human

Genitive

genitive (defining ψυχῇ: 'of a human')

→ relational specification

άνθρωπος: 'man / human being'; renders אָדָם; specifies that the defiling corpse is human (as opposed to an animal carcass), the gravest form of corpse-impurity.

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 ἠδύναντο)

→ discourse linkage or contrast

οὐ: objective negation; their inability is a matter of ritual law, not unwillingness.

ἠδύναντο

were able

Impf Mid Indic 3 Pl · δύναιμι

main verb (with infinitive ποιῆσαι: 'were not able to keep')

→ durative imperfect (continuing inability)

δύναιμι: 'be able'; renders כָּדָה; the imperfect ἠδύναντο with οὐκ frames their incapacity as a settled legal disability — defilement makes participation impossible.

ποιῆσαι

to keep

Aor Act Inf · ποιέω

complementary infinitive (with ἠδύναντο)

→ constative aorist infinitive (the act they could not perform)

ποιέω (aor. inf.): 'keep'; ποιῆσαι τὸ πασχα again, here negated — the very act commanded in vv. 2–4 is closed to them.

τὸ

the

Accusative

article (with πασχα)

→ noun-phrase marking

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

πασχα

Passover

direct object of ποιῆσαι (indeclinable)

→ clausal contribution

πασχα: indeclinable; the feast they cannot keep.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

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

→ sphere or reference

ἡμέρα: 'day'; the fixed fourteenth, the only legal day — hence the difficulty.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκείνος: 'that'; the demonstrative points to the appointed Passover day on which they were disqualified.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσῆλθον

they came forward

Aor Act Indic 3 Pl · προσέρχομαι

main verb (approach to the leaders)

→ constative aorist (the act of approach)

προσέρχομαι: 'approach / come before'; renders בָּרַךְ; the verb for bringing a case before authority; the men seek a ruling from Moses and Aaron.

ἐναντίον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering עִנְּנִי; marks the formal presentation of their case to the leadership.

Μωσῆ

Moses

Genitive

genitive object of ἐναντίον

→ relational specification

Μωσῆς (gen. Μωσῆ): the chief mediator before whom the case is laid.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων
Aaron

genitive object of ἐναντίον (indeclinable, parallel to Μωυσή)

→ participant identification

Ααρων: transliteration of Hebrew אֶהְרֹן; indeclinable in the LXX; the high priest, fittingly addressed on a matter of ritual purity and cultic participation.

ἐν
on

preposition + dative (temporal)

→ spatial or relational framing

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

ἐκείνη
that

Dative

demonstrative adjective (modifying ἡμέρα, fronted)

→ sphere or reference

ἐκεῖνος: 'that'; the repeated temporal phrase (ἐν ἐκείνῃ τῇ ἡμέρᾳ) underscores the same-day urgency of the appeal.

τῇ
the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα
day

Dative

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

→ sphere or reference

ἡμέρα: 'day'; the resumptive temporal phrase closes the verse on the pressing same-day timing.

7 καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτόν ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου μὴ οὖν ὑστερήσωμεν προσενέγκαι τὸ δῶρον κυρίῳ κατὰ καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ἰσραὴλ

And those men said to him, 'We are unclean by reason of a human corpse; why should we be kept back, so as not to offer the gift to the LORD at its appointed time, in the midst of the sons of Israel?'

Direct speech: the men state their grievance (embedded discourse)

καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι

The men's plea is not a complaint about exclusion but a pious protest: they want to bring the offering and fear being denied a share in the covenant meal 'in the midst of the sons of Israel.' The deliberative subjunctive μὴ ... ὑστερήσωμεν ('why should we be deprived?') expresses earnest desire to participate, casting the problem as a matter of inclusion in worship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω / εἶπαν: the Koine first-aorist form εἶπαν (for classical εἶπον) is regular in the LXX; introduces the men's direct plea.

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of εἶπαν

→ participant prominence

ἄνῃρ: 'man'; the same men of v. 6, now speaking.

ἐκεῖνοι

those

Nominative

demonstrative adjective (modifying ἄνδρες)

→ participant prominence

ἐκεῖνος: 'those'; deictic, identifying them with the defiled men just introduced.

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 (Moses)

→ participant reference

αὐτός: refers to Moses, the chief addressee even though Aaron was also present (v. 6).

ἡμεῖς

we

Nominative

subject (emphatic nominative pronoun, with implied ἐσμέν)

→ participant reference

ἐγώ (pl. ἡμεῖς): the emphatic 'we' fronts the men's condition; the verbless clause ἡμεῖς ἀκάθαρτοι ('we are unclean') states their predicament plainly.

ἀκάθαρτοι

unclean

Nominative

predicate adjective (verbless clause: 'we are unclean')

→ participant prominence

ἀκάθαρτος: 'unclean'; the men candidly confess their ritual impurity as the ground of their inability.

ἐπὶ

by

preposition + dative (cause of impurity)

→ spatial or relational framing

ἐπὶ + dat.: 'on account of'; ἐπὶ ψυχῇ ἀνθρώπου as in v. 6.

ψυχῇ

soul / dead person

Dative

dative object of ἐπὶ (cause of impurity)

→ sphere or reference

ψυχῇ: by the Hebraism נֶפֶשׁ, 'a dead person'; the corpse-defilement idiom repeated from v. 6.

ἀνθρώπου

of a man

Genitive

genitive (defining ψυχῇ)

→ relational specification

ἄνθρωπος: 'human'; specifying human-corpse impurity.

μή

why / lest (not)

negative particle (with deliberative subjunctive ὑστερήσωμεν)

→ discourse linkage or contrast

μή: the negative with the deliberative subjunctive forms a question of protest, 'are we to be deprived?' / 'why should we be kept back?'; it conveys an appeal against exclusion.

οὖν

then / therefore

inferential particle

→ discourse linkage or contrast

οὖν: 'then / therefore'; draws the consequence from their confessed impurity — given that we are unclean, must we therefore be excluded?

ὑστερήσωμεν

should we be deprived / kept back

Aor Act Subj 1 Pl · ὑστερέω

deliberative subjunctive (protest-question)

→ deliberative aorist subjunctive (appeal against being deprived)

ὑστερέω: 'come short / lack / be deprived'; renders נָחַץ ('be withheld / diminished'); the deliberative subjunctive μή ... ὑστερήσωμεν expresses the men's anxiety lest they fall short of offering with the community; the same verb recurs at v. 13 of culpable failure — here it is innocent deprivation.

προσενέγκαι

to offer / bring near

Aor Act Inf · προσφέρω

epexegetic/complementary infinitive (defining the deprivation: 'from offering')

→ constative aorist infinitive (the act of offering)

προσφέρω: 'bring to / offer (sacrifice)'; renders בָּרַךְ; the technical cultic verb for presenting an offering; the infinitive specifies what they fear losing — the act of bringing the Passover gift.

τὸ

the

Accusative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of προσενέγκαι

→ object specification

δῶρον: 'gift / offering'; renders קָדָר ('that which is brought near'); the standard LXX term for a sacrificial gift; here the Passover offering viewed as the people's gift to YHWH.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering's addressee)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the recipient of the Passover gift; the men's desire is to give to YHWH, not merely to fulfill obligation.

κατὰ

at / according to

preposition + accusative (temporal norm)

→ spatial or relational framing

κατά + acc.: temporal, 'at its appointed time.'

καιρὸν

appointed time

Accusative

accusative object of κατά (temporal)

→ object specification

καιρός: 'appointed time'; renders *תְּנִיחָה*; *κατὰ καιρὸν αὐτοῦ* ('at its appointed time') echoes *καθ' ὥραν αὐτοῦ* (v. 2): the men long to keep it on the proper day with everyone else.

αὐτοῦ

its

Genitive

genitive of possession (the Passover's time)

→ relational specification

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

ἐν

in

preposition + dative (locative/associative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

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

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ renders *בְּתוֹכָם* ('among'); the men's deepest concern is communal — to share the feast 'in the midst of the sons of Israel,' not to be cut off from the worshipping community.

υἱῶν

of the sons

Genitive

genitive (with ἐν μέσῳ: 'in the midst of the sons')

→ relational specification

υἱός: 'son'; the genitive after ἐν μέσῳ; the men want to remain among the covenant assembly at worship.

Ισραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ισραηλ: indeclinable; 'of Israel.'

8 καὶ εἶπεν πρὸς αὐτοὺς Μωυσῆς στήτε αὐτοῦ καὶ ἀκούσομαι τί ἐντελεῖται κύριος περὶ ὑμῶν

And Moses said to them, 'Stand here, and I will hear what the LORD will command concerning you.'

Moses' deferral: oracular inquiry (main narrative / direct speech) καὶ εἶπεν ... Μωυσῆς

Moses does not improvise a ruling but defers to oracular inquiry — *στήτε αὐτοῦ καὶ ἀκούσομαι* ('stand here, and I will hear'); this is one of four cases in Numbers where a legal lacuna is resolved by direct consultation of YHWH (cf. Num 15:32–36; 27:1–11; 36:1–12), modeling Moses' humility and the law's openness to divine supplementation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: Moses responds; the aorist introduces his measured reply of deferral.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς
them

Accusative

accusative object of πρὸς (the men)

→ participant reference

αὐτός: refers to the defiled men.

Μωσῆς
Moses

Nominative

subject of εἶπεν

→ participant prominence

Μωσῆς: nominative subject; the mediator who will consult YHWH.

στῆτε
stand

Aor Act Impv 2 Pl · ἵστημι

main verb (imperative to the men)

→ ingressive aorist imperative (take and keep your position)

ἵστημι: 'stand / take a stand'; the aorist imperative στῆτε bids the men wait while Moses seeks a ruling; renders **תִּמְצַח** ('stand / wait').

αὐτοῦ
here

adverb of place ('here / in this place')

→ participant reference

αὐτοῦ: adverb of place, 'here / in this very spot' (distinct from the pronoun αὐτοῦ); the men are to remain in place pending the oracle; the same adverb appears at Gen 22:5 LXX.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκούσομαι
I will hear

Fut Mid Indic 1 Sg · ἀκούω

main verb (Moses' intended inquiry)

→ predictive future (the coming oracular consultation)

ἀκούω: 'hear / listen'; the future middle ἀκούσομαι ('I will hear [for myself]') announces Moses' intent to consult YHWH and receive a ruling; the middle voice suits the personal act of attending to the divine word.

τί
what

Accusative

interrogative pronoun (object of ἐντελεῖται in indirect question)

→ participant reference

τίς, τί: interrogative pronoun; introduces the indirect question — the content of the awaited divine command.

ἐντελεῖται
will command

Fut Mid Indic 3 Sg · ἐντέλλομαι

verb of indirect question (the divine ruling)

→ predictive future (the forthcoming divine command)

ἐντέλλομαι: 'command / give charge'; renders **תִּצַּח**; the future ἐντελεῖται anticipates YHWH's authoritative ruling on the unforeseen case.

κύριος
LORD

Nominative

subject of ἐντελεῖται

→ participant prominence

κύριος: rendering of the Tetragrammaton **יהוה**; the divine lawgiver who will resolve the case.

