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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 9

ΔΕΥΤΕΡΟΝΟΜΙΟΝ 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

Deuteronomy 9 is one of the great grace-not-merit chapters of the Pentateuch.

Translation & textual notes

The Greek text of Deuteronomy 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. Deuteronomy 9 is one of the great grace-not-merit chapters of the Pentateuch. Moses, addressing Israel on the plains of Moab, insists that the conquest of Canaan — the dispossession of nations 'greater and stronger' than Israel, the sons of Enak in cities 'walled up to heaven' (vv. 1–2) — is wholly the LORD's gift and in no way Israel's reward. The crux of the chapter (vv. 4–6) is the threefold denial: 'Do not say in your heart ... διὰ τὰς δικαιοσύνας μου (for my righteousness) the LORD brought me in to

inherit this land'; rather it is διὰ τὴν ἀσέβειαν τῶν ἐθνῶν (for the wickedness of these nations) and ἵνα στήσῃ τὴν διαθήκην (to confirm the oath sworn to the fathers); 'for you are a stiff-necked people' (λαὸς σκληροτράχηλος, vv. 6, 13). This anti-merit theology is the Old-Testament taproot of Paul's argument in Romans 9–11 and of Titus 3:5 ('not by works of righteousness which we have done'). To prove Israel's unworthiness Moses recites the rebellions, above all the golden calf at Horeb (vv. 7–21): his ascent of the mountain to receive τὰς πλάκας τὰς λιθίνας ('the stone tablets') written ἐν τῷ δακτύλῳ τοῦ θεοῦ ('by the finger of God'), the forty days and nights without bread or water (v. 9), the LORD's word that the people had corrupted themselves (ἠνόμησεν ὁ λαός σου) and his offer to destroy them and make of Moses a greater nation (vv. 12–14), Moses' descent and the smashing of the tablets before their eyes (vv. 15–17), his second forty-day fast and intercession for both people and Aaron (vv. 18–20), and the burning, grinding to dust, and casting of the calf into the mountain-stream (v. 21). Further rebellions are named at Taberah (Ἐμπυρισμός), Massah (Πειρασμός), Kibroth-hattaavah (Μνήματα τῆς ἐπιθυμίας), and Kadesh-barnea (vv. 22–24). The chapter climaxes in Moses' great intercession (vv. 25–29): 'do not destroy your people and your inheritance (μὴ ἐξολεθρεύσῃς τὸν λαόν σου), whom you redeemed in your great strength ... remember Abraham, Isaac, and Jacob ... lest the land from which you brought them say the LORD was not able (παρὰ τὸ μὴ δύνασθαι κύριον) to bring them in.' The appeal binds together the covenant oath, the divine name and reputation among the nations, and the bond of God to his own inheritance (κληρὸς σου, v. 29).

A · 9:1–6

Not for your righteousness: the gift, not Israel's merit

Moses summons Israel (ἄκουε Ἰσραηλ) to cross the Jordan and dispossess nations greater and stronger than itself — the sons of Enak in cities walled to heaven (vv. 1–2). The LORD himself goes before as a 'consuming fire' (πῦρ καταναλίσκον) and will destroy them (v. 3). The theological crux follows (vv. 4–6): Israel must not say in its heart 'for my righteousness (διὰ τὰς δικαιοσύνας μου) the LORD brought me in'; the dispossession is for the wickedness of the nations (διὰ τὴν ἀσέβειαν) and to establish the oath sworn to the fathers — 'for you are a stiff-necked people' (λαὸς σκληροτράχηλος).

B · 9:7–8

Remember and do not forget: you provoked the LORD at Horeb

Moses commands remembrance (μνήσθητι μὴ ἐπιλάβῃ) of how Israel provoked the LORD continually from Egypt to this place (v. 7), and singles out Horeb, where the provocation kindled wrath so great that the LORD was ready to destroy them (v. 8). This opens the catalogue of rebellions that grounds the anti-merit verdict of vv. 4–6.

C · 9:9–14

The mountain, the tablets, and the golden calf; the LORD's wrath

Moses ascends to receive the stone tablets of the covenant, fasting forty days and nights (v. 9); the LORD gives the two tablets written ἐν τῷ δακτύλῳ τοῦ θεοῦ ('by the finger of God', v. 10), and after forty days delivers them (v. 11). Then comes the word of judgment: descend quickly, for your people have acted lawlessly (ἠνόμησεν ὁ λαός σου) and made a molten image (vv. 12–13); 'let me destroy them ... and I will make of you a nation greater and mightier' (v. 14).

D · 9:15–17

Moses' descent and the breaking of the tablets

Moses turns and descends from the burning mountain with the two tablets in his hands (v. 15); seeing that Israel had sinned and made a molten calf, turning aside from the way commanded (v. 16), he hurls the two tablets from his hands and shatters them before their eyes (v. 17) — an enacted sign that the covenant has been broken.

E · 9:18–21

Moses' second fast, intercession for Aaron, and destruction of the calf

Moses prostrates himself a second time, fasting another forty days and nights over all Israel's sin (v. 18), in dread of the LORD's wrath — yet the LORD listened to him (v. 19). The LORD was wroth enough to destroy Aaron, but Moses interceded for him too (v. 20). Finally Moses takes the calf, burns it, grinds it to dust 'until it became fine, like powder' (κονιορτός), and casts the dust into the mountain-stream (v. 21).

F · 9:22–24

The further rebellions: Taberah, Massah, Kibroth-hattaavah, Kadesh

Moses widens the indictment beyond Horeb: at the Burning (Ἐμπυρισμός = Taberah), the Testing (Πειρασμός = Massah), and the Graves of Craving (Μνήματα τῆς ἐπιθυμίας = Kibroth-hattaavah) Israel kept provoking the LORD (v. 22). At Kadesh-barnea they disbelieved his word and refused to go up (v. 23). 'You have been rebellious against the LORD from the day I knew you' (v. 24).

Moses' great intercession: do not destroy your people and inheritance

Recalling the forty-day prostration (v. 25), Moses recites his prayer (vv. 26–29): 'O LORD, LORD, King of the gods, do not destroy your people and your portion (μὴ ἐξολεθρεύσης τὸν λαόν σου), whom you redeemed by your great strength' (v. 26). 'Remember Abraham, Isaac, and Jacob your servants ... do not look upon the stubbornness of this people' (v. 27), 'lest the inhabitants of the land from which you brought us say, The LORD was not able (παρὰ τὸ μὴ δύνασθαι κύριον) to bring them in' (v. 28). The appeal rests on the covenant oath and on the LORD's own name: 'these are your people and your inheritance (κληρὸς σου), whom you brought out ... by your high arm' (v. 29).

1 ἄκουε Ἰσραὴλ σὺ διαβαίνεις σήμερον τὸν Ἰορδάνην εἰσελθεῖν κληρονομῆσαι ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς πόλεις μεγάλας καὶ τειχήρεις ἕως τοῦ οὐρανοῦ

Hear, O Israel: you are crossing over the Jordan today to go in to dispossess nations great and mightier than you, cities great and walled up to heaven,

New hortatory address opening the conquest-and-merit discourse

ἄκουε Ἰσραὴλ

The chapter opens with the same summons-formula ἄκουε Ἰσραὴλ that heads the Shema (6:4), marking a fresh major address in Moses' second discourse. The present imperative ἄκουε calls for ongoing attention; the description of the nations as 'great and mightier than you' (μεγάλα καὶ ἰσχυρότερα) and their cities 'walled up to heaven' sets up the chapter's central paradox: a weaker people will dispossess stronger ones, proving the conquest to be the LORD's gift, not Israel's achievement.

ἄκουε

hear

Pres Act Impv 2 Sg · ἀκούω

main verb (opening imperative summons)

→ durative present imperative (sustained attention: 'keep hearing')

ἀκούω: 'hear / listen / obey'; renders שָׁמַע; the present imperative ἄκουε is the signature opening of the Shema (Deut 6:4) and of major Deuteronomic addresses; it summons not a single act of hearing but continual covenant attention.

Ισραηλ

Israel

vocative of address (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here a collective vocative addressing the whole covenant people gathered on the plains of Moab.

σύ

you

Nominative

subject (emphatic 2nd person singular pronoun)

→ participant reference

σύ: the emphatic nominative pronoun individualizes the collective 'Israel' as a single addressee; the singular 'you' personalizes the covenant demand, a hallmark of Deuteronomic rhetoric.

διαβαίνεις

you are crossing over

Pres Act Indic 2 Sg · διαβαίνω

main verb (futuristic present)

→ futuristic present (imminent crossing presented as already underway)

διαβαίνω: 'cross over / pass through'; renders בָּרַח; the present tense with σήμερον frames the Jordan crossing as imminent and certain — Israel stands on the brink of entry into the land.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' collapses the distance between Moses' generation and every later hearer, making the covenant decision perpetually present.

τὸν

the

Accusative

article (with Ιορδάνην)

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

direct object of διαβαίνεις

→ object specification

Ιορδάνης: Greek form of Hebrew יַרְדֵּן (the Jordan river); declined as a first-declension masculine in the LXX (acc. Ιορδάνην); the river is the boundary of the promised land, the threshold of conquest.

εἰσελθεῖν

to go in

Aor Act Inf · εἰσερχομαι

infinitive of purpose (with διαβαίνεις)

→ aorist infinitive (purpose: the goal of the crossing)

εἰσερχομαι: 'go in / enter'; renders נָכַח; the aorist infinitive expresses the purpose of the crossing — entry into the land; paired with κληρονομήσαι it forms a two-verb purpose chain (enter in order to inherit).

κληρονομήσαι

to dispossess / to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (second goal-verb)

→ aorist infinitive (purpose: dispossession and inheritance)

κληρονομέω: 'inherit / take possession of / dispossess'; renders שָׁרַח; the verb carries both senses — to take the land as inheritance and to drive out (dispossess) its present occupants; the dual force is central to the chapter's grace-theology, since the inheritance is given, not earned.

ἔθνη

nations

Accusative

direct object of κληρονομήσαι

→ object specification

ἔθνος (pl. ἔθνη): 'nation / people / gentiles'; renders יָג; here the Canaanite nations to be dispossessed; their being 'greater and mightier' than Israel is the rhetorical fulcrum of the chapter.

μεγάλα

great

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

μέγας: 'great / large'; renders לִּידָג; the greatness of the nations heightens the improbability of Israel's victory, underscoring divine agency.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰσχυρότερα

mightier

Accusative

comparative adjective (modifying ἔθνη)

→ object specification

ἰσχυρός (compar. ἰσχυρότερος): 'strong / mighty'; the comparative ἰσχυρότερα ('mightier') renders מְצַח with comparative force; the nations are explicitly stronger than Israel, so victory cannot be credited to Israelite might.

μᾶλλον

more / rather

adverb of degree (reinforcing the comparative)

→ clausal contribution

μᾶλλον: 'more / rather'; here pleonastically reinforces the comparative ἰσχυρότερα, a Hebraizing intensification ('much mightier than you').

ἢ

than

comparative particle (introducing the standard of comparison)

→ discourse linkage or contrast

ἢ: 'than'; the particle of comparison after ἰσχυρότερα μᾶλλον, introducing ὑμεῖς ('you') as the term against which the nations are measured.

ὕμεῖς

you

Nominative

subject of implied verb (term of comparison: 'than you')

→ participant reference

ὕμεῖς: 2nd person plural pronoun; the shift from singular σύ (v.1a) to plural ὑμεῖς is characteristic of Deuteronomy's fluid number; the comparison 'mightier than you' makes Israel's weakness explicit.

πόλεις

cities

Accusative

direct object (parallel to ἔθνη)

→ object specification

πόλις (pl. πόλεις): 'city'; renders עִיר; the great fortified cities are the second object of dispossession; the fortifications 'up to heaven' emphasize their humanly impregnable strength.

μεγάλας

great

Accusative

attributive adjective (modifying πόλεις)

→ object specification

μέγας: 'great / large'; feminine accusative μεγάλας agreeing with πόλεις; the repetition of μέγας (nations great, cities great) builds the rhetoric of overwhelming odds.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τειχῆρες

walled / fortified

Accusative

attributive adjective (modifying πόλεις)

→ object specification

τειχήρης: 'walled / fortified'; from τεῖχος ('wall'); renders בְּצוּרִים ('fortified'); the cities are not merely large but defended by walls, a key obstacle that only the LORD can overcome (cf. Josh 6).

ἕως

up to

preposition + genitive (extent: 'as far as heaven')

→ spatial or relational framing

ἕως: 'up to / as far as'; with the genitive expresses extent; the hyperbole 'walled up to heaven' (τειχῆρες ἕως τοῦ οὐρανοῦ) renders עַד־בְּצוּרֵי־הַשָּׁמַיִם, dramatizing the cities' seeming invincibility.

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἕως (limit of extent)

→ relational specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; the hyperbolic 'up to heaven' marks the cities as humanly impregnable — only divine power can bring them down.

2 λαὸν μέγαν καὶ πολὺν καὶ εὐμήκη υἱοὺς Εὐνακ οὓς σὺ οἶσθα καὶ σὺ ἀκήκοας τίς ἀντιστήσεται κατὰ πρόσωπον υἱῶν Εὐνακ

a people great and many and tall, the sons of Enak, whom you know, and you have heard, 'Who can stand before the sons of Enak?'

Appositional intensification of the nations (v.1)

λαὸν μέγαν

v.2 names the most fearsome of the nations: the sons of Enak (Anak), the legendary giants whose reputation had terrified the spies a generation earlier (Num 13:28–33). The rhetorical question τίς ἀντιστήσεται ('who can stand?') voices Israel's own proverbial dread, which the LORD's promise (v.3) will overturn.

λαόν

people

Accusative

accusative in apposition to ἔθνη (v.1)

→ object specification

λαός: 'people'; renders לָאֹד ; here the Canaanite population characterized by the triad great / many / tall, building the picture of an overwhelming foe.

μέγαν

great

Accusative

attributive adjective (modifying λαόν)

→ object specification

μέγας: 'great'; the third occurrence of μέγας in two verses, reinforcing the rhetoric of formidable odds.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολὺν

many / numerous

Accusative

attributive adjective (modifying λαόν)

→ object specification

πολύς: 'much / many / numerous'; renders רַב ; the people are not only great but populous, multiplying the threat.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐμήκη

tall

Accusative

attributive adjective (modifying λαόν)

→ object specification

εὐμήκης: 'tall / of good height'; from εὖ + μήκος ('length'); renders גָּדֹל ('tall'); the tallness points to the gigantic stature of the Enakim, the proverbial giants of the land (Num 13:33).

υἱούς

sons

Accusative

accusative in apposition to λαόν

→ object specification

υἱός (pl. υἱοί): 'son'; in the idiom υἱοὶ Ἐνακ ('sons of Anak') renders בְּנֵי אֲנָכ , a Hebraism for membership in the Anakite clan — the giants of the hill country (cf. Num 13:22; Josh 11:21).

Ἐνακ

Enak / Anak

genitive of relationship (indeclinable proper noun: ὁf Anak')

→ participant identification

Ἐνακ: transliteration of Hebrew אֲנָכ (Anak); indeclinable in the LXX; the eponymous ancestor of the Anakim, the giant clan whose reputation struck terror into the spies (Num 13:28–33).

οὓς

whom

Accusative

relative pronoun (object of οἶσθα)

→ participant reference

οὓς: relative pronoun; accusative plural οὓς, antecedent υἱούς Ἐνακ; introduces the relative clause appealing to Israel's own knowledge and hearsay of the giants' fame.

σύ

you

Nominative

subject of οἶσθα (emphatic)

→ participant reference

σύ: emphatic pronoun; the repeated σύ ('you yourself know ... you yourself have heard') drives home that Israel needs no convincing of the foe's terror.

οἶσθα

you know

Perf Act Indic 2 Sg · οἶδα

main verb of relative clause

→ stative perfect (settled knowledge with present force)

οἶδα: 'know' (perfect with present meaning); renders וָדַעְתָּ ; the 2nd singular οἶσθα appeals to Israel's firsthand awareness of the Anakim from the spy report at Kadesh.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject of ἀκήκοας (emphatic, repeated)

→ participant reference

σύ: the second emphatic pronoun, balancing 'you know' with 'you have heard'.

ἀκήκοας

you have heard

Perf Act Indic 2 Sg · ἀκούω

main verb (parallel to οἶσα)

→ resultative perfect (the report stands heard and abiding)

ἀκούω (perf. ἀκήκοα): 'hear'; the perfect ἀκήκοας denotes the abiding effect of the proverbial report about the Anakim — Israel has heard, and the dread remains.

τίς

who

Nominative

interrogative pronoun (subject of ἀντιστήσεται)

→ participant reference

τίς: interrogative pronoun 'who?'; introduces the proverbial rhetorical question (the content of what Israel has 'heard'); expects the answer 'no one — by human reckoning'.

ἀντιστήσεται

will stand / withstand

Fut Mid Indic 3 Sg · ἀνθίστημι

main verb of the quoted rhetorical question

→ potential / deliberative future ('who could stand?')

ἀνθίστημι (fut. mid. ἀντιστήσεται): 'set oneself against / withstand / resist'; renders אָנֹכִי; the middle future asks who can take a stand against the Anakim — a question whose despairing human answer (no one) the LORD's promise in v.3 reverses.

κατὰ

before / against

preposition + accusative (idiomatic: 'in the face of')

→ spatial or relational framing

κατά + acc.: in the idiom κατὰ πρόσωπον ('before / in the presence of / face to face with'), renders אָנֹכִי; a Hebraism for confronting an opponent.

πρόσωπον

face

Accusative

accusative in the idiom κατὰ πρόσωπον

→ object specification

πρόσωπον: 'face / presence'; renders אָנֹכִי; in κατὰ πρόσωπον the noun forms a prepositional idiom meaning 'face to face with / against'.

υἱῶν

sons

Genitive

genitive of relationship (object of κατὰ πρόσωπον)

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; the repeated υἱῶν Ἐνακ frames the verse in an inclusio of the dreaded name, intensifying the rhetorical despair.

Ἐνακ

Enak / Anak

genitive of relationship (indeclinable, closing the inclusio)

→ participant identification

Ἐνακ: see v.2 above; the name closes the verse as it opened the apposition, framing the giants as the supreme symbol of human impossibility.

3 καὶ γνώση σήμερον ὅτι κύριος ὁ θεός σου οὗτος προπορεύεται πρὸ προσώπου σου πῦρ καταναλίσκον
ἐστὶν οὗτος ἐξολεθρεύσει αὐτούς καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσώπου σου καὶ ἀπολεῖς αὐτούς
καθάπερ εἶπέν σοι κύριος

And you shall know today that the LORD your God, he it is who goes before you; he is a consuming fire; he will destroy them, and he will turn them back before you, and you shall destroy them, just as the LORD said to you.

Resolution of the dread (v.2): divine agency overturns human odds

καὶ γνώση σήμερον

v.3 answers the despairing question of v.2: the one who 'goes before' Israel is the LORD himself, 'a consuming fire' (πῦρ καταναλίσκον, cf. 4:24). The threefold demonstrative οὗτος ('this one ... he ... he') hammers the point: it is YHWH, not Israel, who destroys and routs the nations. The recognition-formula γνώση ... ὅτι frames the conquest as revelatory of the LORD's power.

καὶ

and

narrative conjunction (Hebraizing καὶ)

→ discourse linkage or contrast

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

γνώση

you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (recognition-formula)

→ predictive future (assured experiential knowledge)

γινώσκω (fut. mid. γνώση): 'know / come to know'; renders נָתַתִּי ; the recognition-formula γνώση ... ὅτι ('you shall know that') is a Deuteronomic device by which the conquest becomes the medium of knowing the LORD.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם ; the present-tense 'today' makes the assurance immediate and personal for the hearer on the brink of crossing.

ὅτι

that

conjunction (introducing object clause of γνώση)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what Israel shall know — the LORD's personal precedence and consuming-fire power.

κύριος

LORD

Nominative

subject of the object clause

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the subject whose sole agency the verse insists upon against any claim of Israelite might.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate / appositive to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the title ὁ θεός σου ('your God') binds the covenant relationship to the assurance of conquest.

σου

your

Genitive

genitive of relationship (possessive)

→ relational specification

σύ (gen. σου): the possessive 'your' personalizes the covenant bond — this God is Israel's own.

οὗτος

he / this one

Nominative

demonstrative pronoun (resumptive, emphatic subject)

→ participant reference

οὗτος: 'this one / he'; the first of three emphatic resumptive demonstratives in the verse; οὗτος ... οὗτος ... οὗτος hammers home that it is YHWH himself — not Israel, not its armies — who acts.

προπορεύεται

goes before

Pres Mid Indic 3 Sg · προπορεύομαι

main verb of object clause

→ durative present (continual leading march)

προπορεύομαι: 'go before / lead the way'; renders עָבַר לְפָנֵי הַלֵּךְ לְפָנָיו; the present tense pictures the LORD continually marching at the head of Israel's advance, the divine warrior leading the conquest.

πρὸ

before

preposition + genitive (in the idiom πρὸ προσώπου)

→ spatial or relational framing

πρὸ + gen.: 'before / in front of'; in πρὸ προσώπου σου ('before your face') renders לְפָנָיו, a Hebraism for 'ahead of you'.

προσώπου

face

Genitive

genitive in the idiom πρὸ προσώπου

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנָיו; in πρὸ προσώπου forms a prepositional idiom 'before / ahead of'.

σου

your

Genitive

genitive of possession

→ relational specification

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

πῦρ

fire

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

πῦρ: 'fire'; renders אֵשׁ; the predicate πῦρ καταναλίσκων ('a consuming fire') echoes Deut 4:24 and depicts the LORD's irresistible, all-destroying power against the nations.

καταναλίσκων

consuming

Pres Act Ptcp Nom Sg Neut · καταναλίσκω

attributive participle (modifying πῦρ)

→ durative present participle (ongoing consuming action)

καταναλίσκω: 'consume utterly / devour'; the intensive κατα- compound of ἀναλίσκω; renders אֲכָלָה ('consuming'); the participle πῦρ καταναλίσκων is the LXX's image of YHWH as a fire that wholly devours opposition (cf. 4:24; Heb 12:29).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (linking πῦρ καταναλίσκων to the subject)

→ stative present (timeless predication of divine nature)

εἰμί: 'be'; the copula asserts the LORD's nature as consuming fire as a present, abiding reality.

οὗτος

he / this one

Nominative

demonstrative pronoun (second emphatic subject)

→ participant reference

οὗτος; the second of three emphatic demonstratives; subject of ἐξολεθρεύσει, insisting that the destroying is the LORD's own act.

ἐξολεθρεύσει

will destroy utterly

Fut Act Indic 3 Sg · ἐξολεθρεύω

main verb (divine destruction of the nations)

→ predictive future (assured divine act)

ἐξολεθρεύω: 'destroy utterly / exterminate'; the intensive ἐξ- compound; renders יִמָּחֵם / יִמָּח; a key verb of the chapter (recurring at vv. 8, 14, 19, 20, 25, 26), used both of the nations' destruction and, ominously, of the threatened destruction of Israel itself.

αὐτούς

them

Accusative

direct object (the nations)

→ participant reference

αὐτούς; 'he / it / they'; here accusative plural 'them' = the Canaanite nations to be destroyed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὗτος

he / this one

Nominative

demonstrative pronoun (third emphatic subject)

→ participant reference

οὗτος; the third emphatic demonstrative; subject of ἀποστρέψει; the triple οὗτος is the rhetorical heart of the verse, leaving no room for human boast.

ἀποστρέψει

will turn back / rout

Fut Act Indic 3 Sg · ἀποστρέφω

main verb (routing of the nations)

→ predictive future (assured divine act)

ἀποστρέφω: 'turn back / put to flight / rout'; renders יָשָׁבֵץ / יָשָׁבֵץ; the LORD will turn the nations back in defeat before Israel; the verb pictures the divine warrior routing the enemy.

αὐτούς

them

Accusative

direct object (the nations)

→ participant reference

αὐτούς; meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the nations).

