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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 33

ΕΞΟΔΟΣ ΛΓ΄

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 33 is the theological heart of the golden-calf aftermath: a chapter wholly concerned with the divine Presence — whether, and how, YHWH will accompany a 'stiff-necked' people.

Translation & textual notes

The Greek text of Exodus 33 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 33 is the theological heart of the golden-calf aftermath: a chapter wholly concerned with the divine Presence — whether, and how, YHWH will accompany a 'stiff-necked' people. It unfolds in four movements: the command to depart with an angel rather than YHWH 'in the midst' (vv. 1–6), the tent of meeting outside the camp and the face-to-face speech (vv. 7–11), Moses' intercessory plea for the Presence (vv. 12–17), and the theophany of glory in the cleft of the rock

(vv. 18–23). The LXX renders the land-formula γῆν ῥέουσιν γάλα καὶ μέλι (v. 3, 'a land flowing with milk and honey'), a calque of שֶׁבַע יָרְבֵּן חָמֶץ וְדָבַשׁ. The recurring epithet λαὸς σκληροτράχηλος (vv. 3, 5, 'a stiff-necked people') renders קָשִׁיָּה עֲרֹךְ and supplies the chapter's anthropological problem. At v. 7 the tent Moses pitches is named σκηνὴ μαρτυρίου ('tent of witness/meeting'), the LXX's standard rendering of מִזְבֵּחַ; the pillar of cloud (ὁ στῦλος τῆς νεφέλης, vv. 9–10) marks the descending Presence. The chapter's most celebrated idiom is at v. 11: κύριος ἐλάλει πρὸς Μωυσῆν ἐνώπιος ἐνωπίω ('the LORD spoke to Moses face to face'), a Hebraism for אֵלֹהִים לִפְנֵי מֹשֶׁה, immediately qualified by the simile ὡς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον ('as a man speaks to his friend') — the friend-of-God motif (cf. Num 12:8; Isa 41:8; Jas 2:23). Moses' plea climaxes at v. 14 with αὐτὸς προπορεύσομαί σου ('I myself will go before you'), and at v. 17 with the double assurance εὗρηκας χάριν ἐνώπιόν μου καὶ οἶδά σε παρὰ πάντας ('you have found favor before me and I know you above all'). The theophanic finale (vv. 18–23) opens with Moses' δεῖξόν μοι τὴν σεαυτοῦ δόξαν ('show me your glory', v. 18) and answers with the proclamation of the Name and, supremely, v. 19: ἐλέησω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω ('I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion') — quoted verbatim by Paul at Rom 9:15 as the scriptural ground of divine sovereign mercy. The chapter ends with the limit of theophany: no one may see God's face and live (οὐ ... ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται, v. 20); Moses is hidden in the cleft of the rock (ὁπῇ τῆς πέτρας) and sees only τὰ ὀπίσω μου ('my back parts', v. 23).

A · 33:1–6

Depart with the angel: God will not go up 'in the midst' of a stiff-necked people

YHWH commands Moses and the people to go up from Sinai to the land sworn to the patriarchs (vv. 1–2), a land 'flowing with milk and honey,' and promises to send an angel before them to drive out the nations. But he will not himself go up ἐν μέσῳ ('in the midst'), lest he consume (ἐξαναλώσω) the stiff-necked people on the way (v. 3). Hearing this 'grievous word,' the people mourn (κατεπένθησαν, v. 4); at YHWH's command they strip off their ornaments (τὸν κόσμον) from Mount Horeb (vv. 5–6), an act of penitential self-divestment.

B · 33:7–11

The tent of meeting outside the camp: face to face, as with a friend

Moses pitches his tent outside the camp, far off, and it is called σκηνὴ μαρτυρίου ('tent of witness'); all who sought the LORD went out to it (v. 7). Whenever Moses entered, the people stood and watched (v. 8); the pillar of cloud descended and stood at the tent door while YHWH spoke with Moses (vv. 9–10), and the people worshipped. The narrator gives the chapter's defining note (v. 11): κύριος ἐλάλει ... ἐνώπιος ἐνωπίῳ, ὥς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον — face to face, as a man with his friend — while the young attendant Joshua son of Naue did not leave the tent.

C · 33:12–17

Moses' plea for the Presence: 'I myself will go before you'

Moses presses YHWH: you tell me to lead this people up but have not shown me whom you will send with me, though you say 'I know you above all and you have favor with me' (v. 12). On the ground of that favor he asks to be shown God's way (v. 13). YHWH answers αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε ('I myself will go before you and give you rest', v. 14). Moses refuses to move without the Presence (v. 15), for it is the going-with that distinguishes Israel from all nations (v. 16). YHWH grants the request: 'this word also I will do, for you have found favor before me and I know you above all' (v. 17).