περὶ

concerning

preposition + genitive (reference: 'concerning you')

→ spatial or relational framing

περί + gen.: 'concerning / about'; marks the men as the subject of the ruling Moses will seek.

ὕμῶν

you

Genitive

genitive object of περὶ (the men as referents)

→ relational specification

σύ (pl. ὑμῶν): 'you'; the men whose case awaits decision.

9 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying:

Divine response to the inquiry (main narrative) καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

The full commission-formula, identical to v. 1, signals that Moses' oracular inquiry (v. 8) has been answered: YHWH now legislates for the case. The repetition frames vv. 10–14 as a fresh, divinely given supplement to the Passover law.

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: the divine answer to Moses' inquiry; the recurrence of the v. 1 formula marks the new legislation as direct revelation.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the lawgiver responding to the unforeseen case.

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 the speech)

→ object specification

Μωυσῆς (acc. Μωυσῆν): the mediator who had pledged to hear (v. 8) now receives the answer.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (Hebraizing complement: 'saying')

→ durative present participle (introducing direct speech)

λέγω (pres. ptcp.): redundant λέγων rendering לַמִּלְחָמָה, introducing the content of the divine ruling that follows.

10 λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων ἄνθρωπος ἄνθρωπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου ἢ ἐν ὁδῷ μακρὰν ὑμῖν ἢ ἐν ταῖς γενεαῖς ὑμῶν καὶ ποιήσῃ τὸ πασχα κυρίῳ

Speak to the sons of Israel, saying: Any man whatever who becomes unclean by reason of a human corpse, or is on a far journey, among you or among your generations, shall yet keep the Passover to the LORD.

Divine legislation: the Second-Passover statute (content of v.9's speech)

λάλησον τοῖς υἱοῖς Ἰσραὴλ

The ruling establishes the πασχα δεύτερον. The distributive Hebraism ἄνθρωπος ἄνθρωπος ('any man whatever,' rendering שִׁי אִשִּׁי) opens a casuistic statute covering two cases — corpse-defilement and distant travel. Notably the LXX makes a make-up provision into permanent law (ἐν ταῖς γενεαῖς ὑμῶν, 'throughout your generations'): the deferred keeping is a standing allowance, not a one-time concession.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ ingressive aorist imperative
(commissioned speech-act)

λαλέω: 'speak'; the aorist imperative
λάλησον commissions Moses to
promulgate the new statute; renders לַבִּיט
(Piel).

τοῖς

to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (recipients of the statute)

→ sphere or reference

υἱός: 'son'; τοῖς υἱοῖς Ἰσραὴλ, the
addressees of the legislation.

Ἰσραὴλ

of Israel

*indeclinable proper noun (genitive of
relationship)*

→ participant identification

Ἰσραὴλ: indeclinable; 'of Israel.'

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (Hebraizing complement)

→ durative present participle (introducing
the statute's wording)

λέγω (pres. ptcp.): λέγων = לֵאמֹר,
introducing the casuistic statute proper.

ἄνθρωπος

man

Nominative

subject (first of the distributive doubling)

→ participant prominence

ἄνθρωπος: 'man / person'; the first
member of the Hebraizing distributive
ἄνθρωπος ἄνθρωπος.

ἄνθρωπος

man

Nominative

*subject (distributive repetition: 'any man
whatever')*

→ participant prominence

ἄνθρωπος: the doubled noun ἄνθρωπος
ἄνθρωπος woodenly renders the Hebrew
distributive שִׁי שִׁי ('each and every man
/ anyone at all'), a Hebraism the LXX
preserves literally (cf. Lev 17:3; 22:18).

ὅς

who

Nominative

*relative pronoun (subject of γένηται in
conditional-relative clause)*

→ participant reference

ὅς: relative pronoun; with ἔάν forms the
conditional-relative 'whoever.'

ἐάν

if / -ever

conditional particle (with subjunctive: 'whoever')

→ discourse linkage or contrast

ἐάν: 'if'; ὅς ἐάν + subjunctive = 'whoever,'
the casuistic formula introducing the
protasis of the law.

γένηται

becomes

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional-relative clause (protasis)

→ aorist subjunctive (eventual / generic
condition)

γίνομαι: 'become / come to be'; the aorist
subjunctive γένηται in the ὅς ἐάν clause
states the generic case — anyone who at
any time becomes defiled.

ἀκάθαρτος

unclean

Nominative

*predicate adjective (with γένηται: 'becomes
unclean')*

→ participant prominence

ἀκάθαρτος: 'unclean'; the first qualifying
case — corpse-defilement, as in vv. 6–7.

ἐπὶ

by

preposition + dative (cause of impurity)

→ spatial or relational framing

ἐπὶ + dat.: 'on account of'; the corpse-
defilement idiom.

ψυχῇ

soul / dead person

Dative

dative object of ἐπί (cause of impurity)

→ sphere or reference

ψυχῇ: by Hebraism (שׁוּנֵי), 'a dead person';
ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου as before.

ἀνθρώπου

of a man

Genitive

genitive (defining ψυχῇ)

→ relational specification

ἄνθρωπος: specifying human-corpse
impurity.

ἢ

or

disjunctive conjunction (introducing the second case)

→ discourse linkage or contrast

ἢ: 'or'; introduces the alternative
qualifying condition — being away on a
journey.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

ὁδῷ

road / journey

Dative

dative of place (locative: 'on a road / journey')

→ sphere or reference

ὁδός: 'way / road / journey'; renders הַדֶּרֶךְ;
ἐν ὁδῷ μακράν ('on a far journey') is the
second exempting circumstance — absence
from the sanctuary at Passover-time.

μακράν

far

adverb (of distance: 'far off')

→ clausal contribution

μακράν: adverb 'far / at a distance' (from
μακρός); renders הַרְחֵק; modifies the
journey as distant enough to prevent
timely return for the feast; at v. 13 the
parallel uses the adjective μακρᾶ.

ὕμῖν

to you / among you

Dative

dative of reference ('with respect to you')

→ participant reference or interest

σύ (pl. ὑμῖν): 'you'; the dative of reference
renders the Hebrew לָכֶם ('for you / among
you'), addressing the community for whom
the case may arise.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; extends the statute's reach to future
generations.

ἐν

among / in

preposition + dative (temporal-relational)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with γενεαῖς)

→ noun-phrase marking

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

γενεαῖς

generations

Dative

dative (sphere: 'among your generations')

→ sphere or reference

γενεά: 'generation'; renders הַדּוֹר; ἐν ταῖς
γενεαῖς ὑμῶν ('throughout your
generations') makes the Second-Passover
provision a permanent statute, not a one-
time concession.

ὕμῶν

your

Genitive

genitive of possession (with γενεαῖς)

→ relational specification

σύ (pl. ὑμῶν): 'your'; binds the law to
Israel's posterity.

καὶ

yet / and

coordinating conjunction (apodosis-introducing: 'shall yet')

→ discourse linkage or contrast

καί: here introduces the apodosis after the casuistic protasis (a Hebraism, waw-apodosis): 'such a one shall nevertheless keep...'

ποιήσει

shall keep

Fut Act Indic 3 Sg · ποιέω

main verb of apodosis (legislative future)

→ imperative future (the permitted deferred observance)

ποιέω: 'keep'; the future ποιήσει grants and requires the deferred keeping; the defiled or distant Israelite is not excused but rescheduled — he shall keep the Passover, in the second month (v. 11).

τὸ

the

Accusative

article (with πασχα)

→ noun-phrase marking

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

πάσχα

Passover

direct object of ποιήσει (indeclinable)

→ clausal contribution

πάσχα: indeclinable; the deferred feast to be kept.

κυρίῳ

to the LORD

Dative

dative of recipient (the feast's addressee)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; even the deferred Passover is kept 'to the LORD,' preserving its covenantal direction.

11 ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῇ τεσσαρεσκαideκάτῃ ἡμέρᾳ τὸ πρὸς ἑσπέραν ποιήσουσιν αὐτό ἐπ' ἄζύμων καὶ πικρίδων φάγονται αὐτό

In the second month, on the fourteenth day, toward evening, they shall keep it; with unleavened bread and bitter herbs they shall eat it.

Specification of the Second Passover's date and manner (elaborating v.10)

ἐν τῷ μηνὶ τῷ δευτέρῳ

The make-up date exactly parallels the original (fourteenth, toward evening) but one month later — the second month replaces the first. The ritual is unchanged: ἐπ' ἄζύμων καὶ πικρίδων ('with unleavened bread and bitter herbs,' Exod 12:8), so the deferred feast is the full Passover, not a lesser substitute.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with μηνί)

→ noun-phrase marking

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

μηνί

month

Dative

dative of time (when)

→ sphere or reference

μῆν: 'month'; here the second month, the make-up time, deliberately contrasted with the first month of v. 3.

τῷ

the

Dative

article (attributive, with δευτέρῳ)

→ noun-phrase marking

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

δευτέρῳ

second

Dative

attributive ordinal (modifying μηνί)

→ sphere or reference

δεύτερος: 'second'; the second month (Iyyar) is the appointed time of the πασχα δεύτερον — the source of the term 'Second Passover.'

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρᾱ)

→ noun-phrase marking

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

τεσσαρεσκαίδεκάτῃ

fourteenth

Dative

attributive ordinal (modifying ἡμέρᾱ)

→ sphere or reference

τεσσαρεσκαίδεκάτος: 'fourteenth'; the make-up feast keeps the same day-of-month as the original, only one month later.

ἡμέρᾱ

day

Dative

dative of time (when)

→ sphere or reference

ἡμέρα: 'day'; the fourteenth of the second month.

τὸ

the

Accusative

article (substantivizing the prepositional phrase πρὸς ἑσπέραν: 'the toward-evening')

→ noun-phrase marking

τὸ: the neuter article nominalizes πρὸς ἑσπέραν into 'the evening-time,' an adverbial accusative of time.

πρὸς

toward

preposition + accusative (temporal approach)

→ spatial or relational framing

πρὸς + acc.: 'toward'; πρὸς ἑσπέραν as in v. 3 — the twilight hour of slaughter.

ἑσπέραν

evening

Accusative

accusative object of πρὸς (temporal)

→ object specification

ἑσπέρα: 'evening'; the deferred Passover keeps the same evening timing.

ποιήσουσιν

they shall keep

Fut Act Indic 3 Pl · ποιέω

main verb (legislative future)

→ imperativ future (legal prescription)

ποιέω: 'keep'; the future ποιήσουσιν prescribes the deferred observance with full legal force.

αὐτό

it

Accusative

direct object (the Passover)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the Passover).

ἐπὶ

with / upon

preposition + genitive (accompaniment: 'with unleavened bread')

→ spatial or relational framing

ἐπί + gen.: here 'along with / over'; ἐπὶ ἄζύμων ('with unleavened bread') describes the prescribed accompaniments of the meal.