ἀπὸ

from

preposition + genitive (in the idiom ἀπὸ προσώπου)

→ spatial or relational framing

ἀπὸ + gen.: in ἀπὸ προσώπου σου ('from before your face') renders יְנִיחָךְ, a Hebraism for 'from before you'.

προσώπου

face

Genitive

genitive in the idiom από προσώπου

→ relational specification

πρόσωπον: see above; in από προσώπου a prepositional idiom 'from before'.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπολεῖς

you shall destroy

Fut Act Indic 2 Sg · ἀπόλλυμι

main verb (Israel's instrumental role)

→ predictive future (Israel's derivative action)

ἀπόλλυμι (fut. ἀπολῶ, 2 sg. ἀπολεῖς): 'destroy / cause to perish'; renders הָרַחֵק / הָרַחֵקְךָ; significantly the 2nd singular places Israel as the executant — but only after and because the LORD has destroyed and routed; Israel's action is wholly derivative of the divine act.

αὐτούς

them

Accusative

direct object (the nations)

→ participant reference

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

καθάπερ

just as

comparative conjunction (introducing fulfillment clause)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; renders כַּדְּכָאֵל; appeals to the LORD's prior word as the guarantee of the promised victory.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause

→ constative aorist (the prior divine promise)

λέγω (aor. εἶπεν): 'say'; the appeal κατάπερ εἶπέν σοι κύριος ('just as the LORD said to you') grounds the assurance in the reliability of YHWH's spoken promise.

σοι

to you

Dative

dative indirect object (recipient of the word)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the addressee of the LORD's prior promise of conquest.

κύριος

LORD

Nominative

subject of εἶπέν

→ participant prominence

κύριος: rendering of יהוה; the verse closes by naming the LORD as the author of the promise now being fulfilled.

4 μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ἐν τῷ ἐξαναλῶσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου λέγων διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος κληρονομήσαι τὴν γῆν τὴν ἀγαθὴν ταύτην ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς πρὸ προσώπου σου

Do not say in your heart, when the LORD your God has destroyed these nations before you, saying, 'Because of my righteousness the LORD brought me in to inherit this good land'; rather it is because of the wickedness of these nations that the LORD will destroy them before you.

Central prohibition: the anti-merit crux of the chapter μὴ εἴπῃς ἐν τῇ καρδίᾳ σου

v.4 is the theological heart of the chapter and the first of the threefold denial (vv. 4–6). The prohibition μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ('do not say in your heart') targets the inward boast that the conquest is earned: διὰ τὰς δικαιοσύνας μου ('because of my righteousness'). Moses flatly rejects this with ἀλλὰ: the cause is διὰ τὴν ἀσέβειαν τῶν ἐθνῶν ('the wickedness of the nations'), not Israel's merit. This grace-not-merit logic is the OT root of Rom 9–11 and Titus 3:5.

μὴ

not

negative particle (prohibitive, with aorist subjunctive)

→ discourse linkage or contrast

μὴ: the negative of prohibition; with the aorist subjunctive εἴπῃς forms a prohibitive ('do not say') warning against a single act of inward boasting.

εἴπῃς

you should say

Aor Act Subj 2 Sg · λέγω

main verb (prohibitive subjunctive)

→ aorist subjunctive of prohibition (do not even begin to say)

λέγω (aor. subj. εἴπῃς): 'say'; the prohibitive μὴ εἴπῃς guards against the heart-speech of self-congratulation; the idiom εἰπεῖν ἐν τῇ καρδίᾳ ('say in the heart') renders בְּלִבּוֹ בְּרָמָא, a Hebraism for inner thought or self-deceiving rationalization (cf. 8:17; 18:21).

ἐν

in

preposition + dative (location of the speech-act)

→ spatial or relational framing

ἐν + dat.: 'in'; with καρδίᾳ forms the idiom 'in the heart' = inwardly, to oneself.

τῇ

the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδία

heart

Dative

object of ἐν (locative of inner speech)

→ sphere or reference

καρδία: 'heart'; renders לבב; in OT anthropology the seat of thought, will, and intention; 'to say in the heart' is to reason inwardly, often self-deceivingly.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular infinitive: a temporal idiom ('when / while'); ἐν τῷ ἐξαναλῶσαι = 'when (the LORD) destroys', renders the Hebrew temporal infinitive אַ + infinitive construct.

τῷ

the

Dative

article (with the articular infinitive ἐξαναλῶσαι)

→ noun-phrase marking

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

ἐξαναλῶσαι

to destroy / consume

Aor Act Inf · ἐξαναλίσκω

articular infinitive in temporal construction

→ aorist infinitive (the completed act of destroying, viewed as the occasion)

ἐξαναλίσκω: 'consume utterly / destroy completely'; the doubly-compounded ἐξ-ανα-λίσκω intensifies; renders לַשֵּׁן / לְדָן; the articular infinitive with ἐν marks the time of temptation — precisely when Israel sees the nations destroyed, the boast threatens to arise.

κύριον

LORD

Accusative

accusative subject of the infinitive ἐξαναλῶσαι

→ object specification

κύριος: rendering of יהוה; accusative as the subject of the articular infinitive (the LORD is the one doing the destroying).

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

appositive to κύριον ('the LORD your God')

→ object specification

θεός: 'God'; renders אֱלֹהִים; the full title ὁ θεός σου stresses that the destroyer of the nations is Israel's own covenant God.

σου

your

Genitive

genitive of relationship

→ relational specification

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

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

direct object of the infinitive ἐξαναλῶσαι

→ object specification

ἔθνος (pl. ἔθνη): 'nation'; renders גּוֹי; the Canaanite nations whose destruction is the LORD's act, not Israel's reward.

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

→ object specification

οὗτος: 'this / these'; the demonstrative ταῦτα points to the specific Canaanite nations before Israel's eyes.

ἀπὸ

from

preposition + genitive (in the idiom ἀπὸ προσώπου)

→ spatial or relational framing

ἀπό + gen.: in ἀπὸ προσώπου σου renders חַנּוּכָּה, 'from before you'.

προσώπου

face

Genitive

genitive in the idiom ἀπὸ προσώπου

→ relational specification

πρόσωπον: 'face'; in ἀπὸ προσώπου a prepositional idiom 'from before'.

σου

your

Genitive

genitive of possession

→ relational specification

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of manner (introducing the forbidden quotation)

→ durative present participle (the manner of the inward speech)

λέγω (ptcp. λέγων): 'saying'; the participle introduces the direct quotation of the forbidden boast; a Hebraizing redundancy (לֵאמֹר) marking the content of the heart-speech.

διὰ

because of

preposition + accusative (causal: 'on account of')

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; the causal preposition heads the forbidden claim διὰ τὰς δικαιοσύνας μου ('because of my righteousness') — the very assertion the chapter exists to refute.

τὰς

the

Accusative

article (with δικαιοσύνας)

→ noun-phrase marking

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

δικαιοσύνας

righteousnesses / righteous deeds

Accusative

object of διὰ (causal: the alleged ground)

→ object specification

δικαιοσύνη (pl. δικαιοσύνας): 'righteousness / righteous deed'; renders יִצְחָק; the plural 'righteousnesses' denotes accumulated righteous acts imagined as meriting the land; Moses categorically denies this ground (cf. v.5; Titus 3:5; Rom 10:3). The plural underlines the boast's quantitative, works-based logic.

μου

my

Genitive

genitive of possession (the imagined merit)

→ relational specification

ἐγώ (gen. μου): 'my'; the possessive that makes the claim a self-boast — 'my own righteousness'.

εἰσήγαγέν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb of the quoted boast

→ constative aorist (within the imagined claim)

εἰσάγω (aor. εἰσήγαγεν): 'bring in / lead into'; renders נָבִי; within the forbidden boast it ascribes the bringing-in to the LORD but credits Israel's righteousness as the motive — exactly the error to be refuted.

με

me

Accusative

direct object of εἰσήγαγεν

→ participant reference

ἐγώ (acc. με): 'me'; the singular speaker of the boast personifies Israel as an individual claimant of merit.

κύριος

LORD

Nominative

subject of εἰσήγαγεν (within the boast)

→ participant prominence

κύριος: rendering of יְיָ; even the boast concedes the LORD as agent, but misattributes the cause to Israel's worth.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (with εἰσήγαγεν)

→ aorist infinitive (purpose of the bringing-in)

κληρονομέω: 'inherit / take possession of'; renders שָׁרָה; the purpose of being brought in — to possess the land as inheritance; the very word 'inherit' implies gift, not wage.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κληρονομήσαι

→ object specification

γῆ: 'land / earth'; renders אֶרֶץ; the promised land, object of the inheritance; described as 'good' (ἀγαθὴν), recalling the land 'flowing with milk and honey'.

τὴν

the

Accusative

article (with ἀγαθὴν, attributive position)

→ noun-phrase marking

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

ἀγαθὴν

good

Accusative

attributive adjective (modifying γῆν)

→ object specification

ἀγαθός: 'good'; renders טוֹב; 'this good land' is a Deuteronomic refrain (cf. 1:35; 3:25; 6:18) underscoring the land as a gracious gift.

ταύτην

this

Accusative

demonstrative adjective (modifying γῆν)

→ participant reference

οὗτος: 'this'; the demonstrative ταύτην deictically points to the land lying before Israel across the Jordan.

ἀλλὰ

but / rather

strong adversative (correcting the boast)

→ discourse linkage or contrast

ἀλλὰ: 'but / rather'; the strong adversative that overturns the forbidden claim — not Israel's righteousness, but the nations' wickedness, is the operative cause.

διὰ

because of

preposition + accusative (causal: the true ground)

→ spatial or relational framing

διὰ + acc.: 'because of'; now heading the true cause διὰ τὴν ἀσέβειαν ('because of the wickedness'), set in pointed antithesis to the false διὰ τὰς δικαιοσύνας μου.

τὴν

the

Accusative

article (with ἀσέβειαν)

→ noun-phrase marking

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

ἀσέβειαν

wickedness / ungodliness

Accusative

object of *διά* (the true cause of dispossession)

→ object specification

ἀσέβεια: 'impiety / ungodliness / wickedness'; renders *הַגִּזְלָה*; the moral corruption of the Canaanite nations (cf. Gen 15:16, 'the iniquity of the Amorites') is the reason for their dispossession — divine justice on them, not reward to Israel.

τῶν

the

Genitive

article (with *ἐθνῶν*)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source/possession (whose wickedness)

→ relational specification

ἔθνος (gen. pl. *ἐθνῶν*): 'nation'; the Canaanite nations whose ἀσέβεια is the ground of their judgment.

τούτων

these

Genitive

demonstrative adjective (modifying *ἐθνῶν*)

→ relational specification

οὗτος: 'these'; the demonstrative *τούτων* specifies the particular nations being dispossessed.

κύριος

LORD

Nominative

subject of *ἐξολεθρεύσει*

→ participant prominence

κύριος: rendering of *יהוה*; the LORD, not Israel, is the subject who destroys — reaffirming sole divine agency.

ἐξολεθρεύσει

will destroy utterly

Fut Act Indic 3 Sg · *ἐξολεθρεύω*

main verb (the true causal statement)

→ predictive future (assured divine judgment)

ἐξολεθρεύω: 'destroy utterly'; the same key verb as v.3; here it makes the nations' destruction an act of divine justice upon their ἀσέβεια, definitively excluding any merit-claim by Israel.

αὐτούς

them

Accusative

direct object (the nations)

→ participant reference

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

πρὸ

before

preposition + genitive (in the idiom *πρὸ προσώπου*)

→ spatial or relational framing

πρὸ + gen.: in *πρὸ προσώπου σου* renders *לְפָנַי / לְפָנֶיךָ*, 'before you'.

προσώπου

face

Genitive

genitive in the idiom *πρὸ προσώπου*

→ relational specification

πρόσωπον: 'face'; in *πρὸ προσώπου* a prepositional idiom 'before / in front of'.

σου

your

Genitive

genitive of possession

→ relational specification

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

5 οὐχὶ διὰ τὴν δικαιοσύνην σου οὐδὲ διὰ τὴν ὁσιότητα τῆς καρδίας σου σὺ εἰσπορεύῃ κληρονομῆσαι τὴν γῆν αὐτῶν ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ ἣν ὥμοσεν τοῖς πατράσιν ὑμῶν τῷ Ἀβραάμ καὶ τῷ Ἰσαακ καὶ τῷ Ἰακωβ

Not because of your righteousness nor because of the holiness of your heart do you go in to inherit their land; rather it is because of the wickedness of these nations that the LORD will destroy them before you, and that he may establish the covenant which he swore to your fathers, to Abraham and to Isaac and to Jacob.

Second member of the threefold denial; the positive covenant ground οὐχὶ διὰ τὴν δικαιοσύνην σου

v.5 restates the denial of v.4 with a double negative (οὐχὶ ... οὐδέ): not righteousness, not even 'holiness of heart' (ὁσιότητα τῆς καρδίας). Then it supplies the two true grounds: the nations' ἀσέβεια (judgment on them) and the covenant oath (ἵνα στήσῃ τὴν διαθήκην ... ἣν ὥμοσεν) sworn to Abraham, Isaac, and Jacob. The dispossession thus serves a purpose external to Israel's merit — divine justice and divine fidelity to the patriarchal promise.

οὐχὶ

not

emphatic negative particle

→ discourse linkage or contrast

οὐχὶ: the strengthened form of οὐ; emphatically negates the merit-claim ('not at all because of your righteousness'); renders אֵל.

διὰ

because of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'because of'; heads the denied ground διὰ τὴν δικαιοσύνην σου ('because of your righteousness').

τὴν

the

Accusative

article (with δικαιοσύνην)

→ noun-phrase marking

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

δικαιοσύνην

righteousness

Accusative

object of διὰ (denied ground)

→ object specification

δικαιοσύνη: 'righteousness'; renders תְּקִיפָה; here singular (contrast the plural δικαιοσύνας of vv. 4, 6); the abstract quality of being righteous is denied as the basis of inheritance — the foundational anti-merit assertion echoed in Titus 3:5 and Rom 10:3.

σου

your

Genitive

genitive of possession

→ relational specification

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

οὐδὲ

nor

coordinating negative (adding a second denied ground)

→ clausal contribution

οὐδέ: 'and not / nor'; adds 'holiness of heart' to 'righteousness' as a second disqualified basis, closing every avenue of self-justification.

διὰ

because of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'because of'; heads the second denied ground.

τὴν

the

Accusative

article (with ὁσιότητα)

→ noun-phrase marking

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

ὁσιότητα

holiness / piety

Accusative

object of διὰ (second denied ground)

→ object specification

ὁσιότης: 'holiness / piety / devoutness'; renders ῥψ' ('uprightness') here; paired with δικαιοσύνη it denies that any inner moral disposition of Israel earned the land — neither outward righteousness nor inward piety.

τῆς

the

Genitive

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive of source/quality ('holiness of heart')

→ relational specification

καρδία: 'heart'; renders לבב; the inner seat of disposition; 'holiness of the heart' denotes inward uprightness, here denied as a ground of merit.

σου

your

Genitive

genitive of possession

→ relational specification

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

σύ

you

Nominative

subject (emphatic) of εἰσπορεύη

→ participant reference

σύ: emphatic pronoun; 'you' enter the land, but not on the basis just denied — the emphasis sharpens the contrast between Israel's act of entering and the true cause of the gift.

εἰσπορεύη

you go in

Pres Mid Indic 2 Sg · εἰσπορεύομαι

main verb (Israel's entry)

→ futuristic present (imminent entry presented as in process)

εἰσπορεύομαι: 'enter / go in'; renders נכ; the present tense frames Israel's entry as imminent; the verb describes Israel's action but the clause denies any meritorious cause for it.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (with εἰσπορεύη)

→ aorist infinitive (purpose of entry)

κληρονομέω: 'inherit / possess'; renders שר; the purpose of entering — to possess the land as inheritance, a gift, not a wage.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κληρονομήσαι

→ object specification

γῆ: 'land'; renders γῆς; here 'their land' = the land of the nations, transferred to Israel by divine judgment on the nations and divine fidelity to the fathers.

αὐτῶν

their

Genitive

genitive of possession (the nations')

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; refers to the dispossessed nations whose land Israel will inherit.

ἀλλὰ

but / rather

strong adversative (correcting to the true ground)

→ discourse linkage or contrast

ἀλλά: 'but / rather'; the second adversative pivot (cf. v.4) introducing the operative causes — the nations' wickedness and the covenant oath.

διὰ

because of

preposition + accusative (causal: true ground)

→ spatial or relational framing

διὰ + acc.: 'because of'; heads the true cause διὰ τὴν ἀσέβειαν, in antithesis to the denied διὰ τὴν δικαιοσύνην σου.

τὴν

the

Accusative

article (with ἀσέβειαν)

→ noun-phrase marking

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

ἀσέβειαν

wickedness / ungodliness

Accusative

object of διὰ (true cause of dispossession)

→ object specification

ἀσέβεια: 'impiety / wickedness'; renders ἡγῶν; the moral corruption of the nations as the ground of their judgment (cf. v.4; Gen 15:16).

τῶν

the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source (whose wickedness)

→ relational specification

ἔθνος (gen. pl. ἐθνῶν): 'nation'; the Canaanite nations whose ἀσέβεια brings their downfall.

τούτων

these

Genitive

demonstrative adjective (modifying ἐθνῶν)

→ relational specification

οὗτος: 'these'; the demonstrative specifies the particular nations being judged.

κύριος

LORD

Nominative

subject of ἐξολεθρεύσει

→ participant prominence

κύριος: rendering of יהוה; sole divine agent of the destruction.

ἐξολεθρεύσει

will destroy utterly

Fut Act Indic 3 Sg · ἐξολεθρεύω

main verb (divine judgment on the nations)

→ predictive future (assured divine act)

ἐξολεθρεύω: 'destroy utterly'; the key chapter-verb; here grounds the dispossession in divine justice, not Israelite merit.

αὐτούς

them

Accusative

direct object (the nations)

→ participant reference

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

ἀπὸ

from

preposition + genitive (in the idiom ἀπὸ προσώπου)

→ spatial or relational framing

ἀπό + gen.: in ἀπὸ προσώπου σου renders תְּרַגְּמָה, 'from before you'.

προσώπου

face

Genitive

genitive in the idiom ἀπὸ προσώπου

→ relational specification

πρόσωπον: 'face'; prepositional idiom 'from before'.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (adding the second purpose)

→ discourse linkage or contrast

καί: 'and'; links the judgment-cause to the covenant-purpose; the conquest serves both divine justice and divine fidelity.

ἵνα

so that

purpose conjunction (with subjunctive στήση)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose clause; the second true reason for the conquest — to establish (στήση) the patriarchal covenant.

στήση

he may establish

Aor Act Subj 3 Sg · ἵστημι

verb of purpose clause

→ aorist subjunctive of purpose (decisive establishment)

ἵστημι (aor. subj. στήση): 'set up / establish / confirm'; in στήσαι διαθήκην ('establish a covenant') renders תִּרְכִּים; the conquest fulfills and confirms the oath sworn to the patriarchs — divine fidelity, not Israelite merit, is the operative principle.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήση

→ object specification

διαθήκη: 'covenant / testament'; renders תְּרִכָּה; the patriarchal covenant of land-promise (Gen 15; 17; 26; 35); the LXX's choice of διαθήκη (a unilateral disposition, like a will) over συνθήκη (a bilateral pact) fits the gracious, divinely-initiated character of the promise.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's covenant)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; the covenant is the LORD's own, sworn by him.

ἣν

which

Accusative

relative pronoun (object of ὤμοσεν)

→ participant reference

ὣς (acc. fem. ἣν): relative pronoun; antecedent διαθήκην; introduces the relative clause specifying the oath to the fathers.

ὤμοσεν

he swore

Aor Act Indic 3 Sg · ὁμνύω

verb of relative clause

→ constative aorist (the patriarchal oath as a settled past act)

ὁμνύω (aor. ὤμοσεν): 'swear / take an oath'; renders נִשְׁבַּע; the divine oath to the patriarchs is the bedrock of the land-promise; that the LORD swore it makes its fulfillment a matter of his own faithfulness (cf. Heb 6:13–18).

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object (to whom the oath was sworn)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders תֹּבִיחַ; the patriarchs to whom the land was sworn; the appeal to 'the fathers' grounds Israel's hope in ancestral promise, not present worthiness.

ὑμῶν

your

Genitive

genitive of relationship (your fathers)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; binds the present generation to the patriarchal recipients of the promise.

τῷ

to

Dative

article (with Ἀβραάμ)

→ noun-phrase marking

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

Ἀβραάμ

Abraham

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ἀβραάμ: transliteration of Hebrew אַבְרָהָם; indeclinable in the LXX (the article τῷ supplies the dative case); the first-named patriarch, recipient of the original land-oath (Gen 15:18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to

Dative

article (with Ἰσαάκ)

→ noun-phrase marking

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

Ἰσαάκ

Isaac

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ἰσαάκ: transliteration of Hebrew יִצְחָק; indeclinable; the second patriarch, to whom the oath was renewed (Gen 26:3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to

Dative

article (with Ἰακωβ)

→ noun-phrase marking

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

Ἰακωβ

Jacob

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable; the third patriarch, to whom the oath was confirmed (Gen 28:13; 35:12); the triad Abraham–Isaac–Jacob is the standard formula of the patriarchal land-promise, invoked again in Moses' intercession (v.27).

6 καὶ γνώση σήμερον ὅτι οὐχὶ διὰ τὰς δικαιοσύνας σου κύριος ὁ θεός σου δίδωσίν σοι τὴν γῆν τὴν ἀγαθὴν ταύτην κληρονομῆσαι ὅτι λαὸς σκληροτράχηλος εἶ

And you shall know today that it is not because of your righteous deeds that the LORD your God gives you this good land to inherit; for you are a stiff-necked people.

Third member of the threefold denial; the damning verdict

καὶ γνώση σήμερον

v.6 completes the threefold denial (vv. 4–6) and delivers the verdict that grounds it: λαὸς σκληροτράχηλος εἶ ('you are a stiff-necked people'). The recognition-formula (γνώση ... ὅτι) again frames the lesson; the present δίδωσιν underscores the land as sheer gift. The epithet σκληροτράχηλος ('stiff-necked', lit. 'hard-necked', the image of an ox refusing the yoke) is the LXX's rendering of חָשִׁקַּךְ and will recur on the LORD's own lips at v.13.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

γνώση

you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (recognition-formula)

→ predictive future (assured knowledge)

γινώσκω (fut. mid. γνώση): 'know'; renders גִּידָה; the recognition-formula reappears (cf. v.3), now turning the lesson inward — Israel must know its own unworthiness.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the perpetual Deuteronomic 'today' presses the verdict on every generation.

ὅτι

that

conjunction (introducing object clause of γνώση)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the knowing.

οὐχὶ

not

emphatic negative particle

→ discourse linkage or contrast

οὐχί: emphatic 'not'; denies the merit-ground a third time, completing the rhetorical hammer-blow of vv. 4–6.

διὰ

because of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'because of'; heads the denied ground διὰ τὰς δικαιοσύνας σου.

τὰς

the

Accusative

article (with δικαιοσύνας)

→ noun-phrase marking

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

δικαιοσύνας

righteousnesses / righteous deeds

Accusative

object of διὰ (denied ground)

→ object specification

δικαιοσύνη (pl. δικαιοσύνας): 'righteousness / righteous deed'; renders תְּרָפָה; the plural (as in v.4) denotes accumulated righteous acts; their categorical exclusion as the basis of the gift is the seedbed of the NT doctrine of grace (Titus 3:5; Rom 9:11–12, 16).

σου

your

Genitive

genitive of possession

→ relational specification

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

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of יהוה; the giver of the land, whose gift is unmerited.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; renders יהוה; 'the LORD your God' as the gracious donor of the land.