D · 33:18–23

The glory in the cleft of the rock: the Name proclaimed and the limit of sight

Moses asks δεῖξόν μοι τὴν σεαυτοῦ δόξαν ('show me your glory', v. 18). YHWH promises to pass before him in his glory and to proclaim the Name κύριος, declaring the sovereign formula ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω (v. 19; quoted at Rom 9:15). But no one may see God's face and live (v. 20). YHWH appoints a place on the rock (v. 21); as his glory passes he will set Moses in a cleft of the rock and cover him with his hand (v. 22), then remove it so Moses sees only τὰ ὀπίσω μου ('my back parts'), never his face (v. 23).

1 καὶ εἶπεν κύριος πρὸς Μωυσῆν πορεύου ἀνάβηθι ἐντεῦθεν σὺ καὶ ὁ λαός σου οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου εἰς τὴν γῆν ἣν ὥμοσα τῷ Ἀβραάμ καὶ Ἰσαακ καὶ Ἰακωβ λέγων τῷ σπέρματι ὑμῶν δώσω αὐτήν

And the LORD said to Moses, 'Go, go up from here, you and your people whom you brought out of the land of Egypt, into the land which I swore to Abraham and Isaac and Jacob, saying, "To your seed I will give it."'

New divine speech-act opening the chapter (main narrative) καὶ εἶπεν κύριος πρὸς Μωυσῆν

The standard LXX speech-formula καὶ εἶπεν κύριος πρὸς Μωυσῆν resumes direct YHWH-speech after the golden-calf crisis of ch. 32. The command pairs two imperatives (πορεύου ἀνάβηθι) and roots the journey in the patriarchal land-oath, re-anchoring the narrative in covenant promise even as the question of the Presence (vv. 2–3) remains unresolved.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)
→ 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 completed speech-act)

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula εἶπεν κύριος πρὸς Μωυσῆν recurs at every new divine commission in Exodus and here reopens the dialogue after the apostasy of ch. 32.

κύριος
LORD

Nominative
subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech, the very Presence whose accompaniment becomes the chapter's central question.

πρὸς
to

preposition + accusative (direction of speech)
→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

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

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (divine imperative, first of an imperatival pair)

→ durative present imperative (set out and proceed)

πορεύομαι: 'go / proceed / journey'; renders ἄλϣ; the present imperative πορεύου frames the journey as an ongoing movement, paired asyndetically with the aorist ἀνάβηθι in the idiomatic Hebraic doubling of command verbs ('go, go up').

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (second imperative, paired with πορεύου)

→ ingressive aorist imperative (begin the ascent)

ἀναβαίνω: 'go up / ascend'; renders ἄλϣ; the 'going up' from Sinai toward the promised land is the technical verb of the conquest-journey; its repetition through the chapter (cf. ἀναγᾶγης v. 15, ἀνάγαγε v. 12) keeps the question of who will lead the ascent in view.

ἐντεῦθεν

from here

adverb of place (source: from Sinai)

→ clausal contribution

ἐντεῦθεν: 'from here / hence'; the deictic adverb marks Sinai as the point of departure; the same adverb recurs at v. 15 where Moses begs not to be led up ἐντεῦθεν without the Presence.

σύ

you

Nominative

subject in apposition (emphatic, with the imperatives)

→ participant reference

σύ; the emphatic nominative pronoun made explicit alongside the imperative; it pairs Moses with ὁ λαός σου as the joint subjects of the ascent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject (coordinate with σύ)

→ participant prominence

λαός; 'people'; the standard LXX term for Israel as covenant community (rendering עַם); the suffix σου ('your people') is significant — after the calf, YHWH speaks of them as Moses' people (cf. 32:7), and the ownership of the people is contested throughout the chapter.

σου

your

Genitive

genitive of possession (modifying λαός)

→ relational specification

σου: 'your'; the possessive assigns the people to Moses ('your people'); cf. 32:7 where YHWH says 'your people whom you brought up' — a distancing formula whose reversal Moses seeks in his plea at vv. 13, 16 ('your people').

οὓς

whom

Accusative

relative pronoun (object of ἐξήγαγες, antecedent λαός)

→ participant reference

ὓς: relative pronoun; masculine plural by constructio ad sensum with the collective λαός (a people = many persons).

ἐξήγαγες

you brought out

Aor Act Indic 2 Sg · ἐξάγω

verb of relative clause (Exodus reference)

→ constative aorist (the completed Exodus)

ἐξάγω: 'lead out / bring out'; renders נִצַּח; the standard verb of the Exodus deliverance, but here with Moses (not YHWH) as grammatical subject ('whom you brought out'), continuing the post-calf attribution of the people to Moses.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land

Genitive

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

→ relational specification

γῆ: 'land / earth'; the formula ἐκ γῆς Αἰγύπτου is the fixed LXX expression for the place of bondage from which Israel was delivered.

Αἰγύπτου

Egypt

Genitive

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

→ relational specification

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; the genitive defines the land of departure, set in deliberate contrast to the promised γῆ of the patriarchal oath.

εἰς

into

preposition + accusative (goal of the journey)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (goal: the promised land)

→ object specification

γῆ: here the promised land, the goal of the ascent; the same noun that named Egypt now names the destination, framing the journey from land of bondage to land of promise.