ἄζύμων

unleavened bread

Genitive

genitive object of ἐπί (accompaniment)

→ relational specification

ἄζυμος: 'unleavened'; subst. neut. pl. τὰ ἄζυμα = 'unleavened bread'; renders תִּצְמַח; the Passover is eaten with unleavened bread, recalling the haste of the Exodus (Exod 12:8, 39).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πικρίδων

bitter herbs

Genitive

genitive object of ἐπί (accompaniment, coordinate with ἄζυμων)

→ relational specification

πικρίς (pl. πικρίδες): 'bitter herb'; renders מַרְרֵי; the bitter herbs of the Passover meal (Exod 12:8) memorializing the bitterness of slavery in Egypt (cf. Exod 1:14).

φάγονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (legislative future)

→ imperativ future (prescribed eating)

ἐσθίω (fut. mid. φάγονται, suppletive from ἔφαγον): 'eat'; renders אָכַל; the eating of the lamb with its prescribed accompaniments is the heart of the rite.

αὐτό

it

Accusative

direct object (the Passover victim)

→ participant reference

αὐτός: refers to the Passover lamb, eaten with unleavened bread and bitter herbs.

12 οὐ καταλείψουσιν ἅπ' αὐτοῦ εἰς τὸ πρωὶ καὶ ὅστοῦν οὐ συντρίψουσιν ἅπ' αὐτοῦ κατὰ τὸν νόμον τοῦ πασχα ποιήσουσιν αὐτό

They shall not leave any of it until morning, and they shall not break a bone of it; according to the law of the Passover they shall keep it.

Continuation of the Passover regulations (elaborating v.11)

οὐ καταλείψουσιν ... καὶ ὅστοῦν οὐ συντρίψουσιν

Two negative prescriptions reaffirm the original law (Exod 12:10, 46): nothing left till morning, and no bone broken. The bone-not-broken regulation (ὅστοῦν οὐ συντρίψουσιν ἅπ' αὐτοῦ) is the verse John 19:36 cites as fulfilled in the crucified Christ — 'not a bone of him shall be broken' — making the Passover victim a type of the Lamb of God. The summary κατὰ τὸν νόμον τοῦ πασχα ('according to the law of the Passover') insists the deferred feast loses nothing of the original ordinance.

οὐ

not

negative particle (with καταλείψουσιν)

→ discourse linkage or contrast

οὐ: objective negation of the legal prohibition.

καταλείψουσιν

they shall leave

Fut Act Indic 3 Pl · καταλείπω

main verb (prohibitive future)

→ imperatival future (legal prohibition)

καταλείπω: 'leave behind / leave remaining'; renders רָשַׁץ / רָהוּתִיר; the prohibition οὐ καταλείψουσιν ... εἰς τὸ πρωί ('leave nothing till morning') reproduces Exod 12:10 — the victim must be wholly consumed that night, none kept as common food.

ἅπ'

of / from

preposition + genitive (partitive: 'any of it')

→ spatial or relational framing

ἅπό: partitive 'from / of'; ἅπ' αὐτοῦ ('any of it') — no portion may remain.

αὐτοῦ

it

Genitive

genitive (partitive, with ἀπό: 'of it')

→ relational specification

αὐτός: refers to the Passover victim.

εἰς

until

preposition + accusative (temporal limit: 'until morning')

→ spatial or relational framing

εἰς: here temporal, 'until / for'; εἰς τὸ πρωῒ ('until the morning').

τὸ

the

Accusative

article (with πρωῒ)

→ noun-phrase marking

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

πρωῒ

morning

Accusative

accusative object of εἰς (temporal limit)

→ object specification

πρωῒ: 'morning / early'; here substantivized with the article (τὸ πρωῒ); renders רֶקֶב; the limit by which the victim must be wholly eaten or burned (Exod 12:10).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁστοῦν

bone

Accusative

direct object of συντρίψουσιν (fronted for emphasis)

→ object specification

ὁστέον (contr. ὁστοῦν): 'bone'; renders ὀστέον; the fronted ὁστοῦν gives the prohibition emphasis; this is the regulation cited at John 19:36 (ὁστοῦν οὐ συντριβήσεται αὐτοῦ) as fulfilled in the crucified Christ, the true Passover (cf. Exod 12:46; Ps 33:21 LXX).

οὐ

not

negative particle (with συντρίψουσιν)

→ discourse linkage or contrast

οὐ: the prohibition against breaking the victim's bones.

συντρίψουσιν

they shall break / crush

Fut Act Indic 3 Pl · συντρίβω

main verb (prohibitive future)

→ imperative future (legal prohibition)

συντρίβω: 'shatter / break in pieces / crush'; renders רָצַץ; the LXX's verb here is echoed verbatim in John 19:36 (οὐ συντριβήσεται), grounding the Johannine fulfillment-citation; the wholeness of the Passover victim's body prefigures the unbroken body of Christ.

ἀπ'

of / from

preposition + genitive (partitive: 'of it')

→ spatial or relational framing

ἀπό: partitive; ἀπ' αὐτοῦ ('of it') — not even one bone of the victim.

αὐτοῦ

it

Genitive

genitive (partitive, with ἀπό)

→ relational specification

αὐτός; refers to the Passover victim, whose skeletal integrity must be preserved.

κατὰ

according to

preposition + accusative (norm: 'according to the law')

→ spatial or relational framing

κατά + acc.: 'according to'; κατὰ τὸν νόμον τοῦ πασχα reasserts conformity to the full Passover ordinance.

τὸν

the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον

law

Accusative

accusative object of κατὰ (norm)

→ object specification

νόμος: 'law / statute'; τοῦ πασχα ('of the Passover'); the deferred feast follows the identical law (cf. v. 3).

τοῦ

of the

Genitive

article (with *πάσχα*, marking the genitive)

→ noun-phrase marking

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

πάσχα

Passover

indeclinable proper noun (genitive with *τοῦ*: 'of the Passover')

→ clausal contribution

πάσχα: indeclinable; here the article *τοῦ* supplies genitive case-marking ('the law of the Passover').

ποιήσουσιν

they shall keep

Fut Act Indic 3 Pl · ποιέω

main verb (resumptive legislative future)

→ imperatival future (summary prescription)

ποιέω: 'keep'; the resumptive *ποιήσουσιν* αὐτό ('they shall keep it') closes the statute, insisting the deferred Passover is kept in full conformity to the original law.

αὐτό

it

Accusative

direct object (the Passover)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the Passover).

13 καὶ ἄνθρωπος ὃς ἐὰν καθαρὸς ᾦ καὶ ἐν ὁδῷ μακρᾷ οὐκ ἔστιν καὶ ὑστερήσῃ ποιῆσαι τὸ πάσχα ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς ὅτι τὸ δῶρον κυρίῳ οὐ προσήνεγκεν κατὰ τὸν καιρὸν αὐτοῦ ἁμαρτίαν αὐτοῦ λήμψεται ὁ ἄνθρωπος ἐκεῖνος

But the man who is clean and is not on a far journey, and yet fails to keep the Passover — that soul shall be utterly cut off from its people, because he did not offer the gift to the LORD at its appointed time; that man shall bear his sin.

Counter-case: culpable neglect and the karet penalty (within the statute)

καὶ ἄνθρωπος ὃς ἐὰν ...

The statute's converse: the make-up provision is no loophole. One who is clean and at home, with no excuse, yet neglects the Passover, incurs the gravest sanction — ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ('that soul shall be utterly cut off'), the LXX rendering of the karet penalty (כָּרֵת). The clause ἁμαρτίαν αὐτοῦ λήμψεται ('he shall bear his sin') assigns full personal culpability: the deferred opportunity heightens, rather than lessens, the responsibility to keep the feast.

καὶ

but / and

coordinating conjunction (introducing the contrasting case)

→ discourse linkage or contrast

καί: here mildly adversative in force, introducing the counter-case to the concession of vv. 10–12.

ἄνθρωπος

man

Nominative

subject (casuistic 'the man who...')

→ participant prominence

ἄνθρωπος: 'man / person'; the subject of the converse statute — the one with no exempting circumstance.

ὅς

who

Nominative

relative pronoun (subject of the conditional-relative clause)

→ participant reference

ὅς: relative pronoun; ὅς ἐάν = 'whoever!'

ἐάν

if / -ever

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if!'; introduces the protasis describing the inexcusable case.

καθαρός

clean

Nominative

predicate adjective (with ἦ: 'is clean')

→ participant prominence

καθαρός: 'clean / pure'; renders ῥιη; the antonym of ἀκάθαρτος (v. 6); being ritually clean removes the first exempting ground.

ἦ

is / may be

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (with καθαρός)

→ present subjunctive (generic condition: state of being clean)

εἰμί: 'be'; the present subjunctive ἦ in the ἐάν-clause states the generic condition — whoever is (in a state of being) clean.

καὶ

and

coordinate conjunction (joining the two exempting conditions, both negated)

→ discourse linkage or contrast

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

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

ὁδῶ

road / journey

Dative

dative of place (locative: 'on a journey')

→ sphere or reference

ὁδός: 'way / journey'; the second exempting ground (cf. v. 10), here negated by οὐκ ἔστιν.

μακρᾶ

far

Dative

attributive adjective (modifying ὁδῶ: 'a far journey')

→ sphere or reference

μακρός: 'long / distant'; the adjective μακρᾶ here (contrast the adverb μακράν in v. 10) qualifies the journey; ἐν ὁδῶ μακρᾶ οὐκ ἔστιν = 'is not away on a far journey!'

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

οὐ: negates the second exempting condition.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb (with οὐκ: 'is not [on a journey]')

→ stative present (the man's settled location)

εἰμί: 'be'; the indicative ἔστιν (with accent, existential/locative) — the man is not away; he is at home and able to keep the feast at its proper time.

καὶ

and yet

coordinate conjunction (adversative force: 'and yet')

→ discourse linkage or contrast

καί: here with concessive-adversative force ('and yet'), introducing the culpable neglect despite having no excuse.

ὕστερήση

fails / falls short

Aor Act Subj 3 Sg · ὕστερέω

verb of conditional clause (the culpable act)

→ aorist subjunctive (the act of culpable omission)

ὕστερέω: 'come short / fail / neglect'; the same verb the defiled men used of innocent deprivation (v. 7) here denotes culpable failure — the contrast is pointed: to be deprived through impurity is excusable; to fail through negligence is not.

ποιῆσαι

to keep

Aor Act Inf · ποιέω

complementary infinitive (with ὕστερήση: 'fails to keep')

→ constative aorist infinitive (the neglected act)

ποιέω (aor. inf.): 'keep'; the infinitive specifies what is culpably omitted — the keeping of the Passover.

τὸ

the

Accusative

article (with πασχα)

→ noun-phrase marking

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

πάσχα

Passover

direct object of ποιῆσαι (indeclinable)

→ clausal contribution

πάσχα: indeclinable; the feast neglected.