σου

your

Genitive

genitive of relationship

→ relational specification

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb of object clause

→ durative/customary present (the land as ongoing gift)

δίδωμι: 'give'; renders תָּתַן; the present tense frames the land emphatically as gift (δίδωσιν, 'gives') — the very vocabulary of grace, decisively excluding the language of wages or earnings.

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the recipient of the gracious gift of the land.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δίδωσιν

→ object specification

γῆ: 'land'; renders γῆν; the gift of the promised land.

τὴν

the

Accusative

article (with ἀγαθὴν)

→ noun-phrase marking

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

ἀγαθὴν

good

Accusative

attributive adjective (modifying γῆν)

→ object specification

ἀγαθός: 'good'; renders τὸν; 'this good land', a Deuteronomic refrain underscoring the gift's goodness.

ταύτην

this

Accusative

demonstrative adjective (modifying γῆν)

→ participant reference

οὗτος: 'this'; deictic pointer to the land before Israel.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose/result (with δίδωσιν)

→ aorist infinitive (the purpose of the gift: to possess)

κληρονομέω: 'inherit / possess'; renders ψῆ; the land is given 'to inherit' — the language of inheritance reinforces that it is a gift received, not a reward earned.

ὅτι

for / because

causal conjunction (introducing the damning verdict)

→ discourse linkage or contrast

ὅτι: 'because / for'; here causal, introducing the verdict that clinches the anti-merit argument — far from being righteous, Israel is stiff-necked.

λαός

a people

Nominative

predicate nominative (with εἶ)

→ participant prominence

λαός: 'people'; renders Π; the predicate 'a stiff-necked people' is the LORD's own characterization of Israel (cf. Exod 32:9; 33:3; 34:9).

σκληροτράχηλος

stiff-necked

Nominative

predicate adjective (modifying λαός)

→ participant prominence

σκληροτράχηλος: 'stiff-necked / stubborn'; a compound of σκληρός ('hard') + τράχηλος ('neck'); the LXX coinage rendering ἰψὶς γῆ, the image of an ox that stiffens its neck against the yoke or plow; the supreme Pentateuchal epithet for Israel's obstinacy (cf. Exod 33:3, 5; 34:9; Deut 9:13; Acts 7:51); it grounds the anti-merit verdict — Israel's true character is rebellion, not righteousness.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula (linking λαὸς σκληροτράχηλος to the subject 'you')

→ stative present (abiding characterization)

εἰμί (2 sg. εἶ): 'be'; the present copula renders the timeless verdict — Israel is, by settled character, a stiff-necked people; the blunt second-person 'you are' leaves no escape from the judgment.

7 μνήσθητι μὴ ἐπιλάβῃ ὅσα παρώξυνας κύριον τὸν θεόν σου ἐν τῇ ἐρήμῳ ἀφ' ἧς ἡμέρας ἐξήλθετε ἐξ Αἰγύπτου ἕως ἦλθετε εἰς τὸν τόπον τοῦτον ἀπειθοῦντες διετελεῖτε τὰ πρὸς κύριον

Remember, do not forget, how much you provoked the LORD your God in the wilderness; from the day you came out of Egypt until you came to this place, you continued to be disobedient toward the LORD.

Imperative transition: from verdict to the proof of rebellions

μνήσθητι μὴ ἐπιλάβῃ

v.7 opens the long recital of rebellions (vv. 7–24) that documents the verdict of v.6. The paired commands μνήσθητι ('remember') / μὴ ἐπιλάβῃ ('do not forget') frame the memory as obligatory. The sweep 'from the day you came out of Egypt until you came to this place' totalizes the indictment, and the periphrastic ἀπειθοῦντες διετελεῖτε ('you continued being disobedient') marks rebellion as Israel's settled habit, not an occasional lapse.

μνήσθητι

remember

Aor Pass Impv 2 Sg · μιμνήσκομαι

main verb (imperative of obligatory recall)

→ aorist imperative (decisive act of remembering)

μιμνήσκομαι (aor. pass. impv. μνήσθητι): 'remember / call to mind'; renders מִנֵּחַ; the aorist imperative summons a deliberate act of memory; covenant remembrance is a recurrent Deuteronomic duty (cf. 5:15; 8:2; 24:9).

μὴ

not

negative particle (prohibitive, with subjunctive)

→ discourse linkage or contrast

μὴ: prohibitive negative; with ἐπιλάθῃ forms 'do not forget', the negative counterpart reinforcing 'remember'.

ἐπιλάθῃ

you should forget

Aor Mid Subj 2 Sg · ἐπιλανθάνομαι

prohibitive subjunctive (paralleling μνήσθητι)

→ aorist subjunctive of prohibition (do not forget)

ἐπιλανθάνομαι (aor. subj. ἐπιλάθῃ): 'forget / neglect'; renders נָשָׁח; the doublet 'remember / do not forget' is an emphatic Hebraic way of stressing the absolute duty of recall; forgetting the rebellions would resurrect the merit-illusion.

ὅσα

how much / all that

Accusative

correlative relative pronoun (object of remembering / cognate with παρώξυνας)

→ participant reference

ὅσος (acc. pl. n. ὅσα): 'as much/many as / how much'; renders כַּמֶּה / רָשָׁע; the quantitative relative emphasizes the sheer extent of the provocations to be remembered.

παρώξυνας

you provoked

Aor Act Indic 2 Sg · παροξύνω

verb of relative clause (the provocations)

→ constative aorist (summing up the history of provocation)

παροξύνω (aor. παρώξυνας): 'provoke / irritate / exasperate'; renders רִיָּצְקָה הָמָּה; a key verb of the rebellion-recital (cf. vv. 8, 18, 22); to 'provoke' the LORD is to rouse his righteous anger by persistent disobedience.

κύριον

LORD

Accusative

direct object of παρώξυνας

→ object specification

κύριος: rendering of יְהוָה; the object of Israel's provocation — they provoked the LORD himself.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

appositive to κύριον

→ object specification

θεός: 'God'; the aggravation of the offense — the one provoked is Israel's own covenant God.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'in'; locates the provocations in the wilderness.

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

object of ἐν (locative)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר; the wilderness is the great theater of Israel's rebellions between Egypt and the land (cf. Ps 95:8–10; 1 Cor 10:1–11).

ἀφ’

from

preposition + genitive (temporal starting point, elided ἀπό)

→ spatial or relational framing

ἀπό (elided ἀφ’ before rough breathing): 'from'; with ἥς ἡμέρας marks the temporal starting point of the rebellion-history.

ἥς

which

Genitive

relative pronoun (modifying ἡμέρας)

→ relational specification

ἥς (gen. fem. ἥς): relative pronoun; in the idiom ἀφ’ ἥς ἡμέρας ('from the day on which') renders רַשְׁמִיּוֹת, a temporal Hebraism.

ἡμέρας

day

Genitive

genitive of time (in the temporal idiom)

→ relational specification

ἡμέρα: 'day'; in ἀφ’ ἥς ἡμέρας marks the starting day of the indictment — the Exodus itself.

ἐξήλθετε

you came out

Aor Act Indic 2 Pl · ἐξέρχομαι

verb of temporal clause

→ constative aorist (the Exodus departure)

ἐξέρχομαι (aor. ἐξήλθετε): 'come/go out'; renders נִצָּח; the plural marks the corporate departure from Egypt as the temporal anchor of the rebellion-history.

ἐξ

from / out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of'; marks Egypt as the place of departure.

Αἰγύπτου

Egypt

Genitive

object of ἐξ (source of the Exodus)

→ relational specification

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; the land of bondage from which Israel was redeemed.

ἕως

until

temporal conjunction (introducing the end-point clause)

→ discourse linkage or contrast

ἕως: 'until'; with ἦλθετε marks the terminal point of the rebellion-span — arrival at the plains of Moab.

ἦλθετε

you came

Aor Act Indic 2 Pl · ἔρχομαι

verb of temporal clause (end-point)

→ constative aorist (arrival at the present place)

ἔρχομαι (aor. ἦλθετε): 'come / go'; renders נִצָּח; marks the arrival 'to this place' (the plains of Moab), closing the temporal frame of the indictment.

εἰς

to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς + acc.: 'to / into'; marks the destination 'this place'.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

object of εἰς (goal)

→ object specification

τόπος: 'place'; renders מִצְרַיִם; 'this place' = the plains of Moab where Moses speaks.

τοῦτον

this

Accusative

demonstrative adjective (modifying τόπον)

→ participant reference

οὗτος: 'this'; deictic pointer to the present location of the address.

ἀπειθοῦντες

being disobedient

Pres Act Ptcp Nom Pl Masc · ἀπειθέω

supplementary participle (periphrastic with διετελεῖτε)

→ durative present participle (continuous disobedience)

ἀπειθέω: 'disobey / be unpersuaded / rebel'; renders ἡγῆ / ἡγῆ; with διετελεῖτε forms a periphrasis 'you continued being disobedient'; the present participle stresses the unbroken continuity of Israel's rebellion (cf. v.24).

διετελεῖτε

you continued

Impf Act Indic 2 Pl · διατελέω

main verb (periphrastic with the participle)

→ imperfect of continuous past state (persistent over time)

διατελέω: 'continue / persist / remain (in a state)'; the imperfect διετελεῖτε with the participle ἀπειθοῦντες forms a strong periphrasis — 'you went on being disobedient'; the construction underlines rebellion as Israel's chronic condition, not an isolated event.

τὰ

the things / as regards

Accusative

accusative of respect (substantized article: 'in the matters toward')

→ object specification

ὁ (neut. pl. τὰ): the article substantivizes the following phrase; τὰ πρὸς κύριον ('the things pertaining to the LORD') is an accusative of respect = 'in your dealings with the LORD' (cf. the same idiom at v.24).

πρὸς

toward

preposition + accusative (relation)

→ spatial or relational framing

πρὸς + acc.: 'toward / with regard to'; in τὰ πρὸς κύριον denotes Israel's relations/dealings with the LORD.

κύριον

LORD

Accusative

object of πρὸς (the one against whom they rebelled)

→ object specification

κύριος: rendering of יהוה; the disobedience was directed against the LORD himself in all their dealings with him.

8 καὶ ἐν Χωρηβ παρωξύνετε κύριον καὶ ἐθυμώθη κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς

And at Horeb you provoked the LORD, and the LORD was angry with you, enough to destroy you.

Specification: the supreme provocation at Horeb

καὶ ἐν Χωρηβ

v.8 singles out Horeb (Sinai) as the climactic instance of provocation, introducing the golden-calf narrative (vv. 9–21). The aorist ἐθυμώθη ('was angry') and the infinitive of result/purpose ἐξολεθρεῦσαι ('to destroy') reveal that the provocation brought Israel to the very brink of annihilation — the threat that Moses' intercession will avert.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'at / in'; locates the provocation at Horeb.

Χωρηβ

Horeb

object of ἐν (indeclinable place-name)

→ participant identification

Χωρηβ: transliteration of Hebrew חֹרֵב (Horeb); indeclinable in the LXX; the Deuteronomic name for the mountain of the covenant (= Sinai), site of the law-giving and the golden-calf apostasy (Exod 32; Deut 4–5).

παρωξύνετε

you provoked

Aor Act Indic 2 Pl · παρωξύνω

main verb (the provocation at Horeb)

→ constative aorist (the calf-apostasy as a definite act)

παρωξύνω (aor. παρωξύνετε): 'provoke / exasperate'; renders הִצִּיק; the same key verb as v.7, now applied to the supreme provocation — the golden calf, which roused the LORD's wrath to the point of threatened destruction.

κύριον

LORD

Accusative

direct object of παρωξύνετε

→ object specification

κύριος: rendering of יְהוָה; the one provoked at Horeb.

καὶ

and

narrative conjunction (consequence)

→ discourse linkage or contrast

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

ἐθυμώθη

was angry

Aor Pass Indic 3 Sg · θυμώω

main verb (the divine wrath)

→ ingressive aorist passive (the LORD became enraged)

θυμώω (aor. pass. ἐθυμώθη): 'be angry / be enraged'; renders הִצִּיק / הָרַחֵק; the passive depicts the kindling of divine wrath; θυμός is the burning anger that the calf-apostasy provokes (cf. vv. 19–20).

κύριος

LORD

Nominative

subject of ἐθυμώθη

→ participant prominence

κύριος: rendering of יְהוָה; the one whose wrath was kindled against Israel.

ἐφ’

with / against

preposition + dative (hostile direction, elided ἐπί)

→ spatial or relational framing

ἐπί (elided ἐφ’ before rough breathing) + dat.: 'against / with'; in ἐθυμώθη ... ἐφ’ ὑμῖν marks Israel as the object of the divine anger.

ὑμῖν

you

Dative

object of ἐφ’ (those against whom the wrath burned)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you'; the people against whom the LORD's anger was kindled.

ἐξολεθερεῖσαι

to destroy

Aor Act Inf · ἐξολεθερεύω

infinitive of result/purpose (the extent of the wrath)

→ aorist infinitive (the intended/potential destruction)

ἐξολεθερεύω: 'destroy utterly'; the key chapter-verb (cf. vv. 3, 14, 19, 20, 25, 26); the infinitive expresses how far the wrath went — 'so as to destroy you'; the very annihilation that the nations deserved (v.3) now threatens Israel, averted only by Moses' intercession.

ὑμᾶς

you

Accusative

direct object of ἐξολεθερεῖσαι

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the object of the threatened destruction — Israel itself.

- 9 ἀναβαίνοντός μου εἰς τὸ ὄρος λαβεῖν τὰς πλάκας τὰς λιθίνας πλάκας διαθήκης ἃς διέθετο κύριος πρὸς ὑμᾶς καὶ κατεγινόμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον

When I went up onto the mountain to receive the stone tablets, the tablets of the covenant which the LORD made with you, then I remained on the mountain forty days and forty nights; bread I did not eat and water I did not drink.

Flashback narrative: Moses' ascent and forty-day fast

ἀναβαίνοντός μου εἰς τὸ ὄρος

v.9 begins the first-person golden-calf narrative with a genitive absolute (ἀναβαίνοντός μου, 'as I was going up'). The purpose was to receive 'the stone tablets, the tablets of the covenant.' The forty days and nights of total fasting (ἄρτον οὐκ ἔφαγον ... ὕδωρ οὐκ ἔπιον) — a supernatural deprivation — frames Moses' mediatorial sojourn on the mountain (cf. Exod 24:18; 34:28), against which Israel's apostasy below will appear all the more shocking.

ἀναβαίνοντός

going up

Pres Act Ptcp Gen Sg Masc · ἀναβαίνω

participle in genitive absolute (with μου)

→ durative present participle (action in progress: 'while going up')

ἀναβαίνω: 'go up / ascend'; renders עָלָה; the present participle in genitive absolute (ἀναβαίνοντός μου) sets the temporal frame — 'as I was ascending the mountain'; the ascent of Sinai/Horeb is the great act of Mosaic mediation.

μου

of me / my

Genitive

genitive subject of the absolute construction

→ relational specification

ἐγώ (gen. μου): 'of me'; the subject of the genitive absolute; Moses narrates his own ascent in the first person.

εἰς

onto / into

preposition + accusative (goal of ascent)

→ spatial or relational framing

εἰς + acc.: 'into / onto / up to'; marks the mountain as the goal of the ascent.

τὸ

the

Accusative

article (with ὄρος)

→ noun-phrase marking

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

ὄρος

mountain

Accusative

object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; renders הָר; the mountain of Horeb/Sinai, locus of covenant revelation.

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

infinitive of purpose (with ἀναβαίνοντος)

→ aorist infinitive (purpose of the ascent)

λαμβάνω (aor. inf. λαβεῖν): 'take / receive'; renders קָבַץ; the purpose of the ascent was to receive the tablets from the LORD's hand.

τὰς

the

Accusative

article (with πλάκας)

→ noun-phrase marking

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

πλάκας

tablets

Accusative

direct object of λαβεῖν

→ object specification

πλάξ (acc. pl. πλάκας): 'tablet / flat stone'; renders טַבִּיטִּים; the two stone tablets inscribed with the Decalogue (Exod 31:18); the repeated πλάκας in this verse emphatically foregrounds the covenant document.

τὰς

the

Accusative

article (with λιθίνας, attributive)

→ noun-phrase marking

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

λιθίνας

stone

Accusative

attributive adjective (modifying πλάκας)

→ object specification

λίθινος: 'made of stone'; from λίθος ('stone'); renders לִּיְתָדִים; the stone material underscores the permanence and weight of the covenant inscription — soon to be shattered (v.17) in token of the broken covenant.

πλάκας

tablets

Accusative

accusative in apposition ('the tablets of the covenant')

→ object specification

πλάξ: 'tablet'; the appositional repetition πλάκας διαθήκης ('tablets of the covenant') identifies the tablets as the very embodiment of the covenant relationship.

διαθήκης

of covenant

Genitive

genitive of content/relationship (modifying πλάκας)

→ relational specification

διαθήκη: 'covenant'; renders תְּכָרִית; the tablets are the covenant document, so their breaking dramatizes covenant rupture (cf. v.17).

ἧς

which

Accusative

relative pronoun (object of διέθετο)

→ participant reference

ἧς (acc. pl. fem. ἧς): relative pronoun; antecedent πλάκας/διαθήκη; introduces the relative clause on the covenant-making.

διέθετο

made / established

Aor Mid Indic 3 Sg · διατίθημι

verb of relative clause

→ constative aorist (the covenant-making at Horeb)

διατίθημι (aor. mid. διέθετο): 'arrange / make (a covenant)'; in διατίθεμαι διαθήκην ('make a covenant') renders תְּכָרִית תַּכְרִית; the middle voice fits the LORD's self-disposing establishment of the covenant with Israel at Horeb.

κύριος

LORD

Nominative

subject of διέθετο

→ participant prominence

κύριος: rendering of יְיָ; the divine covenant-maker.

πρός

with

preposition + accusative (covenant-partner idiom)

→ spatial or relational framing

πρός + acc.: 'with / toward'; in διατίθεμαι πρὸς ('make a covenant with') marks Israel as the covenant-partner.

ὕμᾱς

you

Accusative

object of *πρός* (the covenant-partner)

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; Israel as the party with whom the covenant was made.

καὶ

and / then

narrative conjunction (apodotic, resuming after the genitive absolute)

→ discourse linkage or contrast

καί: 'and / then'; here apodotic, picking up the main narrative after the circumstantial setting — 'then I remained...!'

κατεγινόμην

I remained / I stayed

Impf Mid Indic 1 Sg · καταγίνομαι

main verb (Moses' sojourn on the mountain)

→ durative imperfect (continuous stay over forty days)

καταγίνομαι: 'stay / remain / abide / be occupied'; the imperfect κατεγινόμην pictures Moses' continuous forty-day sojourn on the mountain; the κατα-compound suggests settled, prolonged residence in the divine presence.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'on / in'; locates the sojourn on the mountain.

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

object of ἐν (locative)

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; the place of Moses' forty-day fast and reception of the tablets.

τεσσαράκοντα

forty

Accusative

numeral (modifying ἡμέρας, accusative of duration)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral rendering $\text{Q}^{\text{y}}\text{L}^{\text{y}}\text{L}^{\text{y}}$; the forty days and nights echo the symbolic span of testing/transition (cf. the forty years in the wilderness, Jesus' forty-day fast, Matt 4:2); here the totality of Moses' supernatural fast.

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; accusative of extent of time; the daytime half of the forty-day span.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

Accusative

numeral (modifying νύκτας, accusative of duration)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the pairing 'forty days and forty nights' stresses the unbroken completeness of the fast.

νύκτας

nights

Accusative

accusative of duration of time

→ object specification

νύξ (acc. pl. νύκτας): 'night'; accusative of extent; the nighttime half of the fast, completing the merism for total continuous duration.

ἄρτον

bread

Accusative

direct object of ἔφαγον (fronted for emphasis)

→ object specification

ἄρτος: 'bread / food'; renders מֶלֶךְ; the fronting of ἄρτον (and ὕδωρ) before the negated verbs emphasizes the totality of the deprivation — neither food nor drink for forty days, a sign of supernatural sustenance in the divine presence.

οὐκ

not

negative particle (with ἔφαγον)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negative of fact; emphatically denies any eating.

ἔφαγον

I ate

Aor Act Indic 1 Sg · ἐσθίω

main verb (the negated eating)

→ constative aorist (the whole fast as a single fact)

ἐσθίω (aor. ἔφαγον, suppletive): 'eat'; renders לָכַךְ; the negated aorist sums up the entire forty-day abstention from food as one fact.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδωρ

water

Accusative

direct object of ἔπιον (fronted for emphasis)

→ object specification

ὕδωρ: 'water'; renders מַיִם; the second element of the total deprivation; abstaining from water for forty days is humanly impossible, marking the sojourn as a wholly supernatural episode.

οὐκ

not

negative particle (with ἔπιον)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; emphatically denies any drinking.

ἔπιον

I drank

Aor Act Indic 1 Sg · πίνω

main verb (the negated drinking)

→ constative aorist (the whole fast as a single fact)

πίνω (aor. ἔπιον): 'drink'; renders הִתְנַחֵם; the negated aorist completes the picture of total fasting during the mountain sojourn (cf. Exod 34:28).

10 καὶ ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας γεγραμμένας ἐν τῷ δακτύλῳ τοῦ θεοῦ καὶ ἐπ' αὐταῖς ἐγγέγραπτο πάντες οἱ λόγοι οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρα ἐκκλησίας

And the LORD gave me the two stone tablets, written by the finger of God, and on them were written all the words which the LORD spoke to you on the mountain on the day of the assembly.

Climax of the ascent: the divinely-inscribed tablets καὶ ἔδωκεν κύριος ἐμοὶ

v.10 reaches the climax of the ascent: the LORD gives Moses the two tablets 'written by the finger of God' (ἐν τῷ δακτύλῳ τοῦ θεοῦ) — an anthropomorphism for direct divine authorship (cf. Exod 31:18). The pluperfect ἐγγέγραπτο ('had been written') stresses that the words were already inscribed by God himself; their content is 'all the words' spoken at the 'day of the assembly' (ἡμέρα ἐκκλησίας), the great theophany of Horeb.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the giving of the tablets)

→ constative aorist (the bestowal of the tablets)

δίδωμι (aor. ἔδωκεν): 'give'; renders יָתַן; the LORD himself bestows the tablets — the covenant document is divine gift, not human composition.

κύριος
LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of יְיָ; the divine giver of the tablets.

ἐμοὶ
to me

Dative

dative indirect object (recipient: Moses)

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'to me'; the emphatic dative stresses Moses as the privileged recipient and mediator of the tablets.

τὰς
the

Accusative

article (with πλάκας)

→ noun-phrase marking

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

δύο
two

Accusative

numeral (modifying πλάκας)

→ measure or count

δύο: 'two'; indeclinable numeral rendering יָדָן; 'the two tablets' is the fixed designation of the Decalogue stones (Exod 31:18; 32:15).

πλάκας
tablets

Accusative

direct object of ἔδωκεν

→ object specification

πλάξ (acc. pl. πλάκας): 'tablet'; renders יָדָן; the two stone tablets of the covenant.

τὰς
the

Accusative

article (with λιθίνας)

→ noun-phrase marking

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

λιθίνας

stone

Accusative

attributive adjective (modifying πλάκας)

→ object specification

λίθινος: 'made of stone'; renders לִּבְנֵי; the stone material reappears, framing the tablets as durable yet breakable covenant tokens.

γεγραμμένας

written

Perf Pass Ptcp Acc Pl Fem · γράφω

attributive participle (modifying πλάκας)

→ resultative perfect participle (standing inscribed)

γράφω (perf. pass. ptcp. γεγραμμένας): 'write / inscribe'; renders כָּתוּב; the perfect participle denotes the abiding state of inscription — the tablets stand permanently written by God; the perfect underscores the fixedness of the divine word.

ἐν

by / with

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: here instrumental ('by means of'), rendering the Hebrew אֶל of instrument — 'written by the finger of God'.

