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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 24

ΕΞΟΔΟΣ ΚΔ'

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 24 is the LXX's covenant-ratification chapter, the narrative hinge that seals the Sinai theophany (chs. 19–23) before the Tabernacle instructions (chs.

Translation & textual notes

The Greek text of Exodus 24 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Exodus 24 is the LXX's covenant-ratification chapter, the narrative hinge that seals the Sinai theophany (chs. 19–23) before the Tabernacle instructions (chs. 25–31): a summons to the mountain (vv. 1–2), the blood-rite that ratifies the covenant (vv. 3–8), the elders' vision of the God of Israel (vv. 9–11), and Moses' ascent into the glory-cloud to receive the stone tablets (vv. 12–18). Two responses of the people frame the ceremony with the formula πάντα τὰ ῥήματα ... ποιήσομεν καὶ ἀκουσόμεθα

(vv. 3, 7), rendering the Hebrew $\text{נַּעֲשֶׂה וְנִשְׁמָע}$ ('we will do and we will hear') in its arresting order — obedience announced before hearing. The headline crux is v. 8, $\text{\iota\delta\omicron\upsilon\tau\omicron\ \alpha\iota\acute{\mu}\alpha\ \tau\eta\varsigma\ \delta\iota\alpha\theta\eta\kappa\eta\varsigma\ \eta\varsigma\ \delta\iota\acute{\epsilon}\theta\epsilon\tau\omicron\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma\ \pi\rho\acute{o}\varsigma\ \acute{\upsilon}\mu\alpha\varsigma}$ ('behold the blood of the covenant which the LORD made with you'), the verse quoted at Heb 9:20 and echoed in the words of institution at the Last Supper (Matt 26:28; Mark 14:24; 1 Cor 11:25); the LXX's $\text{\delta\iota\alpha\theta\eta\kappa\eta}$ (rendering $\text{\textcircled{ד}ִּבְרֵי}$) and the cognate verb $\text{\delta\iota\acute{\epsilon}\theta\epsilon\tau\omicron}$ establish the lexical bridge that the New Testament's 'blood of the covenant' inherits. The book read aloud at v. 7, $\text{\tau\omicron\ \beta\iota\beta\lambda\acute{\iota}\omicron\iota\omicron\ \tau\eta\varsigma\ \delta\iota\alpha\theta\eta\kappa\eta\varsigma}$ ('the book of the covenant'), is named again at Heb 9:19. A characteristic LXX reverential softening appears at v. 10: where the Hebrew reads 'they saw the God of Israel,' the Greek reads $\text{\epsilon\acute{\iota}\delta\omicron\nu\ \tau\omicron\nu\ \tau\omicron\pi\omicron\nu\ \omicron\upsilon\ \epsilon\acute{\iota}\sigma\tau\eta\kappa\epsilon\iota\ \dots\ \acute{\omicron}\ \theta\epsilon\omicron\varsigma\ \tau\omicron\upsilon\ \text{\textcircled{י}σ\text{\textcircled{ר}}\alpha\eta\lambda}$ ('they saw the place where the God of Israel stood'), interposing 'the place' to mitigate the bold claim of a direct vision of God; the same reverential instinct underlies v. 11, where God does not 'lay a hand' on the chosen ones who yet 'were seen in the place of God' and 'ate and drank.' The chapter closes with the glory descending $\text{\tau\omicron\ \Sigma\iota\nu\alpha}$ like $\text{\pi\ddot{\upsilon}\rho\ \phi\lambda\acute{\epsilon}\gamma\omicron\nu}$ ('blazing fire', v. 17) and Moses entering the cloud for $\text{\tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha\ \eta\acute{\mu}\epsilon\rho\alpha\varsigma\ \kappa\alpha\iota\ \tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha\ \nu\acute{\upsilon}\kappa\tau\alpha\varsigma}$ ('forty days and forty nights', v. 18), the period that frames the giving of the Law and anticipates the apostasy of ch. 32. The Greek of the chapter is heavily paratactic ($\text{\kappa\alpha\acute{\iota}}$ -strings rendering Hebrew waw-consecutive), with several aorist participles of attendant circumstance ($\text{\lambda\alpha\beta\acute{\omega}\nu}$, $\text{\acute{\omicron}\rho\theta\rho\acute{\iota}\sigma\alpha\varsigma}$, $\text{\acute{\alpha}\nu\alpha\sigma\tau\acute{\alpha}\varsigma}$) carrying the cultic action forward.

Discourse structure of the chapter

A · 24:1–2

Summons to the mountain: Moses alone draws near

The LORD summons Moses with Aaron, Nadab, Abihu, and seventy of the elders of Israel to ascend and worship from afar (v. 1). But access is graded: only Moses is to draw near (ἐγγιεῖ Μωυσῆς μόνος) to God; the others may not approach, and the people may not ascend at all (v. 2). The verb ἐγγίζω and the adverb μακρόθεν establish the chapter's geography of mediated approach — the foundation for the covenant rite that follows.

B · 24:3–8

The covenant ratified: word, altar, and blood

Moses recounts to the people all the words and ordinances of God, and they answer with one voice, πάντα τοὺς λόγους ... ποιήσομεν καὶ ἀκουσόμεθα ('all the words ... we will do and we will hear', v. 3). Moses writes the words, builds an altar at the foot of the mountain with twelve pillars for the twelve tribes (v. 4), and the young men offer whole burnt offerings and peace offerings (v. 5). Moses divides the blood, half into bowls and half against the altar (v. 6), reads the book of the covenant to the people's renewed assent (v. 7), and sprinkles the blood on the people: ἰδοὺ τὸ αἷμα τῆς διαθήκης (v. 8) — the headline crux, quoted at Heb 9:20 and echoed in the eucharistic words of institution.

C · 24:9–11

The vision of the God of Israel: the elders ascend, see, eat, and drink

Moses, Aaron, Nadab, Abihu, and the seventy elders ascend (v. 9) and 'see the place where the God of Israel stood' (εἶδον τὸν τόπον οὗ εἰστήκει ... ὁ θεὸς τοῦ Ἰσραὴλ, v. 10) — the LXX's reverential softening of the Hebrew 'they saw the God of Israel' — with the sapphire pavement beneath his feet, clear as the firmament of heaven. Of the chosen ones not one was missing; they were seen in the place of God, and they ate and drank (v. 11), a covenant meal in the divine presence.

D · 24:12–18

Moses ascends for the tablets: the glory-cloud and forty days

The LORD calls Moses higher to receive the stone tablets, the law and the commandments (v. 12); Moses ascends with Joshua his attendant (v. 13), leaving Aaron and Hur to judge the elders (v. 14). The cloud covers the mountain (v. 15); the glory of God settles on Sinai six days, and on the seventh the LORD calls Moses from the midst of the cloud (v. 16). The glory appears like blazing fire on the mountaintop before the eyes of Israel (v. 17), and Moses enters the cloud and remains forty days and forty nights (v. 18).

1 καὶ Μωυσῆ εἶπεν ἀνάβηθι πρὸς κύριον σὺ καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῶν πρεσβυτέρων Ἰσραὴλ καὶ προσκυνήσουσιν μακρόθεν τῷ κυρίῳ

And to Moses he said, 'Go up to the LORD, you and Aaron and Nadab and Abihu and seventy of the elders of Israel, and they shall worship from afar to the LORD.'

New divine speech-act opening the covenant-ratification narrative καὶ Μωυσῆ εἶπεν

The verse opens with the dative Μωυσῆ fronted before the verb εἶπεν — 'and to Moses he said' — a marked word order giving prominence to the privileged addressee even before the command is issued. The subject of εἶπεν is the unexpressed κύριος carried over from the close of ch. 23. Strikingly, the divine speaker refers to himself in the third person (ἀνάβηθι πρὸς κύριον, 'go up to the LORD'), a feature of the chapter's layered theophanic perspective. The summons names a graded company — Moses, the priestly heirs Aaron, Nadab, and Abihu, and seventy elders — establishing the cast for the ascent and the vision of vv. 9–11.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis, continuing from ch. 23)

→ discourse linkage or contrast

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

Μωυσῆ

to Moses

Dative

fronted dative indirect object (recipient of speech, marked word order)

→ sphere or reference

Μωυσῆς (dat. Μωυσῆ): transliteration of Hebrew מֹשֶׁה, declined in Rahlfs' LXX as a contracted noun (gen. Μωυσῆ, dat. Μωυσῆ, acc. Μωυσῆν); the fronted dative places the privileged mediator at the head of the chapter, anticipating his unique access in v. 2.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula; subject κύριος carried over from ch. 23)

→ constative aorist (single completed speech-act)

λέγω: the unexpressed subject is the LORD speaking from the mountain; the speech that follows refers to YHWH in the third person ('go up to the LORD'), part of the chapter's layered theophanic voicing.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb of direct speech (divine command to Moses)

→ ingressive aorist imperative (decisive single act of ascent)

ἀναβαίνω: 'go up / ascend'; renders אָזַע; the leitmotif verb of the chapter, recurring at vv. 9, 12, 13, 15, 18 to structure the staged ascent of the mountain; the aorist imperative commands a single decisive movement upward.

πρὸς

to

preposition + accusative (direction of ascent)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (goal of ascent)

→ object specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the divine speaker names himself in the third person — 'go up to the LORD' — a reverential or theophanic indirection characteristic of the chapter.

σύ

you

Nominative

emphatic subject pronoun (nominative of address, subject of ἀνάβηθι)

→ participant reference

σύ: the emphatic personal pronoun heads the list of those summoned; though the imperative is singular, σύ together with the following names defines the ascending company.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων

Aaron

coordinate nominative (indeclinable proper noun, joined to σύ)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable in the LXX; Moses' brother and the priestly head, here summoned alongside his two eldest sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ναδαβ

Nadab

coordinate nominative (indeclinable proper noun)

→ participant identification

Ναδαβ: transliteration of Hebrew נָדָב; indeclinable; Aaron's firstborn (cf. Exod 6:23); he and Abihu will later die for offering 'strange fire' (Lev 10:1–2), giving their inclusion here a foreboding overtone.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιουδ

Abihu

coordinate nominative (indeclinable proper noun)

→ participant identification

Αβιουδ: transliteration of Hebrew אֲבִיהוּ; indeclinable; Aaron's second son, paired with Nadab throughout the priestly narratives and sharing his fate at Lev 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβδομήκοντα

seventy

indeclinable cardinal numeral (coordinate subject: 'seventy of the elders')

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable numeral rendering ἑβδομήκοντα; the seventy elders are the representative council of Israel (cf. Num 11:16–17, 24–25); their inclusion makes the ascent a corporate, covenantal act on behalf of the whole people.

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 (with ἑβδομήκοντα: 'seventy of the elders')

→ relational specification

πρεσβύτερος: 'elder'; renders יִזְרָאֵל; the substantivized comparative denotes the recognized leadership of Israel; the partitive genitive marks the seventy as a selection from the broader body of elders.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the covenant nation whose elders represent it before God.

καὶ

and

coordinate conjunction (introducing the worship clause)

→ discourse linkage or contrast

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

προσκυνήσουσιν

they shall worship

Fut Act Indic 3 Pl · προσκυνέω

main verb (prescription for the ascending company)

→ predictive/prescriptive future (the prescribed act of homage)

προσκυνέω: 'do obeisance / prostrate oneself / worship'; renders הִתְחַוְּהוּ; the verb denotes bodily prostration in homage; the shift to third plural after the singular ἀνάβηθι addresses the whole summoned company, who are to worship — but at a distance.

μακρόθεν

from afar

adverb of place (manner of worship: at a distance)

→ clausal contribution

μακρόθεν: 'from afar / at a distance'; the adverb encodes the graded access of the Sinai covenant — the company worships from a distance while only Moses draws near (v. 2); the same theology of mediated approach governs the whole chapter.

τῷ

the

Dative

article

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative object of προσκυνήσουσιν (the one worshipped)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton; προσκυνέω with the dative marks the LORD as the recipient of the prostration; the worship is directed to YHWH himself, though performed at a reverential distance.

2 καὶ ἐγγιεῖ Μωυσῆς μόνος πρὸς τὸν θεόν αὐτοὶ δὲ οὐκ ἐγγιοῦσιν ὁ δὲ λαὸς οὐ συναναβήσεται μετ' αὐτῶν

And Moses alone shall draw near to God, but they shall not draw near; and the people shall not go up with them.