ἐξολεθρευθήσεται

shall be utterly cut off

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb of apodosis (the penalty)

→ predictive/decretory future passive (the karet sanction)

ἐξολεθρεύω: 'destroy utterly / root out'; renders the Niphal of תָּרַב ('be cut off'); the LXX's standard rendering of the karet penalty; the divine passive implies God as the agent of the cutting-off — exclusion from the covenant people, whether by death, childlessness, or excommunication.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul / person

Nominative

subject of ἐξολεθρευθήσεται

→ participant prominence

ψυχῇ: 'soul / life / person'; renders שָׁרָף; here 'that person' — the karet formula ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ('that soul shall be cut off') is the fixed LXX idiom for the severest covenantal penalty (cf. Gen 17:14; Exod 12:15; Lev 7:20).

ἐκείνη

that

Nominative

demonstrative adjective (modifying ψυχῇ)

→ participant prominence

ἐκείνη: 'that'; identifies the culpable individual.

ἐκ

from

preposition + genitive (separation: 'from its people')

→ spatial or relational framing

ἐκ: 'out of / from'; ἐκ τοῦ λαοῦ ('from the people') specifies the sphere of the cutting-off — severance from the covenant community.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of separation (with ἐκ)

→ relational specification

λαός: 'people'; renders אָמָר; the covenant community from which the offender is cut off.

αὐτῆς

its

Genitive

genitive of possession (referring to ψυχή: 'its people')

→ relational specification

αὐτός: the feminine αὐτῆς agrees with ψυχή; 'its [own] people' — the very community to which the soul belonged.

ὅτι

because

causal conjunction (introducing the ground of the penalty)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the rationale for the karet sanction.

τὸ

the

Accusative

article (with δῶρον)

→ noun-phrase marking

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

δῶρον

gift / offering

Accusative

direct object of προσήνεγκεν (fronted)

→ object specification

δῶρον: 'gift / offering'; the same term used by the defiled men (v. 7); the offense is precisely the failure to bring it.

κυρίῳ

to the LORD

Dative

dative of recipient (the offering's addressee)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the unrendered gift was owed to YHWH himself.

οὐ

not

negative particle (with προσήνεγκεν)

→ discourse linkage or contrast

οὐ: negates the offering — the gift was not brought.

προσήνεγκεν

offered / brought

Aor Act Indic 3 Sg · προσφέρω

verb of causal clause (the culpable omission)

→ constative aorist (the failure to offer, as accomplished fact)

προσφέρω: 'offer / bring near'; renders בִּרְקִי; the aorist with οὐ states the bare culpable fact — he did not present the offering at its appointed time.

κατὰ

at / according to

preposition + accusative (temporal norm)

→ spatial or relational framing

κατά + acc.: temporal, 'at its appointed time' (echoing v. 7).

τὸν

the

Accusative

article (with καιρὸν)

→ noun-phrase marking

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

καιρὸν

appointed time

Accusative

accusative object of κατὰ (temporal)

→ object specification

καιρός: 'appointed time'; κατὰ τὸν καιρὸν αὐτοῦ ('at its appointed time'); since the make-up time exists, there was no excuse for omission.

αὐτοῦ

its

Genitive

genitive of possession (the Passover's time)

→ relational specification

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

ἁμαρτίαν

sin

Accusative

direct object of λήμψεται (fronted)

→ object specification

ἁμαρτία: 'sin / guilt'; renders נִפְּךְ; the idiom ἁμαρτίαν λαμβάνειν ('to bear / take up one's sin') renders נִפְּךְ נִשָּׁךְ ('bear guilt'), denoting personal liability for punishment (cf. Lev 20:20; 24:15).

αὐτοῦ

his

Genitive

genitive of possession (with ἁμαρτίαν: 'his sin')

→ relational specification

αὐτός: 'his'; the sin is personally his, underscoring individual culpability.

λήμψεται

shall bear / take up

Fut Mid Indic 3 Sg · λαμβάνω

main verb (declaring liability)

→ predictive/decretory future (assignment of guilt)

λαμβάνω: 'take / receive'; the idiom ἁμαρτίαν λήμψεται ('he shall bear his sin') assigns full responsibility for the consequences of the neglect; the deferred opportunity removes every excuse and thus intensifies the guilt.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of λήμψεται

→ participant prominence

ἄνθρωπος: 'man'; the culpable individual, resumed as subject.

ἐκεῖνος

that

Nominative

demonstrative adjective (modifying ἄνθρωπος)

→ participant prominence

ἐκεῖνος: 'that'; the demonstrative closes the verse on the specific offender, sealing his personal accountability.

14 ἔὰν δὲ προσέλθῃ πρὸς ὑμᾶς προσήλυτος ἐν τῇ γῇ ὑμῶν καὶ ποιήσῃ τὸ πασχα κυρίῳ κατὰ τὸν νόμον τοῦ πασχα καὶ κατὰ τὴν σύνταξιν αὐτοῦ ποιήσῃ αὐτό νόμος εἷς ἔσται ὑμῖν καὶ τῷ προσηλύτῳ καὶ τῷ αὐτόχθονι τῆς γῆς

And if a proselyte comes to you in your land and would keep the Passover to the LORD, according to the law of the Passover and according to its ordinance he shall keep it; there shall be one law for you, both for the proselyte and for the native of the land.

Extension of the statute to the resident alien (within the legislation)

ἔὰν δὲ προσέλθῃ ... προσήλυτος

The law's final extension: the προσήλυτος (resident alien / convert) who wishes to keep the Passover may do so on the same terms. The principle νόμος εἷς ἔσται ('there shall be one law') for native and stranger alike (cf. Exod 12:48–49; Num 15:15–16) embodies the inclusive reach of Israel's covenant cult — the LXX's προσήλυτος (lit. 'one who has come to') is the very term that becomes 'proselyte' in Second-Temple and NT usage (cf. Acts 2:11).

ἔὰν

if

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; introduces the protasis concerning the resident alien.

δὲ

and / but

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; marks the transition to the alien-inclusion provision.

προσέλθῃ

comes / joins

Aor Act Subj 3 Sg · προσέρχομαι

verb of conditional clause (protasis)

→ aorist subjunctive (generic condition)

προσέρχομαι: 'come to / approach / attach oneself'; the aorist subjunctive in the ἔάν-clause; the verb is cognate with προσήλυτος ('one who has come to'), so the phrasing itself defines the convert as one who 'comes near' to Israel and its God.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of *πρός* (Israel)

→ participant reference

σύ (pl. ὕμᾱς): the alien comes 'to you,' i.e. joins the Israelite community.

προσήλυτος

proselyte / resident alien

Nominative

subject of *προσέλθῃ*

→ participant prominence

προσήλυτος: 'newcomer / sojourner / convert'; the LXX's coinage rendering ἤλ ('resident alien'); lit. 'one who has come to'; the term becomes the technical 'proselyte' of Judaism and the NT (Matt 23:15; Acts 2:11; 6:5); here it denotes the non-Israelite who lives among and worships with Israel.

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 (with *γῆ*)

→ noun-phrase marking

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

γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land'; ἐν τῇ γῇ ὑμῶν ('in your land') anticipates the settled life in Canaan, where aliens will dwell among Israel.

ὕμῶν

your

Genitive

genitive of possession (with *γῆ*)

→ relational specification

σύ (pl. ὑμῶν): 'your'; Israel's land as the setting of the provision.

καὶ

and

coordinate conjunction (joining the second part of the protasis)

→ discourse linkage or contrast

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

ποιήσει

would keep

Fut Act Indic 3 Sg · ποιέω

verb continuing the condition (future for subjunctive)

→ conditional/intentional future (the alien's wish to keep it)

ποιέω: 'keep'; the future ποιήσει continuing the ἐάν-clause expresses the alien's intention to keep the Passover; the LXX often shifts from subjunctive to future within a single conditional period.

τὸ

the

Accusative

article (with *πασχα*)

→ noun-phrase marking

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

πασχα

Passover

direct object of *ποιήσει* (indeclinable)

→ clausal contribution

πασχα: indeclinable; the feast the alien may keep.

κυρίῳ

to the LORD

Dative

dative of recipient

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the alien too keeps the feast 'to the LORD,' incorporated into Israel's worship of YHWH.

κατὰ

according to

preposition + accusative (norm: 'according to the law')

→ spatial or relational framing

κατά + acc.: 'according to'; the alien keeps it by the same law and ordinance.

τὸν

the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον

law

Accusative

accusative object of κατά (norm)

→ object specification

νόμος: 'law'; the same Passover law binds the convert.

τοῦ

of the

Genitive

article (with πασχα, marking the genitive)

→ noun-phrase marking

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

πάσχα

Passover

indeclinable proper noun (genitive with τοῦ)

→ clausal contribution

πάσχα: indeclinable; 'of the Passover.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

according to

preposition + accusative (norm: 'according to its ordinance')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm: 'according to its ordinance').

τὴν

the

Accusative

article (with σύνταξιν)

→ noun-phrase marking

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

σύνταξιν

ordinance / arrangement

Accusative

accusative object of κατά (norm)

→ object specification

σύνταξις: 'arrangement / prescribed order / ordinance'; renders ὑψῆς; near-synonym of σύγκρισις (v. 3); the convert observes the full prescribed manner of the feast, nothing diminished.

αὐτοῦ

its

Genitive

genitive of possession (the Passover's ordinance)

→ relational specification

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

ποιήσει

he shall keep

Fut Act Indic 3 Sg · ποιέω

main verb of apodosis (legislative future)

→ imperatival future (legal prescription)

ποιέω: 'keep'; the resumptive ποιήσει αὐτό grants the alien full standing to keep the feast on equal terms.

αὐτό

it

Accusative

direct object (the Passover)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the Passover).

νόμος

law

Nominative

subject of ἔσται (predicative: 'one law shall be')

→ participant prominence

νόμος: 'law'; νόμος εἷς ('one law') is the great equalizing principle: native and convert stand under identical cultic obligation and privilege (cf. Exod 12:49; Num 15:16).

εἷς

one

Nominative

attributive numeral (modifying νόμος: 'one law')

→ measure or count

εἷς: 'one'; the emphatic 'one law' renders תַּחַת הַתּוֹרָה; the singularity is theological — there is no two-tier covenant membership at the Passover table.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (declaratory future)

→ predictive/decretory future (statutory declaration)

εἰμί (fut. ἔσται): 'be'; the declaratory future enacts the standing principle of legal parity.

ὕμῖν

for you

Dative

dative of advantage/reference ('for you')

→ participant reference or interest

σύ (pl. ὑμῖν): 'for you' — native Israel, the first party under the one law.

καὶ

both / and

coordinate conjunction (correlative: 'both ... and')

→ discourse linkage or contrast

καί: correlative, joining the two parties under the single law.

τῷ

the

Dative

article (with προσηλύτῳ)

→ noun-phrase marking

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

προσηλύτῳ

proselyte

Dative

dative of advantage (the convert as second party)

→ sphere or reference

προσήλυτος (dat. προσηλύτῳ): 'proselyte / resident alien'; the convert is named explicitly as standing under the same law — full cultic inclusion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with αὐτόχθονι)

→ noun-phrase marking

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

αὐτόχθονι

native

Dative

dative of advantage (the native-born as third-named party)

→ sphere or reference

αὐτόχθων: 'native / indigenous / homeborn'; renders Πῆλ (‘native-born’); a classical Greek term (‘sprung from the land itself’); the pairing προσήλυτος / αὐτόχθων (‘alien / native’) is the LXX’s standard merism for the whole population under one law (cf. Exod 12:19, 48–49; Lev 16:29).