τῷ

the

Dative

article (with δακτύλῳ)

→ noun-phrase marking

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

δακτύλῳ

finger

Dative

dative of instrument (the means of writing)

→ sphere or reference

δάκτυλος: 'finger'; renders אֶלְכֻלִּי; 'the finger of God' (ἐν τῷ δακτύλῳ τοῦ θεοῦ) is an anthropomorphism for direct divine authorship (cf. Exod 31:18; the same phrase for divine power at Exod 8:19; Luke 11:20); it marks the Decalogue as God's own immediate writing, not mediated through Moses.

τοῦ

of the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession (whose finger)

→ relational specification

θεός (gen. θεοῦ): 'God'; renders אֱלֹהֵינוּ; the writing is God's own, underscoring the supreme authority of the Decalogue.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπ̣

on

preposition + dative (location of writing, elided ἐπ̣)

→ spatial or relational framing

ἐπ̣ί (elided ἐπ̣) + dat.: 'on / upon'; locates the inscription on the surface of the tablets.

αὐταῖς

them

Dative

object of ἐπ̣ (the tablets)

→ sphere or reference

αὐτός (dat. pl. fem. αὐταῖς): 'them'; refers to the tablets, on which the words were inscribed.

ἐγγέγραπτο

had been written

Plpf Pass Indic 3 Sg · γράφω

main verb (the prior inscription)

→ pluperfect passive (completed inscription with abiding result)

γράφω (plpf. pass. ἐγγέγραπτο): 'write'; the pluperfect 'had been written' indicates the words were already inscribed before Moses received them — emphasizing divine, pre-given authorship; the singular verb governs the plural subject πάντες οἱ λόγοι (collective agreement).

πάντες

all

Nominative

attributive adjective (modifying λόγοι)

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; renders לְכָל; 'all the words' = the complete Decalogue, nothing omitted; the totality stresses the comprehensiveness of the covenant stipulations.

οἱ

the

Nominative

article (with λόγοι)

→ noun-phrase marking

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

λόγοι

words

Nominative

subject of ἐγγέγραπτο

→ participant prominence

λόγος (nom. pl. λόγοι): 'word / saying'; renders דְּבָרִים; 'the words' are the Ten Words (the Decalogue, οἱ δέκα λόγοι, Deut 4:13; 10:4) inscribed on the tablets.

οὓς

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς (acc. pl. masc. οὓς): relative pronoun; antecedent λόγοι; introduces the relative clause locating the speaking at Horeb.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the speaking at the assembly)

λαλέω (aor. ἐλάλησεν): 'speak'; renders דִּבֶּר; the LORD spoke the words directly to the assembled people at Horeb — the inscription on the tablets matches the spoken theophany.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of יְהוָה; the divine speaker of the words.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς + acc.: 'to'; marks the people as addressees of the divine speaking.

ὑμᾶς

you

Accusative

object of πρὸς (the addressees)

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the assembled Israel who heard the LORD's voice at Horeb (cf. Deut 5:4, 22).

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'on / in'; locates the speaking on the mountain.

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

object of ἐν (locative)

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; Horeb, the place of the covenant theophany.

ἡμέρᾱ

on the day

Dative

dative of time (when the speaking occurred)

→ sphere or reference

ἡμέρᾱ (dat. ἡμέρᾱ): 'day'; dative of time; 'on the day of the assembly' designates the great theophanic gathering at Horeb (cf. Deut 4:10; 18:16, ἡ ἡμέρᾱ τῆς ἐκκλησίας).

ἐκκλησίας

of assembly

Genitive

genitive of description (modifying ἡμέρᾱ)

→ relational specification

ἐκκλησία: 'assembly / congregation'; renders עֲדָתָא; the LXX term for the gathered covenant community; 'the day of the assembly' (ἡμέρᾱ ἐκκλησίας) is the day Israel was convened before the LORD at Horeb to hear the Decalogue — the foundational gathering of the people of God (the term ἐκκλησία is later taken up for the church).

11 καὶ ἐγένετο διὰ τεσσαράκοντα ἡμερῶν καὶ τεσσαράκοντα νυκτῶν ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας πλάκας διαθήκης

And it came to pass, after forty days and forty nights, that the LORD gave me the two stone tablets, the tablets of the covenant.

Resumptive narrative marker (Hebraizing) closing the mountain-scene

καὶ ἐγένετο

v.11 uses the classic LXX narrative formula καὶ ἐγένετο ('and it came to pass', rendering וַיְהִי) to mark the completion of the forty-day span and reiterate the gift of the tablets. The repetition of v.10's giving, now with the temporal frame 'after forty days and nights,' creates a deliberate pause before the catastrophic divine word of v.12 — heightening the contrast between the gift above and the apostasy below.

καὶ

and

narrative conjunction (with ἐγένετο, Hebraizing formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative formula)

→ constative aorist (temporal-transition marker)

γίνομαι (aor. ἐγένετο): 'become / happen'; the formula καὶ ἐγένετο renders the Hebrew narrative וַיְהִי ('and it came to pass'), a temporal hinge introducing the next event after the forty-day span.

διὰ

after / through

preposition + genitive (temporal extent: 'at the end of')

→ spatial or relational framing

διὰ + gen.: here temporal, 'after / at the end of (a span)'; διὰ τεσσαράκοντα ἡμερῶν = 'after forty days', marking the completion of the period.

τεσσαράκοντα

forty

Genitive

numeral (modifying ἡμερῶν)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; here in the genitive temporal construction marking the elapsed span.

ἡμερῶν

days

Genitive

genitive of time (within διά temporal construction)

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; genitive of time marking the duration after which the tablets were given.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

Genitive

numeral (modifying νυκτῶν)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; completing the merism 'forty days and forty nights'.

νυκτῶν

nights

Genitive

genitive of time (within διά temporal construction)

→ relational specification

νύξ (gen. pl. νυκτῶν): 'night'; genitive of time; the nighttime half of the elapsed span.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the giving, after the ἐγένετο formula)

→ constative aorist (the bestowal of the tablets)

δίδωμι (aor. ἔδωκεν): 'give'; the reiterated giving of the tablets (cf. v.10) closes the mountain-scene; the repetition heightens the pathos of the apostasy about to be announced.

κύριος

LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of יהוה; the divine giver.

ἐμοὶ

to me

Dative

dative indirect object (Moses)

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'to me'; Moses again as recipient and mediator.

τὰς

the

Accusative

article (with πλάκας)

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying πλάκας)

→ measure or count

δύο: 'two'; indeclinable numeral; 'the two tablets', the fixed designation.

πλάκας

tablets

Accusative

direct object of ἔδωκεν

→ object specification

πλάξ (acc. pl. πλάκας): 'tablet'; the two stone tablets.

τὰς

the

Accusative

article (with λιθίνας)

→ noun-phrase marking

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

λιθίνας

stone

Accusative

attributive adjective (modifying πλάκας)

→ object specification

λίθινος: 'made of stone'; the stone material once more, just before the breaking.

πλάκας

tablets

Accusative

accusative in apposition ('the tablets of the covenant')

→ object specification

πλάξ: 'tablet'; the appositional πλάκας διαθήκης reaffirms the tablets as the covenant document.

διαθήκης

of covenant

Genitive

genitive of content/relationship (modifying πλάκας)

→ relational specification

διαθήκη: 'covenant'; renders תְּנִיכָה; the final naming of the tablets as covenant-tablets before the apostasy makes their imminent shattering (v.17) a sign of covenant rupture.

12 καὶ εἶπεν κύριος πρὸς με ἀνάστηθι κατὰβηθι τὸ τάχος ἐντεῦθεν ὅτι ἠνόμησεν ὁ λαός σου οὐς ἐξήγαγες ἐκ γῆς Αἰγύπτου παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς ἐποίησαν ἑαυτοῖς χώνευμα

And the LORD said to me, 'Arise, go down quickly from here, for your people whom you brought out of the land of Egypt have acted lawlessly; they have quickly turned aside from the way which you commanded them; they have made for themselves a molten image.'

Divine speech of judgment: the apostasy revealed

καὶ εἶπεν κύριος πρὸς με

v.12 delivers the LORD's word of judgment, shattering the mountain idyll. The double imperative ἀνάστηθι κατὰβηθι ('arise, go down') and τὸ τάχος ('quickly') convey urgency. Strikingly the LORD calls Israel 'your people whom you brought out' (ὁ λαός σου ... οὐς ἐξήγαγες) — disowning them and assigning them to Moses, a rhetorical distancing that itself invites Moses' intercession. The threefold charge (acted lawlessly / turned aside / made a molten image) names the calf-apostasy.

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 (aor. εἶπεν): 'say'; introduces the LORD's word of judgment against the apostate people.

κύριος
LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of יהוה; the divine speaker.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς + acc.: 'to'; marks Moses as addressee.

με

me

Accusative

object of *πρός* (Moses)

→ participant reference

ἐγώ (acc. με): 'me'; Moses, recipient of the divine judgment-word.

ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (urgent imperative)

→ aorist imperative (urgent command to act)

ἀνίστημι (aor. impv. ἀνάστηθι): 'rise / get up'; renders **קוּם**; the first of two urgent imperatives; 'arise' summons Moses to immediate action in the face of the crisis below.

κατάβηθι

go down

Aor Act Impv 2 Sg · καταβαίνω

main verb (urgent imperative, asyndetic)

→ aorist imperative (urgent command to descend)

καταβαίνω (aor. impv. κατάβηθι): 'go down / descend'; renders **נָלַךְ**; the asyndetic pairing 'arise, go down' conveys breathless urgency — the apostasy demands Moses' immediate descent from the mountain.

τὸ

the

Accusative

article (with *τάχος*, adverbial accusative)

→ noun-phrase marking

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

τάχος

quickly / with speed

Accusative

adverbial accusative of manner (τὸ *τάχος* = 'quickly')

→ object specification

τάχος: 'speed / swiftness'; the accusative τὸ *τάχος* functions adverbially ('quickly / in haste'), rendering **בְּמַהֲרָה**; intensifies the urgency of the descent.

ἐντεῦθεν

from here

adverb of place (source)

→ clausal contribution

ἐντεῦθεν: 'from here / hence'; the deictic adverb marks the mountain as the point of departure for the urgent descent.

ὅτι

for / because

causal conjunction (giving the reason for the urgency)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the cause of the urgent command — the people's apostasy.

ἠνόμησεν

acted lawlessly

Aor Act Indic 3 Sg · ἀνομέω

main verb of causal clause

→ constative aorist (the apostasy as a completed deed)

ἀνομέω (aor. ἠνόμησεν): 'act lawlessly / commit iniquity'; from ἀ-νομος ('lawless'); renders **וַיַּעַשׂ** ('act corruptly'); the verb brands the calf-worship as a violation of the very law just given on the tablets — a poignant irony, since the lawlessness occurs while the law is being delivered above.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἠνόμησεν

→ participant prominence

λαός: 'people'; renders **עַם**; here pointedly 'your people' (λαός σου) — the LORD assigns them to Moses, disowning them in the moment of their apostasy (cf. Exod 32:7).

σου

your

Genitive

genitive of relationship (the disowning 'your')

→ relational specification

σύ (gen. σου): 'your'; the striking 'your people' transfers responsibility to Moses, distancing the LORD from the apostates — a rhetorical move that paradoxically opens the door to Moses' mediation (contrast 'your people and your inheritance' in Moses' reply, v.26).

οὓς

whom

Accusative

relative pronoun (object of ἐξήγαγες)

→ participant reference

οὓς (acc. pl. masc. οὓς): relative pronoun; antecedent λαός (constructio ad sensum, plural for the collective); introduces the relative clause.

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause

→ constative aorist (the Exodus deliverance)

ἐξάγω (aor. ἐξήγαγες): 'lead/bring out'; renders **הוֹצֵאתָ**; the LORD ascribes the Exodus to Moses ('whom you brought out'), part of the rhetorical disowning; Moses will pointedly correct this in his prayer, ascribing the deliverance to the LORD (v.26, 'whom you brought out').

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ + gen.: 'out of / from'; marks Egypt as the place of deliverance.

γῆς

land

Genitive

object of ἐκ (with Αἰγύπτου)

→ relational specification

γῆ (gen. γῆς): 'land'; in γῆ Αἰγύπτου ('land of Egypt') renders **אֶרֶץ מִצְרַיִם**.

Αἰγύπτου

of Egypt

Genitive

genitive of location (modifying γῆς)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of **מִצְרַיִם**; the land of bondage from which Israel was brought out.

παρέβησαν

they turned aside

Aor Act Indic 3 Pl · παραβαίνω

main verb (second charge in the indictment)

→ constative aorist (the act of transgression)

παραβαίνω (aor. παρέβησαν): 'transgress / turn aside / go beyond'; renders פָּרַח / רָחַ; the verb of covenant transgression — they 'stepped aside' from the commanded way; the speed (ταχύ) of their defection aggravates the offense (cf. Exod 32:8).

ταχύ

quickly / soon

adverb of manner/time (modifying παρέβησαν)

→ clausal contribution

ταχύ: 'quickly / soon'; adverbial; renders רַחֵק; emphasizes the shocking speed of the apostasy — scarcely had the covenant been made than it was broken.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ + gen.: 'from / out of'; marks the way from which they turned aside.

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

way

Genitive

object of ἐκ (the commanded way)

→ relational specification

ὁδός (gen. ὁδοῦ): 'way / road / path'; renders דֶּרֶךְ; metaphorically the commanded way of covenant obedience; to turn from 'the way' is to abandon the covenant path.

ἧς

which

Genitive

relative pronoun (attracted to genitive ὁδοῦ; object of ἐνετείλω)

→ relational specification

ἧς (gen. fem. ἧς): relative pronoun, case-attracted to its antecedent ὁδοῦ; 'the way which you commanded'.

ἐνετείλω

you commanded

Aor Mid Indic 2 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the prior command)

ἐντέλλομαι (aor. mid. ἐνετείλω): 'command / charge / enjoin'; renders צִוֵּי; the way they abandoned was the very way the LORD (here through Moses) had commanded — making the apostasy a direct defiance of the divine charge.

αὐτοῖς

them

Dative

dative indirect object of ἐνετείλω

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): 'to them'; the people to whom the way was commanded.

ἐποίησαν

they made

Aor Act Indic 3 Pl · ποιέω

main verb (third and climactic charge)

→ constative aorist (the making of the idol)

ποιέω (aor. ἐποίησαν): 'make / do'; renders πῦψ; the climactic charge — they 'made for themselves' a molten idol, the concrete act of apostasy (the golden calf, Exod 32:4).

ἐαυτοῖς

for themselves

Dative

reflexive dative of advantage

→ sphere or reference

ἐαυτοῦ (dat. pl. ἐαυτοῖς): 'for themselves'; the reflexive underscores the self-willed, self-serving character of the idolatry — they fashioned a god of their own making.

χώνευμα

a molten image

Accusative

direct object of ἐποίησαν

→ object specification

χώνευμα: 'a cast/molten object'; from χωνεύω ('to cast metal'); renders חָנֻכָּה ('molten image'); the golden calf, cast from the melted earrings (Exod 32:4); the term names the idol by its manufacture — a man-made, molten counterfeit of deity, the antithesis of the God 'written by the finger' on the tablets.

13 καὶ εἶπεν κύριος πρὸς με λελάληκα πρὸς σὲ ἅπαξ καὶ δις λέγων ἑώρακα τὸν λαὸν τοῦτον καὶ ἰδοὺ λαὸς σκληροτράχηλός ἐστιν

And the LORD said to me, 'I have spoken to you once and twice, saying, I have seen this people, and behold, it is a stiff-necked people.'

Continuation of the divine speech: the verdict reaffirmed

καὶ εἶπεν κύριος πρὸς με

v.13 continues the LORD's word with the perfect λελάληκα ('I have spoken') reinforced by ἅπαξ καὶ δις ('once and twice', = 'repeatedly'). The divine verdict ἑώρακα τὸν λαὸν τοῦτον ... λαὸς σκληροτράχηλός ἐστιν ('I have seen this people ... it is stiff-necked') echoes Moses' own words in v.6, now on the LORD's lips (cf. Exod 32:9); the recurrence of σκληροτράχηλος ('stiff-necked') seals the people's character as the ground of the threatened destruction.

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 (aor. εἶπεν): 'say'; introduces the continuation of the divine word.

κύριος
LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of יהוה; the divine speaker.

πρός
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρός + acc.: 'to'; marks Moses as addressee.

με
me

Accusative

object of πρὸς (Moses)

→ participant reference

ἐγώ (acc. με): 'me'; Moses, recipient of the word.

λελάληκα
I have spoken

Perf Act Indic 1 Sg · λαλέω

main verb of quoted speech

→ resultative perfect (the spoken word stands)

λαλέω (perf. λελάληκα): 'speak'; renders יהאָרַב; the perfect 'I have spoken' presents the divine declaration as a settled, standing utterance; reinforced by 'once and twice' it stresses the repeated, definitive character of the verdict.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς + acc.: 'to'; marks Moses as the one addressed.

σέ
you

Accusative

object of πρὸς (Moses)

→ participant reference

σύ (acc. σέ): 'you'; Moses, the addressee of the repeated divine word.

ἅπαξ
once

numeral adverb (frequency)

→ clausal contribution

ἅπαξ: 'once'; adverb of frequency; in the idiom ἅπαξ καὶ δὶς ('once and twice') renders חַדָּשָׁה וְשֵׁנִי, a Hebraism meaning 'repeatedly / again and again'.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δὶς
twice

numeral adverb (frequency)

→ clausal contribution

δὶς: 'twice'; adverb; the pair ἅπαξ καὶ δὶς idiomatically expresses repeated, emphatic communication.

λέγων
saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing the content of the speech (Hebraizing)

→ durative present participle (manner of speaking)

λέγω (ptcp. λέγων): 'saying'; the redundant participle (rendering לֵאמֹר) introduces the direct content of the divine word that follows.

ἑώρακα

I have seen

Perf Act Indic 1 Sg · ὁράω

main verb of the inner quotation

→ **resultative perfect** (the observation stands)

ὁράω (perf. ἑώρακα): 'see / perceive'; renders יִּרְאֶה; the perfect 'I have seen' presents the LORD's assessment of the people as a settled judgment based on direct observation (cf. Exod 32:9, 'I have seen this people').

τὸν

the

Accusative

article (with λαόν)

→ **noun-phrase marking**

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

λαόν

people

Accusative

direct object of ἑώρακα

→ **object specification**

λαός: 'people'; renders אָמְ, 'this people', the object of the LORD's damning observation.

τοῦτον

this

Accusative

demonstrative adjective (modifying λαόν)

→ **participant reference**

οὗτος: 'this'; the demonstrative 'this people' carries a note of disapproval (cf. Exod 32:9, 21).

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

ἰδοὺ

behold

presentative interjection

→ **clausal contribution**

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle dramatizes the verdict, calling attention to the people's settled character.

λαός

a people

Nominative

predicate nominative (with ἐστιν)

→ **participant prominence**

λαός: 'people'; the predicate 'a stiff-necked people', the LORD's own characterization.

σκληροτράχηλός

stiff-necked

Nominative

predicate adjective (modifying λαός)

→ **participant prominence**

σκληροτράχηλος: 'stiff-necked / stubborn'; the compound σκληρός + τράχηλος rendering הָרָעָה; the recurrence of the epithet (cf. v.6) — now on the LORD's lips — confirms Moses' verdict and grounds the threat of destruction (cf. Exod 32:9; 33:3).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (linking λαός σκληροτράχηλος to the subject)

→ **stative present** (abiding characterization)

εἰμί (3 sg. ἐστιν): 'is'; the copula asserts the people's stiff-necked character as a present, settled reality.

14 ἔασόν με ἐξολεθρεῦσαι αὐτούς καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ποιήσω σὲ εἰς ἔθνος μέγα καὶ ἰσχυρὸν καὶ πολὺ μᾶλλον ἢ τοῦτο

Let me alone, that I may destroy them and blot out their name from under heaven, and I will make of you a nation great and strong and more numerous than this one.

Divine proposal: destruction of Israel and a new nation from Moses

ἔασόν με ἐξολεθρεῦσαι αὐτούς

v.14 contains the staggering divine proposal: 'Let me alone (ἔασόν με), that I may destroy them ... and I will make of you (ποιήσω σέ) a nation greater than this.' The command ἔασόν με ('leave me alone') paradoxically presupposes Moses' intercessory hold on the LORD — it implies that Moses could restrain the divine wrath, and thus invites the very intercession it seems to forbid. The offer to make Moses into a new and greater nation echoes the Abrahamic promise (Gen 12:2) but is one Moses will refuse for the people's sake (vv. 25–29).

ἔασόν

let alone / permit

Aor Act Impv 2 Sg · ἐάω

main verb (imperative)

→ aorist imperative (decisive command: 'let me be')

ἐάω (aor. impv. ἔασον): 'allow / permit / let alone'; renders לִּי הָיִי יָחִיד ('let me alone', Exod 32:10); the command 'leave me alone' paradoxically reveals that Moses' presence and prayer restrain the LORD's wrath — it presupposes the power of intercession even while seeming to wave it off (cf. Exod 32:10–14).

με

me

Accusative

direct object of ἔασον (subject of the infinitive)

→ participant reference

ἐγώ (acc. με): 'me'; the LORD as the one to be 'left alone' to act; also the implied subject of the following infinitive.

ἐξολεθρεῦσαι

to destroy

Aor Act Inf · ἐξολεθρεύω

complementary infinitive (with ἔασον)

→ aorist infinitive (the intended destruction)

ἐξολεθρεύω: 'destroy utterly'; the key chapter-verb; here the LORD proposes to do to Israel what he will do to the nations (v.3) — total annihilation, averted only by Moses' mediation.

αὐτούς

them

Accusative

direct object of ἐξολεθρεῦσαι

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the apostate people, object of the threatened destruction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαλείψω

I will blot out

Fut Act Indic 1 Sg · ἐξαλείφω

main verb (the threatened erasure)

→ predictive future (the LORD's intended act)

ἐξαλείφω (fut. ἐξαλείψω): 'wipe out / blot out / obliterate'; renders חָמַד ; to 'blot out the name from under heaven' is the language of total annihilation of memory and posterity (cf. Deut 25:19; 29:20); the threat is to erase Israel from existence entirely.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐξαλείψω

→ object specification

ὄνομα: 'name'; renders שֵׁם ; in Hebrew thought the 'name' carries existence, memory, and posterity; to blot out the name is to extinguish the people from history.

αὐτῶν

their

Genitive

genitive of possession (whose name)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; the name of the apostate people that the LORD threatens to erase.

ὑποκάτωθεν

from under

improper preposition + genitive (position)

→ spatial or relational framing

ὑποκάτωθεν + gen.: 'from underneath / from under'; the phrase ὑποκάτωθεν τοῦ οὐρανοῦ ('from under heaven') renders $\text{מִכֹּל עַל פְּנֵי הָאָרֶץ}$, a totalizing expression for 'anywhere on earth' — utter and universal erasure.

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

object of ὑποκάτωθεν

→ relational specification

οὐρανός (gen. οὐρανοῦ): 'heaven / sky'; renders $\text{מִכֹּל עַל פְּנֵי הָאָרֶץ}$; 'under heaven' = the whole earth; the erasure would be cosmic in scope.

καὶ

and

coordinate conjunction (introducing the counter-offer)

→ discourse linkage or contrast

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

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb (the offer to Moses)

→ predictive future (the divine counter-offer)

ποιέω (fut. ποιήσω): 'make / do'; renders פָּעַל ; in ποιήσω σὲ εἰς ἔθνος ('I will make you into a nation') renders the Hebraism לְפָנַי ; the LORD offers to refound the covenant nation on Moses alone, echoing the Abrahamic promise (Gen 12:2) — an offer Moses will decline (vv. 25–29).

σὺ

you

Accusative

direct object of ποιήσω (Moses)

→ participant reference

σύ (acc. σέ): 'you'; Moses, from whom the LORD offers to raise a new nation — a test of Moses' selflessness, since he could become the new patriarch.