Continuation of divine speech: the rule of graded access

καὶ ἐγγιεῖ Μωυσῆς μόνος

v. 2 sharpens the geography of approach announced in v. 1. Three clauses descend in access: Moses alone draws near (ἐγγιεῖ ... μόνος); the rest (the elders and priests) do not draw near (οὐκ ἐγγιοῦσιν); the people do not even ascend (οὐ συναναβήσεται). The repetition of ἐγγίζω and the negations construct the concentric holiness of Sinai that the Tabernacle architecture (chs. 25–31) will later spatialize.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγγιεῖ

shall draw near

Fut Act Indic 3 Sg · ἐγγίζω

main verb (privileged approach of Moses alone)

→ predictive/prescriptive future (the prescribed unique access)

ἐγγίζω: 'come near / approach'; renders בָּרַךְ / שָׁגַג; in cultic contexts the verb denotes authorized approach to the holy; its restriction to Moses (μόνος) defines his unique mediatorial role, anticipated by the New Testament's typology of Christ's access to God (cf. Heb 7–10).

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

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

μόνος

alone

Nominative

predicate adjective (intensive: 'Moses alone')

→ participant prominence

μόνος: 'only / alone'; renders לִבְדּוֹ; the adjective in predicate position isolates Moses from the whole summoned company, marking the singularity of his access to God against the distance imposed on all others.

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεόν

God

Accusative

accusative object of πρὸς (goal of approach)

→ object specification

θεός: 'God'; renders לַאֱלֹהִים / אֱלֹהִים; here the object of Moses' authorized approach; the LXX's plain πρὸς τὸν θεόν will be qualified at v. 10 by the reverential 'the place where the God of Israel stood.'

αὐτοὶ

they

Nominative

emphatic subject pronoun (the rest of the company)

→ participant reference

αὐτός: the emphatic plural pronoun contrasts the summoned company (Aaron, Nadab, Abihu, the seventy) with Moses alone; they may worship from afar but may not draw near.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: here strongly adversative, marking the contrast between Moses' access and the exclusion of the others.

οὐκ

not

negation (with ἐγγιῶσιν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐγγιῶσιν

they shall draw near

Fut Act Indic 3 Pl · ἐγγίζω

main verb (negated approach of the company)

→ predictive/prescriptive future (prohibition of approach)

ἐγγίζω (fut. 3 pl.): the same verb as ἐγγιῶ above, now negated and plural; the verbal repetition underlines the boundary — only Moses crosses the threshold of nearness to God.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δὲ

and

continuative particle (post-positive, introducing the third clause)

→ discourse linkage or contrast

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

λαός

people

Nominative

subject (the people as a whole)

→ participant prominence

λαός: 'people'; the covenant community (rendering דָּבָר); the third and lowest tier of access — the people may not even ascend the mountain, let alone draw near.

οὐ

not

negation (with συναναβήσεται)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with συναναβήσεται).

συναναβήσεται

shall go up with

Fut Mid Indic 3 Sg · συναβαίνω

main verb (negated joint ascent of the people)

→ predictive/prescriptive future (prohibition of ascent)

συναβαίνω: 'go up together with'; a double compound (συν- + ἀνα- + βαίνω) of the chapter's key verb ἀναβαίνω; the singular verb agrees with the collective λαός; the prohibition continues the boundary-setting of 19:12–13, 21–24.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετ' meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment, elided before vowel).

αὐτῶν

them

Genitive

genitive object of μετά (the company Moses ascends with)

→ relational specification

αὐτός (gen. pl.): refers to the summoned company; the people are barred from joining even the elders' ascent, reinforcing the concentric holiness of the mountain.

3 εἰσῆλθεν δὲ Μωσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες πάντας τοὺς λόγους οὓς ἐλάλησεν κύριος ποιήσομεν καὶ ἀκουσόμεθα

And Moses came in and recounted to the people all the words of God and the ordinances; and all the people answered with one voice, saying, 'All the words which the LORD has spoken we will do and we will hear.'

Narrative onset of the covenant ceremony (first popular ratification) εἰσῆλθεν δὲ Μωσῆς

v. 3 begins the ratification proper. Moses descends and recounts (διηγήσατο) to the people 'all the words of God and the ordinances' — the Decalogue and the Book of the Covenant (chs. 20–23). The people respond with one voice (φωνῇ μιᾷ) in the first of the chapter's two utterances of the formula ποιήσομεν καὶ ἀκουσόμεθα. The plural participle λέγοντες after the collective singular πᾶς ὁ λαός is a constructio ad sensum. This first assent (v. 3) precedes the writing and the blood-rite; the second (v. 7) follows the reading of the written book.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Moses' return to the people)

→ constative aorist (single completed movement)

εἰσέρχομαι: 'enter / come in'; renders Ἰβ; here Moses comes (back down) to the people to deliver the divine words; the verb sets the narrative pivot from divine commission to popular ratification.

δὲ

and

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.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διηγῆσατο

recounted

Aor Mid Indic 3 Sg · διηγέομαι

main verb (Moses relates the divine words)

→ constative aorist (complete act of recounting)

διηγέομαι: 'recount / narrate fully / relate in detail'; renders רבד; the compound δια- conveys exhaustive narration — Moses leaves nothing out, conveying 'all the words' as the basis for informed covenantal consent.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

to the people

Dative

indirect object (recipients of the recounting)

→ sphere or reference

λαός (dat. λαῶ): the covenant community as audience of the divine words; their hearing makes their subsequent assent binding.

πάντα

all

Accusative

attributive adjective (modifying ῥήματα: 'all the words')

→ object specification

πᾶς: 'all'; the comprehensiveness (πάντα τὰ ῥήματα) stresses that the entire divine revelation is laid before the people, leaving no clause unsoken.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of διηγῆσατο

→ object specification

ῥῆμα: 'word / saying / matter'; renders רבד; the 'words of God' here are the Decalogue and covenant stipulations of chs. 20–23; ῥῆμα overlaps with λόγος (used in the people's reply) — both render רבד.

τοῦ

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 source (the words belonging to / from God)

→ relational specification

θεός (gen. θεοῦ): the divine origin of the words grounds their binding authority; what Moses recounts is not his own counsel but the revealed will of God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

δικαιώματα

ordinances

Accusative

direct object (coordinate with ῥήματα)

→ object specification

δικαίωμα: 'ordinance / statute / righteous decree'; renders קִּי / וְצִוְיָם; the pairing 'words and ordinances' distinguishes the foundational commands from the case-law judgments (the וְצִוְיָם of 21:1ff.); together they constitute the covenant's full legal content.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (the people's collective response)

→ constative aorist (single corporate reply)

ἀποκρίνομαι: 'answer / reply'; renders תָּנַח; the deponent aorist (passive form, active sense) introduces the people's ratifying response; the singular verb agrees with the collective πᾶς ὁ λαός.

δὲ

and

narrative continuative (post-positive)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying λαός: 'all the people')

→ participant prominence

πᾶς: 'all / whole'; the unanimity of 'all the people' answering 'with one voice' is emphasized — the ratification is total and corporate, not partial.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἀπεκρίθη

→ participant prominence

λαός: the covenant people as a single corporate agent of consent; their unanimous reply makes the covenant mutually binding.

φωνῇ

with a voice

Dative

dative of manner (manner of answering)

→ sphere or reference

φωνή (dat. φωνῇ): 'voice / sound'; the dative of manner φωνῇ μιᾷ ('with one voice') renders Hebrew תִּקַּח לִי קוֹל; it expresses the unanimous, undivided assent of the whole assembly.

μιᾷ

one

Dative

attributive adjective (modifying φωνῇ: 'one voice')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine dative μιᾷ agrees with φωνῇ; the 'one voice' underscores the corporate unity of the people's covenantal commitment.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

circumstantial participle (constructio ad sensum: plural with collective λαός, introducing direct speech)

→ imperfective participle (attendant manner of the reply)

λέγω (pres. ptcp.): the masculine plural participle after the singular collective λαός is a constructio ad sensum (agreement by sense, not grammar), common in the LXX when a collective noun denotes a plurality of persons; it introduces the people's direct words.

πάντας

all

Accusative

attributive adjective (modifying λόγους: 'all the words')

→ object specification

πᾶς: 'all'; the fronted πάντας τοὺς λόγους ('all the words') is the emphatic object of ποιήσομεν, placed first to stress total obedience to the entire body of divine commands.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ποιήσομεν (fronted before the verb)

→ object specification

λόγος: 'word / saying'; here synonymous with ῥήμα above (both render רָבַד); 'all the words which the LORD has spoken' is the comprehensive object of the people's pledge to obey.

οὓς

which

Accusative

relative pronoun (accusative object of ἐλάλησεν, antecedent λόγους)

→ participant reference

οὓς: relative pronoun; the relative clause grounds the people's obedience in the divine speech-act — they pledge to do precisely 'the words which the LORD has spoken,' not their own interpretation.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (divine speech-act)

→ constative aorist (the completed divine utterance at Sinai)

λαλέω: 'speak'; renders רָבַד (Piel); the aorist refers to the completed Sinai revelation (chs. 20–23); the LORD's speaking is the objective ground of the covenant obligation.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD is the authoritative speaker whose words the people now bind themselves to obey.

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb of the people's response (first member of the ratification formula)

→ volitive/predictive future (committed pledge of obedience)

ποιέω: 'do / make / perform'; renders ἡψ; the first verb of the formula ποιήσομεν καὶ ἀκουσόμεθα, which renders the celebrated Hebrew *נַעֲשֶׂה וְנִשְׁמָע* — 'we will do and we will hear' — where the LXX preserves the arresting order in which doing precedes hearing, a pledge of obedience even before full understanding; the formula recurs verbatim at v. 7.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκουσόμεθα

we will hear

Fut Mid Indic 1 Pl · ἀκούω

main verb (second member of the ratification formula, coordinate with ποιήσομεν)

→ volitive/predictive future (committed pledge to hear/obey)

ἀκούω: 'hear / listen / obey'; renders *נִשְׁמָע*, whose semantic range includes 'hear' and 'obey'; the middle-deponent future ἀκουσόμεθα completes the formula; the LXX retains the Hebrew sequence 'we will do and we will hear,' a phrase prized in later Jewish exegesis as the pattern of obedient faith.

4 καὶ ἔγραψεν Μωυσῆς πάντα τὰ ῥήματα κυρίου ὀρθρίσας δὲ Μωυσῆς τὸ πρωὶ ᾠκοδόμησεν θυσιαστήριον ὑπὸ τὸ ὄρος καὶ δώδεκα λίθους εἰς τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ

And Moses wrote all the words of the LORD; and rising early in the morning Moses built an altar at the foot of the mountain, and twelve stones for the twelve tribes of Israel.

Narrative advance: the words written and the altar built

καὶ ἔγραψεν Μωυσῆς

v. 4 moves from spoken assent to written record and cultic preparation. Moses 'wrote all the words of the LORD' — producing the 'book of the covenant' that will be read in v. 7. The temporal participle ὀρθρίσας ('rising early') marks a new day for the sacrificial rite. The altar is built ὑπὸ τὸ ὄρος ('at the foot of the mountain') with twelve pillars (λίθους) representing the twelve tribes — a material embodiment of the whole covenant community gathered at the place of sacrifice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb (Moses records the divine words)

→ constative aorist (completed act of writing)

γράφω: 'write'; renders בָּרַךְ; Moses' writing produces the τὸ βιβλίον τῆς διαθήκης ('book of the covenant') read at v. 7; the written form gives the covenant durable, documentary status, cf. Heb 9:19.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

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

πάντα

all

Accusative

attributive adjective (modifying ῥήματα: 'all the words')

→ object specification

πᾶς: 'all'; the comprehensiveness echoes πάντα τὰ ῥήματα of v. 3 — what was spoken in full is now written in full.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἔγραψεν

→ object specification

ῥῆμα: 'word'; rendering רָצָה; the written 'words of the LORD' constitute the textual covenant document.

κυρίου

of the LORD

Genitive

genitive of source (the words belonging to / from the LORD)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the words written are 'of the LORD' — their divine authorship gives the written covenant its binding force.

ὀρθρίσας

rising early

Aor Act Ptcp Nom Sg Masc · ὀρθρίζω

circumstantial participle (temporal: 'having risen early')

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

ὀρθρίζω: 'rise early / do something at dawn'; renders אָרַב; a frequent LXX verb for diligent early action, often in cultic or covenantal contexts; the dawn rising marks the solemn new day of the sacrificial rite.