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with αὐτόχθονι: 'native of the land')

→ relational specification

γῆ: 'land'; τῆς γῆς ('of the land') defines the αὐτόχθων as the one born in the land — completing the alien/native parity.

15 καὶ τῇ ἡμέρᾳ ἣ ἑστάθη ἡ σκηνή ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τὸν οἶκον τοῦ μαρτυρίου καὶ τὸ ἑσπέρας ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωί

And on the day the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony; and in the evening there was over the tabernacle as the appearance of fire until morning.

New panel: the cloud over the tabernacle (main narrative) καὶ τῇ ἡμέρᾳ ἣ ἑστάθη ἡ σκηνή

The second panel opens with the erection of the tabernacle (cf. Exod 40:34) and the descent of the cloud. The double designation τὴν σκηνὴν τὸν οἶκον τοῦ μαρτυρίου ('the tabernacle, the tent of the testimony') identifies the dwelling as the seat of the covenant testimony. The day/night contrast — cloud by day, ὡς εἶδος πυρός ('as the appearance of fire') by night — establishes the perpetual visible sign of the divine presence guiding Israel.

καὶ
and

narrative conjunction (opening the new panel)

→ discourse linkage or contrast

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

τῇ
the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ
day

Dative

dative of time (when)

→ sphere or reference

ἡμέρᾳ: 'day'; the day of the tabernacle's erection (the first day of the first month of the second year, Exod 40:2, 17) — closely tied chronologically to the Passover panel.

ἣ

on which

Dative

relative pronoun (dative of time, modifying ἡμέρᾳ)

→ participant reference or interest

ὅς: relative pronoun; the dative ἣ ('on which') introduces the temporal relative clause.

ἐστάθη

was set up / was erected

Aor Pass Indic 3 Sg · ἵστημι

verb of relative clause (the tabernacle's erection)

→ constative aorist passive (completed setting-up)

ἵστημι (aor. pass. ἐστάθη): 'be set up / be established'; renders עָמַד ('was raised up'); the passive points to the erection of the tabernacle narrated in Exod 40:17–33.

ἡ

the

Nominative

article (with σκηνή)

→ noun-phrase marking

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

σκηνή

tabernacle / tent

Nominative

subject of ἐστάθη

→ participant prominence

σκηνή: 'tent / tabernacle / dwelling'; renders לֶהָא / אֹהֶל מוֹעֵד; the portable sanctuary of YHWH's presence; the term underlies the NT theology of God 'tabernacling' among us (ἐσκήνωσεν, John 1:14).

ἐκάλυψεν

covered

Aor Act Indic 3 Sg · καλύπτω

main verb (the cloud's covering)

→ constative aorist (the act of covering)

καλύπτω: 'cover / conceal / envelop'; renders כָּוַשׁ; the cloud's covering of the tabernacle (Exod 40:34) signifies YHWH's glory taking up residence; the same verb describes the glory-cloud at Exod 24:15–16.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἐκάλυψεν

→ participant prominence

νεφέλη: 'cloud'; renders נֶפֶשׁ; the glory-cloud (the כְּבוֹד / Shekinah of later Judaism) is the visible token of the divine presence and the agent of Israel's guidance; it dominates the rest of the chapter (recurring in nearly every verse, vv. 15–22).

τὴν

the

Accusative

article (with σκηνήν)

→ noun-phrase marking

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

σκηνήν

tabernacle

Accusative

direct object of ἐκάλυψεν

→ object specification

σκηνή (acc. σκηνήν): the object covered by the cloud.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house / tent

Accusative

accusative in apposition to σκηνήν ('the tent of the testimony')

→ object specification

οἶκος: 'house / dwelling'; here in apposition, τὸν οἶκον τοῦ μαρτυρίου ('the house/tent of the testimony') glosses the σκηνή; renders תַּעֲבֹד לַיהוָה; the LXX often expands the designation of the tabernacle to underscore its role as the locus of the covenant 'testimony.'

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

testimony / witness

Genitive

genitive (defining οἶκον: 'house of the testimony')

→ relational specification

μαρτύριον: 'testimony / witness'; renders תְּעֻדָּה; refers to the covenant law deposited in the ark (the 'testimony,' Exod 25:16, 21); ἡ σκηνὴ τοῦ μαρτυρίου ('the tent of testimony') is the LXX's standard designation of the tabernacle.

καὶ

and

coordinate conjunction (joining the night-phenomenon)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (adverbial accusative of time: 'in the evening')

→ noun-phrase marking

τό: the neuter article with the genitive ἑσπέρας forms an adverbial accusative of time, 'in the evening / at evening.'

ἑσπέρας

evening

Genitive

genitive of time (within the adverbial phrase τὸ ἑσπέρας: 'in the evening')

→ relational specification

ἑσπέρα (gen. ἑσπέρας): 'evening'; the genitive of time-within-which, here governed by the neuter article in an adverbial idiom for 'at evening / by night.'

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was [over the tabernacle]')

→ durative imperfect (the abiding nocturnal appearance)

εἰμί: 'be'; the imperfect ἦν describes the abiding nightly phenomenon over the tabernacle — the fire-like appearance that lasted 'until morning.'

ἐπὶ

over / upon

preposition + genitive (position: over the tabernacle')

→ spatial or relational framing

ἐπί + gen.: 'upon / over'; locates the fiery appearance above the sanctuary.

τῆς

the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tabernacle

Genitive

genitive object of ἐπὶ (position)

→ relational specification

σκηνή (gen. σκηνῆς): the sanctuary over which the fire-appearance rested.

ὥς

as / like

comparative particle (introducing the simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the careful simile — not fire itself but 'as the appearance of fire,' guarding the transcendence of the divine manifestation.

εἶδος

appearance / form

Nominative

predicate (with ἦν ... ὥς: 'as the appearance')

→ participant prominence

εἶδος: 'appearance / form / visible aspect'; renders אֵימָה ('appearance'); ὥς εἶδος πυρός ('as the appearance of fire') is deliberately analogical, describing the look of the manifestation rather than identifying it with literal fire.

πυρὸς

of fire

Genitive

genitive (defining εἶδος: 'appearance of fire')

→ relational specification

πῦρ (gen. πυρός): 'fire'; renders שָׁרָף; the fiery night-appearance recalls the pillar of fire of the Exodus (Exod 13:21) and the fire of Sinai (Exod 24:17), all manifestations of the divine presence.

ἕως

until

preposition + genitive (temporal limit: 'until morning')

→ spatial or relational framing

ἕως: 'until'; marks the duration of the night-appearance through to dawn.

πρωί

morning

adverb (temporal: 'morning'; object of ἕως)

→ clausal contribution

πρωί: 'early / morning'; an adverb used here substantivally as the limit of ἕως; the fire-appearance persisted the whole night through, the cloud resuming its daytime form at dawn (v. 16).

16 οὕτως ἐγίνετο διὰ παντός ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας καὶ εἶδος πυρὸς τὴν νύκτα

So it happened continually: the cloud covered it by day, and the appearance of fire by night.

Summary of the standing phenomenon (iterative aside) οὕτως ἐγίνετο διὰ παντός

The verse generalizes v. 15 into a permanent pattern: οὕτως ... διὰ παντός ('so ... continually'), with iterative imperfects (ἐγίνετο, ἐκάλυπτεν) marking the cloud-and-fire as the abiding, recurring sign.

The day/night antithesis (ἡμέρας ... τὴν νύκτα) frames the divine presence as unbroken — never absent, by light or darkness.

οὕτως

so / thus

adverb of manner (summarizing v.15)

→ adverbial qualification

οὕτως: 'thus / so'; generalizes the preceding description into a standing pattern.

ἐγίνετο

it happened / used to be

Impf Mid Indic 3 Sg: γίνομαι

main verb (iterative: 'so it continually was')

→ iterative/customary imperfect (recurring pattern)

γίνομαι: 'happen / come to be'; the iterative imperfect ἐγίνετο ('it used to happen') marks the habitual, repeated character of the cloud-phenomenon throughout the wilderness years.

διὰ

through(out)

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

→ spatial or relational framing

διὰ + gen.: in the fixed adverbial idiom διὰ παντός ('through all [time], continually'); renders תָּמִיד ('continually').

παντός

all (time)

Genitive

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

→ relational specification

πᾶς (gen. παντός): 'all'; with διὰ forms the temporal idiom 'continually / always'; the cloud-sign was perpetual, not occasional.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἐκάλυπτεν

→ participant prominence

νεφέλη: 'cloud'; the glory-cloud, the daytime form of the abiding sign.

ἐκάλυπτεν

covered

Impf Act Indic 3 Sg · καλύπτω

main verb (iterative: 'kept covering')

→ iterative imperfect (recurring daytime covering)

καλύπτω: 'cover'; the imperfect ἐκάλυπτεν ('kept covering') marks the habitual daytime covering — contrast the punctiliar aorist ἐκάλυψεν of the first occasion (v. 15).

αὐτήν

it

Accusative

direct object (referring to ἡ σκηνή: the tabernacle)

→ participant reference

αὐτός: the feminine αὐτήν agrees with σκηνή ('it', the tabernacle), the object covered.

ἡμέρας

by day

Genitive

genitive of time (within which: 'by day')

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; the genitive of time expresses 'during the daytime' — the cloud's daylight role.

καὶ

and

coordinate conjunction (joining the night-clause)

→ discourse linkage or contrast

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

εἶδος

appearance

Nominative

predicate nominative (with implied verb: '[there was] the appearance of fire')

→ participant prominence

εἶδος: 'appearance'; with πυρός repeats the simile of v. 15; the verb is gapped from ἐγίνετο/ἦν — '[there was] as the appearance of fire by night.'

πυρός

of fire

Genitive

genitive (defining εἶδος: 'appearance of fire')

→ relational specification

πῦρ (gen. πυρός): 'fire'; the night-form of the sign, recalling the pillar of fire (Exod 13:21).

τὴν

the

Accusative

article (with νύκτα)

→ noun-phrase marking

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

νύκτα

by night

Accusative

accusative of time (extent/duration: 'through the night')

→ object specification

νύξ (acc. νύκτα): 'night'; the accusative of duration ('throughout the night'); the day/night pairing (ἡμέρας / τὴν νύκτα) frames the divine presence as continuous and unfailing.

17 καὶ ἡνίκα ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς καὶ μετὰ ταῦτα ἀπῆραν οἱ υἱοὶ Ἰσραὴλ καὶ ἐν τῷ τόπῳ οὗ ἄν ἔστη ἡ νεφέλη ἐκεῖ παρενέβαλον οἱ υἱοὶ Ἰσραὴλ

And whenever the cloud went up from the tent, then after that the sons of Israel would set out; and in the place where the cloud stood still, there the sons of Israel would encamp.