εἰς

into

preposition + accusative (Hebraizing predicate: 'into a nation')

→ spatial or relational framing

εἰς + acc.: in ποιέω ... εἰς ('make into') a Hebraism rendering לְפָנַי ; marks the resultant state of the making.

ἔθνος

nation

Accusative

object of εἰς (the resultant nation)

→ object specification

ἔθνος: 'nation'; renders ἵλ; the new nation to be made from Moses, described as 'great and strong and more numerous' — the very terms used of the nations Israel will dispossess (v.1), now offered as Moses' own posterity.

μέγα

great

Accusative

attributive adjective (modifying ἔθνος)

→ object specification

μέγας (neut. μέγα): 'great'; the new nation would be 'great', matching the Abrahamic promise of a great nation (Gen 12:2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰσχυρόν

strong

Accusative

attributive adjective (modifying ἔθνος)

→ object specification

ἰσχυρός (neut. ἰσχυρόν): 'strong / mighty'; the new nation would be strong, echoing the description of the nations to be dispossessed (v.1).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολύ

numerous

Accusative

attributive adjective (modifying ἔθνος)

→ object specification

πολύς (neut. πολύ): 'much / numerous'; the new nation would be more populous than Israel — 'more than this (one)'; the present apostate nation.

μᾶλλον

more / rather

adverb of degree (with the comparison)

→ clausal contribution

μᾶλλον: 'more / rather'; with ἢ τοῦτο forms the comparison 'more than this (nation)'.

ἢ

than

comparative particle

→ discourse linkage or contrast

ἢ: 'than'; the particle of comparison introducing τοῦτο as the standard.

τοῦτο

this (one)

Accusative

demonstrative pronoun (term of comparison: 'than this nation')

→ participant reference

οὗτος (neut. τοῦτο): 'this'; refers to the present nation Israel, against which Moses' offered posterity is favorably compared — the very nation Moses will plead to spare.

15 καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ τὸ ὄρος ἐκαίετο πυρί καὶ αἱ δύο πλάκες ἐπὶ ταῖς δυσὶ χερσίν μου

And turning, I came down from the mountain, and the mountain was burning with fire, and the two tablets were upon my two hands.

Narrative action: Moses' descent from the burning mountain

καὶ ἐπιστρέψας κατέβην

v.15 narrates the descent. The participle ἐπιστρέψας ('turning') and the aorist κατέβην ('I came down') return the action to Moses. The vivid imperfect ἐκαίετο ('was burning with fire') keeps the theophanic fire of Horeb in view as the backdrop, and the detail 'the two tablets upon my two hands' sets up the imminent shattering (v.17) — the covenant document is carried down into a scene of covenant violation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιστρέψας

turning / having turned

Aor Act Ptcp Nom Sg Masc · ἐπιστρέφω

circumstantial participle (attendant action, with κατέβην)

→ aorist participle (antecedent/coincident action: 'turning')

ἐπιστρέφω (aor. ptcp. ἐπιστρέψας): 'turn / turn around / return'; renders ἦλθ; the participle 'turning' marks Moses' pivot to descend; a vivid narrative touch picturing the prophet wheeling from the divine presence toward the crisis below.

κατέβην

I came down

Aor Act Indic 1 Sg · καταβαίνω

main verb (the descent)

→ constative aorist (the act of descending)

καταβαίνω (aor. κατέβην): 'go/come down'; renders ἦλθ; Moses' descent fulfills the command of v.12 (κατάβηθι) — he brings the tablets down into the apostate camp.

ἐκ

from

preposition + genitive (source of descent)

→ spatial or relational framing

ἐκ + gen.: 'from / out of'; marks the mountain as the point of descent.

τοῦ

the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

object of ἐκ (source)

→ relational specification

ὄρος (gen. ὄρους): 'mountain'; Horeb, from which Moses descends.

καὶ

and

narrative conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with ὄρος)

→ noun-phrase marking

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

ὄρος

mountain

Nominative

subject of ἐκαίετο

→ participant prominence

ὄρος: 'mountain'; the subject of the burning — Horeb wrapped in theophanic fire (cf. Exod 19:18; Deut 4:11; 5:23).

ἐκαίετο

was burning

Impf Mid/Pass Indic 3 Sg · καίω

main verb of circumstantial clause

→ durative imperfect (ongoing blaze of the theophany)

καίω (impf. mid./pass. ἐκαίετο): 'burn / be kindled'; renders שָׂרַף נֶפֶשׁ; the imperfect pictures the mountain continuously ablaze with the fire of the divine presence — the visible glory against which the apostasy below is monstrous.

πυρί

with fire

Dative

dative of means/instrument (with ἐκαίετο)

→ sphere or reference

πῦρ (dat. πυρί): 'fire'; renders שָׁרַף; the dative of means; the fire of Horeb is the manifestation of the LORD who is himself 'a consuming fire' (v.3; 4:24).

καὶ

and

narrative conjunction (introducing second circumstantial clause)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with πλάκες)

→ noun-phrase marking

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

δύο

two

Nominative

numeral (modifying πλάκες)

→ measure or count

δύο: 'two'; indeclinable numeral; 'the two tablets', carried in Moses' two hands.

πλάκες

tablets

Nominative

subject of an implied verb (nominal clause: the tablets were on his hands)

→ participant prominence

πλάξ (nom. pl. πλάκες): 'tablet'; the two stone tablets, now in Moses' hands as he descends — about to be shattered.

ἐπὶ

upon

preposition + dative (position: 'upon')

→ spatial or relational framing

ἐπὶ + dat.: 'on / upon'; locates the tablets upon Moses' hands.

ταῖς

the

Dative

article (with *χερσίν*)

→ noun-phrase marking

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

δυσὶ

two

Dative

numeral (modifying *χερσίν*)

→ sphere or reference

δύο (dat. *δυσὶ*): 'two'; the dative form of the numeral; 'my two hands' — the deliberate doubling (two tablets / two hands) heightens the pathos of the breaking to come.

χερσίν

hands

Dative

object of *ἐπὶ* (position of the tablets)

→ sphere or reference

χείρ (dat. pl. *χερσίν*): 'hand'; renders *ἤ*; Moses' two hands bear the two tablets; the image fixes the tablets physically in Moses' grasp just before he hurls them down (v.17).

μου

my

Genitive

genitive of possession (Moses' hands)

→ relational specification

ἐγώ (gen. *μου*): 'my'; Moses' own hands.

16 καὶ ἰδὼν ὅτι ἡμάρτετε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ ἐποιήσατε ὑμῖν ἑαυτοῖς χωνευτὸν καὶ παρέβητε ἀπὸ τῆς ὁδοῦ ἧς ἐνετείλατο ὑμῖν κύριος

And I saw that you had sinned before the LORD your God; you had made for yourselves a molten image; you had quickly turned aside from the way which the LORD commanded you.

Moses' eyewitness confirmation of the apostasy

καὶ ἰδὼν ὅτι ἡμάρτετε

v.16 records Moses' own sight of the sin — what the LORD had announced (v.12) he now confirms with his own eyes (*ἰδὼν*). The three charges of v.12 are restated in the second person directly to Israel (*ἡμάρτετε ... ἐποιήσατε ... παρέβητε*), making the indictment a face-to-face accusation. The molten image (*χωνευτόν*) and the turning aside 'from the way which the LORD commanded' echo the divine word verbatim, sealing the people's guilt.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδὼν

seeing / having seen

Aor Act Ptcp Nom Sg Masc · ὁράω

circumstantial participle (temporal/causal, with the following action)

→ aorist participle (antecedent action: 'when I had seen')

ὁράω (aor. ptcp. ἰδὼν): 'see'; renders נִרְאָה; Moses' eyewitness confirmation of the sin the LORD foretold; 'seeing that you had sinned' grounds his ensuing action of breaking the tablets (v.17).

ὅτι

that

conjunction (introducing object clause of ἰδὼν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what Moses saw.

ἡμάρτετε

you had sinned

Aor Act Indic 2 Pl · ἁμαρτάνω

verb of object clause (first charge)

→ constative aorist (the sin as accomplished fact)

ἁμαρτάνω (aor. ἡμάρτετε): 'sin / miss the mark / err'; renders ἁμαρτία; the foundational term for sin; the second-person plural makes the charge a direct accusation against the hearers — 'you sinned'.

ἐναντίον

before / in the sight of

improper preposition + genitive (Hebraism: 'in the presence of')

→ spatial or relational framing

ἐναντίον + gen.: 'before / in the sight of'; Hebraism rendering לִפְנֵי; the sin was committed 'before the LORD' — in his very presence at the mountain of his glory, aggravating its enormity.

κυρίου

LORD

Genitive

object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the one before whom the sin was committed.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; 'the LORD your God' — the covenant bond intensifies the betrayal.

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the covenant God whom they sinned against was their own.

καὶ

and

coordinate conjunction (second charge)

→ discourse linkage or contrast

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

ἐποιήσατε

you had made

Aor Act Indic 2 Pl · ποιέω

verb of object clause (second charge)

→ constative aorist (the making of the idol)

ποιέω (aor. ἐποιήσατε): 'make / do'; renders עָשָׂה; the second charge — 'you made for yourselves a molten image', restating v.12 (ἐποίησαν ... χώνευμα) now in direct second-person accusation.

ὑμῖν

for yourselves

Dative

dative of advantage (reinforced by ἑαυτοῖς)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'for you'; the dative of advantage, pleonastically reinforced by the reflexive ἑαυτοῖς — 'for your own selves', stressing the self-willed idolatry.

ἑαυτοῖς

for yourselves

Dative

reflexive dative (intensifying ὑμῖν)

→ sphere or reference

ἑαυτοῦ (dat. pl. ἑαυτοῖς): 'for yourselves'; the doubled ὑμῖν ἑαυτοῖς ('for you, for yourselves') is an emphatic Hebraizing reflexive underscoring that the idol was their own self-serving fabrication.

χωνευτὸν

a molten image

Accusative

direct object of ἐποιήσατε

→ object specification

χωνευτός: 'cast / molten (image)'; verbal adjective from χωνεύω ('to cast metal'); renders חָצִיץ; a synonym of χώνευμα (v.12); the golden calf as a cast-metal idol — a manufactured counterfeit god.

καὶ

and

coordinate conjunction (third charge)

→ discourse linkage or contrast

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

παρέβητε

you had turned aside

Aor Act Indic 2 Pl · παραβαίνω

verb of object clause (third charge)

→ constative aorist (the act of transgression)

παραβαίνω (aor. παρέβητε): 'transgress / turn aside'; renders רָצָה; the third charge — 'you turned aside from the way', restating v.12 (παρέβησαν) in direct accusation; the covenant path was abandoned for the idol.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπὸ + gen.: 'from'; marks the way from which they turned.

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

way

Genitive

object of ἀπὸ (the commanded way)

→ relational specification

ὁδός (gen. ὁδοῦ): 'way / path'; renders דֶּרֶךְ; the way of covenant obedience abandoned in the apostasy.

ἧς

which

Genitive

relative pronoun (case-attracted to ὁδοῦ; object of ἐνετείλατο)

→ relational specification

ἧς (gen. fem. ἧς): relative pronoun, attracted to its antecedent ὁδοῦ; 'the way which the LORD commanded'.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the prior divine command)

ἐντέλλομαι (aor. mid. ἐνετείλατο): 'command / charge'; renders צִוָּה; here with κύριος as subject (contrast v.12, where Moses 'commanded'); the LORD himself commanded the way, so the turning aside is direct disobedience to God.

ὑμῖν

you

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you'; the people to whom the LORD gave the command.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of יהוה; the divine commander of the way that was abandoned.

17 καὶ ἐπιλαβόμενος τῶν δύο πλακῶν ἔρριψα αὐτάς ἀπὸ τῶν δύο χειρῶν μου καὶ συνέτριψα ἐναντίον ὑμῶν

And taking hold of the two tablets, I threw them from my two hands and shattered them before your eyes.

Climactic action: the breaking of the tablets καὶ ἐπιλαβόμενος τῶν δύο πλακῶν

v.17 is the climax of the descent narrative: Moses shatters the tablets. The violent verbs ἔρριψα ('I threw') and συνέτριψα ('I shattered') and the deliberate ἐναντίον ὑμῶν ('before your eyes') make the breaking a public, enacted sign — the covenant document destroyed in the people's sight because they have destroyed the covenant. The doubling 'two tablets ... two hands' recalls v.15, framing the act as the deliberate undoing of what was received on the mountain.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιλαβόμενος

taking hold of

Aor Mid Ptcp Nom Sg Masc · ἐπιλαμβάνομαι

circumstantial participle (attendant action, with ἔρριψα)

→ aorist participle (coincident action: 'grasping')

ἐπιλαμβάνομαι (aor. mid. ptcp.
ἐπιλαβόμενος): 'take hold of / grasp'; renders ὤσῃ; the middle voice and the κατα-/ἐπι- grip suggest a firm, deliberate seizing of the tablets before the violent throw.

τῶν

the

Genitive

article (with πλακῶν)

→ noun-phrase marking

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

δύο

two

Genitive

numeral (modifying πλακῶν)

→ measure or count

δύο: 'two'; indeclinable numeral; 'the two tablets', object of the grasping.

πλακῶν

tablets

Genitive

genitive object of ἐπιλαβόμενος (verb of grasping takes genitive)

→ relational specification

πλάξ (gen. pl. πλακῶν): 'tablet'; ἐπιλαμβάνομαι governs the genitive of the thing grasped; the two tablets seized for the throwing.

ἔρριψα

I threw

Aor Act Indic 1 Sg · ῥίπτω

main verb (the throwing of the tablets)

→ constative aorist (the violent act of casting down)

ῥίπτω (aor. ἔρριψα): 'throw / hurl / cast'; renders רָחַץ; the violent verb conveys Moses' indignation; he hurls the divinely-written tablets to the ground — a dramatic, public renunciation of the covenant the people have broken (cf. Exod 32:19).

αὐτάς

them

Accusative

direct object of ἔρριψα (the tablets)

→ participant reference

αὐτός (acc. pl. fem. αὐτάς): 'them'; the two tablets, object of the throw.

ἀπὸ

from

preposition + genitive (source of the throw)

→ spatial or relational framing

ἀπό + gen.: 'from'; marks Moses' hands as the point from which the tablets were hurled.

τῶν

the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

δύο

two

Genitive

numeral (modifying χειρῶν)

→ measure or count

δύο: 'two'; indeclinable numeral; 'my two hands', echoing v.15 (the two tablets on the two hands).

χειρῶν

hands

Genitive

object of ἀπό (source)

→ relational specification

χείρ (gen. pl. χειρῶν): 'hand'; renders יָד; the two hands from which the tablets are flung — the deliberate symmetry with v.15 underscores the reversal: what was carefully received is now violently cast away.

μου

my

Genitive

genitive of possession

→ relational specification

ἐγώ (gen. μου): 'my'; Moses' own hands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέτριψα

I shattered

Aor Act Indic 1 Sg · συνέτριβω

main verb (the shattering)

→ constative aorist (the breaking of the tablets)

συνέτριβω (aor. συνέτριψα): 'break in pieces / shatter / crush'; renders רָצַץ; the συν- compound intensifies — the tablets are smashed to pieces; the shattering of the covenant document enacts the rupture of the covenant itself (cf. Exod 32:19).

ἐναντίον

before / in the sight of

improper preposition + genitive (Hebraism: 'in the sight of')

→ spatial or relational framing

ἐναντίον + gen.: 'before / in the sight of'; Hebraism rendering לְעֵינַיִךְ ('before your eyes'); the public character of the breaking makes it a deliberate sign-act addressed to the apostate people.

ὕμῶν

your / you

Genitive

object of ἐναντίον (the witnesses)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your / you'; the people in whose sight the tablets were broken — they witness the visible undoing of the covenant they betrayed.

18 καὶ ἐδεήθην ἐναντίον κυρίου δεύτερον καθάπερ καὶ τὸ πρότερον τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον περὶ πασῶν τῶν ἁμαρτιῶν ὑμῶν ὧν ἡμάρτετε ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροξύναι αὐτόν

And I prostrated myself before the LORD a second time, just as the former time, forty days and forty nights; bread I did not eat and water I did not drink, on account of all your sins which you committed, in doing what is evil before the LORD your God, to provoke him.

Moses' second intercessory fast

καὶ ἐδεήθην ἐναντίον κυρίου δεύτερον

v.18 records Moses' second forty-day prostration and fast — 'a second time, just as the former' (δεύτερον ... καθάπερ τὸ πρότερον) — now not to receive tablets but to intercede for the people's sin. The repeated total fast (ἄρτον οὐκ ἔφαγον ... ὕδωρ οὐκ ἔπιον, echoing v.9) marks the gravity of the intercession. The purpose-infinitives ποιῆσαι τὸ πονηρὸν ('to do evil') and παροξύναι αὐτόν ('to provoke him') define the sin as deliberate provocation of the LORD.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδεήθην

I prostrated myself / made
supplication

Aor Pass Indic 1 Sg · δέομαι

main verb (the act of intercession)

→ constative aorist (the intercessory
prostration)

δέομαι (aor. pass. ἐδεήθην): 'beseech / pray / make supplication'; renders יִתְפַּלֵּל ('I fell down / prostrated', or the prayer-gesture); the verb governs the whole forty-day intercession; here it inaugurates Moses' great mediatorial pleading on Israel's behalf.

ἐναντίον

before

improper preposition + genitive (Hebraism: 'before')

→ spatial or relational framing

ἐναντίον + gen.: 'before / in the presence of'; Hebraism rendering יִפְגֹּשׁ; Moses' supplication is made directly 'before the LORD'.

κυρίου

LORD

Genitive

object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the one before whom Moses prostrates himself in intercession.

δεύτερον

a second time

Accusative

adverbial accusative (ordinal used adverbially)

→ object specification

δεύτερος (acc. n. δεύτερον): 'second'; the accusative used adverbially ('a second time'); renders תַּיִשׁ; marks this prostration as a repetition of the first forty-day sojourn (v.9), now for intercession.

καθάπερ

just as

comparative conjunction

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; renders כִּי; draws the parallel between this second fast and the first.

καὶ

also

adverbial (adjunctive: 'also' / 'even')

→ discourse linkage or contrast

καί: here adjunctive 'also'; reinforces the comparison καθάπερ καὶ τὸ πρότερον ('just as also the former time').

τὸ

the

Accusative

article (with πρότερον, adverbial)

→ noun-phrase marking

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

πρότερον

former time

Accusative

adverbial accusative (τὸ πρότερον = 'the first time')

→ object specification

πρότερος (acc. n. πρότερον): 'former / earlier'; the accusative τὸ πρότερον functions adverbially ('the former time / formerly'); refers back to the first forty-day fast of v.9.

τεσσαράκοντα

forty

Accusative

numeral (modifying ἡμέρας)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the second forty-day span, deliberately matching the first (v.9).

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; accusative of extent; the daytime half of the second fast.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

Accusative

numeral (modifying νύκτας)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; completing the merism of total continuous duration.

νύκτας

nights

Accusative

accusative of duration of time

→ object specification

νύξ (acc. pl. νύκτας): 'night'; accusative of extent; the nighttime half of the second fast.

ἄρτον

bread

Accusative

direct object of ἔφαγον (fronted for emphasis)

→ object specification

ἄρτος: 'bread / food'; renders ὀψῆς; the fronted object stresses the total abstention, exactly echoing v.9.

οὐκ

not

negative particle (with ἔφαγον)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; denies any eating during the fast.

ἔφαγον

I ate

Aor Act Indic 1 Sg · ἐσθίω

main verb (negated eating)

→ constative aorist (the whole fast as one fact)

ἐσθίω (aor. ἔφαγον): 'eat'; renders ἔφαγον; the repeated total fast underscores the intensity of Moses' intercessory ordeal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδωρ

water

Accusative

direct object of ἔπιον (fronted for emphasis)

→ object specification

ὕδωρ: 'water'; renders ὕδωρ; the second element of the total deprivation, echoing v.9.

οὐκ

not

negative particle (with ἔπιον)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; denies any drinking.

ἔπιον

I drank

Aor Act Indic 1 Sg · πίνω

main verb (negated drinking)

→ constative aorist (the whole fast as one fact)

πίνω (aor. ἔπιον): 'drink'; renders **חָנַף**; completes the picture of total fasting during the second, intercessory sojourn.

περὶ

concerning / on account of

preposition + genitive (cause/reference)

→ spatial or relational framing

περί + gen.: 'concerning / on account of'; introduces the reason for the intercessory fast — Israel's sins.

πασῶν

all

Genitive

attributive adjective (modifying ἁμαρτιῶν)

→ relational specification

πᾶς (gen. pl. fem. πασῶν): 'all'; renders **כָּל**; 'all your sins' — the comprehensiveness of the guilt for which Moses interceded.

τῶν

the

Genitive

article (with ἁμαρτιῶν)

→ noun-phrase marking

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

ἁμαρτιῶν

sins

Genitive

object of περί (the cause of intercession)

→ relational specification

ἁμαρτία (gen. pl. ἁμαρτιῶν): 'sin'; renders **חַטֹּאת** / **תַּחֲטֹף**; the sins of the calf-apostasy for which Moses' fast made atoning intercession.

ὑμῶν

your

Genitive

genitive of possession (your sins)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the sins belong to the people Moses intercedes for.

ὧν

which

Genitive

relative pronoun (cognate with ἡμάρτετε; case-attracted to ἁμαρτιῶν)

→ relational specification

ὧς (gen. pl. ὧν): relative pronoun, attracted to its antecedent ἁμαρτιῶν; cognate accusative idea ('the sins which you sinned').

ἡμάρτετε

you sinned

Aor Act Indic 2 Pl · ἁμαρτάνω

verb of relative clause (cognate construction)

→ constative aorist (the sinning)

ἁμαρτάνω (aor. ἡμάρτετε): 'sin'; renders **חָטַף**; the cognate construction ἁμαρτιῶν ... ὧν ἡμάρτετε ('the sins which you sinned') is a Hebraizing figura etymologica intensifying the guilt.

ποιῆσαι

in doing / to do

Aor Act Inf · ποιέω

exegetical/result infinitive (defining the sin)

→ aorist infinitive (the doing of evil)

ποιέω (aor. inf. ποιῆσαι): 'do / make'; renders **עָשָׂה**; the infinitive explains the sin — it consisted in 'doing the evil thing'; the idiom ποιεῖν τὸ πονηρόν ('do evil') is the standard Deuteronomistic formula for covenant infidelity (cf. Deut 4:25; 17:2; Judg 2:11).

τὸ

the

Accusative

article (with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantized adjective (direct object of ποιῆσαι)

→ object specification

πονηρός (subst. neut. τὸ πονηρόν): 'evil / wicked (thing)'; renders **רָעָה**; 'the evil' = the calf-apostasy regarded as the paradigmatic evil 'in the sight of the LORD'.

ἐναντίον

before / in the sight of

improper preposition + genitive (Hebraism)

→ spatial or relational framing

ἐναντίον + gen.: 'before / in the sight of'; Hebraism rendering **בְּעֵינֵי**; the evil was done 'in the sight of the LORD', a direct affront to his presence.

κυρίου

LORD

Genitive

object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the one in whose sight the evil was committed.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; 'the LORD your God' — the covenant relationship aggravates the offense.

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; their own covenant God was the one provoked.

παροξύναι

to provoke

Aor Act Inf · παροξύνω

infinitive of result/purpose (defining the effect of the evil)

→ aorist infinitive (the provoking of the LORD)

παροξύνω (aor. inf. παροξύναι): 'provoke / exasperate'; the key chapter-verb (cf. vv. 7, 8, 22); the infinitive names the result/aim of the evil — to provoke the LORD to anger; the apostasy is thus framed as deliberate provocation of the divine.

αὐτόν

him

Accusative

direct object of παροξύναι (the LORD)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the LORD, object of the provocation.

19 καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν ὅτι παρωξύνθη κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ

For I was terrified before the wrath and the anger with which the LORD was provoked against you, to destroy you; but the LORD listened to me at that time also.