δὲ

and

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 (resumed for the altar-building clause)

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (resumed for the altar-building clause).

τὸ

the

Accusative

article (with adverbial πρωί, accusative of time)

→ noun-phrase marking

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

πρωί

morning / early

adverb of time (substantivized with τὸ: accusative of time, 'in the morning')

→ clausal contribution

πρωί: 'early / in the morning'; indeclinable adverb rendering אָרַב; with the neuter article τὸ πρωί it functions as an accusative of time ('at the morning'), reinforcing ὀρθρίσας to underscore the dawn timing of the ceremony.

ῥκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (Moses constructs the altar)

→ constative aorist (completed act of construction)

οἰκοδομέω: 'build / construct'; renders 𐤀𐤊𐤁 ; the altar is the focal cultic installation for the blood-rite of vv. 6–8; built 'at the foot of the mountain,' it locates the covenant sacrifice in the shadow of the theophany.

θυσιαστήριον

altar

Accusative

direct object of ῥκοδόμησεν

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; the LXX's characteristic term (formed from θυσιάζω) rendering 𐤅𐤁𐤍𐤁 , reserved for legitimate Israelite altars (pagan altars are βωμοί); it is the surface on which half the covenant blood is dashed (v. 6).

ὑπὸ

under / at the foot of

preposition + accusative (position: 'at the foot of the mountain')

→ spatial or relational framing

ὑπὸ + accusative: 'under / at the foot of'; renders 𐤅𐤏𐤕 ; the altar's placement beneath the mountain situates the covenant sacrifice directly under the place of the theophany.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥρος

mountain

Accusative

accusative object of ὑπὸ

→ object specification

ῥρος: 'mountain'; renders 𐤅𐤓𐤕 ; the mountain (Sinai) is the chapter's spatial axis — the altar at its foot, the elders on its slopes, Moses in its cloud-wrapped summit.

καὶ

and

coordinate conjunction (second object of ῥκοδόμησεν / set up)

→ discourse linkage or contrast

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

δώδεκα

twelve

indeclinable cardinal numeral (modifying λίθους)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable numeral rendering 𐤁𐤕𐤁𐤕 ; the twelve stones (set up as pillars) correspond to the twelve tribes, materially embodying the whole covenant people at the altar.

λίθους

stones

Accusative

direct object (coordinate with θυσιαστήριον: twelve pillars set up)

→ object specification

λίθος: 'stone'; renders 𐤋𐤁𐤕 ('pillar') here; the twelve standing stones are memorial pillars representing the tribes, a recognized covenant-witness motif (cf. Gen 31:45–52; Josh 4:3–9).

εἰς

for

preposition + accusative

(correspondence/purpose: 'for the twelve tribes')

→ spatial or relational framing

εἰς + accusative: here marking correspondence — the twelve stones answer to ('for / corresponding to') the twelve tribes.

τάς

the

Accusative

article

→ noun-phrase marking

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

δώδεκα

twelve

indeclinable cardinal numeral (modifying φυλάς)

→ clausal contribution

δώδεκα: the repetition twelve stones / twelve tribes makes the symbolic correspondence explicit and emphatic.

φυλάς

tribes

Accusative

accusative object of εἰς

→ object specification

φυλή: 'tribe / clan'; renders 𐤕𐤓𐤕 / 𐤕𐤓𐤕 ; the twelve tribes constitute the structured totality of Israel, here represented at the covenant altar by the twelve stones.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the covenant nation whose twelve tribes are gathered, in stone, at the foot of Sinai.

5 καὶ ἐξαπέστειλεν τοὺς νεανίσκους τῶν υἱῶν Ισραηλ καὶ ἀνήνεγκαν ὅλοκαυτώματα καὶ ἔθυσαν θυσίαν σωτηρίου τῷ θεῷ μοσχάρια

And he sent out the young men of the sons of Israel, and they offered up whole burnt offerings, and they sacrificed a sacrifice of deliverance to God — young calves.

Narrative advance: the sacrificial offerings

καὶ ἐξαπέστειλεν τοὺς νεανίσκους

v. 5 narrates the sacrifices that supply the covenant blood. Before a formal priesthood is instituted (chs. 28–29), Moses dispatches 'the young men of the sons of Israel' to act as offerers — a pre-Aaronic, lay administration of the rite. Two offering-types appear: ὅλοκαυτώματα ('whole burnt offerings') wholly consumed, and θυσίαν σωτηρίου ('a sacrifice of deliverance / peace offering'), the shared meal-offering whose blood and flesh bind the parties; the young calves (μοσχάρια) are named as the victims.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (Moses commissions the young men)

→ constative aorist (single act of dispatching)

ἐξαποστέλλω: 'send out / dispatch'; renders נִשְׁלַח ; the compound ἐξαπο- intensifies the sending; Moses commissions the young men to perform the sacrifices, an act of delegated cultic authority prior to the Aaronic priesthood.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

νεανίσκους

young men

Accusative

direct object of ἐξαπέστειλεν

→ object specification

νεανίσκος: 'young man / youth'; renders נָעַר ; the choice of young men as offerers (rather than priests) reflects the pre-Sinaitic custom of firstborn or lay sacrifice; their vigor suits the labor of slaughtering and handling the sacrificial animals.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive/possessive genitive ('of the sons of Israel')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the people (rendering בְּנֵי יִשְׂרָאֵל); the young men are drawn from the covenant community itself.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable; 'the sons of Israel' = the covenant nation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήνεγκαν

they offered up

Aor Act Indic 3 Pl · ἀναφέρω

main verb (the young men present the burnt offerings)

→ constative aorist (completed cultic act)

ἀναφέρω: 'bring up / offer up'; renders הִנְחִיל (Hiphil of נָחַל); the technical sacrificial verb for 'sending up' an offering on the altar (the smoke ascending to God); the same root עָלָה underlies עֹלֹת ('that which goes up wholly').

ὅλοκαυτώματα

whole burnt offerings

Accusative

direct object of ἀνήνεγκαν

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the LXX coinage ($\text{ὅλος} + \text{καίω}$, 'wholly burnt') rendering זֶבַח ; the victim is entirely consumed on the altar, signifying total self-offering and homage to God, with no portion returned to the offerer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσαν

they sacrificed

Aor Act Indic 3 Pl · θύω

main verb (with cognate object θυσίαν)

→ constative aorist (completed sacrificial act)

θύω: 'sacrifice / slaughter for offering'; renders זָבַח ; here with its cognate noun θυσία , a figura etymologica ('sacrificed a sacrifice') reflecting the Hebrew זָבַח ; the peace-offering, unlike the holocaust, yields a shared meal.

θυσίαν

a sacrifice

Accusative

cognate accusative (direct object of ἔθυσαν)

→ object specification

θυσία: 'sacrifice / offering'; renders תִּבְיָ; the cognate accusative with ἔθυσαν; qualified by σωτηρίου, it denotes the peace/communion offering (תִּבְיָ הַשְּׁלָמִים) whose climax is the covenant meal of v. 11.

σωτηρίου

of deliverance / peace

Genitive

genitive of quality (defining the type of θυσία)

→ relational specification

σωτήριον: 'deliverance / salvation / well-being'; the LXX's standard rendering of מִשְׁלָּמִים ('peace/fellowship offerings'), construing the root שָׁלַם through the lens of σωτηρία; θυσία σωτηρίου is the communion sacrifice that establishes and celebrates covenant fellowship between God and people.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

to God

Dative

dative of recipient (the one to whom the sacrifice is offered)

→ sphere or reference

θεός (dat. θεῷ): the recipient of the offerings; the sacrifices are directed to God, sealing the covenant relationship from the human side.

μωσχαρία

young calves

Accusative

accusative in apposition (specifying the sacrificial victims)

→ object specification

μωσχάριον: 'young calf / bullock' (diminutive of μόσχος); renders פָּרִים עֲגֻלִּים; the calves are the victims of both offering-types named; the noun stands in apposition, specifying what was offered up and sacrificed.

6 λαβὼν δὲ Μωσῆς τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατῆρας τὸ δὲ ἥμισυ τοῦ αἵματος προσέχεεν πρὸς τὸ θυσιαστήριον

And Moses, taking half of the blood, poured it into bowls, and the other half of the blood he poured against the altar.

Narrative advance: the division of the blood

λαβὼν δὲ Μωσῆς

v. 6 begins the central blood-rite with the attendant-circumstance participle λαβὼν ('taking'). The blood is divided into two equal halves (τὸ ἥμισυ ... τὸ δὲ ἥμισυ): one poured into bowls (κρατῆρας) reserved for the people (v. 8), the other dashed against the altar (πρὸς τὸ θυσιαστήριον) representing God. The bipartite division enacts the two-sidedness of the covenant — one and the same blood binds God (the altar) and people.

λαβὼν

taking

Aor Act Ptcp Nom Sg Masc · λαμβάνω

circumstantial participle of attendant circumstance (introducing the action of the main verb)

→ antecedent/coincident aorist participle (the taking that accompanies the pouring)

λαμβάνω: 'take / receive'; renders ἵαλ; the aorist participle λαβὼν (here and again in vv. 7, 8) is a recurring narrative device of the chapter, attaching the manual act of 'taking' to each successive ritual gesture — the blood, the book, the blood again.

δὲ

and

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.

τὸ

the

Accusative

article (with ἥμισυ)

→ noun-phrase marking

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

ἡμῖς

half

Accusative

substantivized adjective (object of λαβών: 'the half')

→ object specification

ἡμῖς: 'half'; the neuter τὸ ἡμῖς used substantivally with partitive genitive (τοῦ αἵματος); the division of the blood into halves is the structural pivot of the rite — half for God, half for the people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive (with ἡμῖς: 'half of the blood')

→ relational specification

αἷμα: 'blood'; renders αἷμα; the sacrificial blood is the covenant's binding medium (cf. Lev 17:11, 'the life of the flesh is in the blood'); it becomes 'the blood of the covenant' at v. 8 and the lexical source of the New Testament's eucharistic formula.

ἐνέχεεν

poured in

Aor Act Indic 3 Sg · ἐγγέω

main verb (Moses pours the first half into bowls)

→ constative aorist (completed act of pouring)

ἐγγέω: 'pour in'; the compound ἐν- ('into') governs εἰς κρατήρας; this half is collected and held for sprinkling on the people in v. 8.

εἰς

into

preposition + accusative (direction: into the bowls)

→ spatial or relational framing

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

κρατήρας

bowls / mixing-vessels

Accusative

accusative object of εἰς

→ object specification

κρατήρ: 'mixing-bowl / large basin'; renders κρατήρ ('basins'); the vessels hold the people's half of the blood; the term (cf. the κρατήρ of Greek banqueting) gives the rite a vivid, concrete materiality.

τὸ

the

Accusative

article (with the second ἡμῖς)

→ noun-phrase marking

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

δὲ

but / and

mild adversative (post-positive, marking the second half)

→ discourse linkage or contrast

δέ: here distinguishing the second half (for the altar) from the first (for the bowls); the μὲν-less δέ marks the antithetical balance of the two halves.

ἡμῖς

half

Accusative

substantivized adjective (object of προσέχεεν: 'the other half')

→ object specification

ἡμῖς: the second occurrence completes the bipartite division; this half goes to the altar, representing God's side of the covenant.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive (with the second ἡμῖς)

→ relational specification

αἷμα: the same blood, now in its second portion, applied to the altar; the unity of the blood across the two applications is theologically crucial — it is one covenant binding both parties.

προσέχεεν

poured against

Aor Act Indic 3 Sg · προσχέω

main verb (Moses dashes the second half on the altar)

→ constative aorist (completed act of pouring)

προσχέω: 'pour against / dash upon'; the compound προσ- ('toward, against') governs πρὸς τὸ θυσιαστήριον; the deliberate contrast with ἐνέχεεν ('poured in') distinguishes the altar-application from the bowl-collection; cf. the parallel sprinkling-language of Lev 1:5; 17:6.

πρὸς

against / toward

preposition + accusative (direction: against the altar)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς

→ object specification

θυσιαστήριον: the altar (built in v. 4) stands for God in the covenant transaction; the blood dashed against it consecrates the divine party to the covenant, paralleling the sprinkling of the people in v. 8.