The cloud as guide of the march (main narrative principle) καὶ ἡνίκα ἀνέβη ἡ νεφέλη

The governing principle of Israel's itinerary: the cloud's movement dictates both march and halt. The two contrasting verbs ἀπῆραν ('set out') and παρενέβαλον ('encamped') are governed entirely by the cloud's rising and settling — Israel has no autonomous itinerary; the divine sign is the sole determinant of motion and rest.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἡνίκα

whenever / when

temporal conjunction (introducing the iterative protasis)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders the Hebrew temporal construction; here iterative ('whenever'), since the pattern recurs throughout the wilderness sojourn.

ἀνέβη

went up / lifted

Aor Act Indic 3 Sg · ἀναβαίνω

verb of temporal clause (the cloud's lifting)

→ gnomic/iterative aorist (the typical event of the cloud's rising)

ἀναβαίνω: 'go up / ascend / lift'; renders $\pi\lambda\upsilon$; the cloud's rising (ἀνέβη) is the signal to break camp; the aorist in the iterative temporal clause expresses the recurrent typical action.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἀνέβη

→ participant prominence

νεφέλη: 'cloud'; the divine guide whose every movement Israel follows.

ἀπὸ

from

preposition + genitive (separation: 'from the tent')

→ spatial or relational framing

ἀπό: 'from'; the cloud rises away from the tabernacle.

τῆς

the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent / tabernacle

Genitive

genitive object of ἀπό (point of departure)

→ relational specification

σκηνή (gen. σκηνῆς): the tabernacle from which the cloud lifts.

καὶ

then / and

apodosis-introducing conjunction (Hebraizing waw-apodosis)

→ discourse linkage or contrast

καί: introduces the apodosis after the temporal clause (Hebraism), 'then.'

μετὰ

after

preposition + accusative (temporal: 'after that')

→ spatial or relational framing

μετά + acc.: temporal, 'after'; μετὰ ταῦτα ('after these things / thereafter').

ταῦτα

these things

Accusative

accusative object of μετά (temporal phrase)

→ object specification

οὗτος: 'this'; μετὰ ταῦτα marks the sequence — only after the cloud lifts does Israel move; the order stresses dependence on the divine signal.

ἄπῃραν

set out / broke camp

Aor Act Indic 3 Pl · ἀπαίρω

main verb of apodosis (the march)

→ gnomic/iterative aorist (the typical setting-out)

ἀπαίρω: 'depart / set out / break camp'; renders ἄρῃ ('pull up [tent pegs], journey'); the technical verb for breaking camp; here governed wholly by the cloud's rising — Israel marches only when signaled.

οἱ

the

Nominative

article (with vīoi)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἀπῃραν

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραηλ, the marching community.

Ἰσραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραηλ: indeclinable; 'of Israel.'

καὶ

and

coordinate conjunction (joining the encampment clause)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

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

→ sphere or reference

τόπος: 'place / location'; renders ἡκλ; the resting-place determined by the cloud's settling.

οὔ

where

relative adverb of place (with ἅν: 'wherever')

→ participant reference

οὔ: relative adverb 'where'; with ἅν + subjunctive forms the indefinite local clause 'wherever.'

ἄν

-ever

modal particle (with ἔσται: indefinite/iterative)

→ discourse linkage or contrast

ἄν: modal particle marking the clause as indefinite and iterative ('wherever it might stand').

ἔσται

stood still / settled

Aor Act Indic 3 Sg · ἵστημι

verb of indefinite relative clause (the cloud's settling)

→ gnomic/iterative aorist (the typical settling)

ἵστημι (intr. aor. ἔσται): 'stand / halt / come to rest'; renders ἄν / ἵσταν; the cloud's coming-to-rest determines the camp-site; the intransitive aorist ἔσται ('it stood / settled') is the counterpart to ἀνέβη ('it rose').

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἔσται

→ participant prominence

νεφέλη: 'cloud'; its settling fixes the place of encampment.

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there!'; resumes the local clause emphatically — precisely there, and nowhere else, Israel pitched camp.

παρενέβαλον

encamped / pitched camp

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (the encampment)

→ gnomic/iterative aorist (the typical encamping)

παρεμβάλλω: 'encamp / pitch camp'; renders ἔβη; the technical verb for setting up camp; the antithesis ἀπῆραν / παρενέβαλον ('set out / encamped') encapsulates the cloud-governed rhythm of the whole march.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of παρενέβαλον

→ participant prominence

υἱός: 'son!'; the encamping community.

Ισραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ισραηλ: indeclinable; 'of Israel!'

18 διὰ προστάγματος κυρίου παρεμβαλοῦσιν οἱ υἱοὶ Ἰσραηλ καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν πάσας τὰς ἡμέρας ἐν αἷς σκιάζει ἡ νεφέλη ἐπὶ τῆς σκηνῆς παρεμβαλοῦσιν οἱ υἱοὶ Ἰσραηλ

At the command of the LORD the sons of Israel would encamp, and at the command of the LORD they would set out; all the days that the cloud overshadowed the tabernacle the sons of Israel would remain encamped.

Theological refrain: encampment and march by divine command (main principle)

διὰ προστάγματος κυρίου

The chapter's signature refrain enters: διὰ προστάγματος κυρίου ('at the command of the LORD,' rendering יְהוָה פִּי עַל־, lit. 'at the mouth of the LORD'). The cloud's motion is now interpreted theologically — not mere meteorology but divine command. The refrain recurs at vv. 20, 23, governing both verbs (παρεμβαλοῦσιν / ἀπαροῦσιν) and framing the wilderness march as pure obedience.

διὰ

by / at

preposition + genitive (means/agency: 'by command')

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; διὰ προστάγματος ('by command') renders עַל־פִּי ('at the mouth of'), the Hebrew idiom for authoritative direction.

προστάγματος

command / ordinance

Genitive

genitive object of διὰ (means: 'by command')

→ relational specification

πρόσταγμα: 'command / ordinance / decree'; renders פֶּה ('mouth' = command) in this idiom; the noun stresses the authoritative, decretal character of the cloud's signal — it is YHWH's order, not a natural cue.

κυρίου

of the LORD

Genitive

genitive of possession/source (with προστάγματος: 'the LORD's command')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; the command is YHWH's own; the genitive identifies the divine source of Israel's marching orders.

παρεμβαλοῦσιν

they would encamp

Fut Act Indic 3 Pl · παρεμβάλλω

main verb (gnomic/customary future: habitual encamping)

→ gnomic/customary future (the standing rule of encampment)

παρεμβάλλω: 'encamp'; the future παρεμβαλοῦσιν here has gnomic/customary force ('they would [habitually] encamp'), describing the settled rule rather than a single future event.

οἱ

the

Nominative

article (with *υἱοῖ*)

→ noun-phrase marking

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

υἱοῖ

sons

Nominative

subject of *παρεμβалоῦσιν*

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραηλ, the obedient community.

Ἰσραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραηλ: indeclinable; 'of Israel.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διὰ

by / at

preposition + genitive (means: 'by command,' repeated refrain)

→ spatial or relational framing

διὰ + gen.: the refrain repeated — both encamping and setting out are 'by the command of the LORD.'

προστάγματος

command

Genitive

genitive object of *διὰ* (means)

→ relational specification

πρόσταγμα: 'command'; the refrain-noun repeated, governing the setting-out as well.

κυρίου

of the LORD

Genitive

genitive of source (with *προστάγματος*)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה.

ἀπαροῦσιν

they would set out

Fut Act Indic 3 Pl · ἀπαίρω

main verb (gnomic/customary future: habitual setting-out)

→ gnomic/customary future (the standing rule of marching)

ἀπαίρω: 'set out / break camp'; the future ἀπαροῦσιν with customary force; paired with *παρεμβалоῦσιν*, the two verbs encapsulate the whole obedient rhythm — both equally 'by the command of the LORD.'

πάσας

all

Accusative

attributive adjective (with *ἡμέρας*: 'all the days')

→ object specification

πᾶς (acc. fem. pl. πάσας): 'all'; πάσας τὰς ἡμέρας ('all the days') is an accusative of duration.

τὰς

the

Accusative

article (with *ἡμέρας*)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration (extent of time: 'all the days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent — for the whole duration that the cloud rested, Israel stayed put.

ἐν

in / during

preposition + dative (temporal, with relative αἶς)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal, with relative αἶς).

αἷς

which

Dative

relative pronoun (dative, modifying ἡμέρας: 'during which')

→ participant reference or interest

ὅς: relative pronoun; ἐν αἷς ('in which [days]') introduces the temporal relative clause defining the duration.

σκιάζει

overshadows

Pres Act Indic 3 Sg · σκιάζω

verb of relative clause (the cloud's overshadowing)

→ durative present (the cloud's continuing overshadowing)

σκιάζω: 'overshadow / cast a shadow'; renders ἱκνῶ ('settle / abide') here; the verb evokes the protective overshadowing of the divine presence (cf. ἐπισκιάζω, Exod 40:35; Luke 1:35); the present tense gives the abiding state.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of σκιάζει

→ participant prominence

νεφέλη: 'cloud'; its overshadowing presence keeps Israel encamped.

ἐπὶ

over

preposition + genitive (position: 'over the tabernacle')

→ spatial or relational framing

ἐπὶ + gen.: 'over / upon'; the cloud rests over the sanctuary.

τῆς

the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tabernacle

Genitive

genitive object of ἐπὶ (position)

→ relational specification

σκηνή (gen. σκηνῆς): the tabernacle over which the cloud abides.

παρεμβαλοῦσιν

they would remain encamped

Fut Act Indic 3 Pl · παρεμβάλλω

main verb (resumptive: customary encamping)

→ gnomic/customary future (continued encampment)

παρεμβάλλω: 'encamp / remain in camp'; the resumptive παρεμβαλοῦσιν closes the verse, reaffirming that as long as the cloud abode, Israel stayed encamped — rest, like motion, is governed by the divine signal.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of παρεμβαλοῦσιν

→ participant prominence

υἱός: 'son'; the encamped community.

Ἰσραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραηλ: indeclinable; 'of Israel.'

19 καὶ ὅταν ἐφέλκηται ἡ νεφέλη ἐπὶ τῆς σκηνῆς ἡμέρας πλείους καὶ φυλάσσονται οἱ υἱοὶ Ἰσραὴλ τὴν φυλακὴν τοῦ θεοῦ καὶ οὐ μὴ ἐξάρωσιν

And whenever the cloud lingered over the tabernacle many days, then the sons of Israel would keep the charge of God and would not set out.

Case 1: prolonged stay (subordinate elaboration of the principle)

καὶ ὅταν ἐφέλκηται ἡ νεφέλη ... ἡμέρας πλείους

The first of several scenarios testing Israel's obedience to the cloud (vv. 19–22): even when the cloud lingered 'many days,' Israel did not grow restless but kept τὴν φυλακὴν τοῦ θεοῦ ('the charge of God'). The emphatic οὐ μὴ ἐξάρωσιν ('they would by no means set out') underscores disciplined patience — obedience holds even when the halt is long and the impulse to move is strong.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὅταν
whenever

temporal conjunction (with subjunctive: iterative condition)

→ discourse linkage or contrast

ὅταν: 'whenever'; with the subjunctive ἐφέλκηται introduces the recurring scenario of a prolonged halt.

