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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 17

ΕΞΟΔΟΣ ΙΖ΄

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

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

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

Theme

Exodus 17 falls into two narrative panels joined by a place-name etiology: the strife at Rephidim and the water from the rock (vv. 1–7), and the battle with Amalek with its memorial (vv.

Translation & textual notes

The Greek text of Exodus 17 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Exodus 17 falls into two narrative panels joined by a place-name etiology: the strife at Rephidim and the water from the rock (vv. 1–7), and the battle with Amalek with its memorial (vv. 8–16). At v. 1 the journey-formula κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου ('according to their encampments by the word of the LORD') marks the staged, divinely-directed march; the Hellenistic aorist παρενεβάλοσαν (with the -οσαν third-plural ending characteristic of LXX Greek) renders the

camping at Ραφιδιν. The people's ἐλοιδορεῖτο (v. 2) and ἐγόγγυζεν (v. 3) supply the chapter's lexical keynote: λοιδορ- ('revile / quarrel') and the testing verb πειράζω, which together generate the place-name. At v. 6 the LORD declares ὅδε ἐγὼ ἔστηκα ... ἐπὶ τῆς πέτρας ἐν Χωρηβ ('here I stand ... on the rock in Horeb'): Moses strikes the πέτρα and water flows — the episode Paul reads typologically at 1 Cor 10:4 (ἡ πέτρα δὲ ἦν ὁ Χριστός). At v. 7 the LXX renders the two Hebrew place-names by meaning rather than transliteration — πειρασμός καὶ λοιδόρησις ('Testing and Reviling', for Massah and Meribah) — and records the people's doubt εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ; this is the episode recalled in Ps 94(95):8 LXX and quoted at Heb 3:8 (μὴ σκληρύνητε τὰς καρδίας ... ὡς ἐν τῷ παραπικρασμῷ). In the second panel the commander is named Ἰησοῦς (v. 9) — Joshua son of Nun, whose LXX name is graphically and phonetically identical to 'Jesus'; this is his first appearance in the canon. Moses' upheld hands (ἐπῆρεν ... τὰς χεῖρας, v. 11), supported by Ααρων and Ωρ (v. 12) until the sun's setting (ἕως δυσμῶν ἡλίου), were read by the Fathers as a figure of the cross. The chapter closes with the command to write the memorial against Amalek εἰς βιβλίον (v. 14), the altar named κύριός μου καταφυγή ('The LORD is my refuge', v. 15), and the difficult declaration ἐν χειρὶ κρυφαία πολεμεῖ κύριος ἐπὶ Αμαληκ (v. 16) — 'with a hidden hand the LORD wages war against Amalek' — where the LXX diverges sharply from the obscure Hebrew יְדִי עַל כִּסֵּא יְהוָה ('a hand upon the throne of Yah').

Discourse structure of the chapter

A · 17:1–7

Strife at Rephidim and the water from the rock (Massah and Meribah)

The whole congregation marches by the word of the LORD and camps at Rephidim, where there is no water (v. 1). The people quarrel with Moses (ἐλοιδορεῖτο, v. 2) and murmur against him (ἐγόγγυζεν, v. 3), charging him with bringing them out of Egypt to die of thirst. Moses cries to the LORD, fearing stoning (v. 4); the LORD commands him to take the elders and the river-striking staff and to strike the rock at Horeb, where he himself will stand (vv. 5–6). Water flows, and Moses names the place πειρασμός καὶ λοιδόρησις ('Testing and Reviling') because of the people's strife and their testing of the LORD: εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ (v. 7).

B · 17:8–13

The battle with Amalek and Moses' upheld hands

Amalek comes and makes war on Israel at Rephidim (v. 8). Moses commissions Ἰησοῦς (Joshua) to choose mighty men and fight, while Moses stands on the hilltop with the staff of God in his hand (v. 9). Joshua engages Amalek while Moses, Aaron, and Hur ascend the hill (v. 10). Whenever Moses lifts his hands Israel prevails, whenever he lowers them Amalek prevails (v. 11); his hands grow heavy, so Aaron and Hur seat him on a stone and support his hands on either side until the setting of the sun (v. 12). Joshua routs Amalek with the edge of the sword (v. 13).

C · 17:14–16

The memorial against Amalek and the altar 'The LORD my refuge'

The LORD commands Moses to write the event as a memorial in a book and to recite it in the ears of Joshua, vowing to blot out the memorial of Amalek from under heaven (v. 14). Moses builds an altar to the LORD and names it κύριός μου καταφυγή ('The LORD is my refuge', v. 15), for — in the LXX's distinctive rendering — ἐν χειρὶ κρυφαίᾳ ('with a hidden hand') the LORD wages war against Amalek from generation to generation (v. 16).

1 καὶ ἀπῆρεν πᾶσα συναγωγή υἱῶν Ἰσραὴλ ἐκ τῆς ἐρήμου Σιν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου καὶ παρενεβάλοσαν ἐν Ραφιδιν· οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν.

And the whole congregation of the sons of Israel set out from the wilderness of Sin, according to their encampments, by the word of the LORD; and they camped at Rephidim. But there was no water for the people to drink.

New itinerary stage (main narrative)

καὶ ἀπῆρεν

The chapter opens with the standard Exodus travel-formula (καὶ ἀπῆρεν ... ἐκ τῆς ἐρήμου), continuing the staged wilderness march. The qualification κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου stresses that each move is divinely directed. The closing οὐκ ἦν δὲ ὕδωρ is a circumstantial δέ-clause that sets up the crisis driving vv. 2–7.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἄπῃρην

set out / departed

Aor Act Indic 3 Sg · ἀπαίρω

main verb (itinerary opening)

→ constative aorist (single completed departure)

ἀπαίρω: 'lift off / depart / break camp'; the standard LXX itinerary verb (rendering נִסְּךְ, 'pull up tent-pegs'); the singular agrees with the collective subject συναγωγή; recurs at each stage of the wilderness march (cf. 16:1; Num 10:12).

πᾶσα

whole / all

Nominative

attributive adjective (modifying συναγωγή)

→ participant prominence

πᾶς: 'all / whole'; πᾶσα συναγωγή ('the whole congregation') renders תְּחֵלֶךְ, stressing that no part of Israel is left behind — the entire community moves and the entire community will thirst.

συναγωγή

congregation / assembly

Nominative

subject

→ participant prominence

συναγωγή: 'gathering / congregation'; the standard LXX rendering of הַעֲדָה, the cultic-legal term for Israel as an organized community; distinct from ἐκκλησία (לְהִקָּדֶשׁ); here it designates the marching nation as a corporate body.

υἴων

of sons

Genitive

genitive of relationship (with συναγωγή)

→ relational specification

υἴος: 'son'; υἴων Ἰσραήλ ('sons of Israel') renders לְאֶרְשֵׁי יִשְׂרָאֵל, the patronymic designation of the people as the descendants of the patriarch Jacob/Israel.

Ἰσραήλ

of Israel

genitive in sense (indeclinable proper noun, with υἴων)

→ participant identification

Ἰσραήλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functions as genitive in the construct phrase 'sons of Israel.'

ἐκ

from / out of

preposition + genitive (point of departure)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐρήμου

wilderness / desert

Genitive

genitive object of ἐκ (point of departure)

→ relational specification

ἐρημος: 'desert / wilderness'; renders עֲרֵבָה; the substantivized adjective denotes the uninhabited region; the wilderness of Sin (Σιν, not to be confused with Sinai) lay between Elim and Sinai (cf. 16:1).

Σιν

Sin

genitive in sense (indeclinable place-name qualifying ἐρήμου)

→ participant identification

Σιν: transliteration of Hebrew סִינַי; the name of the wilderness region, distinct from Σινα (Sinai); indeclinable in the LXX.

κατὰ

according to

preposition + accusative (distributive: 'by their encampments')

→ spatial or relational framing

κατὰ + acc.: here distributive ('encampment by encampment'); the phrase κατὰ παρεμβολὰς αὐτῶν renders מִן־הַמַּחֲנֵה, describing the orderly, stage-by-stage character of the march.

παρεμβολὰς

encampments / stages

Accusative

accusative object of κατὰ (distributive)

→ object specification

παρεμβολή: 'encampment / camp / army-formation'; renders מַחֲנֵה / הַמַּחֲנֵה; in military contexts also 'battle-array' — a nuance that anticipates the Amalek battle later in the chapter.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

διὰ

by / through

preposition + genitive (means/agency)

→ spatial or relational framing

διὰ + gen.: 'by means of / through'; διὰ ῥήματος κυρίου marks the divine word as the directive cause of each move — Israel's itinerary is not self-chosen but commanded.

ῥήματος

word / command

Genitive

genitive object of διὰ (means)

→ relational specification

ῥῆμα: 'word / utterance / matter'; renders רָצַף / רָצַף ('mouth' = command); διὰ ῥήματος κυρίου ('by the word of the LORD') stresses that the march is divinely orchestrated (cf. Num 9:18, 'at the mouth of the LORD').

κυρίου

of the LORD

Genitive

genitive of source (with ῥήματος)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה ; here the genitive identifies whose word governs the march — the journey is YHWH's directive.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

παρενεβάλοσαν

they camped / encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (arrival at Rephidim)

→ constative aorist (completed act of pitching camp)

παρεμβάλλω: 'encamp / pitch camp'; renders רָצַף ; the form παρενεβάλοσαν exhibits the Hellenistic third-plural ending -οσαν (for classical -ον), a hallmark of LXX Koine morphology (cf. ἤλθοσαν, εἶδοσαν).

ἐν

in / at

preposition + dative (location)

→ spatial or relational framing

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

Ραφιδιν

Rephidim

dative in sense (indeclinable place-name, object of ἐν)

→ participant identification

Ραφιδιν: transliteration of Hebrew רָפִידִים ; indeclinable in the LXX; the camp-site, located just before Sinai, that gives its name to both the water-crisis and the Amalek battle (v. 8).

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

was

Impf Act Indic 3 Sg · εἶμι

verb of circumstantial clause (existential: 'there was no')

→ descriptive imperfect (ongoing state of want)

εἶμι (impf.): 'be / exist'; the existential οὐκ ἦν ... ὕδωρ ('there was no water') describes the standing condition of the camp; the imperfect frames the lack as the abiding circumstance that provokes the strife.

δὲ

but / now

mild adversative (post-positive, circumstantial)

→ discourse linkage or contrast

δὲ: post-positive particle; here mildly adversative, turning from the obedient march to the crisis that contradicts it — they have come exactly where the LORD directed, yet there is no water.

ὕδωρ

water

Nominative

subject of ἦν (existential)

→ participant prominence

ὕδωρ: 'water'; renders מַיִם ; the keyword of the first panel — its absence drives the strife (vv. 2–4) and its miraculous provision from the rock resolves it (v. 6).

τῷ

the / for the

Dative

article

→ noun-phrase marking

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

λαῷ

people

Dative

dative of advantage (water 'for the people')

→ sphere or reference

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering $\square\psi$); the dative of advantage marks the people as those for whom the lacking water is needed.

πιεῖν

to drink

Aor Act Inf · πίνω

epexegetic infinitive (purpose: 'water to drink')

→ complementary aorist infinitive (the purpose of the water)

πίνω: 'drink'; the aorist infinitive πιεῖν is epexegetic, specifying the use of the absent water; πίνω is the lexical anchor of the panel (cf. πίνωμεν v. 2, πίνεται v. 6).

2 καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες δὸς ἡμῖν ὕδωρ ἵνα πῖωμεν· καὶ εἶπεν αὐτοῖς Μωυσῆς τί λοιδορεῖσθέ μοι καὶ τί πειράζετε κύριον;

And the people quarreled with Moses, saying, 'Give us water that we may drink!' And Moses said to them, 'Why do you quarrel with me, and why do you test the LORD?'