7 καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὦτα τοῦ λαοῦ καὶ εἶπαν πάντα ὅσα ἐλάλησεν κύριος ποιήσομεν καὶ ἀκουσόμεθα

And taking the book of the covenant, he read it in the ears of the people, and they said, 'All that the LORD has spoken we will do and we will hear.'

Second popular ratification: the written covenant read and affirmed

καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης

v. 7 stages the second, climactic ratification, now sealed by the written word. Moses takes 'the book of the covenant' (τὸ βιβλίον τῆς διαθήκης — the document written in v. 4, named again at Heb 9:19) and reads it 'in the ears of the people,' who repeat the formula ποιήσομεν καὶ ἀκουσόμεθα (cf. v. 3). The renewal of the pledge after the public reading binds the people to the written, not merely spoken, covenant — and immediately precedes the blood-application of v. 8.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

λαβὼν
taking

Aor Act Ptcp Nom Sg Masc · λαμβάνω

circumstantial participle of attendant circumstance (subject Moses understood)

→ antecedent aorist participle (the taking that precedes the reading)

λαμβάνω: 'take'; the second λαβὼν of the rite (cf. v. 6), now taking the written document rather than the blood; the participial chain binds the reading of the book into the unfolding ceremony.

τὸ
the

Accusative

article

→ noun-phrase marking

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

βιβλίον
book / scroll

Accusative

direct object of λαβὼν

→ object specification

βιβλίον: 'book / scroll / document'; renders ἡβִּרָה; τὸ βιβλίον τῆς διαθήκης ('the book of the covenant') is the written record produced by Moses in v. 4; the phrase is taken up at Heb 9:19 (τὸ βιβλίον ... τοῦ νόμου) in its account of the inauguration of the first covenant with blood.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

of the covenant

Genitive

genitive of content/relationship (with βιβλίον: 'book of the covenant')

→ relational specification

διαθήκη: 'covenant / testament / disposition'; the LXX's standard rendering of תְּרִיבָּ; the translators chose διαθήκη (a unilateral disposition or testament) over συνθήκη (a bilateral pact), highlighting the covenant as God's sovereign initiative; the term is foundational for the New Testament's 'new διαθήκη' (Jer 38:31 LXX; Luke 22:20; Heb 8–9).

ἀνέγνω

read aloud

Aor Act Indic 3 Sg · ἀναγινώσκω

main verb (Moses reads the book to the people)

→ constative aorist (completed act of public reading)

ἀναγινώσκω: 'read / read aloud'; renders נָלֶכְךָ; in antiquity reading was characteristically aloud; the public reading 'in the ears of the people' makes the written covenant audibly known to all, the basis for their informed renewal of consent.

εἰς

into

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

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῶτα

ears

Accusative

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

→ object specification

οὔς (pl. ῶτα): 'ear'; the idiom ἀναγινώσκω εἰς τὰ ῶτα renders the Hebraism נִלְכַּךְ נִלְכַּךְ ('read in the ears of'), denoting direct, public oral proclamation to the assembled people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (possessor of the ears: 'the ears of the people')

→ relational specification

λαός: the covenant community as audience of the public reading; their hearing of the written covenant makes their renewed assent fully informed and binding.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the people's renewed response)

→ constative aorist (single corporate reply)

λέγω (aor. εἶπαν): the Koine/LXX alpha-aorist form (for classical εἶπον); the third-plural marks the whole people as speakers; their renewed pledge after the reading seals the written covenant.

πάντα

all things

Accusative

substantival adjective (object of ποιήσομεν: 'all that ...')

→ object specification

πᾶς: 'all / everything'; πάντα ὅσα ('all, as much as') is the comprehensive object of the people's pledge — they bind themselves to the entirety of what the LORD has spoken.

ὅσα

as much as / whatever

Accusative

relative pronoun (correlative with πάντα: 'all that ...')

→ participant reference

ὅσος: 'as much/many as'; the correlative πάντα ὅσα ('all whatsoever') renders Hebrew כִּלְכֵּל; it stresses the unconditional and total scope of the people's obedience-pledge.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (divine speech-act)

→ constative aorist (the completed Sinai revelation)

λαλέω: 'speak'; renders דִּבֶּר; the aorist refers to the now-completed and written revelation; the people pledge obedience precisely to what 'the LORD has spoken,' the content of the book just read.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine author of the covenant words the people now affirm a second time.

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (first member of the repeated ratification formula)

→ volitive/predictive future (committed pledge of obedience)

ποιέω: the verbatim repetition of the formula of v. 3 (ποιήσομεν καὶ ἀκουσόμεθα = עָשִׂנוּ וְשָׁמְעָנוּ); its recurrence after the written reading frames the whole ceremony with the people's twofold pledge of obedience — doing named before hearing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκουσόμεθα

we will hear

Fut Mid Indic 1 Pl · ἀκούω

main verb (second member of the ratification formula)

→ volitive/predictive future (committed pledge to hear/obey)

ἀκούω: 'hear / obey'; renders ὀψ; the second, sealing utterance of the formula; the people's reiterated 'we will do and we will hear' immediately precedes Moses' application of the covenant blood (v. 8).

8 λαβὼν δὲ Μωυσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων

And Moses, taking the blood, sprinkled it on the people and said, 'Behold the blood of the covenant which the LORD made with you concerning all these words.'

Climactic ratification: the blood applied to the people (headline crux)

λαβὼν δὲ Μωυσῆς τὸ αἷμα

v. 8 is the chapter's headline crux and the climax of the covenant rite. Moses takes the people's half of the blood (from the bowls, v. 6) and sprinkles it on them, declaring ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς ('behold the blood of the covenant which the LORD made with you'). The declaration is quoted at Heb 9:20 (τοῦτο τὸ αἷμα τῆς διαθήκης) and echoed in the words of institution at the Last Supper (τὸ αἶμά μου τῆς διαθήκης, Matt 26:28; Mark 14:24; cf. Luke 22:20; 1 Cor 11:25). The blood — one and the same applied to altar and people — seals the mutual covenant 'concerning all these words.'

λαβών

taking

Aor Act Ptcp Nom Sg Masc · λαμβάνω

circumstantial participle of attendant circumstance

→ antecedent aorist participle (the taking that accompanies the sprinkling)

λαμβάνω: 'take'; the third λαβών of the rite (cf. vv. 6, 7); here Moses takes the people's half of the blood reserved in the bowls; the participial chain (blood / book / blood) gives the ceremony its rhythmic, deliberate cadence.

δὲ

and

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.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of λαβών

→ object specification

αἷμα: 'blood'; the people's half (v. 6); its application to the people parallels the altar-application, so that one blood binds both covenant parties; this αἷμα is the referent of the climactic declaration that follows.

κατεσκέδασεν

sprinkled / dashed

Aor Act Indic 3 Sg · κατασκεδάννυμι

main verb (Moses applies the blood to the people)

→ constative aorist (completed act of sprinkling)

κατασκεδάννυμι: 'pour/scatter down upon, sprinkle'; renders קָרַח ('dash, sprinkle'); the compound κατα- conveys the downward casting of the blood over the people; the act incorporates the people into the covenant on the same terms as the altar (God's side), making them a blood-bound party; the verb and its object underlie Heb 9:19's account of Moses sprinkling the people.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of κατεσκέδασεν (the surface sprinkled: 'upon the people')

→ relational specification

λαός (gen. λαοῦ): the genitive complements κατασκεδάννυμι ('sprinkle upon'); the people, having twice pledged obedience, are now bodily marked with the covenant blood — sealed into the διαθήκη.

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 (introduces the covenant declaration)

→ constative aorist (single declarative speech-act)

λέγω: Moses pronounces the interpretive word over the blood-rite; the declaration that follows gives the gesture its covenantal meaning.

ἰδοὺ

behold

presentative particle (deictic: 'behold')

→ discourse linkage or contrast

ἰδοὺ: 'behold / see'; renders הִנֵּה; the demonstrative particle (frozen aorist imperative of εἶδον) points dramatically to the blood at the moment of its application — 'behold the blood' — giving the declaration its solemn, presentative force; the very word recurs in the eucharistic context.

τὸ

the

Nominative

article

→ noun-phrase marking

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

αἷμα

blood

Nominative

nominative of presentation (subject of the presentative clause: 'the blood ...')

→ participant prominence

αἷμα: the headline phrase τὸ αἷμα τῆς διαθήκης ('the blood of the covenant') is quoted at Heb 9:20 and stands behind the words of institution (τὸ αἶμά μου τῆς διαθήκης, Matt 26:28; Mark 14:24); the LXX wording here is the direct textual source of the New Testament's covenant-blood theology.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

of the covenant

Genitive

genitive (defining the blood: 'the blood of the covenant')

→ relational specification

διαθήκη: rendering בְּרִית; the genitive τῆς διαθήκης identifies the blood as the ratifying medium of the covenant; the New Testament transposes the phrase to the 'new covenant' in Christ's blood (Luke 22:20; 1 Cor 11:25; Heb 9–10).

ἧς

which

Genitive

relative pronoun (genitive by attraction, antecedent διαθήκης; object of διέθετο)

→ relational specification

ἧς: the relative pronoun is genitive ἧς by attraction to its antecedent διαθήκης (the expected accusative ἣν assimilated to the case of the antecedent), a common LXX/Koine construction; with the cognate verb διέθετο it forms a figura etymologica ('the covenant which he covenanted').

διέθετο

made / covenanted

Aor Mid Indic 3 Sg · διατίθημι

verb of the relative clause (the LORD as covenant-maker)

→ constative aorist (the decisive covenant-making act)

διατίθημι (mid. διέθετο): 'arrange / dispose / make (a covenant/testament)'; the middle διέθετο with διαθήκη is the LXX's standard idiom for כָּרַת בְּרִית ('cut a covenant'), forming a cognate construction with διαθήκη; the middle voice underscores that the LORD himself, as sovereign disposer, establishes the covenant — the same verb the New Testament uses of God's testamentary disposition (cf. Heb 8:10; 9:16–17, where διαθήκη/διατίθημι are read as 'testament').

κύριος

LORD

Nominative

subject of διέθετο (the divine covenant-maker)

→ participant prominence

κύριος; rendering of the Tetragrammaton; the LORD is the sovereign agent of the covenant — διέθετο κύριος ('the LORD made/disposed') marks the covenant as God's gracious initiative, not a negotiated parity-treaty.

πρός

with

preposition + accusative (the covenant partner: 'with you')

→ spatial or relational framing

πρός + accusative: 'with / toward'; renders the תָּא / אִנִּי of covenant-making formulae; the covenant is made 'with you' (the people), now blood-bound to the LORD.

ὕμᾱς

you

Accusative

accusative object of πρὸς (the covenant partner, 2nd person plural)

→ participant reference

σύ (acc. pl. ὑμᾶς): the people are directly addressed as the covenant party; the same second-person 'you' is taken up in the eucharistic 'poured out for you / for many' (Luke 22:20; Mark 14:24).

περί

concerning

preposition + genitive (basis/reference: 'concerning all these words')

→ spatial or relational framing

περί + genitive: 'concerning / on the basis of'; the covenant is ratified 'concerning all these words' — the blood-rite binds the people specifically to the content of the law just spoken, written, and read (vv. 3–7).

πάντων

all

Genitive

attributive adjective (modifying λόγων: 'all the words')

→ relational specification

πᾶς: 'all'; the comprehensiveness binds the covenant to the totality of the divine words — nothing in the law is excluded from the blood-sealed obligation.

τῶν

the

Genitive

article

→ noun-phrase marking

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

λόγων

words

Genitive

genitive object of περί

→ relational specification

λόγος: 'word'; rendering כָּל מִצְוָה; 'all these words' are the covenant stipulations (chs. 20–23) the people pledged to obey; the blood seals the covenant precisely upon them.

τούτων

these

Genitive

demonstrative adjective (modifying λόγων: 'these words')

→ relational specification

οὗτος; 'this'; the demonstrative τούτων points back to the words just recounted, written, and read; the deictic closes the covenant declaration by anchoring it in the concrete, now-ratified law.

9 καὶ ἀνέβη Μωυσῆς καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῆς γερουσίας Ισραηλ

And Moses went up, and Aaron and Nadab and Abihu and seventy of the council of elders of Israel.