ἐφέλκηται
lingers / draws on

Pres Mid Subj 3 Sg · ἐφέλκομαι

verb of temporal clause (the cloud's lingering)

→ durative present subjunctive (the cloud's continued tarrying)

ἐφέλκομαι: 'draw on / drag out / linger'; renders the Hebrew **יָרַח** ('prolong'); the verb pictures the cloud 'drawing out' its stay over many days; the middle voice suits its self-prolonging tarrying.

ἡ
the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη
cloud

Nominative

subject of ἐφέλκηται

→ participant prominence

νεφέλη: 'cloud'; whose prolonged stay tests Israel's patience.

ἐπὶ
over

preposition + genitive (position: 'over the tabernacle')

→ spatial or relational framing

ἐπί + gen.: 'over'; the cloud's position above the sanctuary.

τῆς
the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς
tabernacle

Genitive

genitive object of ἐπὶ (position)

→ relational specification

σκηνή (gen. σκηνῆς): the tabernacle over which the cloud lingers.

ἡμέρας

days

Accusative

accusative of duration (extent: 'many days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent of time.

πλείους

many / more

Accusative

attributive comparative adjective (with ἡμέρας: 'many days')

→ object specification

πλείων / πλείους: 'more / many'; comparative of πολὺς; ἡμέρας πλείους ('many days') describes a prolonged halt, the scenario most testing Israel's patience.

καὶ

then / and

apodosis-introducing conjunction (Hebraizing waw-apodosis)

→ discourse linkage or contrast

καί: introduces the apodosis ('then'), Hebraism after ὅταν.

φυλάσσονται

they would keep / observe

Fut Mid Indic 3 Pl · φυλάσσω

main verb of apodosis (customary future)

→ gnomic/customary future (habitual keeping of the charge)

φυλάσσω: 'guard / keep / observe'; renders נִשְׁמָר; the middle φυλάσσονται with the cognate object φυλακὴν ('keep the keeping / charge') is a Hebraizing figura etymologica rendering תִּשְׁמְרֵנָּה נִשְׁמָר ('keep the charge').

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of φυλάσσονται

→ participant prominence

υἱός: 'son'; the obedient community.

Ισραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ισραηλ: indeclinable; 'of Israel.'

τὴν

the

Accusative

article (with φυλακὴν)

→ noun-phrase marking

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

φυλακὴν

charge / watch

Accusative

cognate accusative (direct object of φυλάσσονται: 'keep the charge')

→ object specification

φυλακή: 'guard / watch / charge / observance'; renders נִשְׁמָר; the cognate accusative φυλάσσονται τὴν φυλακὴν ('keep the charge') is a Hebraism; here the 'charge of God' = the duty of waiting on the divine signal rather than moving at will.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (defining φυλακὴν: 'the charge of God')

→ relational specification

θεός: 'God'; renders יְהוָה / יְהוָה; τὴν φυλακὴν τοῦ θεοῦ ('the charge of God') names obedience to the cloud as a sacred duty owed to God himself; at v. 23 the parallel reads τὴν φυλακὴν κυρίου.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (part of emphatic οὐ μή)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic negation
οὐ μή.

μή

by no means

*negative particle (emphatic οὐ μή with
subjunctive)*

→ discourse linkage or contrast

μή: with οὐ and the aorist subjunctive
forms the strongest Greek negation (οὐ μή
+ subj.), 'they will certainly not / by no
means.'

ἐξάρωσιν

set out / depart

Aor Act Subj 3 Pl · ἐξάιρω

verb of emphatic negation (οὐ μή + subjunctive)

→ emphatic prohibitive subjunctive (they
would absolutely not move)

ἐξάιρω: 'lift up / remove / set out (on a
journey)'; renders נִסָּע; with οὐ μή it
stresses that Israel would by no means
break camp while the cloud abode —
disciplined obedience even through a
prolonged, wearying halt.

20 καὶ ἔσται ὅταν σκεπάσῃ ἡ νεφέλη ἡμέρας ἀριθμῶ ἐπὶ τῆς σκηνῆς διὰ φωνῆς κυρίου παρεμβалоῦσιν καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν

And it would be, whenever the cloud overshadowed the tabernacle a number of days, that at the voice of the LORD they would encamp, and at the command of the LORD they would set out.

Case 2: a numbered few days; the refrain varied (elaboration)

καὶ ἔσται ὅταν σκεπάσῃ ἡ νεφέλη

A complementary scenario: when the cloud stayed only ἡμέρας ἀριθμῶ ('a few numbered days'). Here the refrain is varied — διὰ φωνῆς κυρίου ('at the voice/mouth of the LORD') for the encamping, διὰ προστάγματος κυρίου ('at the command of the LORD') for the setting out — both rendering the same Hebrew יהוה פִּי יְהוָה, the LXX alternating φωνή and πρόσταγμα to render הֶפֶךְ ('mouth'). Whether the stay is long (v. 19) or short, the principle is identical: motion and rest alike obey the divine word.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be / it would be

Fut Mid Indic 3 Sg · εἰμί

main verb (καὶ ἔσται + temporal clause: Hebraizing 'and it came to pass')

→ gnomic/customary future (the recurring pattern)

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται ὅταν ('and it shall be, whenever') renders כִּי הָיָה, the Hebraizing formula introducing a recurring circumstance; with customary force throughout the cloud-pericope.

ὅταν

whenever

temporal conjunction (with subjunctive: iterative condition)

→ discourse linkage or contrast

ὅταν: 'whenever'; introduces the recurring scenario.

σκεπάση

overshadows / covers

Aor Act Subj 3 Sg · σκεπάζω

verb of temporal clause (the cloud's covering)

→ aorist subjunctive (the typical covering)

σκεπάζω: 'cover / shelter / overshadow'; renders the Hebrew כָּשַׁף / הִיטִיף in the sense of resting upon; a near-synonym of καλύπτω (v. 15) and σκιάζω (v. 18); the cluster of 'covering' verbs underlines the cloud's sheltering presence.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of σκεπάση

→ participant prominence

νεφέλη: 'cloud'; the divine sign whose stay is here brief.

ἡμέρας

days

Accusative

accusative of duration (extent: 'a number of days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent, qualified by ἀριθμῶ.

ἀριθμῶ

by number / a few

Dative

dative of manner/respect ('few in number')

→ sphere or reference

ἀριθμός (dat. ἀριθμῶ): 'number'; ἡμέρας ἀριθμῶ ('days in number', i.e. a countable few) renders רַבְּמַיִם ('days of number'), the Hebrew idiom for 'a few days' (cf. the contrast with ἡμέρας πλείους, v. 19).

ἐπὶ

over

preposition + genitive (position: 'over the tabernacle')

→ spatial or relational framing

ἐπί + gen.: 'over'; the cloud's position above the sanctuary.

τῆς

the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tabernacle

Genitive

genitive object of ἐπί (position)

→ relational specification

σκηνή (gen. σκηνῆς): the sanctuary over which the cloud rests.

διὰ

at / by

preposition + genitive (means: 'at the voice')

→ spatial or relational framing

διὰ + gen.: 'by means of'; here διὰ φωνῆς ('at the voice/mouth').

φωνῆς

voice / mouth

Genitive

genitive object of διὰ (means: 'at the voice of the LORD')

→ relational specification

φωνή: 'voice / sound'; here renders פֶּה ('mouth') in the idiom יהוה על־פי יהוה; the LXX varies its rendering of 'the mouth of the LORD' between φωνή (here) and πρόσταγμα (vv. 18, 23) — both denote the authoritative divine word directing the camp.

κυρίου

of the LORD

Genitive

genitive of source (with φωνῆς: 'the voice of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the voice that orders the encampment is YHWH's own.

παρεμβалоῦσιν

they would encamp

Fut Act Indic 3 Pl · παρεβάλλω

main verb (customary future)

→ gnomic/customary future (habitual encamping)

παρεβάλλω: 'encamp'; here too the encamping is 'at the voice of the LORD' — never self-initiated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διὰ

at / by

preposition + genitive (means: 'at the command')

→ spatial or relational framing

διὰ + gen.: 'by'; διὰ προτάγματος ('at the command'), the refrain-form for the setting-out.

προτάγματος

command

Genitive

genitive object of διὰ (means)

→ relational specification

πρόσταγμα: 'command / ordinance'; the refrain-noun; the variation φωνή / πρόσταγμα within one verse shows the two are interchangeable renderings of על־פי.

κυρίου

of the LORD

Genitive

genitive of source (with προτάγματος)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה.

ἀπαροῦσιν

they would set out

Fut Act Indic 3 Pl · ἀπαίρω

main verb (customary future)

→ gnomic/customary future (habitual setting-out)

ἀπαίρω: 'set out / break camp'; the setting-out, like the encamping, is wholly governed by the divine command.

21 καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ' ἑσπέρας ἕως πρωὶ καὶ ἀναβῇ ἡ νεφέλη τὸ πρωὶ καὶ ἀπαροῦσιν ἡμέρας ἢ νυκτός

And it would be, whenever the cloud remained from evening until morning, and the cloud went up in the morning, then they would set out; whether by day or by night, when the cloud went up, they would set out.

Case 3: an overnight stay only; readiness at any hour (elaboration)

καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ' ἑσπέρας ἕως πρωὶ

The shortest scenario: the cloud stays a single night and lifts at dawn. The closing ἡμέρας ἢ νυκτός ('by day or by night') stresses Israel's perpetual readiness — the signal might come at any hour, and obedience could not wait for a convenient time. The pattern caps the spectrum of durations from many days (v. 19) to a few (v. 20) to a single night here.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it would be

Fut Mid Indic 3 Sg · εἰμί

main verb (καὶ ἔσται ὅταν: *Hebraizing recurring-circumstance formula*)

→ gnomic/customary future (recurring pattern)

εἰμί (fut. ἔσται): καὶ ἔσται ὅταν as in v. 20, introducing another recurring case.

ὅταν

whenever

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'whenever'; the iterative temporal marker.

γένηται

remains / comes to be

Aor Mid Subj 3 Sg · γίνομαι

verb of temporal clause (the cloud's being/remaining)

→ aorist subjunctive (the typical overnight presence)

γίνομαι: 'be / remain / come to be'; here γένηται ἡ νεφέλη ἀφ' ἑσπέρας ἕως πρωὶ = 'the cloud is/remains from evening until morning' i.e. stays only the night.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of γένηται

→ participant prominence

νεφέλη: 'cloud'; here staying but a single night.

ἀφ'

from

preposition + genitive (temporal start: 'from evening')

→ spatial or relational framing

ἀπό (elided ἀφ'): 'from'; ἀφ' ἑσπέρας ('from evening'), the start of the overnight stay.