Onset of conflict (consequence of the want in v. 1)

καὶ ἐλοιδορεῖτο

The imperfect ἐλοιδορεῖτο presents the quarrel as sustained and rising. Moses' double question (τί ... τί ...) reframes the dispute: to quarrel with the mediator (λοιδορεῖσθέ μοι) is in fact to test the LORD (πειράζετε κύριον). The two verbs λοιδορέω and πειράζω will jointly furnish the etiology of v. 7 (πειρασμός καὶ λοιδότης).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλοιδορεῖτο

was quarreling / reviling

Impf Mid/Pass Indic 3 Sg · λοιδορέω

main verb (sustained conflict)

→ iterative/durative imperfect (the quarrel mounts and persists)

λοιδορέω: 'revile / abuse / quarrel'; renders בִּיחַ ('contend / bring a legal dispute'); the middle here is reciprocal-deponent ('wrangle'); this verb generates the place-name λοιδόρησις (Meribah) in v. 7 — the LXX consistently translates the Hebrew name by its meaning.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; the corporate Israel as quarreling party; the shift from συναγωγή (v. 1) to λαός marks the people now as the speaking, disputing agent.

πρός

with / against

preposition + accusative (direction of the dispute)

→ spatial or relational framing

πρός + acc.: here adversarial ('against / with' in dispute); λοιδορέω πρὸς renders בַּיָּחִי, the idiom for bringing a legal-style complaint against someone.

Μωσῆν

Moses

Accusative

accusative object of πρὸς (the one disputed against)

→ object specification

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

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

circumstantial participle (introducing direct speech; constructio ad sensum with collective λαός)

→ verbal action or state

λέγω: the masculine plural participle λέγοντες agrees ad sensum with the collective singular λαός ('the people, [being many], saying'); a common LXX speech-introducing idiom rendering לֵאמֹר.

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb of direct speech (demand)

→ ingressive aorist imperative (urgent demand: 'give now')

δίδωμι: 'give'; the aorist imperative δός is a peremptory demand directed at Moses as if he, not the LORD, were the water's source — the misdirection Moses corrects in his reply.

ἡμῖν

to us

Dative

dative indirect object (recipients of the demand)

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (recipients of the demand).

ὕδωρ

water

Accusative

direct object of δός

→ object specification

ὕδωρ: the demanded object; the people treat Moses as the dispenser, sharpening the irony of v. 6 where the LORD himself supplies it from the rock.

ἵνα

that / so that

purpose conjunction (introducing subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that'; introduces a purpose clause with the subjunctive πίνωμεν, expressing the goal of the demand.

πίνωμεν

we may drink

Aor Act Subj 1 Pl · πίνω

verb of purpose clause

→ aorist subjunctive of purpose (the intended act of drinking)

πίνω: 'drink'; the aorist subjunctive in the ἵνα-clause states the purpose of the demand; the same verb anchors the panel from πιεῖν (v. 1) to πίνεται (v. 6).

καὶ

and

narrative conjunction (turn to Moses' reply)

→ 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: the aorist εἶπεν introduces Moses' rejoinder, redirecting the dispute from himself to the LORD.

αὐτοῖς

to them

Dative

dative indirect object (the people addressed)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (the people addressed).

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

τί

why

Accusative

interrogative (adverbial accusative: 'why?')

→ participant reference

τίς, τί: interrogative pronoun; the accusative neuter τί functions adverbially ('why / for what reason'), rendering / מַה; the doubled τί ... τί ... structures Moses' two-pronged rebuke.

λοιδορεῖσθε

do you quarrel

Pres Mid/Pass Indic 2 Pl · λοιδορέω

main verb of question (rebuke)

→ progressive present (the ongoing quarreling)

λοιδορέω: the same verb as ἐλοιδορεῖτο above; Moses throws the people's own action back at them as a question; the present tense marks the quarrel as still in progress.

μοι

with me

Dative

dative complement of λοιδορεῖσθε (the one quarreled with)

→ participant reference or interest

μοι: meaning 'with me'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of λοιδορεῖσθε (the one quarreled with).

καὶ

and

coordinate conjunction (linking the parallel question)

→ discourse linkage or contrast

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

τί

why

Accusative

interrogative (adverbial accusative, second question)

→ participant reference

τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative (adverbial accusative, second question).

πειράζετε

do you test / tempt

Pres Act Indic 2 Pl · πειράζω

main verb of second question (theological reframing)

→ progressive present (the ongoing testing)

πειράζω: 'test / try / tempt'; renders תִּבְדֹּק; Moses reframes the quarrel with him as a testing of the LORD — the key verb generating the place-name πειρασμός (Massah) in v. 7, and the episode recalled at Ps 94(95):8–9 LXX and Heb 3:8–9.

κύριον

the LORD

Accusative

direct object of πειράζετε

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the accusative object identifies the true addressee of the people's complaint — to dispute with Moses is to put YHWH himself to the test.

3 ἐδίψησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς Μωυσῆν λέγοντες ἵνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει;

But the people thirsted there for water, and the people murmured there against Moses, saying, 'Why is this—you have brought us up out of Egypt to kill us and our children and the cattle with thirst?'

Intensification of the crisis (the want becomes physical thirst and accusation)

ἐδίψησεν δὲ

The δέ-clause escalates from quarreling (v. 2) to murmuring (ἐγόγγυζεν) — the same γογγυσμός vocabulary as the manna crisis (16:7–9). The doubled ἐκεῖ ... ἐκεῖ and the doubled ὁ λαός lend a heavy, repetitive cadence. The accusation distorts the Exodus into a death-plot (ἀνεβίβασας ... ἀποκτεῖναι), inverting salvation into murder.

ἐδίψησεν

thirsted

Aor Act Indic 3 Sg · διψάω

main verb (physical condition)

→ ingressive aorist (the people became thirsty)

διψάω: 'be thirsty / thirst'; renders נחַץ; the cognate noun δίψα/δίψος closes the verse (τῷ δίψει), framing the people's complaint between the onset of thirst and the threat of death by thirst.

δὲ

but / now

narrative continuative (post-positive, escalating)

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place (locative)

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb, doubled in this verse, fixes attention on the single place (Rephidim) that will be renamed in v. 7 — 'there' is the place of testing.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject

→ participant prominence

λαὸς: meaning 'people'; it serves as subject.

ὕδατι

for water

Dative

dative of respect/cause (thirsted 'as to water')

→ sphere or reference

ὕδωρ (dat. ὕδατι): 'water'; the dative specifies that for which they thirst; the third-declension dative ὕδατι contrasts with the nominative ὕδωρ of v. 1.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγόγγυζεν

was murmuring / grumbling

Impf Act Indic 3 Sg · γογγύζω

main verb (sustained complaint)

→ durative imperfect (continuous murmuring)

γογγύζω: 'murmur / grumble'; an onomatopoeic verb rendering נִיב (Niphal/Hiphal); the γογγυσμός motif characterizes the wilderness generation (cf. 16:2, 7–9; Num 14:2) and is taken up by Paul as a warning at 1 Cor 10:10.

ἐκεῖ

there

adverb of place (locative, emphatic repetition)

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (emphatic repetition)

→ participant prominence

λαὸς: meaning 'people'; it serves as subject (emphatic repetition).

πρὸς

against

preposition + accusative (direction of complaint)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (the one murmured against)

→ object specification

Μωυσῆν: meaning 'Moses'; it serves as accusative object of πρὸς (the one murmured against).

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

circumstantial participle (introducing direct speech, ad sensum)

→ verbal action or state

λέγω: speech-introducing participle agreeing ad sensum with collective λαός.

ἵνα

why

interrogative particle (with τί: 'why?')

→ discourse linkage or contrast

ἵνα τί: 'why / to what end?'; an idiomatic interrogative ('for what purpose?') rendering הֲלָכָה; here introduces the people's indignant question.

τί

this / what

Accusative

interrogative (with ἵνα: 'why?')

→ participant reference

τίς, τί: the second member of the idiom ἵνα τί ('why'); the construction frames the complaint as an accusatory demand for Moses' rationale.

τοῦτο

this

Accusative

demonstrative (resumptive: 'this [thing], namely that ...')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο points to the whole grievance — being led out to die; it adds rhetorical force to the accusatory question.

ἀνεβίβασας

you brought up

Aor Act Indic 2 Sg · ἀναβιβάζω

main verb of the accusation (charge against Moses)

→ constative aorist (the completed act of leading out, charged against Moses)

ἀναβιβάζω: 'bring up / lead up'; causative of ἀναβαίνω, rendering הֲלַכְהוּ (Hiphil of הלך); the 'going up' from Egypt is standard Exodus idiom; the people charge Moses (2 Sg) — not the LORD — with the deed, distorting deliverance into a death-march.

ἡμᾶς

us

Accusative

direct object of ἀνεβίβασας

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀνεβίβασας.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Αἴγυπτου

Egypt

Genitive

genitive object of ἐξ (source of the exodus)

→ relational specification

Αἴγυπτος (gen. Αἴγυπτου): standard LXX form of Hebrew מִצְרַיִם; the very place of bondage is now nostalgically implied as preferable to death in the wilderness.

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

infinitive of (alleged) purpose (the charged motive of the exodus)

→ aorist infinitive of purpose (the imputed murderous intent)

ἀποκτείνω: 'kill / put to death'; the infinitive of purpose imputes to Moses a murderous intent — the deliverance is recast as a plot to kill the whole community by thirst; the same rhetorical inversion appears in the manna crisis (16:3).

ἡμᾶς

us

Accusative

accusative object of ἀποκτεῖναι

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἀποκτεῖναι.

καὶ

and

coordinate conjunction (extending the victims)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέκνα

children

Accusative

accusative object of ἀποκτεῖναι (second victim-class)

→ object specification

τέκνον: 'child / offspring'; renders / בְּנֵי יִשְׂרָאֵל; the inclusion of the children heightens the pathos and the gravity of the charge — the whole future of the people is allegedly imperiled.

ἡμῶν

our

Genitive

genitive of possession (with τέκνα)

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with τέκνα).

καὶ

and

coordinate conjunction (extending to livestock)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

κτήνη

cattle / livestock

Accusative

accusative object of ἀποκτεῖναι (third victim-class)

→ object specification

κτῆνος (pl. κτήνη): 'cattle / livestock'; renders תַּחֲמִי / תַּחֲמִי; the merism 'us, our children, and the cattle' encompasses the whole economy of the household — total death is alleged.

τῷ

by the

Dative

article

→ noun-phrase marking

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

δίψει

with thirst

Dative

dative of means/instrument (the agent of death: thirst)

→ sphere or reference

δίψος / δίψα (dat. δίψει): 'thirst'; the instrumental dative names the means of the alleged killing; cognate with the verb ἐδίψησεν that opened the verse, framing the complaint between thirst and death by thirst.

4 ἐβόησεν δὲ Μωυσῆς πρὸς κύριον λέγων τί ποιήσω τῷ λαῷ τούτῳ; ἔτι μικρὸν καὶ καταλιθοβολήσουσίν με.

And Moses cried out to the LORD, saying, 'What shall I do with this people? Yet a little, and they will stone me.'

Mediator's appeal (turning from the people to the LORD)

ἐβόησεν δὲ Μωυσῆς

Moses turns from the people to the LORD with the lament-verb βοάω. The deliberative subjunctive τί ποιήσω voices the mediator's impasse, and the foreboding ἔτι μικρὸν καί ('yet a little, and ...') with the intensive compound καταλιθοβολήσουσιν makes the threat of stoning concrete. The appeal sets up the divine instruction of vv. 5–6.