Narrative onset of the ascent and vision (fulfilling the summons of v. 1) καὶ ἀνέβη Μωυσῆς

v. 9 narrates the fulfillment of the summons of v. 1: the named company ascends. The roster repeats v. 1 verbatim (Moses, Aaron, Nadab, Abihu, the seventy), but the seventy are now called τῆς γερουσίας ('of the council of elders') rather than τῶν πρεσβυτέρων — a near-synonym (γερουσία = the senate/council of elders) that gives the body institutional weight. The singular verb ἀνέβη heads the compound subject (a common Greek idiom).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη
went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (singular heading a compound subject)

→ constative aorist (completed act of ascent)

ἀναβαίνω: 'go up / ascend'; the chapter's leitmotif verb (cf. vv. 1, 12, 13, 15, 18); the singular ἀνέβη governs the compound subject Moses-and-the-rest, a regular Greek construction where the verb agrees with the nearest/leading subject; the ascent fulfills the divine summons of v. 1.

Μωσῆς
Moses

Nominative

subject (first of the compound subject)

→ participant prominence

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων
Aaron

coordinate subject (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; Aaron ascends with the company but, per v. 2, does not draw near as Moses does.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ναθαβ
Nadab

coordinate subject (indeclinable proper noun)

→ participant identification

Ναθαβ: indeclinable; Aaron's firstborn (cf. v. 1).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιουδ
Abihu

coordinate subject (indeclinable proper noun)

→ participant identification

Αβιουδ: indeclinable; Aaron's second son (cf. v. 1).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβδομήκοντα
seventy

indeclinable cardinal numeral (coordinate subject: 'seventy of the council')

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable numeral; the representative elders of v. 1, now ascending to witness the vision of vv. 10–11.

τῆς
the

Genitive

article

→ noun-phrase marking

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

γερουσίας

council of elders

Genitive

partitive genitive (with ἑβδομήκοντα: 'seventy of the council')

→ relational specification

γερουσία: 'council of elders / senate'; renders עֲזָרָה here (the same body called τῶν πρεσβυτέρων in v. 1); the term (cf. the Spartan γερουσία) lends institutional, deliberative weight to Israel's eldership; it recurs as the LXX's standard word for the elders' council (Exod 3:16, 18; 12:21).

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; the council belongs to Israel — it represents the whole covenant nation in the ascent and vision.

10 καὶ εἶδον τὸν τόπον οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ Ισραηλ καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὥσει ἔργον πλίνθου σαπφείρου καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι

And they saw the place where the God of Israel stood; and the things under his feet were like a work of sapphire brick, and like the appearance of the firmament of heaven in its purity.

The vision of the God of Israel (reverentially mediated)

καὶ εἶδον τὸν τόπον

v. 10 is the LXX's reverentially softened vision-report. Where the Hebrew reads 'they saw the God of Israel' (לֹא רָאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל), the Greek interposes τὸν τόπον ('the place'): εἶδον τὸν τόπον οὗ εἰστήκει ... ὁ θεὸς τοῦ Ισραηλ ('they saw the place where the God of Israel stood'). The object of sight becomes the place of God's standing, not God himself — a translational mitigation of the boldness of a direct divine vision. Beneath his feet appears the luminous sapphire pavement, 'like the appearance of the firmament of heaven in its purity.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (the elders' vision)

→ constative aorist (the completed act of seeing)

ὁράω (aor. εἶδον): 'see / behold'; renders ἡλξῆ; the verb of theophanic vision; crucially, its object in the LXX is τὸν τόπον ('the place'), not τὸν θεόν — the reverential reshaping that distances the elders' sight from a direct vision of God himself.

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

direct object of εἶδον (the reverential object of the vision)

→ object specification

τόπος: 'place / spot'; the interposition of τὸν τόπον is the chapter's signature reverential softening — the Hebrew 'they saw the God of Israel' becomes 'they saw the place where the God of Israel stood,' shifting the object of sight from God to the locus of his standing (cf. the same instinct in the targumic renderings).

οὓ

where

relative adverb of place (introducing the relative clause)

→ participant reference

οὓ: 'where'; the relative adverb of place (genitive of ὅς used adverbially); it specifies τὸν τόπον as the spot of the divine standing, reinforced by the pleonastic ἐκεῖ ('there').

εἰστήκει

stood / was standing

Plpf Act Indic 3 Sg · ἵστημι

verb of the relative clause (the place of God's standing)

→ stative pluperfect (a settled state of standing, with imperfect/past sense)

ἵστημι (plpf. εἰστήκει): the pluperfect of ἵστημι functions as a past of the perfect 'has taken a stand / is standing,' i.e. 'was standing'; the stative force depicts God as having taken his stand in the place the elders behold; the reverential construction lets them see the standing-place rather than the standing One.

ἐκεῖ

there

adverb of place (pleonastic resumption of οὓ, a Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive ἐκεῖ after the relative οὓ ('where ... there') is a Hebraism rendering the Hebrew resumptive adverb ׀, redundant in Greek but standard in translation-Greek relative clauses.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἰστήκει

→ participant prominence

θεός: 'God'; the phrase ὁ θεὸς τοῦ Ἰσραὴλ ('the God of Israel') renders יְיָ אֱלֹהֵי יִשְׂרָאֵל; in the LXX construction God is the subject of εἰστήκει ('stood'), not the direct object of εἶδον — the syntax itself enacts the reverential distancing.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'the God of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; the covenant title 'the God of Israel' identifies the one beheld as the patron-deity of the nation now bound to him by blood.

καὶ

and

coordinate conjunction (introducing the pavement-description)

→ discourse linkage or contrast

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

τὰ

the things

Nominative

substantival article (subject of an implied 'were': 'the things under his feet')

→ noun-phrase marking

ὁ/τό: the neuter plural article τὰ substantivizes the following prepositional phrase ('the things under his feet') as the subject of the description; the copula is unexpressed (nominal clause).

ὑπὸ

under

preposition + accusative (position: 'under his feet')

→ spatial or relational framing

ὑπὸ + accusative: 'under / beneath'; the attention shifts downward — the elders behold not God's form but the luminous pavement beneath his feet, a further reverential indirection.

τούς

the

Accusative

article

→ noun-phrase marking

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

πόδας

feet

Accusative

accusative object of ὑπό

→ object specification

πούς (acc. pl. πόδας): 'foot'; renders יְרֵכָה; 'the things under his feet' (the sapphire pavement) is the only part of the theophany described — even the divine 'feet' are mentioned only to locate the pavement beneath them.

αὐτοῦ

his

Genitive

genitive of possession (God's feet)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; refers to ὁ θεός; the anthropomorphic 'his feet' is retained but immediately subordinated to the description of the pavement.

ὥσεἰ

like / as it were

comparative particle (introducing the first simile)

→ discourse linkage or contrast

ὥσεἰ: 'as / like / as it were'; renders כִּי; the comparative particle marks the visionary description as analogical and approximate — the pavement is not sapphire but 'like a work of sapphire brick'; such 'like'-language is typical of theophanic and apocalyptic vision-reports (cf. Ezek 1:26, where the throne is 'like sapphire').

ἔργον

work

Nominative

predicate nominative (object of comparison after ὥσεἰ)

→ participant prominence

ἔργον: 'work / fabrication / handiwork'; ἔργον πλίνθου σαπφείρου ('a work of sapphire brick') renders מַעֲשֵׂה לִבְנֵת סַפִּיר; the pavement is a wrought construction, like a tessellated brickwork of lapis lazuli.

πλίνθου

of brick / tile

Genitive

genitive of material (with ἔργον: 'work of brick')

→ relational specification

πλίνθος: 'brick / tile / paving-block'; renders בְּלִבְנֵת; the same word used for the Israelites' slave-labor bricks (Exod 1:14; 5:7) — here transfigured into a heavenly sapphire pavement, a striking reversal from mud-brick bondage to celestial splendor.

σαπφείρου

of sapphire / lapis lazuli

Genitive

genitive of material (qualifying πλίνθου: 'sapphire brick')

→ relational specification

σαπφείρος: 'sapphire / lapis lazuli'; renders סַפִּיר; the deep blue stone, prized in the ancient Near East and associated with the heavenly throne (Ezek 1:26; 10:1); its blue evokes the firmament, prompting the second simile.

καὶ

and

coordinate conjunction (joining the second simile)

→ discourse linkage or contrast

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

ὥσπερ

like / just as

comparative particle (introducing the second simile)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; a stronger comparative than ὥσεἰ; introduces the second analogy — the pavement's clarity is 'like the appearance of the firmament of heaven.'

εἶδος

appearance / form

Nominative

predicate nominative (object of comparison after ὥσπερ)

→ participant prominence

εἶδος: 'appearance / visible form / aspect'; renders מַאֲדָּה ('very substance') or מַאֲדָּה מְאֹדָּה; εἶδος recurs at v. 17 (τὸ εἶδος τῆς δόξης) for the appearance of the glory — a keyword of the chapter's visual theology.

στερεώματος

of the firmament

Genitive

genitive (with εἶδος: 'the appearance of the firmament')

→ relational specification

στερέωμα: 'firmament / solid expanse'; the LXX coinage (from στερεός, 'solid') rendering ὑἱῶν; the same word as the vault created in Gen 1:6–8; the comparison likens the sapphire pavement's clarity to the blue solidity of the sky itself.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

of heaven

Genitive

genitive (with στερεώματος: 'the firmament of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders οὐρανός; 'the firmament of heaven' supplies the standard of comparison for the pavement's pure, translucent blue.

τῇ

the

Dative

article (with καθαριότητα)

→ noun-phrase marking

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

καθαριότητα

in purity / clearness

Dative

dative of respect (specifying the point of comparison: 'in its clearness')

→ sphere or reference

καθαριότητα: 'purity / clearness / cleanness'; the dative of respect τῇ καθαριότητα ('in respect of clearness') specifies that the likeness to the firmament lies in the pavement's crystalline transparency; the abstract noun (from καθάρω) underscores the luminous, unclouded brilliance of the vision (cf. Rev 21:18, 21).

11 καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώνησεν οὐδὲ εἷς καὶ ὥφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ καὶ ἔφαγον καὶ ἔπιον

And of the chosen ones of Israel not even one was missing; and they were seen in the place of God, and they ate and drank.

Aftermath of the vision: preservation and the covenant meal

καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ

v. 11 records the astonishing outcome: of the chosen ones not even one perished or was missing (οὐ διεφώνησεν οὐδὲ εἷς) — they beheld the place of God and survived. Where the Hebrew says God 'did not stretch out his hand' against the nobles, the LXX renders the preservation positively ('not one was missing'). The verse closes with the covenant meal — ἔφαγον καὶ ἔπιον ('they ate and drank') — the consummation of the peace-offering (v. 5) in fellowship before God, a table-communion echoed in the New Testament covenant meal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐπιλέκτων

chosen ones / select ones

Genitive

partitive genitive (with οὐδὲ εἷς: 'of the chosen ones ... not one')

→ relational specification

ἐπίλεκτος: 'picked out / select / chosen'; renders נֹבִלִים ('nobles / chief men'); the substantivized adjective designates the elite company on the mountain (the elders and leaders); the partitive genitive sets up the emphatic 'not even one' of them perished.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'the chosen ones of Israel')

→ participant identification

Ισραηλ: indeclinable; the chosen ones belong to Israel — its representative leadership preserved in the divine presence.

οὐ

not

negation (with διεφώνησεν)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with διεφώνησεν).

διεφώνησεν

was missing / perished

Aor Act Indic 3 Sg · διαφωνέω

main verb (with οὐδὲ εἷς: 'not even one was missing')

→ constative aorist (negated outcome: none perished)

διαφωνέω: lit. 'be discordant'; in the LXX idiomatically 'be missing / fail / perish' (a Septuagintal sense not found in classical Greek), rendering Hebrew expressions of loss; 'not even one was missing' means none of the company was struck down for beholding the divine place — a marvel of preservation in the holy presence (cf. the danger of seeing God, Exod 33:20; Judg 13:22).

οὐδὲ

not even

intensive negative conjunction (with εἷς)

→ discourse linkage or contrast

οὐδέ: 'not even / nor'; with εἷς it forms the emphatic 'not even one'; the double negation (οὐ ... οὐδὲ εἷς), a Hebraizing redundancy, intensifies the totality of the preservation.