Moses' dread and the LORD's gracious hearing καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν

v.19 voices the emotional core of the intercession: Moses is ἔκφοβος ('terrified') before the LORD's ὀργή ('wrath') and θυμός ('anger'), which were roused to destroy Israel. The vivid present εἰμι ('I am terrified', a present of vivid recollection) makes the past dread present to the hearers. Crucially the verse ends with grace: καὶ εἰσήκουσεν κύριος ἐμοῦ ('the LORD listened to me') — the intercession prevailed, the destruction was averted.

καὶ

and / for

narrative conjunction

→ discourse linkage or contrast

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

ἔκφοβός

terrified / afraid

Nominative

predicate adjective (with εἰμι)

→ participant prominence

ἔκφοβος: 'terrified / greatly afraid'; the ἐκ-compound intensifies φόβος ('fear'); renders γὰρ ('I was in dread'); Moses' terror before the divine wrath conveys the reality of the danger Israel faced (cf. Heb 12:21, where the same dread is recalled).

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula (with ἔκφοβος)

→ present of vivid recollection (the past dread made present)

εἰμί (1 sg. εἰμί): 'be'; the present tense 'I am terrified' (where one might expect a past) is a vivid dramatic present, reliving the dread as Moses recounts it — the terror remains real in the retelling.

διὰ

because of / before

preposition + accusative (cause of fear)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; the wrath and anger are the cause of Moses' terror.

τὴν

the

Accusative

article (with ὀργήν)

→ noun-phrase marking

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

ὀργήν

wrath

Accusative

object of διά (cause of fear)

→ object specification

ὀργή: 'wrath / anger'; renders ἠδ; the settled, judicial divine anger; paired with θυμός ('hot anger') it forms a doublet conveying the full intensity of the LORD's displeasure.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with θυμόν)

→ noun-phrase marking

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

θυμόν

anger / fury

Accusative

object of διά (cause of fear, paired with ὀργήν)

→ object specification

θυμός: 'anger / wrath / fury'; renders ἡμῃ; the burning, passionate aspect of anger; the doublet ὀργή καὶ θυμός ('wrath and fury') is a standard LXX intensification (cf. the same wrath in vv. 8, 20) underscoring the deadly seriousness of the divine displeasure.

ὅτι

with which / because

conjunction (causal/explanatory)

→ discourse linkage or contrast

ὅτι: 'because / for'; here explains the wrath — it was the anger with which the LORD was provoked to destroy Israel.

παρωξύνθη

was provoked

Aor Pass Indic 3 Sg · παρωξύνω

verb of causal clause

→ ingressive aorist passive (the LORD became provoked)

παρωξύνω (aor. pass. παρωξύνθη): 'provoke / be provoked'; the passive 'was provoked' describes the kindling of the LORD's anger by the apostasy; the same key verb as vv. 7, 8, 18, here naming the divine response to the provocation.

κύριος

LORD

Nominative

subject of παρωξύνθη

→ participant prominence

κύριος: rendering of יהוה; the one provoked to wrath.

ἐφ'

against

preposition + dative (hostile direction, elided ἐπί)

→ spatial or relational framing

ἐπί (elided ἐφ) + dat.: 'against'; in παρωξύνθη ... ἐφ' ὑμῖν marks Israel as the object of the provoked wrath (cf. v.8).

ὑμῖν

you

Dative

object of ἐφ' (those against whom the wrath burned)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'you'; the people against whom the LORD's wrath was kindled.

ἐξολεθρεῦσαι

to destroy

Aor Act Inf · ἐξολεθρεύω

infinitive of result/purpose (the extent of the wrath)

→ aorist infinitive (the intended destruction)

ἐξολεθρεύω: 'destroy utterly'; the key chapter-verb (cf. vv. 8, 14); the infinitive expresses how far the wrath went — 'so as to destroy you'; the very annihilation Moses' intercession averted.

ὑμᾶς

you

Accusative

direct object of ἐξολεθρεῦσαι

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the object of the threatened destruction.

καὶ

and / but

narrative conjunction (adversative force: 'but')

→ discourse linkage or contrast

καί: 'and'; here with adversative nuance ('but / yet'), introducing the gracious reversal — the LORD heard Moses.

εἰσήκουσεν

listened / hearkened

Aor Act Indic 3 Sg · εἰσακούω

main verb (the gracious hearing of the prayer)

→ constative aorist (the answered intercession)

εἰσακούω (aor. εἰσήκουσεν): 'hear / listen / hearken (favorably)'; renders ὧψ; the compound εἰς- denotes attentive, responsive hearing — the LORD granted Moses' petition; this is the turning-point of grace, the intercession that saved Israel from destruction.

κύριος

LORD

Nominative

subject of εἰσήκουσεν

→ participant prominence

κύριος: rendering of יהוה; the one who graciously heard Moses' intercession.

ἐμοῦ

me

Genitive

genitive object of εἰσήκουσεν (verb of hearing takes genitive of person)

→ relational specification

ἐγώ (emphatic gen. ἐμοῦ): 'me'; the genitive of the person heard; the LORD listened to Moses — his mediation prevailed.

καὶ

also / even

adverbial (adjunctive: 'also')

→ discourse linkage or contrast

καί: here adjunctive 'also / even'; 'at that time also' implies the LORD repeatedly heard Moses' intercessions (cf. v.18, the second prostration).

ἐν

at / in

preposition + dative (temporal)

→ spatial or relational framing

ἐν + dat.: 'at / in'; in ἐν τῷ καιρῷ τούτῳ ('at this time') a temporal phrase.

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

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

καιρῷ

time / occasion

Dative

object of ἐν (temporal)

→ sphere or reference

καιρός (dat. καιρῷ): 'time / season / occasion'; renders Τῷ; 'at that time' marks the specific occasion of the calf-crisis when the LORD heard Moses.

τούτῳ

this / that

Dative

demonstrative adjective (modifying καιρῷ)

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this'; the demonstrative specifies the particular occasion of the intercession at Horeb.

20 καὶ ἐπὶ Ααρων ἐθυμώθη κύριος σφόδρα ἐξολεθρεῦσαι αὐτόν καὶ ἠὺξάμην καὶ περὶ Ααρων ἐν τῷ καιρῷ ἐκείνῳ

And with Aaron the LORD was exceedingly angry, enough to destroy him; but I prayed also for Aaron at that time.

Intercession for Aaron specifically καὶ ἐπὶ Ααρων ἐθυμώθη κύριος

v.20 singles out Aaron — the priest who fashioned the calf (Exod 32:2–5) — as a special object of the LORD's wrath (ἐθυμώθη ... σφόδρα ἐξολεθρεῦσαι αὐτόν). Yet Moses interceded for him too (ἠὺξάμην καὶ περὶ Ααρων). The detail extends the theme of grace-through-intercession even to the chief offender, and explains how Aaron survived to continue as high priest — entirely by Moses' mediation, not his own desert, reinforcing the chapter's anti-merit logic.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπὶ

with / against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against / upon'; in ἐθυμώθη ... ἐπὶ Ααρων marks Aaron as the object of the divine anger.

Ααρων

Aaron

object of ἐπί (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן (Aaron); indeclinable in the LXX; Moses' brother and Israel's high priest, who made the golden calf (Exod 32:2–5) and so became a special object of the LORD's wrath.

ἐθυμώθη

was angry

Aor Pass Indic 3 Sg · θυμώω

main verb (the divine anger against Aaron)

→ ingressive aorist passive (the LORD became enraged)

θυμώω (aor. pass. ἐθυμώθη): 'be angry / enraged'; renders ἡνῆθη; the same verb as v.8; intensified by σφόδρα, it marks Aaron as a particular target of wrath for his leading role in the apostasy.

κύριος

LORD

Nominative

subject of ἐθυμώθη

→ participant prominence

κύριος: rendering of הַיָּהוָה; the one angry with Aaron.

σφόδρα

exceedingly

adverb of degree (intensifying ἐθυμώθη)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders ἰσχυρῶς; intensifies the wrath against Aaron — his guilt as the calf's maker was grave.

ἐξολεθρεῦσαι

to destroy

Aor Act Inf · ἐξολεθρεύω

infinitive of result/purpose (the extent of the wrath)

→ aorist infinitive (the intended destruction of Aaron)

ἐξολεθρεύω: 'destroy utterly'; the key chapter-verb; the wrath against Aaron went 'so as to destroy him' — Aaron's survival is owed entirely to Moses' intercession.

αὐτόν

him

Accusative

direct object of ἐξολεθρεῦσαι (Aaron)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; Aaron, the object of the threatened destruction.

καὶ

and / but

narrative conjunction (adversative force)

→ discourse linkage or contrast

καί: 'and'; here with adversative nuance, introducing Moses' intercession that countered the wrath.

ἠύξάμην

I prayed

Aor Mid Indic 1 Sg · εὐχομαι

main verb (the intercession for Aaron)

→ constative aorist (the act of praying)

εὐχομαι (aor. mid. ἠύξάμην): 'pray / vow / make supplication'; renders / לְבַרַּךְ אֶת מֹשֶׁה; Moses' prayer for Aaron specifically; the verb (synonymous here with δέομαι, v.18) underscores Moses' mediatorial role even for the chief offender.

καὶ

also

adverbial (adjunctive: 'also')

→ discourse linkage or contrast

καί: here adjunctive 'also'; 'I prayed also for Aaron' — in addition to the intercession for the whole people (v.18).

περί

for / concerning

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'concerning / on behalf of'; marks Aaron as the beneficiary of the prayer.

Ααρων

Aaron

object of περί (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable; the beneficiary of Moses' specific intercession, by which alone he was spared.

ἐν

at / in

preposition + dative (temporal)

→ spatial or relational framing

ἐν + dat.: 'at / in'; in ἐν τῷ καιρῷ ἐκείνῳ ('at that time') a temporal phrase.

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

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

καιρῷ

time

Dative

object of ἐν (temporal)

→ sphere or reference

καιρός (dat. καιρῷ): 'time / occasion'; renders טַעַם; 'at that time' = the occasion of the calf-crisis.

ἐκεῖνω

that

Dative

demonstrative adjective (modifying καιρῶ)

→ sphere or reference

ἐκεῖνος (dat. ἐκεῖνω): 'that'; the more remote demonstrative ('that time'), pointing back to the Horeb episode.

21 καὶ τὴν ἁμαρτίαν ὑμῶν ἣν ἐποιήσατε τὸν μόσχον ἔλαβον αὐτὸν καὶ κατέκαυσα αὐτὸν ἐν πυρὶ καὶ συνέκοψα αὐτὸν καταλέσας σφόδρα ἕως οὗ ἐγένετο λεπτὸν καὶ ἐγενήθη ὡσεὶ κονιορτός καὶ ἔρριψα τὸν κονιορτὸν εἰς τὸν χειμάρρουν τὸν καταβαίνοντα ἐκ τοῦ ὄρους

And your sin which you had made, the calf, I took and burned with fire and crushed it, grinding it thoroughly until it became fine, until it became like dust; and I threw the dust into the wadi that comes down from the mountain.

The total destruction of the calf-idol καὶ τὴν ἁμαρτίαν ὑμῶν ... τὸν μόσχον ἔλαβον

v.21 narrates the methodical annihilation of the calf, here named 'your sin' (τὴν ἁμαρτίαν ὑμῶν) in apposition to 'the calf' (τὸν μόσχον) — the idol IS the sin. A chain of violent verbs (ἔλαβον ... κατέκαυσα ... συνέκοψα ... καταλέσας ... ἔρριψα) traces the reduction of the golden calf from object to fire to fragments to powder to dust scattered in the stream — a deliberately exhaustive obliteration leaving nothing to worship (cf. Exod 32:20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἁμαρτίαν)

→ noun-phrase marking

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

ἁμαρτίαν

sin

Accusative

direct object (fronted; in apposition with τὸν μόσχον)

→ object specification

ἁμαρτία: 'sin'; renders ΤΗΝ; the calf is called 'your sin' — a striking identification of the idol with the sin itself (cf. the same metonymy at Exod 32:30); naming the object 'sin' frames its destruction as the eradication of guilt.

ὁμῶν

your

Genitive

genitive of possession (your sin)

→ relational specification

σύ (gen. pl. ὁμῶν): 'your'; the sin belonged to the people.

ἣν

which

Accusative

relative pronoun (object of ἐποίησατε)

→ participant reference

ὅς (acc. fem. ἣν): relative pronoun; antecedent ἁμαρτίαν; 'the sin which you made'.

ἐποίησατε

you made

Aor Act Indic 2 Pl · ποιέω

verb of relative clause

→ constative aorist (the making of the calf)

ποιέω (aor. ἐποίησατε): 'make / do'; renders ἡψγ; 'the sin which you made' = the calf you fashioned; the verb of manufacture identifies the people as the idol's makers.

τὸν

the

Accusative

article (with μόσχον)

→ noun-phrase marking

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

μόσχον

calf

Accusative

accusative in apposition to ἁμαρτίαν (the object specified)

→ object specification

μόσχος: 'calf / young bull'; renders λλγ; the golden calf (Exod 32:4), appositive to 'your sin'; cast in imitation of Egyptian/Canaanite bull-cult imagery, it embodied Israel's apostasy.

ἔλαβον

I took

Aor Act Indic 1 Sg · λαμβάνω

main verb (first in the chain of destruction)

→ constative aorist (seizing the idol)

λαμβάνω (aor. ἔλαβον): 'take / seize'; renders וקז; the first of five verbs of destruction; Moses takes the calf to begin its systematic annihilation.

αὐτόν

it

Accusative

direct object of ἔλαβον (the calf)

→ participant reference

αὐτός (acc. αὐτόν): 'it / him'; resumptive object referring to the calf (μόσχον is grammatically masculine).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέκαυσα

I burned

Aor Act Indic 1 Sg · κατακαίω

main verb (second in the chain)

→ constative aorist (burning the idol)

κατακαίω (aor. κατέκαυσα): 'burn up / consume with fire'; the κατα- compound intensifies ('burn down completely'); renders וקז; the calf is burned in the fire — the first stage of its reduction (cf. Exod 32:20).

αὐτόν

it

Accusative

direct object of κατέκαυσα

→ participant reference

αὐτός (acc. αὐτόν): 'it'; the calf, object of the burning.

ἐν

in / with

preposition + dative (instrumental/locative)

→ spatial or relational framing

ἐν + dat.: 'in / with'; ἐν πυρί = 'with fire / in the fire', the means of the burning.

πυρὶ

fire

Dative

dative of means (with κατέκαυσα)

→ sphere or reference

πῦρ (dat. πυρί): 'fire'; renders שָׁרָף; the fire that consumed the calf.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέκοψα

I crushed / cut up

Aor Act Indic 1 Sg · συγκόπτω

main verb (third in the chain)

→ constative aorist (breaking the idol into pieces)

συγκόπτω (aor. συνέκοψα): 'cut to pieces / crush / shatter'; the συν- compound ('cut up together / pulverize'); renders חָבַט; the calf is broken into pieces — the second stage of reduction.

αὐτόν

it

Accusative

direct object of συνέκοψα

→ participant reference

αὐτός (acc. αὐτόν): 'it'; the calf, object of the crushing.

καταλέσας

grinding / having ground

Aor Act Ptcp Nom Sg Masc · καταλέω

circumstantial participle (means/manner, with συνέκοψα)

→ aorist participle (the grinding action)

καταλέω (aor. ptcp. καταλέσας): 'grind down / pulverize'; from ἀλέω ('to grind') with intensive κατα-; renders גָּרַס ('grind'); the participle describes the milling of the fragments into powder — the third stage; the grinding 'thoroughly' (σφόδρα) ensures complete pulverization.

σφόδρα

thoroughly / exceedingly

adverb of degree (intensifying καταλέσας)

→ clausal contribution

σφόδρα: 'very much / thoroughly'; renders בְּיָדָא ('well / thoroughly'); the grinding was exhaustive, leaving no usable fragment of the idol.

ἕως

until

temporal conjunction (in idiom ἕως οὗ)

→ discourse linkage or contrast

ἕως: 'until'; in ἕως οὗ ('until the point at which') a temporal conjunction marking the end-result of the grinding.

οὗ

which / that

Genitive

relative pronoun (in the temporal idiom ἕως οὗ)

→ relational specification

ὅς (gen. οὗ): relative pronoun; in the fixed idiom ἕως οὗ ('until') it marks the terminal point — until the calf became fine powder.

ἐγένετο

it became

Aor Mid Indic 3 Sg · γίνομαι

verb of temporal clause

→ constative aorist (the resultant state)

γίνομαι (aor. ἐγένετο): 'become'; renders הָיָה; the calf 'became fine' — the result of the grinding.

λεπτόν

fine / powdery

Nominative

predicate adjective (with ἐγένετο)

→ participant prominence

λεπτός (neut. λεπτόν): 'fine / small / thin'; renders קָטַן; the calf was reduced to fine particles — utterly pulverized, beyond any reconstitution.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγενήθη
it became

Aor Pass Indic 3 Sg · γίνομαι

main verb (the final reduction to dust)

→ constative aorist (resultant state: powder)

γίνομαι (aor. pass. ἐγενήθη): 'become'; the passive form (synonymous with ἐγένετο) restates the result — the calf 'became like dust', the ultimate stage of its annihilation.

ὥσει
like / as

comparative particle (introducing simile)

→ discourse linkage or contrast

ὥσει: 'as / like / about'; renders כִּי ; introduces the simile 'like dust', vividly marking the calf's reduction to insubstantial powder.

κονιορτός
dust

Nominative

predicate nominative (with ἐγενήθη, via ὥσει)

→ participant prominence

κονιορτός: 'dust / fine powder'; from κόνις ('dust') + ὀρνυμι ('stir up'); renders רָפָה ; the calf became as stirred-up dust — the same image used of human mortality (Gen 3:19) and of utter defeat; the once-golden god is now scatterable powder.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρριψα
I threw

Aor Act Indic 1 Sg · ρίπτω

main verb (final disposal of the dust)

→ constative aorist (casting the dust away)

ρίπτω (aor. ἔρριψα): 'throw / cast'; renders רָשָׁף ; the same verb used of throwing the tablets (v.17); here Moses casts the idol-dust into the stream, completing its disposal — the calf is washed away beyond recovery.

τὸν
the

Accusative

article (with κονιορτόν)

→ noun-phrase marking

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

κονιορτόν
dust

Accusative

direct object of ἔρριψα

→ object specification

κονιορτός (acc. κονιορτόν): 'dust'; the pulverized remains of the calf, now cast into the wadi.

εἰς

into

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς + acc.: 'into'; marks the wadi as the destination of the scattered dust.

τὸν

the

Accusative

article (with χειμάρρου)

→ noun-phrase marking

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

χειμάρρου

wadi / torrent-stream

Accusative

object of εἰς (the stream)

→ object specification

χειμάρρος (acc. χειμάρρου): 'winter torrent / wadi'; from χεῖμα ('winter') + ῥέω ('flow'); renders נַחֲלִי; a seasonal mountain stream; casting the dust into the running water disperses it irretrievably (cf. Exod 32:20, where the dust is scattered on the water and Israel made to drink it).

τὸν

the

Accusative

article (with the participle καταβαίνοντα)

→ noun-phrase marking

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

καταβαίνοντα

coming down

Pres Act Ptcp Acc Sg Masc · καταβαίνω

attributive participle (modifying χειμάρρου)

→ durative present participle (the stream's continual descent)

καταβαίνω (pres. ptcp. καταβαίνοντα): 'come/go down / descend'; renders טָרַד; the participle describes the wadi 'descending from the mountain' — the running water carries the idol-dust down and away, an emphatic final disposal.

ἐκ

from

preposition + genitive (source of the stream)

→ spatial or relational framing

ἐκ + gen.: 'from'; marks the mountain as the source of the descending stream.

τοῦ

the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

object of ἐκ (source)

→ relational specification

ὄρος (gen. ὄρους): 'mountain'; Horeb, from which the wadi descends — the dust of the false god is carried away from the mountain of the true God's revelation.

22 καὶ ἐν τῷ Ἐμπυρισμῷ καὶ ἐν τῷ Πειρασμῷ καὶ ἐν τοῖς Μνήμασιν τῆς ἐπιθυμίας παροξύνοντες ἦτε κύριον τὸν θεὸν ὑμῶν

Also at the Burning, and at the Testing, and at the Graves of Craving, you were provoking the LORD your God.

The catalogue of further rebellions (beyond Horeb) καὶ ἐν τῷ Ἐμπυρισμῷ

v.22 widens the indictment beyond the golden calf to three further sites of rebellion, the LXX rendering the Hebrew place-names by their meanings: Ἐμπυρισμός ('Burning' = Taberah, Num 11:1–3), Πειρασμός ('Testing' = Massah, Exod 17:7), and Μνήματα τῆς ἐπιθυμίας ('Graves of Craving' = Kibroth-hattaavah, Num 11:34). The periphrastic παροξύνοντες ἦτε ('you were provoking') again (cf. v.7) frames rebellion as Israel's continuous habit across the whole wilderness journey.

καὶ

and / also

narrative conjunction

→ discourse linkage or contrast

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

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'at / in'; locates the first additional rebellion at 'the Burning'.

τῷ

the

Dative

article (with Ἐμπυρισμῷ)

→ noun-phrase marking

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

Ἐμπυρισμῷ

the Burning (Taberah)

Dative

object of ἐν (place-name, translated)

→ sphere or reference

ἐμπυρισμός: 'a burning / conflagration'; from ἐμπυρίζω ('set on fire'); the LXX translates the Hebrew place-name תַּבְּעָרָה (Taberah, 'burning') by its meaning rather than transliterating; the site where the LORD's fire consumed the complainers at the camp's edge (Num 11:1–3).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
at

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'at'; locates the second rebellion at 'the Testing'.

τῷ
the

Dative

article (with Πειρασμῷ)

→ noun-phrase marking

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

Πειρασμῷ
the Testing (Massah)

Dative

object of ἐν (place-name, translated)

→ sphere or reference

πειρασμός: 'testing / trial / temptation'; from πειράζω ('test'); the LXX translates the Hebrew place-name מַסָּה (Massah, 'testing') by its meaning; the site where Israel tested the LORD over water, saying 'Is the LORD among us or not?' (Exod 17:1–7; cf. Ps 95:8–9; Heb 3:8).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
at

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'at'; locates the third rebellion at 'the Graves of Craving'.

τοῖς
the

Dative

article (with Μνήμασιν)

→ noun-phrase marking

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

Μνήμασιν
the Graves (of Craving)

Dative

object of ἐν (place-name, translated)

→ sphere or reference

μνήμα (dat. pl. μνήμασιν): 'tomb / grave / memorial'; the LXX translates the Hebrew place-name קִבְרוֹת הַתְּאָוָה (Kibroth-hattaavah, 'graves of craving') by its meaning; the site where those who craved meat were struck down and buried (Num 11:31–34).

τῆς

of the

Genitive

article (with ἐπιθυμίας)

→ noun-phrase marking

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

ἐπιθυμίας

of craving / lust

Genitive

genitive of description (modifying Μνήμασιν)

→ relational specification

ἐπιθυμία: 'desire / craving / lust'; from ἐπιθυμέω ('long for'); renders הַנִּצְחָת ('craving'); the 'graves of the craving' name the deadly outcome of inordinate desire for meat (Num 11:4, 34; cf. 1 Cor 10:6, where ἐπιθυμητάς draws the moral lesson).

παροξύνοντες

provoking

Pres Act Ptcp Nom Pl Masc · παροξύνω

supplementary participle (periphrastic with ἦτε)

→ durative present participle (continuous provoking)

παροξύνω (pres. ptcp. παροξύνοντες): 'provoke / exasperate'; the key chapter-verb (cf. vv. 7, 8, 18); with ἦτε forms a periphrasis 'you were provoking', stressing the continual, habitual character of Israel's provocation across these sites.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

main verb (periphrastic with the participle)

→ imperfect of continuous past state

εἰμί (impf. ἦτε): 'be'; the imperfect with the participle forms a periphrastic construction (παροξύνοντες ἦτε = 'you kept on provoking'), underscoring the unbroken pattern of rebellion (cf. the parallel διετελεῖτε in v.7).