ἐβόησεν

cried out

Aor Act Indic 3 Sg · βοάω

main verb (urgent appeal to God)

→ constative aorist (single completed cry)

βοάω: 'cry out / shout'; renders בָּעַל / בָּעַל, the verb of the oppressed crying to God (cf. 14:15; 22:23); Moses' cry models the proper response to crisis over against the people's murmuring (ἐγόγγυζεν, v. 3).

δὲ

and / so

narrative continuative (post-positive)

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (addressee of the appeal)

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; Moses appeals directly to YHWH — the true source of water, as the people failed to recognize (v. 2).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: the singular participle λέγων (in contrast to plural λέγοντες of vv. 2–3) marks Moses' individual speech; standard LXX speech-introduction rendering רַבִּינִי.

τί

what

Accusative

interrogative (object of ποιήσω)

→ participant reference

τίς, τί: interrogative pronoun; here the direct object of the deliberative verb ('what am I to do?').

ποιήσω

shall I do

Aor Act Subj 1 Sg · ποιέω

main verb of question (deliberative subjunctive)

→ deliberative aorist subjunctive (the mediator's impasse: 'what am I to do?')

ποιέω: 'do / make'; the deliberative subjunctive τί ποιήσω expresses genuine perplexity over the right course of action; the same verb recurs in v. 6 (ἐποίησεν ... Μωσῆς οὕτως), where Moses' obedient doing answers his own question.

τῷ

with the / for the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative complement of ποιήσω ('do for/with this people')

→ sphere or reference

λαός: 'people'; the dative marks those concerning whom Moses must act; his pastoral problem is the disposition of the whole murmuring community.

τούτῳ

this

Dative

demonstrative (attributive: 'this people')

→ participant reference or interest

οὗτος: 'this'; the demonstrative τούτῳ carries a faint note of exasperation ('this people [of all peoples]'), a tone heard elsewhere in Moses' wilderness laments (cf. Num 11:11–14).

ἔτι

yet / a little longer

temporal adverb (with μικρόν: 'yet a little')

→ clausal contribution

ἔτι: 'still / yet'; the phrase ἔτι μικρόν ('yet a little [while]') renders וְעַד מְעַלְמָא, a foreboding idiom of imminence — the crisis is on the verge of turning violent.

μικρὸν

a little

Accusative

adverbial accusative (extent of time: 'a little [while]')

→ object specification

μικρός: 'small / little'; the adverbial neuter μικρόν measures the brief interval before the threatened violence; ἔτι μικρὸν καὶ is a paratactic conditional ('a little more, and ...').

καὶ

and

paratactic conjunction (apodosis of the implied condition)

→ discourse linkage or contrast

καὶ: here the paratactic 'and' of an implied condition — 'a little [longer] and they will stone me' = 'if a little more passes, they will stone me'; a Hebraizing construction.

καταλιθοβολήσουσιν

they will stone (to death)

Fut Act Indic 3 Pl · καταλιθοβολέω

main verb (apodosis: the imminent threat)

→ predictive future (the feared violent outcome)

καταλιθοβολέω: 'stone down / stone to death'; the double-compound (κατα- + λιθο- + βάλλω) intensifies simple λιθοβολέω, rendering ἔργον; the perfective κατα- envisions completed lethal stoning — Moses fears the lynching that a maddened mob might inflict on its leader (cf. Num 14:10).

με

me

Accusative

direct object of καταλιθοβολήσουσιν

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of καταλιθοβολήσουσιν.

- 5 καὶ εἶπεν κύριος πρὸς Μωυσῆν προπορεύου τοῦ λαοῦ τούτου λαβὲ δὲ μετὰ σεαυτοῦ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ τὴν ῥάβδον ἐν ἣ ἐπάταξας τὸν ποταμὸν λαβὲ ἐν τῇ χειρὶ σου καὶ πορεύση.

And the LORD said to Moses, 'Go on ahead of this people, and take with you some of the elders of the people; and the staff with which you struck the river, take in your hand, and go!'

Divine response and instruction (answering Moses' appeal of v. 4) καὶ εἶπεν κύριος

The LORD answers the mediator's cry with a chain of imperatives (προπορεύου ... λαβὲ ... λαβὲ ... πορεύση). The staff is identified as the one ἐν ἣ ἐπάταξας τὸν ποταμὸν ('with which you struck the river'), recalling the first Nile-plague (7:17–20): the same instrument that turned water to blood will now bring water from rock. The elders serve as official witnesses.

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 (divine speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces YHWH's instructive reply to Moses' appeal — the standard LXX divine-speech formula.

κύριος
LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech in answer to Moses' cry.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν
Moses

Accusative

accusative object of πρὸς (addressee)

→ object specification

Μωσῆν: meaning 'Moses'; it serves as accusative object of πρὸς (addressee).

προπορεύου
go on ahead

Pres Mid Impv 2 Sg · προπορεύομαι

main verb (first divine imperative)

→ durative present imperative (the leader's ongoing forward movement)

προπορεύομαι: 'go before / go on ahead'; the compound προ- marks precedence; the present imperative envisages Moses leading the people forward; renders עָבַר לְפָנַי ('pass over before').

τοῦ
the

Genitive

article

→ noun-phrase marking

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

λαοῦ
people

Genitive

genitive complement of προπορεύου ('ahead of the people')

→ relational specification

λαός: 'people'; the genitive marks those whom Moses is to precede; προπορεύομαι takes the genitive of the body led.

τούτου
this

Genitive

demonstrative (attributive: 'this people')

→ relational specification

οὗτος: 'this'; echoes Moses' own τῷ λαῷ τούτῳ of v. 4 — the LORD takes up the very people Moses despaired of.

λαβέ
take

Aor Act Impv 2 Sg · λαμβάνω

main verb (second divine imperative)

→ ingressive aorist imperative (a single decisive taking)

λαμβάνω: 'take / receive'; the aorist imperative λαβέ commands a single decisive act; repeated below (λαβέ ... ἐν τῇ χειρί σου) for the staff, framing the elders and the staff as the two things Moses must take.

δὲ
and

narrative continuative (post-positive, linking imperatives)

→ discourse linkage or contrast

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

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

σεαυτοῦ

yourself

Genitive

reflexive pronoun (object of μετά: 'with yourself')

→ relational specification

σεαυτοῦ: reflexive pronoun 'yourself'; μετά σεαυτοῦ ('with you') stresses that the elders are to accompany Moses personally as witnesses.

ἀπὸ

from / some of

preposition + genitive (partitive: 'some of')

→ spatial or relational framing

ἀπὸ + gen.: here partitive ('some of the elders'), a common LXX use of ἀπὸ rendering the Hebrew partitive מִן.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πρεσβυτέρων

elders

Genitive

partitive genitive (object of ἀπὸ)

→ relational specification

πρεσβύτερος: 'elder / older man'; renders עֲלֵיזָרָה; the elders of Israel function as official representatives and legal witnesses (cf. 3:16; 18:12; 24:1); their presence makes the miracle a publicly attested act.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of relationship ('elders of the people')

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive of relationship ('elders of the people').

καὶ

and

coordinate conjunction (adding the staff to what is taken)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ῥάβδον

staff / rod

Accusative

direct object (the staff to be taken)

→ object specification

ῥάβδος: 'staff / rod'; renders מִטְקֵה; the same staff used in the plague-signs and at the sea (4:2–4; 7:9–20; 14:16); here identified by its earlier Nile-striking function and to be reused for the rock.

ἐν

with

preposition + dative (instrumental, with relative pronoun)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (instrumental dative: 'with which')

→ participant reference or interest

ὅς, ἣ, ὅ: relative pronoun; the dative ἣ with ἐν is instrumental ('with which you struck'), introducing the identifying clause that links this staff to the Nile-plague.

ἐπάταξας

you struck

Aor Act Indic 2 Sg: πατάσσω

verb of relative clause (identifying the staff)

→ constative aorist (the past Nile-striking)

πατάσσω: 'strike / smite'; renders הִכָּה (Hiphil of הִכָּה); the verb of the Nile-plague (7:17, 20) — the same striking-act will now be applied to the rock (πατάξεις τὴν πέτραν, v. 6), binding the two water-signs together.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ποταμόν

river

Accusative

direct object of ἐπάταξας (the Nile)

→ object specification

ποταμός: 'river'; in Exodus regularly the Nile (rendering ἱάγ); the recollection of the striking of the Nile (which turned water to blood) heightens the contrast: the staff that once made water undrinkable will now bring forth drinkable water.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (resumptive imperative for the staff)

→ ingressive aorist imperative (decisive taking of the staff)

λαμβάνω: the imperative λαβέ is repeated (cf. above) to resume and emphasize the command regarding the staff after the identifying relative clause.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place (the staff held 'in your hand')

→ sphere or reference

χείρ: 'hand'; the keyword of the chapter's second panel (the upheld hands of vv. 11–12; the 'hidden hand' of v. 16); here the staff is to be held in Moses' hand as the instrument of the miracle.

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.

πορεύση

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (imperative future: 'and go')

→ imperative future (command expressed by the future indicative)

πορεύομαι: 'go / proceed'; the future πορεύση functions as a command (imperative future, a Hebraizing use rendering the Hebrew imperfect/imperative), closing the sequence of instructions with the act of setting out toward the rock.

- 6 ὁδε ἐγὼ ἔστηκα πρὸ τοῦ σὲ ἐκεῖ ἐπὶ τῆς πέτρας ἐν Χωρηβ· καὶ πατάξεις τὴν πέτραν, καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ, καὶ πίνεται ὁ λαός μου. ἐποίησεν δὲ Μωυσῆς οὕτως ἐναντίον τῶν υἱῶν Ισραηλ.

'Behold, I will stand there before you upon the rock in Horeb; and you shall strike the rock, and water will come out of it, and my people will drink.' And Moses did so before the sons of Israel.

Divine self-positioning and promise (continuation of the instruction)

ὁδε ἐγὼ ἔστηκα

The presentative ὁδε ('behold, here') with the emphatic ἐγὼ and the perfect ἔστηκα ('I stand / have taken my stand') stages YHWH's presence ἐπὶ τῆς πέτρας ('upon the rock'). Paul reads this rock typologically at 1 Cor 10:4 (ἡ πέτρα δὲ ἦν ὁ Χριστός). The verse closes with the narrator's obedience-formula ἐποίησεν ... Μωυσῆς οὕτως, answering Moses' τί ποιήσω of v. 4.

ὅδε

behold / here

Nominative

presentative demonstrative (deictic: 'see, here')

→ participant prominence

ὅδε, ἦδε, τόδε: 'this (here)'; used presentatively ('behold / here am I'), rendering הִנֵּה / הִנֵּה; the deictic ὅδε ἐγὼ dramatically locates YHWH at the rock before Moses arrives.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγὼ: the emphatic personal pronoun stresses that YHWH himself — not the staff, not Moses — is the true source of the water; he personally takes his stand upon the rock.

ἔστηκα

I stand / have taken my stand

Perf Act Indic 1 Sg · ἵστημι

main verb (divine self-positioning)

→ perfect with present force (a settled standing: 'I am standing')

ἵστημι (perf. ἔστηκα): 'stand / have taken a stand'; the intransitive perfect carries present force ('I stand'); the same form recurs of Moses on the hilltop (v. 9, ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς), linking YHWH's stand on the rock to Moses' stand over the battle.