ἑσπέρας

evening

Genitive

genitive object of ἀπό (temporal start)

→ relational specification

ἑσπέρα (gen. ἑσπέρας): 'evening'; the beginning of the night-long stay.

ἕως

until

preposition + genitive (temporal limit: 'until morning')

→ spatial or relational framing

ἕως: 'until'; marks the end of the overnight stay at dawn.

πρωί

morning

adverb (temporal: 'morning'; object of ἕως)

→ clausal contribution

πρωί: 'morning'; the dawn at which the cloud would lift.

καί

and

coordinate conjunction (continuing the temporal clause)

→ discourse linkage or contrast

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

ἀναβῆ

goes up / lifts

Aor Act Subj 3 Sg · ἀναβαίνω

verb of temporal clause (the cloud's morning rising)

→ aorist subjunctive (the typical dawn lifting)

ἀναβαίνω: 'go up / lift'; the cloud's rising at dawn (ἀναβῆ ... τὸ πρωί) is the signal to march, even after only a night's halt.

ἡ

the

Nominative

article (with νεφέλη)

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἀναβῆ

→ participant prominence

νεφέλη: 'cloud'; lifting at dawn as the marching signal.

τὸ

the

Accusative

article (adverbial accusative of time: 'in the morning')

→ noun-phrase marking

τό: with πρωί forms the adverbial accusative of time, 'in the morning'

πρωί

morning

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωί: 'morning'; here substantivized with τό as the time of the cloud's lifting.

καὶ

then / and

apodosis-introducing conjunction (Hebraizing waw-apodosis)

→ discourse linkage or contrast

καί: introduces the apodosis ('then they would set out').

ἀπαροῦσιν

they would set out

Fut Act Indic 3 Pl · ἀπαίρω

main verb of apodosis (customary future)

→ gnomic/customary future (habitual setting-out)

ἀπαίρω: 'set out'; the march follows immediately on the cloud's morning lifting, even after only a night's rest.

ἡμέρας

by day

Genitive

genitive of time (within which: 'by day')

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; the genitive of time; ἡμέρας ἢ νυκτός ('by day or by night') stresses readiness at any hour.

ἢ

or

disjunctive conjunction (between the two times)

→ discourse linkage or contrast

ἢ: 'or'; couples the alternatives — day or night, the signal demanded instant obedience.

νυκτός

by night

Genitive

genitive of time (within which: 'by night')

→ relational specification

νύξ (gen. νυκτός): 'night'; the genitive of time; the closing phrase underlines that Israel had to be ready to march at whatever hour the cloud should lift.

22 μηνὸς ἡμέρας πλεοναζούσης τῆς νεφέλης σκιαζούσης ἐπ' αὐτῆς παρεμβαλοῦσιν οἱ υἱοὶ Ἰσραὴλ καὶ οὐ μὴ ἀπάρωσιν

When the cloud, overshadowing it, lingered a month of days or longer, the sons of Israel would remain encamped and would not set out.

Case 4: a month or longer; the longest halt (elaboration)

μηνὸς ἡμέρας πλεοναζούσης τῆς νεφέλης σκιαζούσης

The maximal scenario, balancing the single night of v. 21: even when the cloud lingered a full month or longer, Israel stayed put. The genitive-absolute construction (ἡμέρας πλεοναζούσης ... τῆς νεφέλης σκιαζούσης) heaps up the duration; the emphatic οὐ μὴ ἀπάρωσιν ('they would by no means set out') matches the οὐ μὴ ἐξάρωσιν of v. 19, bracketing the whole sequence with the same disciplined obedience whatever the length of the stay.

μηνὸς

of a month

Genitive

genitive (with ἡμέρας: 'a month of days')

→ relational specification

μήν (gen. μηνός): 'month'; μηνὸς ἡμέρας ('a month of days') is a Hebraism (חֵדֶן שְׁמִינִי) for 'a full month'; the longest duration in the series.

ἡμέρας

days

Genitive

genitive (subject of the absolute participle πλεοναζούσης)

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; with μηνός forms 'a month of days'; the genitive functions within the genitive-absolute construction.

πλεοναζούσης

abounding / and more

Pres Act Ptcp Gen Sg Fem · πλεονάζω

genitive absolute (temporal: 'when [the days] were many / and more')

→ durative present participle (the lengthening of the stay)

πλεονάζω: 'be more / abound / increase'; the participle (with ἡμέρας) conveys 'a month of days or more' — even beyond a full month; renders the Hebrew sense of an extended period; part of the genitive-absolute temporal construction.

τῆς

the

Genitive

article (with νεφέλης, in genitive absolute)

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive subject of the absolute participle σκιαζούσης

→ relational specification

νεφέλη (gen. νεφέλης): 'cloud'; the genitive subject of the second genitive-absolute (τῆς νεφέλης σκιαζούσης, 'the cloud overshadowing').

σκιαζούσης

overshadowing

Pres Act Ptcp Gen Sg Fem · σκιάζω

genitive absolute (circumstantial: 'while the cloud overshadowed')

→ durative present participle (the cloud's abiding overshadowing)

σκιάζω: 'overshadow'; the present participle in the genitive-absolute pictures the cloud's continuing overshadowing throughout the long halt (cf. the same verb at v. 18).

ἐπὶ

over / upon

preposition + genitive (position: 'over it')

→ spatial or relational framing

ἐπὶ (elided ἐπ'): 'over / upon'; locates the overshadowing cloud above the tabernacle.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (referring to the tabernacle, ἡ σκηνή)

→ relational specification

αὐτός: the feminine αὐτῆς refers to ἡ σκηνή ('it', the tabernacle), over which the cloud overshadows.

παρεμβалоῦσιν

they would remain encamped

Fut Act Indic 3 Pl · παρεμβάλλω

main verb (customary future)

→ gnomic/customary future (habitual encampment)

παρεμβάλλω: 'encamp / stay in camp'; even through a month-long halt, Israel remained encamped, waiting on the cloud.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of παρεμβалоῦσιν

→ participant prominence

υἱός: 'son'; the patient, obedient community.

Ισραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ισραηλ: indeclinable; 'of Israel.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (part of emphatic οὐ μή)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic negation.

μή

by no means

negative particle (emphatic οὐ μή with subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the subjunctive forms the strongest negation; matches οὐ μή ἐξάρωσιν of v. 19, bracketing the sequence.

ἀπάρωσιν

set out / depart

Aor Act Subj 3 Pl · ἀπαίρω

verb of emphatic negation (οὐ μή + subjunctive)

→ emphatic prohibitive subjunctive (they would absolutely not move)

ἀπαίρω: 'set out / break camp'; with οὐ μή it stresses absolute restraint — however long the halt, Israel would not march until the cloud lifted; obedience is independent of the stay's length.

23 ὅτι διὰ προστάγματος κυρίου ἀπαροῦσιν τὴν φυλακὴν κυρίου ἐφυλάξαντο διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ

For at the command of the LORD they would set out, and the charge of the LORD they kept, at the command of the LORD by the hand of Moses.

Concluding summary: the whole march by divine command (chapter close)

ὅτι διὰ προστάγματος κυρίου ἀπαροῦσιν

The chapter's coda gathers up its theme in a threefold cadence of διὰ προστάγματος κυρίου ('at the command of the LORD') — the refrain now stated as the comprehensive principle of the whole wilderness journey. The closing τὴν φυλακὴν κυρίου ἐφυλάξαντο ('they kept the charge of the LORD'), mediated ἐν χειρὶ Μωυσῆ ('by the hand of Moses'), frames Israel's obedience as covenant-keeping transmitted through the appointed mediator — a fitting bridge to the journey from Sinai that begins at Num 10:11.

ὅτι

for / because

causal conjunction (introducing the summary explanation)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the concluding rationale that gathers the whole panel's theme.

διὰ

at / by

preposition + genitive (means: 'at the command')

→ spatial or relational framing

διὰ + gen.: 'by'; the refrain διὰ προστάγματος κυρίου, here opening the chapter's summary.

προστάγματος

command

Genitive

genitive object of διὰ (means)

→ relational specification

πρόσταγμα: 'command / ordinance'; the signature refrain-noun, repeated three times in this verse to seal the theme of command-governed obedience.

κυρίου

of the LORD

Genitive

genitive of source (with προστάγματος)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the command's divine source.

ἀπαροῦσιν

they would set out

Fut Act Indic 3 Pl · ἀπαίρω

main verb (customary future)

→ gnomic/customary future (habitual setting-out)

ἀπαίρω: 'set out'; the march, summarized one last time as wholly at the LORD's command.

τὴν

the

Accusative

article (with φυλακὴν)

→ noun-phrase marking

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

φυλακὴν

charge / watch

Accusative

cognate accusative (direct object of ἐφυλάξαντο)

→ object specification

φυλακή: 'charge / observance'; the cognate accusative τὴν φυλακὴν ... ἐφυλάξαντο ('they kept the charge') renders ירְמְשׁוּ תְּרַמְשׁוּ; here τὴν φυλακὴν κυρίου ('the charge of the LORD') parallels τὴν φυλακὴν τοῦ θεοῦ (v. 19), framing the obedience as covenant-keeping.

κυρίου

of the LORD

Genitive

genitive (defining φυλακὴν: 'the charge of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the charge belongs to YHWH — obedience to the cloud is service rendered to him.

ἐφυλάξαντο

they kept / observed

Aor Mid Indic 3 Pl · φυλάσσω

main verb (summary statement of obedience)

→ constative/summary aorist (the whole obedient keeping viewed as one)

φυλάσσω: 'keep / guard / observe'; the summary aorist middle ἐφυλάξαντο gathers the whole wilderness obedience into a single completed reality — Israel did keep the LORD's charge.

διὰ

at / by

preposition + genitive (means: 'at the command,' third occurrence)

→ spatial or relational framing

διὰ + gen.: 'by'; the refrain διὰ προστάγματος κυρίου stated a third time, hammering home the principle.

προστάγματος

command

Genitive

genitive object of διὰ (means)

→ relational specification

πρόσταγμα: 'command'; the third occurrence in the verse, sealing the chapter's central theme of command-governed life.

κυρίου

of the LORD

Genitive

genitive of source (with προστάγματος)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה.

ἐν

by

preposition + dative (instrumental/mediatorial: 'by the hand')

→ spatial or relational framing

ἐν + dat.: instrumental; ἐν χειρὶ Μωυσῆ ('by the hand of Moses') renders מִיַּד מֹשֶׁה, the Hebraism for mediated agency.

χειρὶ

hand

Dative

dative object of ἐν (instrumental: 'by the hand of')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; ἐν χειρὶ ('by the hand of') is the standard Hebraism for agency/mediation; the LORD's command reaches Israel through Moses, the appointed mediator.

Μωυσῆ

of Moses

Genitive

genitive (with χειρὶ: 'the hand of Moses')

→ relational specification

Μωυσῆς (gen. Μωυσῆ): the mediator through whom the LORD's command was transmitted; the chapter closes by binding Israel's cloud-led obedience to the Mosaic mediation, fittingly poised before the departure from Sinai (Num 10:11).

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.