κύριον

LORD

Accusative

direct object of παροξύνοντες

→ object specification

κύριος (acc. κύριον): rendering of יהוה; the one provoked at each of these sites.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεὸν

God

Accusative

appositive to κύριον

→ object specification

θεός (acc. θεόν): 'God'; 'the LORD your God' — their own covenant God, repeatedly provoked.

ὕμῶν

your

Genitive

genitive of relationship

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the covenant bond underscores the offense of provoking their own God.

23 καὶ ὅτε ἐξαπέστειλεν κύριος ὑμᾶς ἐκ Καδης Βαρνη λέγων ἀνάβητε καὶ κληρονομήσατε τὴν γῆν ἣν δίδωμι ὑμῖν καὶ ἡπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν καὶ οὐκ ἐπιστεύσατε αὐτῷ καὶ οὐκ εἰσηκούσατε τῆς φωνῆς αὐτοῦ

And when the LORD sent you out from Kadesh-barnea, saying, 'Go up and inherit the land which I am giving you,' then you disobeyed the word of the LORD your God, and you did not believe him, and you did not heed his voice.

The climactic rebellion at Kadesh: unbelief and refusal

καὶ ὅτε ἐξαπέστειλεν κύριος ὑμᾶς ἐκ Καδης Βαρνη

v.23 recalls the gravest rebellion of all — the refusal at Kadesh-barnea to enter the land (Num 13–14), the failure that doomed the wilderness generation. The LORD's command ἀνάβητε καὶ κληρονομήσατε ('go up and inherit') met a threefold failure: ἡπειθήσατε ('you disobeyed'), οὐκ ἐπιστεύσατε ('you did not believe'), οὐκ εἰσηκούσατε ('you did not heed'). The central charge οὐκ ἐπιστεύσατε αὐτῷ ('you did not believe him') names unbelief as the root sin — the antithesis of the faith reckoned to Abraham (Gen 15:6; cf. Heb 3:19).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὅτε
when

temporal conjunction (introducing the protasis)

→ discourse linkage or contrast

ὅτε: 'when'; renders *וַעַתָּה*; sets the temporal frame for the Kadesh rebellion.

ἐξαπέστειλεν
sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

verb of temporal clause

→ constative aorist (the LORD's commissioning)

ἐξαποστέλλω (aor. ἐξαπέστειλεν): 'send out / send forth'; the ἐξαπο- compound intensifies; renders *וַיִּשְׁלַח*; the LORD sent Israel from Kadesh with the command to advance and possess — a commission they refused (Num 13:1–3; Deut 1:19–21).

κύριος
LORD

Nominative

subject of ἐξαπέστειλεν

→ participant prominence

κύριος: rendering of *יהוה*; the commissioning God.

ὤμας

you

Accusative

direct object of ἐξαπέστειλεν

→ participant reference

σύ (acc. pl. ὤμας): 'you'; Israel, sent from Kadesh to take the land.

ἐκ

from

preposition + genitive (source of sending)

→ spatial or relational framing

ἐκ + gen.: 'from / out of'; marks Kadesh-barnea as the point of departure.

Καδης

Kadesh

object of ἐκ (indeclinable place-name)

→ participant identification

Καδης: transliteration of Hebrew קִדְשׁ (Kadesh); indeclinable in the LXX; the oasis on the southern border of Canaan from which the spies were sent (Num 13:26).

Βαρνη

Barnea

indeclinable place-name (with Καδης: Kadesh-barnea)

→ participant identification

Βαρνη: transliteration of Hebrew בַּרְנֶה (Barnea); indeclinable; together Καδης Βαρνη = Kadesh-barnea, the site of the decisive refusal to enter the land (Num 13–14; Deut 1:19–46).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech (Hebraizing)

→ durative present participle (manner of the command)

λέγων (ptcp. λέγων): 'saying'; the redundant participle (rendering רַמְזָה) introduces the LORD's command to go up and possess.

ἀνάβητε

go up

Aor Act Impv 2 Pl · ἀναβαίνω

main verb of quoted command (imperative)

→ aorist imperative (decisive command to advance)

ἀναβαίνω (aor. impv. ἀνάβητε): 'go up / ascend'; renders אֲלַח; the command to advance into the hill country and take the land; its refusal was the great failure of unbelief at Kadesh (Num 13:30–31; 14:1–4).

καὶ

and

coordinate conjunction (linking the imperatives)

→ discourse linkage or contrast

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

κληρονομήσατε

inherit / take possession

Aor Act Impv 2 Pl · κληρονομέω

main verb of quoted command (imperative)

→ aorist imperative (decisive command to possess)

κληρονομέω (aor. impv. κληρονομήσατε): 'inherit / take possession of'; renders שָׁרַח; the command to possess the land — a gift offered, which unbelief forfeited for that generation.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κληρονομήσατε

→ object specification

γῆ: 'land'; renders אֶרֶץ; the promised land, offered as gift ('which I am giving you').

ἣν

which

Accusative

relative pronoun (object of δίδωμι)

→ participant reference

ὃς (acc. fem. ἣν): relative pronoun; antecedent γῆν; 'the land which I am giving'.

δίδωμι

I am giving

Pres Act Indic 1 Sg · δίδωμι

verb of relative clause (within the divine speech)

→ durative/futuristic present (the land as present and certain gift)

δίδωμι (pres. δίδωμι): 'give'; renders אֶתֶּן; the present tense 'I am giving' presents the land as a gift already in the act of being bestowed — grace language (cf. vv. 6); refusing such a gift was sheer unbelief.

ὕμῖν

to you

Dative

dative indirect object of δίδωμι

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you'; the recipients of the gift of the land.

καὶ

and / then

narrative conjunction (apodotic: introducing the response)

→ discourse linkage or contrast

καί: 'and / then'; apodotic, marking the rebellious response to the command.

ἠπειθήσατε

you disobeyed

Aor Act Indic 2 Pl · ἀπειθέω

main verb (first of the threefold failure)

→ constative aorist (the act of disobedience)

ἀπειθέω (aor. ἠπειθήσατε): 'disobey / be unpersuaded / rebel'; renders הִנֵּךְ; the first of three negative verbs cataloguing the failure at Kadesh — disobedience to the divine command.

τῷ

the

Dative

article (with ῥήματι)

→ noun-phrase marking

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

ῥήματι

word

Dative

dative object of ἠπειθήσατε (the word disobeyed)

→ sphere or reference

ῥῆμα (dat. ῥήματι): 'word / saying / command'; renders דְּבַר; the spoken command of the LORD, which Israel disobeyed; ἀπειθέω takes the dative of the thing/person disobeyed.

κυρίου

of the LORD

Genitive

genitive of source (whose word)

→ relational specification

κύριος (gen. κυρίου): rendering of יְיָ; the author of the disobeyed word.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; 'the LORD your God' — their own covenant God whose word they spurned.

ὑμῶν

your

Genitive

genitive of relationship

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the covenant bond aggravates the disobedience.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐπιστεύσατε)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; negates the believing — the root failure.

ἐπιστεύσατε

you believed

Aor Act Indic 2 Pl · πιστεύω

main verb (second of the threefold failure)

→ constative aorist (the failure to believe)

πιστεύω (aor. ἐπιστεύσατε): 'believe / trust / have faith'; renders אָמַן (the verb of Gen 15:6, Abraham's faith reckoned as righteousness); 'you did not believe him' names unbelief as the heart of the Kadesh rebellion — the opposite of the faith that pleases God (cf. Heb 3:19, 'they could not enter because of unbelief').

αὐτῷ

him

Dative

dative object of ἐπιστεύσατε (the one not believed)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; the LORD, whom Israel failed to trust; πιστεύω takes the dative of the person believed.

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 εἰσηκούσατε)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; negates the heeding.

εἰσηκούσατε

you heeded / listened

Aor Act Indic 2 Pl · εἰσακούω

main verb (third of the threefold failure)

→ constative aorist (the failure to obey)

εἰσακούω (aor. εἰσηκούσατε): 'hear / heed / obey'; renders לִקְרָא עֲמֶשׁ; 'you did not heed his voice' — the third failure; the same verb used of the LORD's gracious hearing of Moses (v.19), here negated of Israel's hearing of the LORD: he listened, but they would not.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσηκούσατε (verb of hearing takes genitive)

→ relational specification

φωνή (gen. φωνῆς): 'voice / sound'; renders לִקְרָא; 'his voice' = the LORD's spoken command; the idiom 'heed the voice' (ἀκούειν τῆς φωνῆς) is the standard covenant call to obedience (cf. Deut 28:1–2).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's voice)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; the LORD's voice, which Israel refused to heed.

24 ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας ἧς ἐγνώσθη ὑμῖν

You have been disobedient toward the LORD from the day he became known to you.

Summary verdict on the whole rebellion-history ἀπειθοῦντες ἦτε τὰ πρὸς κύριον

v.24 caps the catalogue of rebellions (vv. 7–23) with a comprehensive verdict, echoing the periphrastic construction of v.7 (ἀπειθοῦντες ... διετελεῖτε): 'You have been disobedient ... from the day he became known to you.' The temporal sweep 'from the day' totalizes the indictment — rebellion has marked Israel's whole relationship with the LORD from its very beginning, decisively confirming the anti-merit verdict of vv. 4–6.

ἀπειθοῦντες

being disobedient

Pres Act Ptcp Nom Pl Masc · ἀπειθέω

supplementary participle (periphrastic with ἦτε)

→ durative present participle (continuous disobedience)

ἀπειθέω (pres. ptcp. ἀπειθοῦντες): 'disobey / rebel'; renders מַרְדִּי ('rebellious'); with ἦτε forms a periphrasis 'you have been disobedient', exactly echoing v.7; the construction frames rebellion as Israel's settled, lifelong disposition.

ἦτε

you were / have been

Impf Act Indic 2 Pl · εἰμί

main verb (periphrastic with the participle)

→ imperfect of continuous past state (persistent over the whole history)

εἰμί (impf. ἦτε): 'be'; the imperfect with the participle (ἀπειθοῦντες ἦτε) renders the durative Hebrew construction — 'you went on being disobedient'; the verdict spans the entire relationship with the LORD.

τὰ

the things / as regards

Accusative

accusative of respect (substantized article)

→ object specification

ὁ (neut. pl. τὰ): the article substantivizes the phrase; τὰ πρὸς κύριον ('the things toward the LORD') is an accusative of respect = 'in your dealings with the LORD' (the same idiom as v.7).

πρὸς

toward

preposition + accusative (relation)

→ spatial or relational framing

πρός + acc.: 'toward / with regard to'; in τὰ πρὸς κύριον denotes Israel's dealings/relations with the LORD.

κύριον

LORD

Accusative

object of πρὸς (the one against whom they rebelled)

→ object specification

κύριος (acc. κύριον): rendering of יְהוָה; the one toward whom all the disobedience was directed.

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

ἀπό + gen.: 'from'; with τῆς ἡμέρας marks the temporal beginning of the whole rebellion-history.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive of time (the starting day)

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; in ἀπὸ τῆς ἡμέρας ('from the day') marks the temporal origin of the indictment — from the very beginning of the LORD's dealings with Israel.

ἧς

on which

Genitive

relative pronoun (genitive of time, modifying ἡμέρας)

→ relational specification

ὅς (gen. fem. ἧς): relative pronoun; in the temporal idiom ἀπὸ τῆς ἡμέρας ἧς ('from the day on which') renders רַשָׁאִי מִיּוֹמ.

ἐγνώσθη

he became known

Aor Pass Indic 3 Sg · γινώσκω

verb of relative clause

→ ingressive aorist passive (the LORD's making himself known)

γινώσκω (aor. pass. ἐγνώσθη): 'be known / become known'; renders the Niphal of וָיָדָע; 'the day he became known to you' = the beginning of the LORD's self-revelation to Israel (at the Exodus / Sinai); the rebellion has run the entire length of that relationship — Israel resisted from the moment it knew its God.

ὕμῃν

to you

Dative

dative of reference (to whom he became known)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you'; the people to whom the LORD revealed himself, and who rebelled from that very day.

25 καὶ ἐδεήθην ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ὅσας ἐδεήθην εἶπεν γὰρ κύριος ἐξολεθρεῦσαι ὑμᾶς

So I prostrated myself before the LORD the forty days and forty nights which I prostrated myself; for the LORD had said he would destroy you.

Resumption of the intercession-narrative (introducing the prayer)

καὶ ἐδεήθην ἐναντίον κυρίου

v.25 resumes the intercession of vv. 18–19 (the same verb ἐδεήθην, the same forty-day fast) to introduce the actual text of Moses' great prayer (vv. 26–29). The cognate construction ὅσας ἐδεήθην ('which I prostrated myself') is a Hebraizing emphasis on the full duration. The causal εἶπεν γὰρ κύριος ἐξολεθρεῦσαι ὑμᾶς ('for the LORD had said he would destroy you') states the emergency that called forth the prayer.

καὶ

and / so

narrative conjunction

→ discourse linkage or contrast

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

ἐδεήθην

I prostrated myself / made supplication

Aor Pass Indic 1 Sg · δέομαι

main verb (resuming the intercession)

→ constative aorist (the intercessory prostration)

δέομαι (aor. pass. ἐδεήθην): 'beseech / make supplication / prostrate oneself in prayer'; renders יתפלל; the same verb as v.18, resuming the intercession-narrative to introduce the prayer's actual words.

ἐναντίον

before

improper preposition + genitive (Hebraism: 'before')

→ spatial or relational framing

ἐναντίον + gen.: 'before / in the presence of'; Hebraism rendering יָנִי; Moses prostrates himself directly before the LORD.

κυρίου

LORD

Genitive

object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of יְיָ; the one before whom Moses interceded.

τεσσαράκοντα

forty

Accusative

numeral (modifying ἡμέρας)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the forty-day intercessory fast, recalling vv. 9 and 18.

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; accusative of extent; the daytime half of the fast.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

Accusative

numeral (modifying νύκτας)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; completing the merism of total continuous duration.

νύκτας

nights

Accusative

accusative of duration of time

→ object specification

νύξ (acc. pl. νύκτας): 'night'; accusative of extent; the nighttime half of the fast.

ὅσας

which / as many as

Accusative

correlative relative pronoun (cognate with ἐδεήθην)

→ participant reference

ὅσος (acc. pl. fem. ὅσας): 'as many as / which'; the correlative, agreeing with ἡμέρας/νύκτας; the cognate construction ὅσας ἐδεήθην ('which I prayed') is a Hebraizing emphasis on the full extent of the prolonged supplication.

ἐδεήθην

I prostrated myself

Aor Pass Indic 1 Sg · δέομαι

verb of relative clause (cognate emphasis)

→ constative aorist (the prayer's full duration)

δέομαι (aor. pass. ἐδεήθην): 'make supplication'; the repetition (ἐδεήθην ... ὅσας ἐδεήθην) emphatically restates the prayer's full forty-day extent — a Hebraic figura etymologica stressing the persistence of the intercession.

εἶπεν

had said

Aor Act Indic 3 Sg · λέγω

main verb of causal clause

→ constative aorist (the prior divine threat)

λέγω (aor. εἶπεν): 'say'; the causal εἶπεν γάρ ('for he had said') states the emergency — the LORD had declared his intention to destroy Israel (cf. v.14); this threat is what drove Moses to the prolonged intercession.

γὰρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; post-positive causal particle; explains why Moses interceded so long — because of the LORD's threat to destroy the people.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of יהוה; the author of the threat that occasioned the prayer.

ἐξολεθρεῦσαι

to destroy

Aor Act Inf · ἐξολεθρεύω

complementary infinitive (the content of the threat)

→ aorist infinitive (the threatened destruction)

ἐξολεθρεύω: 'destroy utterly'; the key chapter-verb; the content of the LORD's threat — the very annihilation Moses' prayer aims to avert (echoing vv. 8, 14, 19, 20).

ὑμᾶς

you

Accusative

direct object of ἐξολεθρεῦσαι

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the object of the threatened destruction, on whose behalf Moses prays.

26 καὶ εὐξάμην πρὸς τὸν θεὸν καὶ εἶπα κύριε κύριε βασιλεῦ τῶν θεῶν μὴ ἐξολεθρεύσης τὸν λαόν σου καὶ τὴν μερίδα σου ἣν ἐλυτρώσω ἐν τῇ ἰσχύι σου τῇ μεγάλῃ οὗς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταιᾷ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ

And I prayed to God and said, 'O LORD, LORD, King of the gods, do not destroy your people and your portion, whom you redeemed in your great strength, whom you brought out of the land of Egypt by your great strength and by your mighty hand and by your uplifted arm.'

The text of Moses' great intercessory prayer (the heart of the chapter's climax)

καὶ εὐξάμην πρὸς τὸν θεὸν καὶ εἶπα

v.26 gives the prayer itself. The vocatives κύριε κύριε βασιλεῦ τῶν θεῶν ('O LORD, LORD, King of the gods') invoke the LORD's supreme sovereignty. The central petition μὴ ἐξολεθρεύσης τὸν λαόν σου ('do not destroy your people') pointedly answers the LORD's 'your people' of v.12 by giving it back: they are YOUR people, YOUR portion (μερίδα σου). The grounds of appeal are redemption and Exodus — 'whom you redeemed (ἐλυτρώσω) ... brought out by your great strength, mighty hand, and uplifted arm' — the classic Deuteronomic triad of saving power.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐξάμην

I prayed

Aor Mid Indic 1 Sg · εὔχομαι

main verb (introducing the prayer)

→ constative aorist (the act of praying)

εὔχομαι (aor. mid. εὐξάμην): 'pray / vow'; renders לַחֲשֹׁמֶיךָ; the same verb as v.20; here it introduces the full text of the intercessory prayer that follows.

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

πρὸς + acc.: 'to'; marks God as the addressee of the prayer.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

object of πρὸς (the one prayed to)

→ object specification

θεός (acc. θεόν): 'God'; renders אֱלֹהֵימֶֿנּוּ; the recipient of Moses' intercession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (introducing direct speech)

→ constative aorist (the prayer-speech)

λέγω (aor. εἶπα, Hellenistic 1 sg.): 'say'; the alpha-aorist εἶπα (alongside classical εἶπον) introduces the direct words of the prayer.

κύριε

O LORD

Vocative

vocative of address (first of the invocation)

→ direct address

κύριος (voc. κύριε): rendering of יהוה (here the doubled יהוה יהוה or the emphatic invocation); the doubled κύριε κύριε is an intensely solemn address opening the prayer (cf. the doubled invocation elsewhere in Scripture).

κύριε

O LORD

Vocative

vocative of address (repeated for solemnity)

→ direct address

κύριος (voc. κύριε): the doubled vocative κύριε κύριε heightens the urgency and reverence of the appeal, casting Moses' prayer in the most solemn register.

βασιλεῦ

O King

Vocative

vocative of address (appositional title)

→ direct address

βασιλεύς (voc. βασιλεῦ): 'king'; renders מֶלֶךְ; the title βασιλεῦ τῶν θεῶν ('King of the gods') confesses the LORD's supremacy over all powers — a fitting basis for appealing to him to spare his people; the LXX expansion underscores the LORD's cosmic kingship.

τῶν

of the

Genitive

article (with θεῶν)

→ noun-phrase marking

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

θεῶν

gods

Genitive

genitive of subordination (King OVER the gods)

→ relational specification

θεός (gen. pl. θεῶν): 'gods'; 'King of the gods' asserts the LORD's sovereignty over every other claimed deity (cf. Ps 95:3; 96:4–5); the title repudiates the very idolatry of the calf, exalting the LORD above all false gods.

μή

not

negative particle (prohibitive, with aorist subjunctive)

→ discourse linkage or contrast

μή: the negative of prohibition; with ἐξολεθρεύσης forms the central petition of the prayer — 'do not destroy'.

ἐξολεθρεύσης

destroy

Aor Act Subj 2 Sg · ἐξολεθρεύω

main verb (prohibitive subjunctive: the central petition)

→ aorist subjunctive of prohibition (do not destroy)

ἐξολεθρεύω (aor. subj. ἐξολεθρεύσης): 'destroy utterly'; the key chapter-verb, here turned into a petition — μή ἐξολεθρεύσης ('do not destroy') directly counters the LORD's threatened ἐξολεθρεῦσαι (vv. 14, 25); the heart of Moses' intercession.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἐξολεθρεύσης

→ object specification

λαός (acc. λαόν): 'people'; renders עַם ; crucially 'YOUR people' (λαόν σου) — Moses gives back to the LORD the people the LORD had disowned as 'your people' to Moses (v.12); the possessive reclaims the covenant bond as the ground of mercy.

σου

your

Genitive

genitive of possession (the LORD's people)

→ relational specification

σύ (gen. σου): 'your'; the pivotal possessive — they are the LORD's OWN people, not Moses' (reversing v.12); the appeal rests on the LORD's ownership of and commitment to them.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with μερίδα)

→ noun-phrase marking

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

μερίδα

portion / share

Accusative

direct object of ἐξολεθρεύσης (parallel to λαόν)

→ object specification

μερίς (acc. μερίδα): 'portion / share / allotment'; renders $\text{חֶסֶת} / \text{חֶזְקָה}$; 'your portion' designates Israel as the LORD's own allotted inheritance (cf. Deut 32:9, 'the LORD's portion is his people'); the term deepens the appeal — to destroy Israel would be for the LORD to destroy his own inheritance.

σου

your

Genitive

genitive of possession (the LORD's portion)

→ relational specification

σύ (gen. σου): 'your'; the second possessive binding Israel to the LORD as his own portion.

ἣν

whom / which

Accusative

relative pronoun (object of ἐλυτρώσω)

→ participant reference

ἣς (acc. fem. ἣν): relative pronoun; antecedent μερίδα; 'which you redeemed'.

ἐλυτρώσω

you redeemed

Aor Mid Indic 2 Sg · λυτρώω

verb of relative clause (first ground of appeal)

→ constative aorist (the act of redemption)

λυτρώω (aor. mid. ἐλυτρώσω): 'redeem / ransom / set free'; renders לְקַח / חָצַק; the Exodus as the LORD's act of redemption; the verb of ransoming makes Israel the LORD's purchased possession — a further ground for sparing them; the redemption-motif anticipates NT λύτρωσις (Luke 1:68; Titus 2:14).

ἐν

in / by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by / with'; introduces the means of redemption — the LORD's great strength.

τῇ

the

Dative

article (with ἰσχύι)

→ noun-phrase marking

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

ἰσχύι

strength

Dative

dative of means (with ἐλυτρώσω)

→ sphere or reference

ἰσχύς (dat. ἰσχύι): 'strength / might / power'; renders לְקַח / חָצַק; the LORD's great strength as the means of the redemption — the appeal points to the LORD's own mighty investment in delivering Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the strength is the LORD's own.

τῇ

the

Dative

article (with μεγάλη, attributive)

→ noun-phrase marking

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

μεγάλη

great

Dative

attributive adjective (modifying ἰσχύι)

→ sphere or reference

μέγας (dat. fem. μεγάλη): 'great'; 'your great strength' — the magnitude of the LORD's redeeming power is itself an argument: such an investment would not be thrown away by destroying the redeemed.

οὗς

whom

Accusative

relative pronoun (object of ἐξήγαγες)

→ participant reference

ὅς (acc. pl. masc. οὗς): relative pronoun; antecedent λαόν/μερίδα (constructio ad sensum); 'whom you brought out'.

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause (second ground of appeal)

→ constative aorist (the Exodus deliverance)

ἐξάγω (aor. ἐξήγαγες): 'lead/bring out'; renders מֵצִיט; Moses pointedly ascribes the Exodus to the LORD ('whom YOU brought out'), correcting the LORD's earlier 'whom you [Moses] brought out' (v.12) — the deliverance was the LORD's own act, binding him to its outcome.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ + gen.: 'out of'; marks Egypt as the place of deliverance.