πρὸ

before

preposition + genitive (in the articular-infinitive construction 'before you [come]')

→ spatial or relational framing

πρὸ + gen.: 'before'; here in the temporal/local construction πρὸ τοῦ σὲ ἐκεῖ ('before you [arrive] there'), an elliptical articular phrase — YHWH stands ready at the rock in advance of Moses.

τοῦ

the

Genitive

article (governing the elliptical articular construction with σέ)

→ noun-phrase marking

ὁ: the genitive article τοῦ governs the accusative subject σέ in an elliptical articular-infinitive idiom ('before your [being] there').

σέ

you

Accusative

accusative subject of the elliptical articular construction ('before you [are] there')

→ participant reference

σύ (acc. σέ): the accusative functions as the subject of the implied infinitive in πρὸ τοῦ σὲ ἐκεῖ; the sense is 'before you arrive there' — YHWH precedes Moses to the rock.

ἐκεῖ

there

adverb of place (locative)

→ adverbial qualification

ἐκεῖ: 'there'; points to the rock at Horeb as the appointed place of the miracle.

ἐπὶ

upon

preposition + genitive (position: 'upon the rock')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πέτρας

rock

Genitive

genitive object of ἐπὶ (the rock YHWH stands upon)

→ relational specification

πέτρα: 'rock / crag'; renders רֹאשׁ; the rock on which YHWH stands and which Moses strikes is the object of Paul's typology at 1 Cor 10:4 (ἡ πέτρα δὲ ἦν ὁ Χριστός — 'and the rock was Christ'); the patristic and NT reading sees the smitten rock yielding life-giving water as a figure of Christ.

ἐν

in / at

preposition + dative (location)

→ spatial or relational framing

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

Χωρηβ

Horeb

dative in sense (indeclinable place-name, object of ἐν)

→ participant identification

Χωρηβ: transliteration of Hebrew בְּרֹחַב; indeclinable in the LXX; Horeb is the 'mountain of God' (3:1), here named as the location of the water-rock, connecting the episode to Sinai.

καὶ

and

narrative conjunction (sequential command)

→ discourse linkage or contrast

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

πατάξεις

you shall strike

Fut Act Indic 2 Sg: πατάσσω

main verb (imperative future: command to strike)

→ imperatival future (the commanded blow)

πατάσσω: 'strike / smite'; the same verb as the Nile-striking of v. 5; the future πατάξεις functions as a command — the single decisive blow that releases the water; the Numbers 20 parallel later turns this striking into a point of contention (Num 20:11).

τὴν

the

Accusative

article

→ noun-phrase marking

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

πέτραν

rock

Accusative

direct object of πατάξεις

→ object specification

πέτρα: 'rock'; here the accusative object of the striking; the smitten rock that yields water is the focus of the 1 Cor 10:4 typology.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐξελεύσεται

will come out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (promised result of the striking)

→ predictive future (the assured miracle)

ἐξέρχομαι: 'go out / come forth'; renders ΝΥ; the future predicts the miraculous emergence of water from the rock — the divine guarantee answering the people's demand of v. 2.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

αὐτῆς

it

Genitive

genitive object of ἐξ (the rock as source)

→ relational specification

αὐτός: the feminine genitive αὐτῆς refers back to ἡ πέτρα; the water issues 'out of it' — the rock itself is the spring, the image Paul develops at 1 Cor 10:4.

ὕδωρ

water

Nominative

subject of ἐξελεύσεται

→ participant prominence

ὕδωρ: 'water'; the keyword of the panel now supplied by divine miracle; cf. Ps 77(78):16, 20; 104(105):41 for the poetic celebration of water from the rock.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

πίεται

will drink

Fut Mid Indic 3 Sg · πίνω

main verb (final result: the people drink)

→ predictive future (the resolution of the crisis)

πίνω (fut. mid. πίεται): 'drink'; closes the panel's drinking-chain (πιεῖν v. 1, πίνωμεν v. 2); the singular agrees with the collective ὁ λαός; the people's thirst is answered not by Moses but by the LORD.

ὁ

the / my

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of πίεται

→ participant prominence

λαός: 'people'; with the possessive μου ('my people') the LORD claims the very community that murmured against him — a tender note of covenant ownership amid the strife.

μου

my

Genitive

genitive of possession ('my people')

→ relational specification

ἐγώ (gen. μου): the possessive 'my people' (ὁ λαός μου) marks the covenant bond — despite the testing, YHWH owns Israel as his own.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (narrator's obedience-formula)

→ constative aorist (Moses' completed obedience)

ποιέω: 'do / make'; the obedience-formula ἐποίησεν ... οὕτως ('did so') answers Moses' deliberative τί ποιήσω (v. 4); the LXX uses this formula to register exact compliance with divine command (cf. 7:6; 12:28).

δὲ

and / so

narrative continuative (post-positive, transition to fulfillment)

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject.

οὕτως

thus / so

adverb of manner (with ἐποίησεν: 'did so')

→ adverbial qualification

οὕτως: 'thus / in this way'; the adverb ties Moses' action precisely to the divine instruction — he did exactly as commanded; renders נִכְּ.

ἐναντίον

before / in the sight of

preposition + genitive (in the presence of; witnesses)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering עֵינֵי ('in the eyes of'); the miracle is performed publicly before the sons of Israel — the elders (v. 5) and the people witness it.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ἐναντίον

→ relational specification

υἱός: 'son'; υἱῶν Ἰσραηλ renders בְּנֵי יִשְׂרָאֵל; the public witnessing makes the miracle the answer to the people's doubt (εἰ ἔστιν κύριος ἐν ἡμῖν, v. 7).

Ἰσραηλ

of Israel

genitive in sense (indeclinable proper noun, with υἱῶν)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; here genitive in the construct 'sons of Israel.'

7 καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμός καὶ Λοιδόρησις διὰ τὴν λοιδορίαν τῶν υἱῶν
Ισραὴλ καὶ διὰ τὸ πειράζειν κύριον λέγοντας εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ.

And he named the name of that place Testing and Reviling (Massah and Meribah), because of the reviling of the sons of Israel and because they tested the LORD, saying, 'Is the LORD among us or not?'

Place-name etiology (closing the first panel)

καὶ ἐπωνόμασεν

The naming-formula closes the panel. The LXX renders the two Hebrew names by meaning — Πειρασμός (Massah, 'testing') and Λοιδόρησις (Meribah, 'strife') — rather than transliterating, exposing the theological content of the episode. The double διὰ-clause (διὰ τὴν λοιδορίαν ... διὰ τὸ πειράζειν) supplies the dual etymology. The people's words εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ epitomize the sin recalled at Ps 94(95):8–9 LXX and quoted at Heb 3:8–9.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπωνόμασεν

named / called

Aor Act Indic 3 Sg · ἐπονομάζω

main verb (naming-formula)

→ constative aorist (the act of naming)

ἐπονομάζω: 'name / give a name to'; the standard LXX etiological verb (rendering נָּתַן שֵׁם); the construction ἐπωνόμασεν τὸ ὄνομα is a cognate-style Hebraism ('named the name'); subject is Moses (or the people indefinitely), naming the place after the events.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπωνόμασεν (cognate object: 'named the name')

→ object specification

ὄνομα: 'name'; the cognate object τὸ ὄνομα ('the name') with ἐπονομάζω is a Hebraizing construction rendering נָּתַן שֵׁם ; the naming fixes the theological memory of the episode in the toponym.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of relationship ('the name of the place')

→ relational specification

τόπος: 'place / location'; renders מִקְדָּשׁ; the place named is Rephidim (v. 1), here given its double interpretive name.

ἐκείνου

that

Genitive

demonstrative (attributive: 'that place')

→ relational specification

ἐκεῖνος: 'that'; the demonstrative distances the place as the well-known scene of Israel's testing.

Πειρασμός

Testing (Massah)

Nominative

predicate nominative (the name given)

→ participant prominence

πειρασμός: 'testing / trial / temptation'; the LXX renders the Hebrew place-name מַסָּה (Massah) by its meaning ('testing') rather than transliterating; cognate with the verb πειράζω (vv. 2, 7) — the name memorializes the people's testing of YHWH.

καὶ

and

coordinate conjunction (joining the two name-elements)

→ discourse linkage or contrast

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

Λοιδόρησις

Reviling (Meribah)

Nominative

predicate nominative (second name-element)

→ participant prominence

λοιδόρησις: 'reviling / quarreling / abuse'; the LXX renders מֵרִיבָה (Meribah) by its meaning ('strife') rather than transliterating; cognate with the verb λοιδορέω (v. 2) and the noun λοιδορίαν below — the name memorializes the people's quarrel; cf. the second Meribah at Num 20:13.

διὰ

because of

preposition + accusative (cause; first etiology)

→ spatial or relational framing

διὰ + acc.: 'because of'; the first of two causal phrases supplying the etymology of the double name.

τὴν

the

Accusative

article

→ noun-phrase marking

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

λοιδορίαν

reviling / strife

Accusative

*accusative object of διά (cause of the name
Λοιδόρησις)*

→ object specification

λοιδορία: 'reviling / abuse / strife'; cognate with Λοιδόρησις and λοιδορέω; the causal noun explains the first name-element — the place is called 'Reviling' because of the reviling of Israel.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

subjective genitive (the sons of Israel who reviled)

→ relational specification

υἱός: 'son'; the subjective genitive identifies the people as the agents of the reviling.

Ισραηλ

of Israel

genitive in sense (indeclinable, with υἱῶν)

→ participant identification

Ισραηλ: indeclinable transliteration of יִשְׂרָאֵל; genitive in the construct 'sons of Israel.'

καὶ

and

*coordinate conjunction (joining the second
cause)*

→ discourse linkage or contrast

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

διὰ

because of

*preposition + accusative (cause: second etiology,
with articular infinitive)*

→ spatial or relational framing

διὰ + acc.: introduces the second causal phrase, here with an articular infinitive (διὰ τὸ πειράζειν, 'because of the testing').

τὸ

the

Accusative

article (substantivizing the infinitive πειράζειν)

→ noun-phrase marking

ὁ: the neuter article τὸ substantivizes the infinitive πειράζειν into a verbal noun governed by διὰ ('because of the testing').

πειράζειν

to test / the testing

Pres Act Inf · πειράζω

*articular infinitive (object of διὰ: cause of the
name Πειρασμός)*

→ present infinitive (the ongoing act of testing, substantivized)

πειράζω: 'test / try / tempt'; the articular infinitive διὰ τὸ πειράζειν ('because of the testing') explains the first name-element Πειρασμός; cognate with the place-name and with πειράζετε (v. 2).

κύριον

the LORD

Accusative

accusative object of πειράζειν

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the object of the people's testing — the very act that names the place and that Heb 3:8–9 holds up as the warning of the wilderness generation.

λέγοντας

saying

Pres Act Ptcp Acc Pl Masc · λέγω

circumstantial participle (accusative, agreeing with the implied subject of πειράζειν)

→ participial qualification

λέγω: the accusative plural participle λέγοντας agrees with the implied accusative subject of the infinitive πειράζειν (the people); it introduces the quoted words that constitute the testing.

εἰ

whether / is

interrogative particle (introducing a direct question of doubt)

→ discourse linkage or contrast

εἰ: here introducing a direct disjunctive question ('Is ...? or not?'); renders the Hebrew interrogative ׀; the very framing of the question is the essence of the testing.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of the direct question (existential: 'is the LORD present?')

→ stative present (the contested fact of YHWH's presence)

εἰμί: 'be / be present'; the accented ἔστιν here denotes presence/existence ('is [present]'); the people's doubt is whether YHWH is in their midst at all — the deepest form of unbelief.

κύριος

LORD

Nominative

subject of ἔστιν

→ participant prominence

κύριος: rendering of יהוה; the subject of the doubting question; the irony is acute — they question YHWH's presence at the very moment and place he provides water from the rock.