εἷς

one

Nominative

subject of διεφώνησεν (emphatic: 'not even one')

→ measure or count

εἷς: 'one'; the emphatic οὐδὲ εἷς ('not so much as one') stresses that the entire elite company survived the theophany unharmed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὤφθησαν

they were seen / appeared

Aor Pass Indic 3 Pl · ὁράω

main verb (the company in the divine presence)

→ constative aorist passive (they were seen / made an appearance)

ὁράω (aor. pass. ὤφθησαν): 'be seen / appear'; the passive of the same verb whose active (εἶδον) opened v. 10 — a deliberate inversion: those who 'saw' the place of God are themselves now 'seen' there; ὤφθη is the LXX's standard verb for theophanic appearing (Gen 12:7; Exod 3:2), here transferred to the elders who appear in God's place and live.

ἐν

in

preposition + dative (locative: 'in the place')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

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

→ sphere or reference

τόπος (dat. τόπῳ): 'place'; ἐν τῷ τόπῳ τοῦ θεοῦ ('in the place of God') resumes τὸν τόπον of v. 10 — the company appears in the very place where God stood; the repetition of τόπος sustains the reverential framing of the whole vision.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (with τόπῳ: 'the place of God')

→ relational specification

θεός (gen. θεοῦ): the place is God's — the consecrated locus of the theophany; that mortals appear there and eat and drink unscathed is the verse's marvel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγον

they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (the covenant meal)

→ constative aorist (the completed act of eating)

ἐσθίω (aor. ἔφαγον): 'eat'; renders לָכַךְ; the eating consummates the peace-offering of v. 5 (θυσία σωτηρίου), whose flesh was shared in a fellowship meal; eating 'in the place of God' enacts covenant communion — table-fellowship with the divine host (cf. Gen 31:54; Deut 12:7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπιον

they drank

Aor Act Indic 3 Pl · πίνω

main verb (the covenant meal, coordinate with ἔφαγον)

→ constative aorist (the completed act of drinking)

πίνω (aor. ἔπιον): 'drink'; renders ἠΨ; the pair ἔφαγον καὶ ἔπιον ('they ate and drank') is the formulaic LXX expression for a shared meal; here it crowns the covenant ceremony with communion in the divine presence — the Old Testament antecedent of the covenant table later transformed in the Lord's Supper.

12 καὶ εἶπεν κύριος πρὸς Μωυσῆν ἀνάβηθι πρὸς με εἰς τὸ ὄρος καὶ ἴσθι ἐκεῖ καὶ δώσω σοι τὰ πυξία τὰ λίθινα τὸν νόμον καὶ τὰς ἐντολάς ἃς ἔγραψα νομοθετῆσαι αὐτοῖς

And the LORD said to Moses, 'Come up to me on the mountain and be there, and I will give you the stone tablets, the law and the commandments which I have written to give them as law.'

New divine speech-act: the summons to receive the tablets καὶ εἶπεν κύριος πρὸς Μωυσῆν

v. 12 opens the chapter's final movement with a fresh divine speech (εἶπεν κύριος πρὸς Μωυσῆν). The LORD calls Moses higher still — ἀνάβηθι πρὸς με ('come up to me') — to receive τὰ πυξία τὰ λίθινα ('the stone tablets'), glossed as τὸν νόμον καὶ τὰς ἐντολάς ('the law and the commandments'). The relative clause ἃς ἔγραψα ('which I have written') makes God himself the writer of the tablets (cf. 31:18; 32:16), and the infinitive νομοθετῆσαι ('to give as law') states the purpose: to legislate for the people.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single speech-act)

λέγω: the formula εἶπεν κύριος πρὸς Μωυσῆν introduces the divine summons; the speech opens the final ascent that will occupy Moses for forty days (v. 18).

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself, not an intermediary, summons Moses and promises the tablets he has written.

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 of the speech)

→ object specification

Μωσῆς (acc. Μωσῆν): the addressee of the divine summons; only Moses is called to this highest ascent, consistent with his unique access (v. 2).

ἀνάβηθι

come up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb of direct speech (divine command)

→ ingressive aorist imperative (decisive command to ascend)

ἀναβαίνω: 'go up / ascend'; the chapter's leitmotif verb returns (cf. v. 1) to inaugurate the climactic ascent; now the goal is explicit — πρὸς με ('to me'), into the very presence of God in the cloud.

πρὸς

to

preposition + accusative (goal of ascent: 'to me')

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (the LORD himself as goal)

→ participant reference

ἐγώ (acc. με): the LORD speaks in the first person — 'come up to me' — making the ascent a movement into the divine presence itself; the personal πρὸς με heightens the intimacy of Moses' unique access.

εἰς

onto / into

preposition + accusative (direction: onto the mountain)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; Sinai (named in v. 16), the place of the tablets' giving.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵσθι

be

Pres Act Impv 2 Sg · εἶμι

main verb of direct speech (command to remain)

→ durative present imperative (remain / stay there)

εἶμι (impv. ἵσθι): 'be'; the present imperative ἵσθι ἐκεῖ ('be there / remain there') commands Moses to abide on the mountain — anticipating the forty-day sojourn of v. 18; the durative aspect fits an extended stay rather than a momentary visit.

ἐκεῖ

there

adverb of place (with ἵσθι: 'be there')

→ adverbial qualification

ἐκεῖ: 'there'; specifies the mountain as the place of Moses' prolonged abiding in the divine presence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise of the tablets)

→ predictive future (promise of the gift)

δίδωμι: 'give'; renders ἵνα; the first-person δώσω makes the giving of the tablets a direct divine bestowal; the law is a gift from God, not a human achievement.

σοι

to you

Dative

indirect object (recipient of the tablets)

→ participant reference or interest

σύ (dat. σοι): Moses is the recipient of the tablets, the mediator who will convey God's law to the people.

τὰ

the

Accusative

article

→ noun-phrase marking

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

πυξία

tablets

Accusative

direct object of δώσω

→ object specification

πυξίον: 'writing-tablet' (originally a tablet of boxwood, πύξος); renders תַּחֲלִי ('tablets'); qualified by λίθινα ('of stone'), it denotes the two stone tablets of the testimony (cf. 31:18; 34:1); the term evokes the ordinary writing-tablet, now made of enduring stone for the divine law.

τὰ

the

Accusative

article (attributive with λίθινα)

→ noun-phrase marking

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

λίθινα

stone / of stone

Accusative

attributive adjective (modifying πυξία: 'the stone tablets')

→ object specification

λίθινος: 'made of stone'; renders לִבְנֵי; the stone material signifies the law's permanence and durability; the tablets of stone become the great symbol of the Sinai covenant (and, by contrast, of the new covenant written on hearts, Jer 38:33 LXX; 2 Cor 3:3).

τὸν

the

Accusative

article (with νόμον, in apposition to πυξία)

→ noun-phrase marking

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

νόμον

law

Accusative

accusative in apposition to πυξία (defining their content: 'the law')

→ object specification

νόμος: 'law / instruction'; renders הַחֻקִּים; in apposition to the tablets, identifying their written content; the LXX's νόμος is the term that governs the New Testament's whole discussion of 'the law' (ὁ νόμος), here grounded in the stone tablets of Sinai.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

accusative in apposition (coordinate with νόμον: 'and the commandments')

→ object specification

ἐντολή: 'commandment / precept'; renders תּוֹרָה; 'the law and the commandments' together name the full content written on the tablets; the pair anticipates the New Testament's 'commandments' language (Matt 22:36–40; John 14:15).

ἃς

which

Accusative

relative pronoun (accusative object of ἔγραψα, antecedent ἐντολάς/νόμον)

→ participant reference

ὅς; relative pronoun; the relative clause makes God the writer of the law — 'which I have written' — establishing the divine authorship of the tablets (cf. 31:18, 'written with the finger of God').

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

verb of the relative clause (God as writer of the tablets)

→ constative aorist (the completed divine writing)

γράφω: 'write'; the first-person ἔγραψα attributes the writing of the tablets to God himself — the divine counterpart to Moses' writing of the covenant words in v. 4; the law on stone is God's own hand-written gift (cf. 32:16, 'the writing was the writing of God').

νομοθετῆσαι

to give as law / to legislate

Aor Act Infin · νομοθετέω

infinitive of purpose (with ἔγραψα: 'written ... to legislate for them')

→ telic aorist infinitive (purpose: to enact as law)

νομοθετέω: 'enact laws / legislate / give the law'; the infinitive of purpose states why God wrote the tablets — to give the law to the people; the cognate of νόμος, it frames the giving of the tablets as a formal act of divine legislation (cf. Heb 7:11; 8:6, where the same root describes the covenant's legal basis).

αὐτοῖς

for them

Dative

dative of advantage (the beneficiaries of the legislation: the people)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'for them'; refers to the people of Israel; the dative marks them as the beneficiaries for whom the divinely-written law is enacted.

13 καὶ ἀναστὰς Μωυσῆς καὶ Ἰησοῦς ὁ παρεστηκώς αὐτῷ ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ

And Moses rose up, and Joshua who stood by him, and they went up to the mountain of God.

Narrative compliance: Moses and Joshua ascend καὶ ἀναστὰς Μωυσῆς

v. 13 narrates Moses' obedient ascent, introducing Joshua (Ἰησοῦς) as his attendant. The attendant-circumstance participle ἀναστὰς ('rising up') launches the action; the perfect participle ὁ παρεστηκώς ('the one standing by / attending') characterizes Joshua's settled role as Moses' minister (cf. 33:11). They go up εἰς τὸ ὄρος τοῦ θεοῦ ('to the mountain of God'), the formal designation of Sinai/Horeb (cf. 3:1; 18:5). The plural ἀνέβησαν gathers both ascenders.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀναστὰς
rising up

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

circumstantial participle of attendant circumstance (with the plural main verb)

→ antecedent aorist participle (rising that precedes the ascent)

ἀνίστημι (aor. ptcp. ἀναστὰς): 'rise up / set out'; the intransitive aorist participle, a common LXX narrative idiom (rendering נִשְׁתָּה), signals the inception of decisive action — Moses 'rose up' to obey the summons of v. 12; the singular participle attaches primarily to Moses, the leading subject.

Μωυσῆς

Moses

Nominative

subject (leading member of the compound subject)

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject (leading member of the compound subject).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

subject (second member of the compound subject)

→ participant prominence

Ἰησοῦς: the LXX rendering of Hebrew יְהוֹשֻׁעַ (Joshua); declined as a contracted noun (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the same Greek name later borne by Jesus (Matt 1:21), so that the typological link Joshua/Jesus runs through this very form; here Joshua is Moses' attendant on the ascent.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

παρεστηκώς

who stood by / attendant

Perf Act Ptcp Nom Sg Masc · παρίστημι

substantival participle (apposition to Ἰησοῦς: 'the one attending him')

→ stative perfect participle (settled role of standing in attendance)

παρίστημι (perf. ptcp. παρεστηκώς): 'stand beside / attend / serve'; the perfect denotes a settled state — Joshua is Moses' established attendant/minister (cf. 33:11, where Joshua does not depart from the tent); the substantival ὁ παρεστηκώς αὐτῷ ('the one standing by him') defines his ministerial relationship to Moses.

αὐτῷ

him

Dative

dative complement of παρεστηκώς (the one attended: Moses)

→ participant reference or interest

αὐτῷ (dat. αὐτῷ): refers to Moses; παρίστημι takes the dative of the person served — Joshua attends 'on him,' i.e. on Moses.

ἀνέβησαν

they went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (plural, gathering both ascenders)

→ constative aorist (completed joint ascent)

ἀναβαίνω (aor. 3 pl. ἀνέβησαν): the leitmotif verb in the plural, gathering Moses and Joshua together in the ascent; the shift from singular participle (ἀναστάς) to plural finite verb is idiomatic for a compound subject acting jointly.

εἰς

to

preposition + accusative (goal of ascent)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; τὸ ὄρος τοῦ θεοῦ ('the mountain of God') is the formal designation of Sinai/Horeb (cf. 3:1; 18:5; 1 Kgs 19:8), marking it as sacred ground set apart for divine encounter.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (with ὄρος: 'the mountain of God')

→ relational specification

θεός (gen. θεοῦ): the mountain belongs to God — it is the consecrated site of theophany and law-giving; the title 'mountain of God' sets the stage for the glory's descent in vv. 15–17.

14 καὶ τοῖς πρεσβυτέροις εἶπαν ἡσυχάζετε αὐτοῦ ἕως ἀναστρέψωμεν πρὸς ὑμᾶς καὶ ἰδοὺ Ααρων καὶ Ωρ μεθ' ὑμῶν ἐάν τινι συμβῇ κρίσις προσπορευέσθωσαν αὐτοῖς

And to the elders they said, 'Be still here until we return to you; and behold, Aaron and Hur are with you; if any dispute befall anyone, let them go to them.'