γῆς

land

Genitive

object of ἐκ (with Αἰγύπτου)

→ relational specification

γῆ (gen. γῆς): 'land'; in γῆ Αἰγύπτου renders מִצְרַיִם.

Αἰγύπτου

of Egypt

Genitive

genitive of location (modifying γῆς)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם; the land of bondage from which Israel was redeemed.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by'; reiterates the means of the Exodus — the LORD's great strength, mighty hand, uplifted arm.

τῇ

the

Dative

article (with ἰσχύι)

→ noun-phrase marking

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

ἰσχύι

strength

Dative

dative of means (with ἐξήγαγες)

→ sphere or reference

ἰσχύς (dat. ἰσχύι): 'strength / might'; the first member of the triad of saving power (strength / hand / arm); the repetition (ἐν τῇ ἰσχύι σου τῇ μεγάλῃ, twice) intensifies the appeal to the LORD's mighty deliverance.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the strength is the LORD's own.

τῇ

the

Dative

article (with μεγάλη)

→ noun-phrase marking

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

μεγάλη

great

Dative

attributive adjective (modifying ἰσχύι)

→ sphere or reference

μέγας (dat. fem. μεγάλη): 'great'; 'your great strength' — the first term of the Exodus power-triad.

καὶ
and

coordinate conjunction (linking the triad)

→ discourse linkage or contrast

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

ἐν
by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by'; introduces the second member of the triad — the mighty hand.

τῇ
the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ
hand

Dative

dative of means (second term of the power-triad)

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; renders תָּ; in ἐν χειρὶ κραταιᾷ ('by a mighty hand') a classic Deuteronomistic idiom for the Exodus power (cf. Deut 4:34; 5:15; 7:8); the 'mighty hand' is metonymy for the LORD's irresistible saving might.

σου
your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the hand is the LORD's own.

τῇ
the

Dative

article (with κραταιᾷ)

→ noun-phrase marking

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

κραταιᾷ
mighty / strong

Dative

attributive adjective (modifying χειρὶ)

→ sphere or reference

κραταιός (dat. fem. κραταιᾷ): 'mighty / strong / powerful'; renders תְּ; 'your mighty hand' — the second term of the Exodus power-triad, evoking the LORD's overwhelming strength against Egypt.

καὶ
and

coordinate conjunction (linking the triad)

→ discourse linkage or contrast

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

ἐν
by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by'; introduces the third member of the triad — the uplifted arm.

τῷ
the

Dative

article (with βραχίονι)

→ noun-phrase marking

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

βραχίονι
arm

Dative

dative of means (third term of the power-triad)

→ sphere or reference

βραχίων (dat. βραχίονι): 'arm'; renders זְרֹ; in ἐν βραχίονι ὑψηλῷ ('by an uplifted arm') a classic Deuteronomistic Exodus idiom (cf. Deut 4:34; 5:15; 26:8); the 'high/outstretched arm' is metonymy for the LORD's openly displayed saving power.

σου
your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the arm is the LORD's own.

τῷ

the

Dative

article (with ὑψηλῷ)

→ noun-phrase marking

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

ὑψηλῷ

uplifted / high

Dative

attributive adjective (modifying βραχίονι)

→ sphere or reference

ὑψηλός (dat. ὑψηλῷ): 'high / lofty / uplifted'; renders הַמָּגֵן ('outstretched / high'); 'your uplifted arm' — the third term of the Exodus power-triad; the whole triad (great strength, mighty hand, uplifted arm) is the LORD's signature saving power, the very basis on which Moses pleads for the people's preservation.

27 μνήσθητι Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν θεραπόντων σου οἷς ὥμοσας κατὰ σεαυτοῦ μὴ ἐπιβλέψης ἐπὶ τὴν σκληρότητα τοῦ λαοῦ τούτου καὶ τὰ ἀσεβήματα καὶ τὰ ἁμαρτήματα αὐτῶν

Remember Abraham and Isaac and Jacob, your servants, to whom you swore by yourself; do not look upon the stubbornness of this people, nor their impious acts and their sins.

The covenant-oath appeal: remember the fathers, overlook the sin

μνήσθητι Αβρααμ καὶ Ισαακ καὶ Ιακωβ

v.27 grounds the prayer in the patriarchal oath: 'Remember Abraham, Isaac, and Jacob, your servants, to whom you swore by yourself (ὥμοσας κατὰ σεαυτοῦ)!' The oath sworn 'by himself' (cf. Gen 22:16; Heb 6:13) binds the LORD's own honor. The paired petition μὴ ἐπιβλέψης ('do not look upon') asks the LORD to avert his eyes from the people's σκληρότης ('stubbornness'), ἀσεβήματα ('impieties'), and ἁμαρτήματα ('sins') — to set the fathers' covenant against the children's guilt.

μνήσθητι

remember

Aor Pass Impv 2 Sg · μὴμνήσκομαι

main verb (imperative of appeal)

→ aorist imperative (urgent petition: remember)

μὴμνήσκομαι (aor. pass. impv. μνήσθητι): 'remember / call to mind'; renders זָכַר; the same imperative used of Israel in v.7, now turned toward the LORD — Moses asks God to remember the patriarchal oath; covenant 'remembering' implies acting on the basis of prior commitment.

Αβρααμ

Abraham

object of μνήσθητι (indeclinable proper noun)

→ participant identification

Αβρααμ: transliteration of אַבְרָהָם; indeclinable; the first patriarch, to whom the land was sworn (Gen 15; 22:16–18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

object of μνήσθητι (indeclinable proper noun)

→ participant identification

Ἰσαακ: transliteration of יִצְחָק; indeclinable; the second patriarch (Gen 26:3–4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

object of μνήσθητι (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of יַעֲקֹב; indeclinable; the third patriarch (Gen 28:13–14; 35:11–12); the triad invokes the entire patriarchal covenant (cf. v.5).

τῶν

the

Genitive

article (with θεραπόντων)

→ noun-phrase marking

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

θεραπόντων

servants

Genitive

genitive in apposition to the patriarchs

→ relational specification

θεράπων (gen. pl. θεραπόντων): 'servant / attendant'; renders עֲבָדֵי יְיָ; a dignified term for the patriarchs as the LORD's honored servants (cf. its use for Moses, Num 12:7); the appeal honors them as faithful covenant-partners whose merit, unlike the present generation's, the LORD may regard.

σου

your

Genitive

genitive of relationship (the LORD's servants)

→ relational specification

σύ (gen. σου): 'your'; the patriarchs belong to the LORD as his servants.

οἷς

to whom

Dative

relative pronoun (dative indirect object of ὥμοσας)

→ participant reference or interest

ὅς (dat. pl. οἷς): relative pronoun; antecedent the patriarchs; 'to whom you swore'.

ὥμοσας

you swore

Aor Act Indic 2 Sg · ὁμνύω

verb of relative clause

→ constative aorist (the patriarchal oath)

ὁμνύω (aor. ὥμοσας): 'swear'; renders הָנִחַשְׁ; the divine oath to the patriarchs; that the LORD swore it 'by himself' makes its fulfillment a matter of his own integrity (cf. v.5; Gen 22:16; Heb 6:13).

κατὰ

by

preposition + genitive (the one sworn by)

→ spatial or relational framing

κατὰ + gen.: 'by / against'; in ὁμνύω κατὰ ('swear by') marks the one in whose name the oath is taken — here the LORD himself.

σεαυτοῦ

yourself

Genitive

reflexive object of κατὰ (the LORD swore by himself)

→ relational specification

σεαυτοῦ: 'yourself'; reflexive pronoun; 'you swore by yourself' (ὥμοσας κατὰ σεαυτοῦ) renders הָנִחַשְׁ — since there is none greater, the LORD swears by his own being (Gen 22:16; Heb 6:13); this makes the oath maximally binding: the LORD's own existence and honor are pledged to its fulfillment.

μὴ

not

negative particle (prohibitive, with aorist subjunctive)

→ discourse linkage or contrast

μὴ: the negative of prohibition; with ἐπιβλέψης forms the petition 'do not look upon'.

ἐπιβλέψης

look upon / regard

Aor Act Subj 2 Sg · ἐπιβλέπω

main verb (prohibitive subjunctive: second petition)

→ aorist subjunctive of prohibition (do not gaze upon)

ἐπιβλέπω (aor. subj. ἐπιβλέψης): 'look upon / regard / pay attention to'; renders הָנִחַשְׁ (turn toward); Moses asks the LORD NOT to fix his gaze on the people's sin — to overlook it for the fathers' sake; the contrast is between looking at the patriarchal oath and looking at the children's guilt.

ἐπὶ

upon

preposition + accusative (object of the looking)

→ spatial or relational framing

ἐπὶ + acc.: 'upon / at'; marks the people's stubbornness as the object the LORD is asked not to regard.

τὴν

the

Accusative

article (with σκληρότητα)

→ noun-phrase marking

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

σκληρότητα

stubbornness / hardness

Accusative

object of ἐπί (first of three named faults)

→ object specification

σκληρότης (acc. σκληρότητα): 'hardness / stubbornness'; from σκληρός ('hard'); cognate with σκληροτράχηλος (vv. 6, 13); renders יְשָׁרִי ('stubbornness'); the people's obstinacy — the very fault that grounds the anti-merit verdict — is what Moses asks the LORD to overlook.

τοῦ

of the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (whose stubbornness)

→ relational specification

λαός (gen. λαοῦ): 'people'; renders הָעָם; 'this people' — note the demonstrative's note of distance, but Moses still pleads for them.

τούτου

this

Genitive

demonstrative adjective (modifying λαοῦ)

→ relational specification

οὗτος (gen. τούτου): 'this'; 'this people', echoing the LORD's own phrase (v.13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with ἀσεβήματα)

→ noun-phrase marking

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

ἀσεβήματα

impious acts

Accusative

object of ἐπί (second named fault)

→ object specification

ἀσέβημα (acc. pl. ἀσεβήματα): 'act of impiety / ungodly deed'; from ἀσεβέω ('be impious'); cognate with ἀσέβεια (vv. 4, 5, used of the nations); striking that the same root now describes Israel — their impieties match the nations' wickedness, underscoring that they too deserve judgment and survive only by intercession.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article (with ἁμαρτήματα)

→ noun-phrase marking

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

ἁμαρτήματα
sins

Accusative

object of ἐπί (third named fault)

→ object specification

ἁμάρτημα (acc. pl. ἁμαρτήματα): 'sin / offense / failing'; the concrete deed of sin (as distinct from the abstract ἁμαρτία); renders σκληροί; the triad stubbornness / impieties / sins names the full catalogue of guilt Moses asks the LORD to overlook for the fathers' sake.

αὐτῶν
their

Genitive

genitive of possession (the people's sins)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; the sins belong to the people for whom Moses intercedes.

28 μὴ εἴπωσιν οἱ κατοικοῦντες τὴν γῆν ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν λέγοντες παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν ἣν εἶπεν αὐτοῖς καὶ παρὰ τὸ μισῆσαι αὐτοὺς ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τῇ ἐρήμῳ

Lest the inhabitants of the land from which you brought us out should say, 'Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he brought them out to kill them in the wilderness.'

The divine-reputation appeal: lest the nations blaspheme

μὴ εἴπωσιν οἱ κατοικοῦντες τὴν γῆν

v.28 is the climactic argument: the appeal to the LORD's own reputation among the nations. If Israel is destroyed, the Egyptians (or the watching nations) will conclude either that the LORD was unable (παρὰ τὸ μὴ δύνασθαι κύριον) to bring them in, or that he hated them and brought them out only to kill them. Both slanders impugn the LORD's power and character. The argument turns the prayer outward — the issue is no longer Israel's worth but the vindication of God's name (cf. Exod 32:12; Num 14:13–16; Ezek 36:22–23).

μή

lest / not

negative particle (introducing a clause of apprehension/prohibition)

→ discourse linkage or contrast

μή: here introducing a negative purpose/apprehension clause ('lest they say'); with the subjunctive εἴπωσιν expresses the danger to be averted — the nations' blasphemy.

εἴπωσιν

they should say

Aor Act Subj 3 Pl · λέγω

main verb (subjunctive of apprehension)

→ aorist subjunctive (the feared utterance)

λέγω (aor. subj. εἴπωσιν): 'say'; the subjunctive after μή expresses the outcome to be prevented — that the nations would draw a blasphemous conclusion from Israel's destruction.

οἱ

the

Nominative

article (with the participle κατοικοῦντες)

→ noun-phrase marking

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

κατοικοῦντες

inhabitants / dwellers

Pres Act Ptcp Nom Pl Masc · κατοικέω

substantized participle (subject of εἴπωσιν)

→ durative present participle (those continually dwelling)

κατοικέω (pres. ptcp. κατοικοῦντες): 'dwell / inhabit'; renders יָשָׁב; the substantized participle 'the inhabitants' — the Egyptians (the land from which Israel was brought out), whose potential slander on the LORD's power is the concern.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κατοικοῦντες (the land inhabited)

→ object specification

γῆ (acc. γῆν): 'land'; renders אֶרֶץ; the land of Egypt, whose inhabitants would witness Israel's fate.

ὅθεν

from which

relative adverb of place (source)

→ clausal contribution

ὅθεν: 'from where / whence'; relative adverb; introduces the relative clause identifying the land as the place from which Israel was brought out.

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause

→ constative aorist (the Exodus)

ἐξάγω (aor. ἐξήγαγες): 'lead/bring out'; renders הֵצִיא; again the LORD as the agent of the Exodus ('YOU brought us out'); the Egyptians know it was the LORD's doing, so Israel's destruction would reflect on him.

ἡμᾶς

us

Accusative

direct object of ἐξήγαγες

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): 'us'; Moses identifies himself with the people ('brought US out'), interceding from within the community.

ἐκεῖθεν

from there

adverb of place (resumptive, with ὅθεν)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the resumptive adverb (pleonastic with ὅθεν) is a Hebraizing redundancy (rendering מִשָּׁם after מֵאֶרֶץ), emphasizing the place of departure.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle introducing direct speech (the feared slander)

→ durative present participle (manner of the saying)

λέγω (ptcp. λέγοντες): 'saying'; introduces the content of the nations' feared slander against the LORD.

παρά

because of

preposition + articular infinitive (causal: 'because of')

→ spatial or relational framing

παρά + acc. (with articular infinitive): 'because of / on account of'; παρά τὸ μὴ δύνασθαι ('because of the not being able') is a causal construction — the slander's first horn: divine inability.

τὸ

the

Accusative

article (with the infinitive δύνασθαι)

→ noun-phrase marking

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

μὴ

not

negative particle (with the articular infinitive)

→ discourse linkage or contrast

μὴ: the negative with the articular infinitive — 'the not being able'; the standard negation of infinitives.

δύνασθαι

to be able

Pres Mid Inf · δύναμαι

articular infinitive (in causal construction)

→ durative present infinitive (the alleged inability)

δύναμαι (pres. inf. δύνασθαι): 'be able / can'; renders לֹא; the first horn of the slander — that the LORD lacked the power to bring Israel in; the very suggestion the prayer aims to refute by sparing the people, vindicating divine omnipotence.

κύριον

LORD

Accusative

accusative subject of the infinitive δύνασθαι

→ object specification

κύριος (acc. κύριον): rendering of הוה; the accusative subject of the infinitive — the LORD alleged to be unable; the appeal to the LORD's reputation is the prayer's strongest lever.

εἰσαγαγεῖν

to bring in

Aor Act Inf · εἰσάγω

complementary infinitive (with δύνασθαι)

→ aorist infinitive (the bringing-in he allegedly could not do)

εἰσάγω (aor. inf. εἰσαγαγεῖν): 'bring in / lead into'; renders נִבְרַח; the action the LORD allegedly could not accomplish — bringing Israel into the promised land; destroying Israel would seem to prove this slander true.

αὐτούς

them

Accusative

direct object of εἰσαγαγεῖν

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; Israel, whom the LORD allegedly could not bring in.

εἰς

into

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς + acc.: 'into'; marks the land as the goal of the bringing-in.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς (the promised land)

→ object specification

γῆ (acc. γῆν): 'land'; renders אֶרֶץ; the promised land into which the LORD swore to bring them.

ἣν

which

Accusative

relative pronoun (object of εἶπεν)

→ participant reference

ὃς (acc. fem. ἣν): relative pronoun; antecedent γῆν; 'the land which he promised'.

εἶπεν

he promised / spoke of

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ constative aorist (the prior promise)

λέγω (aor. εἶπεν): 'say / promise'; here 'spoke of / promised' (the land the LORD had pledged to give); the divine word of promise is at stake — its non-fulfillment would discredit the LORD.

αὐτοῖς

to them

Dative

dative indirect object of εἶπεν

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'to them'; Israel, the recipients of the land-promise.

καὶ

and

coordinate conjunction (introducing the second horn of the slander)

→ discourse linkage or contrast

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

παρά

because of

preposition + articular infinitive (causal: second horn)

→ spatial or relational framing

παρά + acc. (with articular infinitive): 'because of'; παρά τὸ μισῆσαι ('because of the hating') is the second horn of the slander — divine malice; the LORD is accused either of impotence or of hatred.

τὸ

the

Accusative

article (with the infinitive μισῆσαι)

→ noun-phrase marking

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

μισῆσαι

to hate / hating

Aor Act Inf · μισέω

articular infinitive (in causal construction)

→ aorist infinitive (the alleged hatred)

μισέω (aor. inf. μισῆσαι): 'hate / detest'; renders ἡτῶν; the second horn of the slander — that the LORD hated Israel and freed them only to slaughter them; a monstrous distortion of the Exodus love that the prayer seeks to refute.

αὐτούς

them

Accusative

accusative object of μισῆσαι (those allegedly hated)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; Israel, whom the LORD is slanderously said to hate.

ἐξήγαγεν

he brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb of the quoted slander

→ constative aorist (within the slander)

ἐξάγω (aor. ἐξήγαγεν): 'bring out'; within the slander the Exodus is twisted into an act of malice — 'he brought them out to kill them'; the perversion of the redemption-narrative is what makes the slander so intolerable to the LORD's honor.

αὐτούς

them

Accusative

direct object of ἐξήγαγεν

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; Israel, allegedly brought out for destruction.

ἀποκτείνει

to kill

Aor Act Inf · ἀποκτείνω

infinitive of purpose (the alleged malicious aim)

→ aorist infinitive (the alleged purpose of the Exodus)

ἀποκτείνω (aor. inf. ἀποκτείνει): 'kill / put to death'; renders ἀρῶ; the slander's climax — that the LORD's purpose in the Exodus was to kill Israel in the wilderness; the destruction of Israel would lend this blasphemy credibility, hence the appeal to spare them for the LORD's name's sake.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν + dat.: 'in'; locates the alleged killing in the wilderness.

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

object of ἐν (locative)

→ sphere or reference

ἐρημος (dat. ἐρήμῳ): 'wilderness / desert'; renders רָאֲמָ; the wilderness where Israel would perish if destroyed — the place that would seem to confirm the nations' slander; the geography itself becomes a witness in the appeal to the LORD's reputation.

29 καὶ οὗτοι λαός σου καὶ κληρὸς σου οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ

And these are your people and your inheritance, whom you brought out of the land of Egypt by your great strength and by your uplifted arm.

Closing affirmation of the prayer: they are the LORD's own

καὶ οὗτοι λαός σου καὶ κληρὸς σου

v.29 closes the prayer and the chapter with the decisive affirmation: 'these are YOUR people and YOUR inheritance (λαός σου ... κληρὸς σου)! The doubled possessive σου seals the appeal of v.26 — Israel belongs wholly to the LORD by redemption. The closing repetition of the Exodus power-formula (great strength, uplifted arm) returns the prayer to its bedrock: the LORD's own mighty act binds him to preserve what he has redeemed. The chapter ends not with Israel's worth but with the LORD's ownership — the perfect summary of its grace-not-merit theology.

καὶ

and

coordinate conjunction (concluding the prayer)

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative subject (of the nominal clause)

→ participant prominence

οὗτος (nom. pl. masc. οὗτοι): 'these'; the emphatic demonstrative subject — 'these (very people)' — presents Israel before the LORD as his own, the final ground of the appeal.

λαός

people

Nominative

predicate nominative (of the nominal clause)

→ participant prominence

λαός: 'people'; renders עַם ; 'your people' — the climactic reclamation of the covenant bond (cf. v.26); they are the LORD's own people, not to be destroyed.

σου

your

Genitive

genitive of possession (the LORD's people)

→ relational specification

σύ (gen. σου): 'your'; the possessive seals the appeal — Israel belongs to the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρός

inheritance / lot

Nominative

predicate nominative (parallel to λαός)

→ participant prominence

κληρός: 'lot / portion / inheritance'; renders נַחֲלָה ; synonymous with μερίς (v.26); Israel as the LORD's allotted inheritance (cf. Deut 32:9); to destroy them would be for the LORD to destroy his own κληρος — the appeal's deepest logic.

σου

your

Genitive

genitive of possession (the LORD's inheritance)

→ relational specification

σύ (gen. σου): 'your'; the doubled possessive (λαός σου ... κληρός σου) is the rhetorical climax — Israel is twice declared the LORD's own.

οὓς

whom

Accusative

relative pronoun (object of ἐξήγαγες)

→ participant reference

οὓς (acc. pl. masc. οὓς): relative pronoun; antecedent λαός/κληρος; 'whom you brought out'.

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause

→ constative aorist (the Exodus deliverance)

ἐξάγω (aor. ἐξήγαγες): 'bring out'; renders הוֹצֵאתִי ; the final reaffirmation that the LORD himself wrought the Exodus — the act that makes Israel his own and binds him to their preservation.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ + gen.: 'out of'; marks Egypt as the place of deliverance.

γῆς

land

Genitive

object of ἐκ (with Αἰγύπτου)

→ relational specification

γῆ (gen. γῆς): 'land'; in γῆ Αἰγύπτου renders מִן הָאָרֶץ .

Αἰγύπτου

of Egypt

Genitive

genitive of location (modifying γῆς)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם ; the land of bondage from which Israel was redeemed.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by'; reiterates the means of the Exodus — the LORD's great strength.

τῇ

the

Dative

article (with ἰσχύι)

→ noun-phrase marking

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

ἰσχύι

strength

Dative

dative of means (with ἐξήγαγες)

→ sphere or reference

ἰσχύς (dat. ἰσχύι): 'strength / might'; renders יָד; 'your great strength' — the Exodus power-formula returns to close the prayer (cf. v.26), grounding the appeal in the LORD's own mighty deliverance.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the strength is the LORD's own.

τῇ

the

Dative

article (with μεγάλη)

→ noun-phrase marking

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

μεγάλη

great

Dative

attributive adjective (modifying ἰσχύι)

→ sphere or reference

μέγας (dat. fem. μεγάλη): 'great'; 'your great strength' — the first term of the abbreviated power-formula (strength and arm) that closes the chapter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

ἐν + dat.: instrumental 'by'; introduces the second term — the uplifted arm.

τῷ

the

Dative

article (with βραχίονι)

→ noun-phrase marking

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

βραχίονι

arm

Dative

dative of means (second term of the power-formula)

→ sphere or reference

βραχίων (dat. βραχίονι): 'arm'; renders בְּרִיחִ; in ἐν βραχίονι ὑψηλῷ ('by an uplifted arm') the classic Exodus idiom (cf. v.26; Deut 4:34; 26:8); the outstretched arm of the LORD's saving power, the final image of the chapter.

σου

your

Genitive

genitive of possession

→ relational specification

σύ (gen. σου): 'your'; the arm is the LORD's own.

τῷ

the

Dative

article (with ὑψηλῷ)

→ noun-phrase marking

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

ὕψηλῶ

uplifted / high

Dative

attributive adjective (modifying βραχίονι)

→ sphere or reference

ὕψηλός (dat. ὕψηλῶ): 'high / lofty / uplifted'; renders ἡγῆ; 'your uplifted arm'
— the chapter ends on the note of the LORD's openly displayed redeeming power, the bedrock guarantee that he will not destroy the people he has so mightily redeemed.

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.