ἐν

among / in

preposition + dative (location: 'among us')

→ spatial or relational framing

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

ἡμῖν

us

Dative

dative object of ἐν ('among us')

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): the phrase ἐν ἡμῖν ('among us / in our midst') concerns YHWH's covenant presence; the doubt is whether the God who delivered them from Egypt remains with them.

ἢ

or

disjunctive conjunction (introducing the negative alternative)

→ discourse linkage or contrast

ἢ: 'or'; the disjunctive completes the doubting question 'or not!'

οὐ

not

negative particle (elliptical negative alternative: 'or not')

→ discourse linkage or contrast

οὐ: the accented οὐ ends the disjunctive question ('or not'), starkly voicing the possibility of YHWH's absence — the climactic expression of the wilderness unbelief that Scripture repeatedly recalls (Deut 6:16; Ps 94[95]:8–9; Heb 3:8–9).

8 ἦλθεν δὲ Αμαληκ καὶ ἐπολέμει Ἰσραηλ ἐν Ραφιδιν.

And Amalek came and made war on Israel at Rephidim.

New episode (the second panel: the Amalek battle)

ἦλθεν δὲ Αμαληκ

The δέ-clause opens the chapter's second panel with terse abruptness: the aorist ἦλθεν reports Amalek's arrival, the imperfect ἐπολέμει the onset of sustained hostilities. The same locale (ἐν Ραφιδιν, cf. v. 1) binds the two panels. Amalek's unprovoked attack on the thirsty, weary people is remembered as a paradigm of hostility (Deut 25:17–19; 1 Sam 15).

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival of the enemy)

→ constative aorist (Amalek's coming)

ἔρχομαι: 'come / go'; the aorist ἦλθεν reports the abrupt arrival of the enemy; renders נִיב; the terse opening contrasts with the extended water-narrative.

δὲ

and / now

narrative continuative (post-positive, new episode)

→ discourse linkage or contrast

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

Αμαληκ

Amalek

nominative in sense (indeclinable proper noun, subject)

→ participant identification

Αμαληκ: transliteration of Hebrew אֲמָלֵק; indeclinable in the LXX; used both for the eponymous people and collectively for the nation; Amalek, a desert-dwelling people descended from Esau (Gen 36:12), becomes the archetypal enemy of Israel (Deut 25:17–19; 1 Sam 15:2–3).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολέμει

made war / was fighting

Impf Act Indic 3 Sg · πολεμέω

main verb (onset of sustained hostilities)

→ inceptive/durative imperfect (began and kept up the fighting)

πολεμέω: 'wage war / fight'; renders נִפְלַח (Niphal); the imperfect frames the war as ongoing, setting up the protracted day-long battle of vv. 11–13; the same verb recurs of YHWH in v. 16 (πολεμεῖ κύριος ἐπὶ Αμαληκ).

Ισραηλ

Israel

dative/accusative in sense (indeclinable; object of ἐπολέμει: 'fought against Israel')

→ participant identification

Ισραηλ: indeclinable transliteration of יִשְׂרָאֵל; here the object of πολεμέω ('made war on Israel'); the people are named as a corporate whole, the target of Amalek's aggression.

ἐν

in / at

preposition + dative (location)

→ spatial or relational framing

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

Ραφιδιν

Rephidim

dative in sense (indeclinable place-name, object of ἐν)

→ participant identification

Ραφιδιν: indeclinable transliteration of רַפִּידִּים; the same site as the water-crisis (v. 1), binding the two panels of the chapter to a single location.

9 εἶπεν δὲ Μωυσῆς τῷ Ἰησοῦ ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὐρίον, καὶ ἰδοὺ ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρί μου.

And Moses said to Joshua, 'Choose out for yourself mighty men, and go out and set yourself in array against Amalek tomorrow; and behold, I will stand on the top of the hill, and the staff of God will be in my hand.'

Commissioning of Joshua (delegating the battle)

εἶπεν δὲ Μωυσῆς τῷ Ἰησοῦ

Moses delegates the field-command to Ἰησοῦς (Joshua) — his first appearance in the canon. Moses takes the elevated post (ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς, echoing YHWH's stand on the rock in v. 6) with the staff of God. The strategy divides the labor: Joshua wields the sword below, Moses wields the staff above; the chapter will reveal that the upheld staff/hands, not the sword alone, decide the battle.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Moses' commissioning of Joshua.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

τῷ

to the / to

Dative

article (with the name Ἰησοῦ)

→ noun-phrase marking

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

Ἰησοῦ

Joshua

Dative

dative indirect object (the one addressed)

→ sphere or reference

Ἰησοῦς (dat. Ἰησοῦ): the LXX name of Joshua son of Nun — graphically and phonetically identical to the NT 'Jesus' (Ἰησοῦς), since both render Hebrew יְהוֹשֻׁעַ / ('YHWH saves'); this is Joshua's first appearance in the canon, here as Moses' military lieutenant; the shared name underlies the typological reading of Joshua as a figure of Christ (cf. Heb 4:8, where Ἰησοῦς denotes Joshua).

ἐπίλεξον

choose out / select

Aor Act Impv 2 Sg · ἐπιλέγω

main verb of direct speech (command to Joshua)

→ ingressive aorist imperative (a single decisive selection)

ἐπιλέγω: 'choose / pick out / select'; the compound ἐπι- marks deliberate selection; renders יִבְחַר; Joshua is to handpick capable warriors for the engagement.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage ('choose for yourself')

→ sphere or reference

σεαυτοῦ (dat. σεαυτῷ): reflexive pronoun; the dative of advantage marks the men as chosen for Joshua's own command.

ἄνδρας

men

Accusative

direct object of ἐπίλεξον

→ object specification

ἄνθρωποι: 'man (male)'; renders / יְהוָה יִבְחַר; the warriors selected for the battle.

δυνατούς

mighty / able

Accusative

attributive adjective (modifying ἄνδρας)

→ object specification

δυνατός: 'powerful / mighty / able'; renders לִיָּוִד / רִבֹּגֶל; ἄνδρας δυνατούς ('mighty men') is standard LXX for valiant warriors (cf. לִיָּוִד יִרְבֹּגֶל).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελθὼν

going out / having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

circumstantial participle (attendant circumstance: 'go out and ...')

→ constative aorist participle (the fact of birth)

ἐξέρχομαι: 'go out / march out'; the aorist participle ἐξελθὼν is coordinate-circumstantial with the following imperative ('go out and draw up') — a common LXX idiom rendering a Hebrew waw + verb sequence; here the military 'going out' to battle.

παράταξαι

set yourself in array / draw up for battle

Aor Mid Impv 2 Sg · παρατάσσω

main verb of direct speech (battle-command)

→ ingressive aorist imperative (form the battle-line)

παρατάσσω (mid. παρατάσσομαι): 'draw up in battle-array / engage'; renders יָרַבְּ (הַיָּרְבָּה); the middle imperative παράταξαι commands Joshua to form ranks against Amalek; cognate with παρεμβολή ('battle-array', v. 1).

τῷ

the

Dative

article (with Αμαληκ, dative of hostile engagement)

→ noun-phrase marking

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

Αμαληκ

Amalek

dative in sense (indeclinable; object of παράταξαι: 'against Amalek')

→ participant identification

Αμαληκ: indeclinable transliteration of רִבְכָּה; here with the dative article τῷ marking the hostile party engaged (παρατάσσομαι takes the dative of the one fought).

αὔριον

tomorrow

adverb of time (the appointed day of battle)

→ clausal contribution

αὔριον: 'tomorrow / next day'; renders יָרֵבְּ; sets the battle for the following day, allowing Moses time to take his position.

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 (drawing attention)

→ clausal contribution

ἰδοὺ: 'behold / look'; frozen aorist imperative of εἶδον used as a presentative particle; renders הִנֵּה; here it spotlights Moses' planned position over the battle.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγὼ: the emphatic pronoun contrasts Moses' role (standing above with the staff) with Joshua's (fighting below); ἐγὼ ἔστηκα verbally echoes YHWH's ὅδε ἐγὼ ἔστηκα at the rock (v. 6).

ἔστηκα

I will stand / take my stand

Perf Act Indic 1 Sg · ἵστημι

main verb (Moses' planned position)

→ perfect with present/future force (a fixed, settled stand)

ἵστημι (perf. ἔστηκα): 'stand / have taken a stand'; the intransitive perfect with present force here projects into the coming battle ('I will be standing'); the verbal echo of v. 6 links Moses' stand over the battle to YHWH's stand on the rock — in both, victory and water flow from the LORD's position.

ἐπὶ

on / upon

preposition + genitive (position)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

κορυφῆς

top / summit

Genitive

genitive object of ἐπὶ (position: 'on the top')

→ relational specification

κορυφή: 'top / summit / crown of the head'; renders שֹׁמֵר (of a hill); the elevated vantage from which Moses oversees the battle and raises the staff.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βουνοῦ

hill

Genitive

genitive of relationship ('top of the hill')

→ relational specification

βουνός: 'hill / mound'; renders הַגְּבָעָה; a word of probably Cyrenaic origin adopted into Koine; the hilltop is the elevated stage for the upheld-hands sign.

καὶ

and

coordinate conjunction (adding the staff-clause)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ῥάβδος

staff / rod

Nominative

subject (of an implied 'will be in my hand')

→ participant prominence

ῥάβδος: 'staff / rod'; the same staff of the plagues, the sea, and the rock (vv. 5–6); here called ἡ ῥάβδος τοῦ θεοῦ ('the staff of God'), the title given it at 4:20 — its presence in Moses' raised hand signals divine agency in the battle.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession/source ('the staff of God')

→ relational specification

θεός: 'God'; renders דִּיהֲלֹאִי; ἡ ῥάβδος τοῦ θεοῦ ('the staff of God', cf. 4:20) marks the rod as the instrument of divine power, not mere human weaponry — the battle is God's.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place ('in my hand')

→ sphere or reference

χείρ: 'hand'; the keyword of the second panel; the staff held in the hand prepares for the upheld-hands sign of vv. 11–12 and the 'hidden hand' of v. 16.

μου

my

Genitive

genitive of possession

→ relational specification

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

10 καὶ ἐποίησεν Ἰησοῦς καθάπερ εἶπεν αὐτῷ Μωυσῆς, καὶ ἐξελθὼν παρετάξατο τῷ Αμαληκ· καὶ Μωυσῆς καὶ Ααρων καὶ Ὡρ ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ βουνοῦ.

And Joshua did just as Moses told him, and going out he set himself in array against Amalek; and Moses and Aaron and Hur went up to the top of the hill.

Execution of the command (obedience-formula + ascent) καὶ ἐποίησεν Ἰησοῦς

The obedience-formula ἐποίησεν ... καθάπερ εἶπεν registers Joshua's exact compliance (cf. v. 6 of Moses). The verse then splits the scene: Joshua engages below (παρετάξατο), while a triad — Moses, Aaron, and Hur — ascends the hill. The introduction of Ααρων and Ὡρ prepares for their supporting role in v. 12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (obedience-formula)

→ constative aorist (Joshua's completed compliance)

ποιέω: 'do / make'; the obedience-formula ἐποίησεν ... καθάπερ εἶπεν ('did just as he said') echoes v. 6 (of Moses); Joshua's first recorded act in Scripture is exact obedience to Moses' word.

Ἰησοῦς

Joshua

Nominative

subject

→ participant prominence

Ἰησοῦς: the LXX name of Joshua son of Nun, identical to the NT 'Jesus'; the nominative form here (cf. dative Ἰησοῦ v. 9, dative Ἰησοῖ v. 14) shows that the name declines as a contracted second-declension noun in the LXX.