Parenthetical instruction: administrative arrangements before the ascent

καὶ τοῖς πρεσβυτέροις εἶπαν

v. 14 records the instructions left for the elders during Moses' absence. The plural εἶπαν (Moses, with Joshua, or Moses speaking representatively) addresses the elders: wait here (ἡσυχάζετε αὐτοῦ) until we return. Aaron and Hur are appointed as deputies to adjudicate disputes (ἐάν τινι συμβῇ κρίσις). The arrangement, prudent on its face, ironically sets the stage for the golden-calf apostasy of ch. 32, which unfolds precisely under Aaron's watch during this forty-day absence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

πρεσβυτέροις

elders

Dative

indirect object (fronted: 'to the elders they said')

→ sphere or reference

πρεσβύτερος (dat. pl.): 'elder'; the elders left below (those who had ascended in vv. 9–11 now descend, or the broader eldership at the camp); the fronted dative gives prominence to the addressees of the interim instructions.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (Moses, representatively or with Joshua, instructs the elders)

→ constative aorist (single instructing speech-act)

λέγω (aor. εἶπαν): the plural may include Joshua, or reflect Moses speaking as the leadership; the Koine alpha-aorist εἶπαν; the instruction concerns the governance of the people during the prolonged absence.

ἡσυχάζετε

be still / wait quietly

Pres Act Impv 2 Pl · ἡσυχάζω

main verb of direct speech (command to the elders)

→ durative present imperative (remain in a state of quiet waiting)

ἡσυχάζω: 'be still / keep quiet / rest'; renders הָשִׁיב / תִּשְׁבּ here; the present imperative commands a sustained posture of patient waiting; the elders are to remain settled and calm until Moses returns — an order whose disregard leads to the calf-making restlessness of ch. 32.

αὐτοῦ

here

adverb of place ('in this very place')

→ participant reference

αὐτοῦ: adverb 'here / in this place' (the genitive of αὐτός used adverbially, distinct from the pronoun); 'wait here' fixes the elders at the appointed spot during Moses' ascent.

ἕως

until

temporal conjunction (introducing the until-clause)

→ discourse linkage or contrast

ἕως: 'until'; with the aorist subjunctive ἀναστρέψωμεν it marks the terminus of the waiting — the elders wait 'until we return.'

ἀναστρέψωμεν

we return

Aor Act Subj 1 Pl · ἀναστρέφω

verb of the temporal clause (subjunctive after ἕως)

→ prospective aorist subjunctive (anticipated future return)

ἀναστρέφω: 'turn back / return'; the aorist subjunctive after ἕως expresses the anticipated, not-yet-realized return of Moses (and Joshua); the first-person plural again gathers the leadership.

πρὸς

to

preposition + accusative (direction of return)

→ spatial or relational framing

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

ὑμᾶς

you

Accusative

accusative object of πρὸς (the elders awaited)

→ participant reference

σύ (acc. pl. ὑμᾶς): the elders, to whom Moses promises to return.

καὶ

and

coordinate conjunction (introducing the deputy-clause)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (deictic: 'behold')

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; points attention to the appointed deputies — 'behold, Aaron and Hur are with you' — designating the interim authority.

Ααρων

Aaron

subject of an implied 'are' (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; Aaron is left as senior deputy — the very figure who will fashion the golden calf in Moses' absence (ch. 32), giving this appointment a tragic irony.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ωρ

Hur

subject (coordinate, indeclinable proper noun)

→ participant identification

Ωρ: transliteration of Hebrew חור (Hur); indeclinable; Aaron's companion who, with him, held up Moses' hands at Rephidim (17:10–12); here co-appointed as judge over the people during Moses' absence.

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μεθ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment, elided before vowel).

ὕμῶν

you

Genitive

genitive object of μετά ('with you')

→ relational specification

σύ (gen. pl. ὑμῶν): the elders; Aaron and Hur remain 'with' them as resident authorities.

ἐάν

if

conditional conjunction (introducing the protasis, with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the aorist subjunctive συμβῇ it forms a prospective/general condition — 'if any dispute should arise' — covering whatever cases may occur during the absence.

τινι

to anyone

Dative

dative of the person affected (with συμβῇ: 'befall anyone')

→ sphere or reference

τις (dat. τινι): indefinite pronoun 'anyone'; the dative marks the person to whom a legal dispute 'happens'; the indefinite covers any member of the people.

συμβῇ

should befall / arise

Aor Act Subj 3 Sg · συμβαίνω

verb of the conditional protasis (subjunctive after ἐάν)

→ prospective aorist subjunctive (hypothetical occurrence)

συμβαίνω: 'happen / come about / befall'; renders הִיָּח here; the aorist subjunctive expresses a hypothetical occurrence — should any judicial matter arise, the procedure that follows applies.

κρίσις

dispute / case

Nominative

subject of συμβῇ ('a dispute befall')

→ participant prominence

κρίσις: 'judgment / legal case / dispute'; renders רִיב / דְּבָר in judicial contexts; the term denotes a legal controversy requiring adjudication — the precise function Aaron and Hur are appointed to discharge in Moses' stead.

προσπορεύεσθωσαν

let them go

Pres Mid Impv 3 Pl · προσπορεύομαι

main verb of direct speech (third-person imperative: procedure for disputes)

→ durative present imperative (standing procedure: let them approach)

προσπορεύομαι: 'go to / approach'; the third-plural imperative prescribes the standing procedure — disputants are to bring their cases to Aaron and Hur; the present aspect frames it as the ongoing rule during the absence.

αὐτοῖς

to them

Dative

dative of direction/goal (Aaron and Hur, the appointed judges)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'to them' — Aaron and Hur; the dative with προσπορεύομαι marks the deputies as the destination for any legal appeal.

15 καὶ ἀνέβη Μωυσῆς καὶ Ἰησοῦς εἰς τὸ ὄρος καὶ ἐκάλυψεν ἡ νεφέλη τὸ ὄρος

And Moses went up, and Joshua, to the mountain; and the cloud covered the mountain.

Narrative resumption: the ascent and the covering cloud καὶ ἀνέβη Μωυσῆς

v. 15 resumes the ascent (after the parenthetical instructions of v. 14) and introduces the theophanic cloud. Moses (with Joshua) goes up; then ἐκάλυψεν ἡ νεφέλη τὸ ὄρος ('the cloud covered the mountain'). The cloud (ἡ νεφέλη) is the visible vehicle of the divine presence (cf. 13:21–22; 19:9, 16); its covering of the mountain veils the theophany and frames the six-day wait and seventh-day call of v. 16.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (singular heading the compound subject)

→ constative aorist (completed act of ascent)

ἀναβαίνω: the leitmotif verb once more (cf. vv. 1, 9, 12, 13, 18); the singular ἀνέβη heads the compound subject Moses-and-Joshua; this is the decisive ascent into the cloud that occupies the rest of the chapter.

Μωυσῆς

Moses

Nominative

subject (leading member of the compound subject)

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject (leading member of the compound subject).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

subject (second member of the compound subject)

→ participant prominence

Ἰησοῦς: Joshua, Moses' attendant; he accompanies the ascent into the cloud, though only Moses is summoned 'to me' (v. 12) and ultimately enters the cloud's midst (v. 18).

εἰς

to

preposition + accusative (goal of ascent)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; Sinai, here entered as it is being wrapped in the divine cloud.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλυπεν

covered

Aor Act Indic 3 Sg · καλύπτω

main verb (the cloud covers the mountain)

→ constative aorist (completed act of covering)

καλύπτω: 'cover / conceal / veil'; renders $\eta\kappa\lambda\upsilon\pi\tau\omega$; the cloud's covering of the mountain veils the theophany from view and consecrates the space; the same verb recurs in v. 16 (ἐκάλυπεν αὐτό), marking the cloud as the recurrent agent of concealment.

ἡ

the

Nominative

article

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἐκάλυπεν

→ participant prominence

νεφέλη: 'cloud'; renders $\eta\kappa\lambda\upsilon\pi\tau\omega$; the cloud is the standard LXX vehicle of the divine presence (the pillar of cloud, 13:21–22; the cloud at Sinai, 19:9, 16; the cloud filling the tabernacle, 40:34–38); here it covers the mountain as the visible screen of God's glory.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

direct object of ἐκάλυπεν

→ object specification

ὄρος: 'mountain'; the object of the cloud's covering; the whole mountain is enveloped, setting it apart as the locus of the impending glory-descent.

16 καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ Σινα καὶ ἐκάλυψεν αὐτὸ ἡ νεφέλη ἕξ ἡμέρας καὶ ἐκάλεσεν κύριος τὸν Μωυσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης

And the glory of God descended upon Mount Sinai, and the cloud covered it six days; and the LORD called Moses on the seventh day from the midst of the cloud.

The descent of the glory and the seventh-day call καὶ κατέβη ἡ δόξα τοῦ θεοῦ

v. 16 narrates the glory's descent (ἡ δόξα τοῦ θεοῦ κατέβη), the counter-movement to the ascents of the chapter: as Moses goes up, the glory comes down on Sinai. The cloud covers the mountain six days (ἕξ ἡμέρας); on the seventh (τῇ ἡμέρᾳ τῇ ἑβδόμῃ) the LORD calls Moses from the midst of the cloud — a six-plus-one rhythm evoking the creation week and Sabbath. δόξα (rendering תִּכְבֹּד) is the chapter's term for the manifest divine presence, climaxing in the fire-vision of v. 17.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη
descended

Aor Act Indic 3 Sg · καταβαίνω

main verb (the glory's descent)

→ constative aorist (completed act of descent)

καταβαίνω: 'come down / descend'; renders תִּכְבֹּד; the deliberate antonym of the chapter's ἀναβαίνω — while Moses ascends, the glory descends; the two converging movements (human ascent, divine descent) meet in the cloud-wrapped summit (cf. 19:18, 20, where the LORD 'came down' on Sinai).

ἡ
the

Nominative

article

→ noun-phrase marking

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

δόξα
glory

Nominative

subject of κατέβη

→ participant prominence

δόξα: 'glory / splendor'; the LXX's standard rendering of תִּכְבֹּד (the 'weighty' manifest presence of God); ἡ δόξα τοῦ θεοῦ / κυρίου is the chapter's term for the visible divine presence (cf. v. 17; 16:7, 10; 40:34–35); the New Testament inherits this 'glory' as the manifestation of God in Christ (John 1:14; 2 Cor 3:7–18).

τοῦ

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 source/possession (with δόξα: 'the glory of God')

→ relational specification

θεός (gen. θεοῦ): the glory belongs to and emanates from God; v. 17 will vary the phrase to τῆς δόξης κυρίου ('the glory of the LORD').

ἐπὶ

upon

preposition + accusative (direction of descent: 'upon the mountain')

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of ἐπὶ (the place of descent)

→ object specification

ὄρος: 'mountain'; now identified by name as Sinai; the glory settles upon it as upon a sanctuary.

τὸ

the

Accusative

article (with the indeclinable name Σινᾶ, in apposition)

→ noun-phrase marking

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

Σινᾶ

Sinai

appositional name (indeclinable proper noun: 'the mountain, [namely] Sinai')

→ participant identification

Σινᾶ: transliteration of Hebrew שִׁנְיָה; indeclinable in the LXX; the neuter article τὸ agrees with ὄρος, with which Σινᾶ stands in apposition ('Mount Sinai'); the named mountain is the covenant's sacred axis (cf. 19:11, 18, 20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλυψεν

covered

Aor Act Indic 3 Sg · καλύπτω

main verb (the cloud covers the mountain)

→ constative aorist (completed covering, over six days)

καλύπτω: 'cover'; the repetition from v. 15 (ἐκάλυψεν ἡ νεφέλη) frames the six-day veiling; the cloud both conceals the glory and consecrates the duration of waiting before the call.

αὐτό

it

Accusative

direct object of ἐκάλυψεν (resuming τὸ ὄρος)

→ participant reference

αὐτός (acc. n. αὐτό): 'it' — the mountain; the neuter pronoun resumes τὸ ὄρος as the object of the cloud's covering.

ἡ

the

Nominative

article

→ noun-phrase marking

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

νεφέλη

cloud

Nominative

subject of ἐκάλυψεν

→ participant prominence

νεφέλη: 'cloud'; the same theophanic cloud of v. 15, now explicitly covering Sinai for six days before the seventh-day call.