καθάπερ

just as

comparative conjunction (introducing manner clause)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; an intensified καθώς; introduces the comparison expressing precise correspondence between command and execution.

εἶπεν

said / told

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (the prior command)

→ constative aorist (the completed command of v. 9)

λέγω: refers back to Moses' command of v. 9; the comparison stresses verbatim obedience.

αὐτῷ

him

Dative

dative indirect object (Joshua, to whom Moses spoke)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Joshua, to whom Moses spoke).

Μωσῆς

Moses

Nominative

subject of εἶπεν

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject of εἶπεν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελθὼν

going out / having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

circumstantial participle (attendant circumstance: 'went out and ...')

→ constative aorist participle (the fact of birth)

ἐξέρχομαι: 'go out / march out'; the aorist participle (as in v. 9) describes Joshua's marching out to battle, fulfilling the commanded ἐξελθὼν of the command.

παρετάξατο

set himself in array / engaged

Aor Mid Indic 3 Sg · παρατάσσω

main verb (Joshua forms the battle-line)

→ constative aorist (the completed deployment)

παρατάσσω (mid. παρετάξατο): 'draw up in battle-array / engage'; the middle indicative reports Joshua's fulfillment of the commanded παράταξαι (v. 9) — he forms the ranks and engages Amalek.

τῷ

the

Dative

article (with Αμαληκ, dative of engagement)

→ noun-phrase marking

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

Αμαληκ

Amalek

dative in sense (indeclinable; object of παρετάξατο: 'against Amalek')

→ participant identification

Αμαληκ: indeclinable; with the dative article τῷ marking the hostile party engaged.

καὶ

and

narrative conjunction (shift to the hilltop scene)

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject (first of the ascending triad)

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (first of the ascending triad).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων

Aaron

nominative in sense (indeclinable proper noun, coordinate subject)

→ participant identification

Ααρων: transliteration of Hebrew אֶהְרֹן; indeclinable in the LXX; Moses' brother and priestly partner, here one of the two who will support Moses' hands (v. 12).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ὠρ
Hur

nominative in sense (indeclinable proper noun, coordinate subject)

→ participant identification

Ὠρ: transliteration of Hebrew וִיח (Hur); indeclinable in the LXX; according to later tradition (Josephus, Ant. 3.2.4) the husband of Miriam; with Aaron he supports Moses' hands (v. 12); appears again as a leader left in charge with Aaron at 24:14.

ἀνέβησαν
went up / ascended

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (the triad's ascent)

→ constative aorist (completed ascent)

ἀναβαίνω: 'go up / ascend'; renders ἦλθ; the three ascend the hill to the post Moses described in v. 9, taking up the position over the battle.

ἐπὶ
to / upon

preposition + accusative (goal of motion: 'up to')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of motion: 'up to').

τὴν
the

Accusative

article

→ noun-phrase marking

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

κορυφὴν
top / summit

Accusative

accusative object of ἐπὶ (goal of the ascent)

→ object specification

κορυφή: 'top / summit'; here the accusative of goal (with ἐπὶ of motion), fulfilling Moses' stated intention to stand ἐπὶ τῆς κορυφῆς (v. 9).

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

βουνοῦ
hill

Genitive

genitive of relationship ('top of the hill')

→ relational specification

βουνός: 'hill / mound'; the same hill named in v. 9, now the stage of the upheld-hands sign.

11 καὶ ἐγένετο ὅταν ἐπῆρεν Μωυσῆς τὰς χεῖρας κατίσχυεν Ἰσραὴλ· ὅταν δὲ καθῆκεν τὰς χεῖρας κατίσχυεν Ἀμαληκ.

And it came to pass that whenever Moses lifted up his hands Israel prevailed, but whenever he lowered his hands Amalek prevailed.

Iterative correlation (the rhythm of the battle)

καὶ ἐγένετο

The Hebraizing καὶ ἐγένετο ('and it came to pass', rendering יָהִי) introduces a correlated iterative pattern: ὅταν + aorist (whenever he raised/lowered) with the imperfect κατίσχυεν marking the corresponding ongoing dominance. The verse states the mysterious mechanism — the battle turns on Moses' uplifted hands, read by the Fathers as a figure of prayer and of the cross (cf. Justin, Dial. 90; Tertullian, Adv. Marc. 3.18).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass / kept happening

Impf Mid Indic 3 Sg · γίνομαι

main verb (impersonal: 'it came to pass')

→ iterative imperfect (the recurring pattern)

γίνομαι (impf. ἐγένετο): 'become / happen'; the impersonal καὶ ἐγένετο renders the Hebrew narrative formula יָהִי; the imperfect (rather than aorist ἐγένετο) here signals the repeated, oscillating character of what follows.

ὅταν

whenever

temporal conjunction (iterative: 'whenever')

→ discourse linkage or contrast

ὅταν: 'whenever'; here with the indicative ἐπῆρεν (rather than the classical subjunctive) to express repeated past action — a Koine/LXX construction; the iterative ὅταν ... ὅταν δέ structures the verse's oscillation.

ἐπῆρεν

lifted up / raised

Aor Act Indic 3 Sg · ἐπαίρω

verb of iterative temporal clause (Moses raises his hands)

→ iterative aorist (each act of raising)

ἐπαίρω: 'lift up / raise'; the compound ἐπ- marks upward motion; renders יָרָם / רָם (the hand); the raising of the hands — whether of prayer, of the staff, or of blessing — is the decisive gesture; patristic exegesis (Barn. 12; Justin, Dial. 90–91) read the cruciform posture as a prefiguration of the cross.

Μωυσῆς

Moses

Nominative

subject of ἐπῆρεν

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject of ἐπῆρεν.

τὰς

the / his

Accusative

article (possessive in sense: 'his hands')

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπῆρεν

→ object specification

χεῖρ: 'hand'; the panel's keyword; the upheld hands (with the staff of God, v. 9) are the visible link between heaven and the battle; their raising and lowering controls the outcome.

κατίσχυεν

prevailed / was prevailing

Impf Act Indic 3 Sg · κατίσχύω

main verb of the apodosis (Israel's dominance)

→ iterative/durative imperfect (Israel kept prevailing)

κατίσχύω: 'prevail / be strong / overpower'; the intensive compound κατα- ('gain the upper hand'); renders רָבַץ; the imperfect marks the sustained dominance that lasted as long as the hands were up.

Ισραηλ

Israel

nominative in sense (indeclinable, subject of κατίσχυεν)

→ participant identification

Ισραηλ: indeclinable; subject of the first apodosis — Israel prevails while the hands are raised.

ὅταν

whenever

temporal conjunction (iterative, second member)

→ discourse linkage or contrast

ὅταν: again iterative with the indicative καθῆκεν; the second ὅταν, marked by δέ, states the reverse case.

δὲ

but

adversative (post-positive, contrasting the two cases)

→ discourse linkage or contrast

δέ: post-positive; here adversative, marking the antithesis between raised and lowered hands.

καθῆκεν

lowered / let down

Aor Act Indic 3 Sg · καθίημι

verb of iterative temporal clause (Moses lowers his hands)

→ iterative aorist (each act of lowering)

καθίημι: 'let down / lower'; the compound κατα- marks downward motion; the antonym of ἐπαίρω; the dropping of the hands (from weariness, v. 12) immediately reverses the battle's tide — divine help is tied to the sustained posture.

τὰς

the / his

Accusative

article (possessive in sense)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of καθῆκεν

→ object specification

χεῖρας: meaning 'hands'; it serves as direct object of καθῆκεν.

κατίσχυεν

prevailed / was prevailing

Impf Act Indic 3 Sg · κατισχύω

main verb of the second apodosis (Amalek's dominance)

→ iterative/durative imperfect (Amalek kept prevailing)

κατισχύω: the same verb as above, now with Amalek as subject — the exact parallelism underscores that the battle's outcome tracks Moses' hands, not the relative strength of the armies.

Αμαληκ

Amalek

nominative in sense (indeclinable, subject of κατίσχυεν)

→ participant identification

Αμαληκ: indeclinable; subject of the second apodosis — Amalek prevails while the hands are lowered.

12 αἱ δὲ χεῖρες Μωυσῆ βαρεῖται· καὶ λαβόντες λίθον ὑπέθηκαν ὑπ' αὐτόν, καὶ ἐκάθητο ἐπ' αὐτοῦ, καὶ Ααρων καὶ Ωρ ἐστήριζον τὰς χεῖρας αὐτοῦ, ἐντεῦθεν εἰς καὶ ἐντεῦθεν εἰς· καὶ ἐγένοντο αἱ χεῖρες Μωυσῆ ἐστηριγμέναι ἕως δυσμῶν ἡλίου.

But the hands of Moses were heavy; and taking a stone they put it under him, and he sat upon it, and Aaron and Hur supported his hands, one on this side and one on that side; and the hands of Moses were held steady until the setting of the sun.

Crisis and remedy (the failing hands supported)

αἱ δὲ χεῖρες Μωυσῆ βαρεῖται

The verbless clause αἱ δὲ χεῖρες ... βαρεῖται ('but Moses' hands [were] heavy') states the crisis tersely.

The remedy unfolds in a chain of coordinated verbs: a stone is set, Moses is seated, and Aaron and Hur hold his hands ἐντεῦθεν ... ἐντεῦθεν ('on either side'). The perfect participle ἐστηριγμέναι ('held firm / steadied') with ἐγένοντο forms a periphrastic resultant state lasting ἕως δυσμῶν ἡλίου ('until sunset')

— the all-day endurance that secures the victory.

αἱ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but / now

adversative (post-positive, the complication)

→ discourse linkage or contrast

δέ: post-positive; here marks the complication — the hands that decide the battle begin to fail.

χεῖρες

hands

Nominative

subject (of the verbless predication 'were heavy')

→ participant prominence

χείρ (pl. χεῖρες): 'hands'; the panel's keyword; their heaviness threatens the very mechanism on which the battle depends.

Μωσῆ

of Moses

Genitive

genitive of possession ('Moses' hands')

→ relational specification

Μωσῆς (gen. Μωσῆ): the indeclinable-looking genitive Μωσῆ (without final -ς) is the regular Rahlfs LXX genitive of the name; here possessive ('the hands of Moses').

βαρεῖαι

heavy

Nominative

predicate adjective (verbless clause: 'the hands [were] heavy')

→ participant prominence

βαρύς, -εῖα, -ύ: 'heavy / weighty'; renders טָבֵן; the feminine plural βαρεῖαι agrees with χεῖρες; the verbless predication (a Hebraizing nominal clause) reports the onset of fatigue with vivid economy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λαβόντες

taking / having taken

Aor Act Ptcp Nom Pl Masc · λαμβάνω

circumstantial participle (attendant circumstance: 'taking a stone, they ...')

→ constative aorist

λαμβάνω: 'take'; the aorist participle (subject the unnamed helpers, soon specified as Aaron and Hur) describes the taking of the stone preliminary to seating Moses.

λίθον

stone

Accusative

direct object of λαβόντες

→ object specification

λίθος: 'stone'; renders לִבֶּן; the improvised seat that allows Moses to rest while keeping his hands raised.

ὑπέθηκαν

they put under / placed beneath

Aor Act Indic 3 Pl · ὑποτίθημι

main verb (placing the stone)

→ constative aorist (the completed placing)

ὑποτίθημι: 'place under / set beneath'; the compound ὑπο- ('under') matches the following ὑπ' αὐτόν; renders תַּחַת מֹשֶׁה; they set the stone under Moses as a seat.

ὑπ'

under

preposition + accusative (position: 'under him', elided before vowel)

→ spatial or relational framing

ὑπό + acc.: 'under'; the elided form ὑπ' before the rough/smooth vowel; marks the position of the stone beneath Moses.

αὐτόν

him

Accusative

accusative object of ὑπ' (Moses)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ὑπ' (Moses).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθητο

he sat / was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (Moses seated)

→ durative imperfect (he remained seated)

κάθημαι: 'sit / be seated'; the imperfect marks Moses' continuing seated posture on the stone — he rests his body while his arms are upheld by others.

ἐπὶ

upon

preposition + genitive (position: 'upon it', elided)

→ spatial or relational framing

ἐπὶ + gen.: 'upon'; the elided ἐπὶ marks Moses' position on the stone.

αὐτοῦ

it

Genitive

genitive object of ἐπὶ (the stone)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπὶ (the stone).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ααρων

Aaron

nominative in sense (indeclinable, coordinate subject)

→ participant identification

Ααρων: indeclinable transliteration of אַהֲרֹן; with Hur, the supporter of Moses' hands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ωρ

Hur

nominative in sense (indeclinable, coordinate subject)

→ participant identification

Ωρ: indeclinable transliteration of הָוִי; with Aaron, supports the other hand.

ἐστήριζον

supported / held up

Impf Act Indic 3 Pl · στηρίζω

main verb (the sustained supporting)

→ durative imperfect (they kept supporting)

στηρίζω: 'support / make firm / hold up'; renders שָׁמַד; the imperfect marks the continuous holding throughout the day; cognate with the perfect participle ἐστηριγμένοι below, framing the action and its result.

τὰς

the / his

Accusative

article (possessive in sense)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐστήριζον

→ object specification

χεῖρ: 'hands'; the object of the support — the brothers literally bear up the arms that bear up Israel.

αὐτοῦ

his

Genitive

genitive of possession (Moses')

→ relational specification

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

ἐντεῦθεν

on this side

adverb of place (one of the paired 'on either side')

→ clausal contribution

ἐντεῦθεν: 'from here / on this side'; repeated ἐντεῦθεν ... ἐντεῦθεν renders הֵן וְהֵן ... ('on this side ... and on that side'), the standard idiom for flanking positions.

εἷς

one

Nominative

subject in apposition (one supporter on this side)

→ measure or count

εἷς, μία, ἓν: 'one'; the distributive 'one ... one' specifies that each brother stands on one side of Moses.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐντεῦθεν

on that side

adverb of place (paired with the first ἐντεῦθεν)

→ clausal contribution

ἐντεῦθεν: meaning 'on that side'; it shapes the local clause or phrase relation in this passage.

εἷς

one

Nominative

subject in apposition (the other supporter)

→ measure or count

εἷς: meaning 'one'; numeral expression contributing count or measure in context.

καὶ

and

narrative conjunction (resultant clause)

→ discourse linkage or contrast

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

ἐγένοντο

became / were

Aor Mid Indic 3 Pl · γίνομαι

auxiliary verb (periphrastic with ἐστηριγμένοι)

→ constative aorist (the resultant settled state)

γίνομαι: 'become / come to be'; here forms a periphrastic construction with the perfect participle ἐστηριγμένοι ('became/were steadied'), expressing the achieved and sustained firmness of the hands.

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject of ἐγένοντο

→ participant prominence

χεῖρες: meaning 'hands'; it serves as subject of ἐγένοντο.

Μωσῆ

of Moses

Genitive

genitive of possession ('the hands of Moses')

→ relational specification

Μωσῆς (gen. Μωσῆ): the regular LXX genitive; the inclusio with αἱ ... χεῖρες Μωσῆ at the verse's opening frames the whole remedy.

ἐστηριγμένοι

held steady / made firm

Perf Pass Ptcp Nom Pl Fem · στηρίζω

predicate participle (periphrastic with ἐγένοντο: 'were steadied')

→ participial qualification

στηρίζω (perf. pass. ptcp.): 'support / make firm'; the perfect passive participle denotes the resultant settled state ('held firm / steadied'); with ἐγένοντο it forms a periphrastic perfect emphasizing the durative firmness; cognate with ἐστήριζον above.

ἕως

until

preposition + genitive (temporal limit: 'until')

→ spatial or relational framing

ἕως: 'until / as far as'; here temporal, marking the endpoint of the sustained firmness — the hands held until sunset.

δυσμῶν

setting / going-down

Genitive

genitive object of ἕως (temporal: 'until the setting')

→ relational specification

δυσμή (pl. δυσμαί): 'setting (of the sun) / west'; renders (שָׁמַשׁ) לָבַב; the plural δυσμῶν ἡλίου ('the sun's setting') marks the end of the day-long battle — the hands were held the entire daylight.

ἡλίου

of the sun

Genitive

genitive of relationship ('the setting of the sun')

→ relational specification

ἥλιος: 'sun'; renders *שֶׁשֶׁשׁ*; *δυσμῶν ἡλίου* ('sunset') closes the temporal frame — the victory required endurance through the whole day.

13 καὶ ἐτρέψατο Ἰησοῦς τὸν Αμαληκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας.

And Joshua routed Amalek and all his people with the edge of the sword.

Resolution of the battle (Joshua's victory)

καὶ ἐτρέψατο Ἰησοῦς

The aorist ἐτρέψατο ('put to flight / routed') reports the decisive outcome, accomplished by Joshua below while the hands were held above. The phrase ἐν φόνῳ μαχαίρας ('with slaughter of the sword') renders the Hebrew *בְּרֶגֶל־פִּי־חֶרֶב* ('by the edge/mouth of the sword'); the victory is real and military, yet the narrative has made clear it depended on the upheld hands.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτρέψατο

routed / put to flight

Aor Mid Indic 3 Sg · *τρέπω*

main verb (the decisive defeat of Amalek)

→ constative aorist (the completed rout)

τρέπω (mid. *ἐτρέψατο*): 'turn / put to flight / rout'; the middle *τρέπομαι/ἐτρεψάμην* is the standard military idiom 'put to rout'; renders *שָׁלַח* ('weaken / overthrow'); Joshua's rout completes the day's battle.

Ἰησοῦς

Joshua

Nominative

subject

→ participant prominence

Ἰησοῦς: the LXX name of Joshua — identical to 'Jesus'; the one who 'saves' Israel in battle here, his name (*יְהוָה שָׁמַר*, 'YHWH saves') matching his deed; the typological resonance with Christ's victory is drawn out by later Christian readers.

τὸν

the

Accusative

article (with Αμαληκ, accusative object)

→ noun-phrase marking

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

Αμαληκ

Amalek

accusative in sense (indeclinable; direct object of ἐτρέψατο)

→ participant identification

Αμαληκ: indeclinable; with the accusative article τόν marking the direct object — the routed enemy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying λαόν)

→ object specification

πᾶς: 'all / whole'; πάντα τὸν λαὸν αὐτοῦ ('all his people') marks the completeness of the rout — not merely Amalek but his whole fighting force.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people / host

Accusative

direct object of ἐτρέψατο (coordinate with Αμαληκ)

→ object specification

λαός: 'people'; here Amalek's people/army (rendering 𐤋𐤁); the same term used for Israel is applied to the enemy host.

αὐτοῦ

his

Genitive

genitive of possession (Amalek's)

→ relational specification

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

ἐν

with / by

preposition + dative (instrumental: 'by slaughter of the sword')

→ spatial or relational framing

ἐν + dat.: here instrumental ('by means of'), a Hebraizing use rendering 𐤅; introduces the means of the rout.

φόνῳ

slaughter / killing

Dative

dative of means (instrumental: 'with slaughter')

→ sphere or reference

φόνος: 'murder / slaughter / killing'; ἐν φόνῳ μαχαίρας ('with slaughter of the sword') renders the Hebrew idiom 𐤇𐤓𐤁𐤀𐤕𐤍 ('by the mouth/edge of the sword'); the LXX paraphrases the 'mouth of the sword' as 'slaughter of the sword.'

μαχαίρας

of the sword

Genitive

genitive of means/instrument (with φόνῳ: 'slaughter of the sword')

→ relational specification

μάχαιρα (gen. μαχαίρας): 'sword / large knife'; renders 𐤇𐤓𐤁; the genitive specifies the instrument of the slaughter; the phrase is a stock LXX rendering of the Hebrew 'edge of the sword.'

14 εἶπεν δὲ κύριος πρὸς Μωυσῆν κατάγραφον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ καὶ δὸς εἰς τὰ ὦτα Ἰησοῖ
ὅτι ἀλοιφῇ ἐξαλείψω τὸ μνημόσυνον Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανόν.

And the LORD said to Moses, 'Write this down for a memorial in a book, and give it into the ears of Joshua, that with utter blotting I will wipe out the memorial of Amalek from under heaven.'

Divine pronouncement (the memorial and the doom of Amalek) εἶπεν δὲ κύριος

The LORD commands a written memorial (κατάγραφον ... ἐν βιβλίῳ) and an oral transmission to Joshua (δὸς εἰς τὰ ὦτα), establishing both textual and oral testimony. The cognate-dative ἀλοιφῇ ἐξαλείψω ('with blotting I will blot out') is a Hebraism rendering the emphatic infinitive absolute הַחֲמִשָּׁה הַחֲמִשָּׁה — an absolute decree of Amalek's erasure ἐκ τῆς ὑπὸ τὸν οὐρανόν ('from that which is under heaven').

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces YHWH's pronouncement following the victory.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the nominative subject of the decree against Amalek.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (addressee)

→ object specification

Μωυσῆν: meaning 'Moses'; it serves as accusative object of πρὸς (addressee).

κατάγραψον

write down / record

Aor Act Impv 2 Sg · καταγράφω

main verb of direct speech (command to write)

→ ingressive aorist imperative (a single act of inscription)

καταγράφω: 'write down / record / register'; the compound κατα- ('down') marks formal inscription; renders כָּתַבְתָּ; the command to commit the event to writing makes Exod 17 one of the earliest explicit references to written record within the Torah narrative.

τοῦτο

this

Accusative

direct object of κατάγραψον (the event to be recorded)

→ participant reference

οὗτος: 'this'; the neuter τοῦτο points to the whole Amalek episode as the content to be inscribed.

εἰς

for / as

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

→ spatial or relational framing

εἰς + acc.: here of purpose/result ('for / as a memorial'), a common LXX use rendering Hebrew לְ.

μνημόσυνον

memorial / remembrance

Accusative

accusative of purpose (with εἰς: 'for a memorial')

→ object specification

μνημόσυνον: 'memorial / remembrance'; renders מִזְכָּר / זִכְרוֹן; note the irony of repetition: the event is written as a μνημόσυνον precisely so that the μνημόσυνον of Amalek may be wiped out (same word, below) — memory is preserved on one side and erased on the other.

ἐν

in

preposition + dative (location: 'in a book')

→ spatial or relational framing

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

βιβλίῳ

book / scroll

Dative

dative of place (the medium of the record)

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders כְּתוּבָה; the written scroll preserves the memorial; the phrase ἐν βιβλίῳ ('in a book') signals an authoritative, permanent record.

καὶ

and

coordinate conjunction (joining the oral command)

→ discourse linkage or contrast

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

δὸς

give / put / deliver

Aor Act Impv 2 Sg · δίδωμι

main verb of direct speech (command to recite)

→ ingressive aorist imperative (a single decisive delivery)

δίδωμι: 'give / put'; the idiom δὸς εἰς τὰ ὦτα ('give into the ears') renders $\square\psi$ יָנִיחַ (‘place in the ears of’), i.e. recite aloud so it is heard and remembered — the oral counterpart to the written record.