ἕξ

six

indeclinable cardinal numeral (with ἡμέρας: 'six days')

→ clausal contribution

ἕξ: 'six'; indeclinable numeral; the six days of covering before the seventh-day call evoke the six days of creation and the Sabbath rhythm (Gen 1; cf. Exod 20:11), framing the law-giving within a creation-and-Sabbath pattern.

ἡμέρας

days

Accusative

accusative of duration of time ('for six days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent of time marks the duration of the cloud's covering — six full days of veiled presence before the divine summons.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the LORD summons Moses)

→ constative aorist (single act of calling)

καλέω: 'call / summon'; renders קָרָא; the LORD calls Moses from within the cloud on the seventh day — the same verb opens Leviticus (καὶ ἀνεκάλεσεν, Lev 1:1, 'the LORD called Moses'), where God speaks to Moses from the tent; here the call issues from the cloud-veiled glory.

κύριος

LORD

Nominative

subject of ἐκάλεσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself issues the summons from the midst of the cloud.

τὸν

the

Accusative

article (with Μωσῆν)

→ noun-phrase marking

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

Μωσῆν

Moses

Accusative

direct object of ἐκάλεσεν

→ object specification

Μωσῆς (acc. Μωσῆν): the one called; on the seventh day Moses alone is summoned into the cloud's midst, fulfilling the unique access of v. 2 and the summons of v. 12.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

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

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; the dative of time specifies when the call came — on the seventh day; the contrast with the accusative of duration (ἕξ ἡμέρας) is precise: six days of covering, then on the seventh the summons.

τῇ

the

Dative

article (with ἐβδόμη)

→ noun-phrase marking

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

ἐβδόμη

seventh

Dative

ordinal adjective (modifying ἡμέρα: 'the seventh day')

→ sphere or reference

ἐβδομος: 'seventh'; renders יְבִיט; the seventh-day call crowns the six-day wait with a Sabbath-resonant summons — the giving of the law inaugurated on the day associated with divine rest and holiness (cf. Gen 2:2–3; Exod 20:11).

ἐκ

from

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

→ spatial or relational framing

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

μέσου

midst

Genitive

genitive object of ἐκ (substantivized: 'the midst')

→ relational specification

μέσος (gen. n. μέσου): 'middle / midst'; ἐκ μέσου τῆς νεφέλης ('from the midst of the cloud') locates the divine voice within the cloud itself; the same phrasing recurs of the voice from the fire at Deut 4:12, 15; 5:22 (ἐκ μέσου τοῦ πυρός).

τῆς

the

Genitive

article

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive (with μέσου: 'the midst of the cloud')

→ relational specification

νεφέλη (gen. νεφέλης): the cloud from whose midst the LORD calls; the voice issues from the heart of the theophanic cloud, into which Moses will then enter (v. 18).

17 τὸ δὲ εἶδος τῆς δόξης κυρίου ὥσει πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους ἐναντίον τῶν υἱῶν Ισραὴλ

And the appearance of the glory of the LORD was like blazing fire on the top of the mountain before the sons of Israel.

Descriptive aside: the visible aspect of the glory

τὸ δὲ εἶδος τῆς δόξης κυρίου

v. 17 is a descriptive aside (nominal clause, no finite verb) characterizing the glory's appearance from the vantage of the watching people. τὸ εἶδος τῆς δόξης κυρίου ('the appearance of the glory of the LORD') is ὥσει πῦρ φλέγον ('like blazing fire') on the mountaintop. The keyword εἶδος (cf. v. 10) and δόξα (cf. v. 16) recur; the fire-imagery, seen ἐναντίον τῶν υἱῶν Ισραὴλ ('before the sons of Israel'), renders the glory both manifest and fearsome — the 'devouring fire' the New Testament recalls (Heb 12:29).

τὸ

the

Nominative

article (with εἶδος)

→ noun-phrase marking

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

δὲ

and / now

narrative continuative (post-positive, introducing the descriptive aside)

→ discourse linkage or contrast

δὲ: here introducing a descriptive parenthesis that shifts to the people's vantage on the glory below, momentarily stepping back from the narrative of Moses' ascent.

εἶδος

appearance

Nominative

subject of the nominal clause (predicate ὡσεὶ πῦρ φλέγον)

→ participant prominence

εἶδος: 'appearance / visible aspect / form'; the keyword from v. 10 (εἶδος στερεώματος) returns — what is described is not the glory itself but its 'appearance'; the verbless clause supplies an implied 'was'; the term keeps the description at the level of visible aspect rather than essence.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δόξης

glory

Genitive

genitive (with εἶδος: 'the appearance of the glory')

→ relational specification

δόξα (gen. δόξης): 'glory'; rendering תְּכָרֹךְ; the manifest divine presence of v. 16, now seen from below; τῆς δόξης κυρίου ('the glory of the LORD') varies v. 16's τοῦ θεοῦ, binding the two verses into one theophany.

κυρίου

of the LORD

Genitive

genitive of source/possession (with δόξης: 'the glory of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the glory is the LORD's own manifest presence; 'the glory of the LORD' (δόξα κυρίου) becomes a fixed LXX phrase for theophany (16:7; 40:34; Lev 9:23; Isa 6:3 LXX).

ὡσεὶ

like / as

comparative particle (introducing the simile)

→ discourse linkage or contrast

ὡσεὶ: 'as / like'; renders כִּי; the same analogical 'like' of v. 10 keeps the fire-description comparative — the glory's appearance is 'like blazing fire', not simply fire; theophanic vision is rendered by approximation.

πῦρ

fire

Nominative

predicate nominative (object of comparison after ὡσεὶ)

→ participant prominence

πῦρ: 'fire'; renders שֵׁן; fire is the recurrent medium of theophany (the burning bush, 3:2; Sinai aflame, 19:18; the pillar of fire, 13:21); 'like blazing fire' presents the glory as awesome and consuming — the 'devouring fire' (πῦρ καταναλίσκον, Deut 4:24) recalled at Heb 12:29.

φλέγον

blazing

Pres Act Ptcp Nom Sg Neut · φλέγω

attributive participle (modifying πῦρ: 'blazing fire')

→ imperfective participle (continuous blazing)

φλέγω: 'blaze / flame / burn'; the present participle φλέγον (agreeing with neuter πῦρ) depicts the fire as actively, continuously blazing; the vivid, ongoing aspect intensifies the fearsomeness of the glory on the summit.

ἐπὶ

on

preposition + genitive (position: 'on the top')

→ spatial or relational framing

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

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 summit')

→ relational specification

κορυφή: 'top / peak / summit'; renders שִׁנְאָה (of the mountain); the glory blazes on the highest point of Sinai, visible to all below — the most exposed and exalted locus of the theophany.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive (with κορυφῆς: 'the top of the mountain')

→ relational specification

ὄρος (gen. ὄρους): 'mountain'; Sinai, on whose summit the glory blazes; the elevation makes the fire-glory visible to the watching people below.

ἐναντίον

before / in the sight of

preposition + genitive (vantage: 'in the sight of the sons of Israel')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; Hebraism rendering עֵינֵינוּ ('in the eyes of'); the glory is displayed publicly 'before the sons of Israel' — the whole people witness the fearsome fire on the summit, even as only Moses enters 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 ('before the sons')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the people; their public witnessing of the glory underscores the corporate, covenantal character of the theophany.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable; 'the sons of Israel' = the covenant people, who behold the fire-glory from below while Moses ascends into it.

18 καὶ εἰσῆλθεν Μωυσῆς εἰς τὸ μέσον τῆς νεφέλης καὶ ἀνέβη εἰς τὸ ὄρος καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας

And Moses entered into the midst of the cloud and went up to the mountain; and he was there on the mountain forty days and forty nights.

Narrative climax and closure: Moses enters the cloud for forty days

καὶ εἰσῆλθεν Μωυσῆς

v. 18 brings the chapter to its climax and close: Moses enters εἰς τὸ μέσον τῆς νεφέλης ('into the midst of the cloud') — the very midst from which the LORD called (v. 16) — and remains on the mountain τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ('forty days and forty nights'). The forty-day period, a recurrent biblical span of testing and preparation (cf. Gen 7:12; 1 Kgs 19:8; Matt 4:2), is the time of the Tabernacle revelation (chs. 25–31) and the backdrop to the golden-calf apostasy (ch. 32); the chapter ends with Moses alone, in the glory-cloud, awaiting the law.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Moses enters the cloud)

→ constative aorist (completed act of entering)

εἰσέρχομαι: 'enter / go in'; renders Ἰδὲ; Moses enters 'into the midst of the cloud' — the climactic penetration of the theophanic veil that no one else may cross; the same verb opened the covenant ceremony at v. 3 (εἰσῆλθεν ... Μωυσῆς), framing the chapter's two great movements (to the people, then into the cloud).

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: Moses alone now enters the cloud — Joshua, who ascended with him (vv. 13, 15), does not enter its midst; the unique mediatorial access of v. 2 reaches its fulfillment.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with μέσον)

→ noun-phrase marking

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

μέσον

midst

Accusative

accusative object of εἰς (goal: 'into the midst')

→ object specification

μέσος (n. μέσον): 'middle / midst'; εἰς τὸ μέσον τῆς νεφέλης ('into the midst of the cloud') answers ἐκ μέσου τῆς νεφέλης of v. 16 — Moses enters the very heart of the cloud from which the divine voice called him; the verbal echo links call and entry.

τῆς

the

Genitive

article

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive (with μέσον: 'the midst of the cloud')

→ relational specification

νεφέλη (gen. νεφέλης): the theophanic cloud (cf. vv. 15, 16); Moses enters its midst — the threshold of the divine presence, where he will receive the Tabernacle revelation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Moses ascends the mountain)

→ constative aorist (completed act of ascent)

ἀναβαίνω: the chapter's leitmotif verb in its final occurrence (cf. vv. 1, 9, 12, 13, 15); the staged ascent reaches its summit — Moses goes up into the cloud-wrapped mountain, completing the upward movement begun at v. 1's ἀνάβηθι.

εἰς

to

preposition + accusative (goal of ascent)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; Sinai, now fully ascended and entered; the summit of the chapter's spatial movement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (durative: Moses' prolonged stay)

→ durative imperfect (continuous abiding over forty days)

εἰμί (impf. ἦν): 'was / remained'; the imperfect ἦν ἐκεῖ ('was there') depicts Moses' continuous, prolonged abiding on the mountain — the durative aspect suits the forty-day span; it fulfills the command ἴσθι ἐκεῖ ('be there') of v. 12.

ἐκεῖ

there

adverb of place (with ἦν: 'was there')

→ adverbial qualification

ἐκεῖ: 'there'; on the mountain, in the cloud; the adverb echoes the ἐκεῖ of v. 12 (ἴσθι ἐκεῖ), marking the fulfillment of the divine command to remain.

ἐν

in / on

preposition + dative (locative: 'on the mountain')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (locative: 'on the mountain')

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; the locative specifies where Moses remained — on Sinai, within the glory-cloud, for the whole forty-day period.

τεσσαράκοντα

forty

indeclinable cardinal numeral (with ἡμέρας: 'forty days')

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral rendering יוֹם אַרְבָּעִים; the forty-day span is a recurrent biblical period of testing, fasting, and preparation (the flood, Gen 7:12; Elijah at Horeb, 1 Kgs 19:8; Jesus' temptation, Matt 4:2); here it is the time of the Tabernacle revelation (chs. 25–31).

ἡμέρας

days

Accusative

accusative of duration of time ('for forty days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent marks the duration of Moses' stay; paired with νύκτας for completeness ('days and nights').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

indeclinable cardinal numeral (with νύκτας: 'forty nights')

→ measure or count

τεσσαράκοντα: the repetition 'forty days and forty nights' (rendering יוֹם אַרְבָּעִים לַיְלָה יוֹם אַרְבָּעִים לַיְלָה) stresses the unbroken completeness of the period — a full forty-day sojourn without interruption, day and night, in the divine presence.

νύκτας

nights

Accusative

accusative of duration of time ('for forty nights')

→ object specification

νύξ (acc. pl. νύκτας): 'night'; the pairing 'days and nights' is a merism for the complete, continuous span; the closing phrase leaves Moses alone in the cloud — the chapter ends in the suspended interval of revelation that chs. 25–31 will fill and ch. 32 will violate.

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.