εἰς

into

preposition + accusative (direction: 'into the ears')

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (idiomatic: 'into the ears')

→ object specification

οὖς (pl. ὦτα): 'ear'; the idiom δίδωμι / λαλέω εἰς τὰ ὦτα renders the Hebraism יְנַחֵם בְּאָזְנוֹ, denoting solemn oral communication intended to be remembered (cf. Exod 11:2).

Ἰησοῖ

of Joshua / to Joshua

Dative

dative of relationship (whose ears: 'into the ears of Joshua')

→ sphere or reference

Ἰησοῦς (dat. Ἰησοῖ): the LXX name of Joshua; this dative form Ἰησοῖ is an irregular/archaic variant of the expected Ἰησοῦ (cf. v. 9) — a noted morphological peculiarity of this verse; the recitation 'into the ears of Joshua' charges Israel's future leader with remembering and executing the doom of Amalek (cf. Deut 25:19; 1 Sam 15).

ὅτι

that

conjunction (introducing the content of the memorial/decre)

→ discourse linkage or contrast

ὅτι: 'that / because'; here introduces the content of what is to be remembered — the divine decree of Amalek's erasure.

ἀλοιφή

with blotting / wiping

Dative

cognate dative (Hebraism: rendering the emphatic infinitive absolute)

→ sphere or reference

ἀλοιφή: 'a wiping / smearing / blotting out'; the cognate dative ἀλοιφή ἐξαλείψω ('with blotting I will blot out') is the LXX's rendering of the Hebrew emphatic infinitive absolute $\text{הִחַמְּךָ הַחֲמֵךְ}$, expressing the certainty and totality of the erasure (cf. ἐκβαλεῖ ὑμᾶς ἐκβολῇ, 11:1, for the same device).

ἐξαλείψω

I will wipe out / blot out

Fut Act Indic 1 Sg · ἐξαλείφω

main verb (the divine decree)

→ predictive future (the certain divine act of erasure)

ἐξαλείφω: 'wipe out / blot out / obliterate'; renders הִחַמְּךָ ; the compound ἐξ- intensifies ('utterly erase'); the same verb used of blotting out names from the book of life (Ps 68[69]:29; cf. Exod 32:32–33); the memorial of Amalek will be totally expunged.

τὸ

the

Accusative

article

→ noun-phrase marking

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

μνημόσυνον

memorial / remembrance

Accusative

direct object of ἐξαλείψω

→ object specification

μνημόσυνον: 'memorial / remembrance'; the pointed repetition of the word from earlier in the verse: Israel writes a memorial precisely in order that the memorial of Amalek be erased — remembrance secures the forgetting of the enemy (cf. Deut 25:19, 'blot out the remembrance of Amalek').

Αμαληκ

of Amalek

genitive in sense (indeclinable; 'memorial of Amalek')

→ participant identification

Αμαληκ: indeclinable; here functioning as genitive ('the memorial of Amalek') — the object of the divine erasure.

ἐκ

from

preposition + genitive (separation: 'from')

→ spatial or relational framing

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

τῆς

that which is / the [land]

Genitive

substantivizing article (with the prepositional phrase: 'that which is under heaven')

→ noun-phrase marking

ἡ: the feminine genitive article τῆς substantivizes the following prepositional phrase ὑπὸ τὸν οὐρανόν ('the [region/earth] under heaven'); the implied noun is γῆς ('land') or χώρας — 'from all that lies under heaven', i.e. from the whole earth.

ὑπὸ

under

preposition + accusative (position: 'under heaven', within the substantivized phrase)

→ spatial or relational framing

ὑπὸ + acc.: 'under'; the phrase ἡ ὑπὸ τὸν οὐρανόν ('that [which is] under heaven') is an idiom for the whole inhabited earth; renders יְהוָה יְהוָה.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανόν

heaven / sky

Accusative

accusative object of ὑπό (within the substantivized phrase)

→ object specification

οὐρανός: 'heaven / sky'; renders יְהוָה; ὑπὸ τὸν οὐρανόν ('under heaven') universalizes the erasure — Amalek's memory will vanish from the entire earth.

15 καὶ ὠκοδόμησεν Μωσῆς θυσιαστήριον κυρίῳ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Κύριός μου καταφυγή.

And Moses built an altar to the LORD, and named it 'The LORD is my refuge.'

Cultic response (Moses builds and names the altar)

καὶ ὠκοδόμησεν Μωσῆς

Moses responds to the victory with an altar (θυσιαστήριον) and a name. The naming-formula ἐπωνόμασεν τὸ ὄνομα (cf. v. 7) gives the altar the confession Κύριός μου καταφυγή ('The LORD is my refuge'). The LXX's καταφυγή renders the Hebrew יָדָי ('my banner', from דָּגַל), reading the consonants toward 'refuge / flight-place' rather than 'standard' — a distinctive interpretive choice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (Moses' cultic act)

→ constative aorist (the completed building)

οἰκοδομέω: 'build / construct'; renders הָבַיָּה; the building of an altar marks a moment of covenantal commemoration (cf. Gen 12:7; 35:7; Exod 24:4) — the victory is acknowledged as the LORD's.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject.

θυσιαστήριον

altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; a distinctively biblical-Greek formation (from θυσιάζω) coined by the LXX to render זֶבֶח, reserved for legitimate (usually Israelite/divine) altars, in contrast to βωμός (used for pagan altars).

κυρίῳ

to the LORD

Dative

dative of advantage/dedication (an altar to the LORD)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the dative of dedication marks the altar as built for YHWH — the true victor of the battle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπωνόμασεν

named / called

Aor Act Indic 3 Sg · ἐπώνομάζω

main verb (naming-formula)

→ constative aorist (the act of naming)

ἐπώνομάζω: 'name / give a name to'; the same naming-verb as v. 7; the construction ἐπωνόμασεν τὸ ὄνομα αὐτοῦ ('named its name') is a Hebraism — here the altar receives a confessional name.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπωνόμασεν (cognate object)

→ object specification

ὄνομα: 'name'; the cognate object with ἐπωνομάζω (cf. v. 7); the name itself is a creedal statement attached to the altar.

αὐτοῦ

its

Genitive

genitive of possession (the altar's name)

→ relational specification

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

Κύριός

the LORD

Nominative

subject of the nominal name-clause ('The LORD [is] my refuge')

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the altar-name is a verbless confession Κύριός μου καταφυγή ('The LORD is my refuge'); the Hebrew is יהוה יְדִי ('the LORD is my banner').

μου

my

Genitive

genitive of possession ('my refuge')

→ relational specification

ἐγώ (gen. μου): the possessive 'my' personalizes the confession — the LORD is refuge for Moses and, representatively, for Israel.

καταφυγή

refuge / place of flight

Nominative

predicate nominative (the altar-name: '[is] my refuge')

→ participant prominence

καταφυγή: 'refuge / place of flight / asylum'; the LXX renders the Hebrew יְדִי/דָג ('banner / standard', from דָג) as καταφυγή ('refuge'), apparently associating the consonants with דָג ('to flee') — a notable interpretive divergence from the MT 'the LORD is my banner'; the same noun is frequent in the Psalms for God as refuge (Ps 9:10; 17[18]:3; 58[59]:17 LXX).

16 ὅτι ἐν χειρὶ κρυφαία πολεμεῖ κύριος ἐπὶ Αμαληκ ἀπὸ γενεῶν εἰς γενεάς.

for with a hidden hand the LORD wages war against Amalek from generation to generation.

Causal explanation of the altar-name (closing the chapter) ὅτι ἐν χειρὶ κρυφαία

The ὅτι-clause grounds the altar-name in a declaration of perpetual divine warfare against Amalek. The phrase ἐν χειρὶ κρυφαία ('with a hidden hand') is a notorious textual crux: the LXX diverges sharply from the obscure Hebrew יָד עַל-כִּסֵּא יְיָ ('a hand upon the throne of Yah'), apparently reading כֹּף as related to כִּפֵּה ('cover / hide'). The 'hidden hand' image closes the panel — the same hand seen upheld in vv. 11–12 now works invisibly across all generations, the present-tense πολεμεῖ marking ongoing, perpetual war.

ὅτι

for / because

causal conjunction (grounding the altar-name)

→ discourse linkage or contrast

ὅτι: 'because / for'; here grounds the name given the altar (v. 15) in the declaration of perpetual divine war; renders יָד.

ἐν

with / by

preposition + dative (instrumental/manner: 'with a hand')

→ spatial or relational framing

ἐν + dat.: here instrumental ('with / by'), rendering Hebrew יָד; introduces the famously obscure phrase.

χειρὶ

hand

Dative

dative of means (instrumental: 'with a hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the chapter's keyword returns a final time — from the staff in the hand (v. 9), to the upheld hands (vv. 11–12), to this 'hidden hand' of YHWH; the LXX reads the obscure Hebrew יָד עַל-כִּסֵּא יְיָ ('a hand upon the throne/seat') as 'with a hidden hand.'

κρυφαία

hidden / secret

Dative

attributive adjective (modifying χειρὶ: 'hidden hand')

→ sphere or reference

κρυφαῖος: 'hidden / secret / concealed'; the rendering reflects the LXX's reading of the Hebrew crux כֹּף (perhaps associated with כִּפֵּה, 'to cover/hide') rather than 'throne'; the 'hidden hand' image suggests that the LORD wages war against Amalek invisibly and perpetually, beyond the single visible victory at Rephidim — a major divergence from the MT's יָד עַל-כִּסֵּא יְיָ ('the throne of Yah').

πολεμεῖ

wages war / fights

Pres Act Indic 3 Sg · πολεμέω

main verb (the perpetual divine warfare)

→ gnomic/durative present (ongoing, perpetual war)

πολεμέω: 'wage war / fight'; the same verb as Amalek's attack in v. 8 (ἐπολέμει), now with YHWH as subject — the LORD himself takes up the war Amalek began; the present tense marks it as continual ('keeps making war'), spanning all generations.

κύριος

LORD

Nominative

subject of πολεμεῖ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the perpetual warrior against Amalek — the human battle of vv. 8–13 is revealed as the visible front of a hidden, ongoing divine war.

ἐπὶ

against

preposition + accusative (hostile direction: 'against')

→ spatial or relational framing

ἐπί + acc.: here hostile ('against'); πολεμέω ἐπί ('wage war against') marks Amalek as the perpetual object of divine enmity.

Αμαληκ

Amalek

accusative in sense (indeclinable; object of ἐπί: 'against Amalek')

→ participant identification

Αμαληκ: indeclinable; the perpetual enemy of YHWH and his people, against whom the LORD wars from age to age (cf. Deut 25:19; 1 Sam 15; Esth 3:1, where Haman the Agagite descends from Amalek).

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

ἀπό + gen.: 'from'; with εἰς below forms the temporal merism ἀπὸ γενεῶν εἰς γενεάς ('from generations to generations').

γενεῶν

generations

Genitive

genitive object of ἀπό (temporal: 'from generations')

→ relational specification

γενεά: 'generation / age'; renders דֹּר; the phrase ἀπὸ γενεῶν εἰς γενεάς ('from generation to generation') is a standard LXX idiom for perpetuity (rendering מִדֹּר וְדֹר / דֹּר).

εἰς

to / unto

preposition + accusative (temporal endpoint)

→ spatial or relational framing

εἰς + acc.: 'to / unto'; completes the temporal merism marking unending duration.

γενεάς

generations

Accusative

accusative object of εἰς (temporal: 'to generations')

→ object specification

γενεά (acc. pl. γενεάς): 'generation'; the closing word of the chapter universalizes the divine war against Amalek across all time — the conflict is not over with Rephidim but perpetual.

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.