ἣν

which

Accusative

relative pronoun (object of ὥμοσα, antecedent γῆν)

→ participant reference

ὣς: relative pronoun, feminine accusative agreeing with γῆν; introduces the patriarchal land-oath.

ὥμοσα

I swore

Aor Act Indic 1 Sg · ὅμνυμι

verb of relative clause (the divine land-oath)

→ constative aorist (the foundational oath to the patriarchs)

ὅμνυμι: 'swear / take an oath'; renders נִשְׁבַּע; the divine oath to the patriarchs grounds the whole journey in irrevocable promise — the appeal to the sworn covenant becomes Moses' leverage in the calf-aftermath (cf. 32:13).

τῷ

to

Dative

article (with Αβραάμ)

→ noun-phrase marking

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

Αβρααμ

Abraham

dative indirect object of ὥμοσα (indeclinable proper noun)

→ participant identification

Αβρααμ: transliteration of Hebrew אַבְרָהָם; indeclinable in the LXX, here marked dative by the article τῷ; first of the three patriarchal oath-recipients.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

dative indirect object of ὥμοσα (indeclinable proper noun)

→ participant identification

Ἰσαακ: transliteration of Hebrew יִצְחָק; indeclinable; second of the patriarchal triad.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

dative indirect object of ὥμοσα (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable; the third patriarch completes the standard covenant triad to whom the land was sworn.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing the content of the oath)

→ imperfective participle (manner/content of the swearing)

λέγω (pres. part.): the participle λέγων is a Hebraism rendering גָּמַל ('saying'), the standard LXX device for introducing direct quotation of the oath's content.

τῷ

to the

Dative

article (with σπέρματι)

→ noun-phrase marking

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

σπέρματι

seed / offspring

Dative

dative indirect object of δώσω (recipient of the land)

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders σπέρμα; the collective singular denotes the patriarchal descendants as heirs of the land-promise; cf. Paul's exploitation of the singular σπέρμα at Gal 3:16.

ὑμῶν

your

Genitive

genitive of possession (modifying σπέρματι)

→ relational specification

ὑμῶν: 'your' (plural); the second-person plural addresses the patriarchs collectively as recipients of the promise on behalf of their seed.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of quoted oath (the land-grant)

→ predictive future (the promised land-grant)

δίδωμι: 'give'; renders דָּתַן; the future δώσω is the verb of the land-grant in the patriarchal promises (cf. Gen 12:7; 13:15; 17:8); the quoted oath grounds the present command in unbreakable prior commitment.

αὐτήν

it

Accusative

direct object of δώσω (the land)

→ participant reference

αὐτός: the feminine accusative αὐτήν refers back to τὴν γῆν, the object of the grant; the pronoun seals the oath-quotation by naming the land as the gift.

2 καὶ συναποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου καὶ ἐκβαλεῖ τὸν Ἀμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Γεργεσαῖον καὶ Εὐαῖον καὶ Ἰεβουσαῖον

And I will send forth my angel before your face, and he will drive out the Amorite and Hittite and Perizzite and Girgashite and Hivite and Jebusite.

Continuation of divine speech: the promise of angelic escort (subordinate to the command of v. 1)

καὶ συναποστελῶ

v. 2 supplies the means of the conquest — an angel sent πρὸ προσώπου σου ('before your face') to dispossess the nations. The crux is precisely that the angel, not YHWH himself, will go (cf. v. 3); the substitution of mediated for unmediated Presence is what Moses will contest in vv. 12–16. The six-nation list is a standard LXX catalogue of the land's prior inhabitants.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

συναποστελῶ

I will send forth with

Fut Act Indic 1 Sg · συναποστέλλω

main verb (divine first-person promise)

→ predictive future (commissioning the angelic escort)

συναποστέλλω: 'send together with / send forth as escort'; the compound συν- implies the angel is sent to accompany Israel; the same verb recurs at v. 12 (ὃν συναποστελεῖς μετ' ἐμοῦ) where Moses complains he has not been told who this escort will be — the verbal link binds the chapter's argument together.

τὸν
the

Accusative

article

→ noun-phrase marking

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

ἄγγελόν

angel / messenger

Accusative

direct object of συναποστελῶ

→ object specification

ἄγγελος: 'messenger / angel'; renders ἄγγελος; the 'angel' as mediated Presence (cf. 23:20–23; 32:34) is offered in place of YHWH's own going-in-the-midst; the theological tension between angelic escort and personal Presence drives the chapter.

μου

my

Genitive

genitive of possession (modifying ἄγγελον)

→ relational specification

μου: 'my'; the angel belongs to YHWH ('my angel'), an extension of his agency, yet distinct from his own immediate Presence — the very distinction Moses finds insufficient.

πρὸ

before

preposition + genitive (position: in front of)

→ spatial or relational framing

πρὸ: 'before / in front of'; the phrase πρὸ προσώπου σου is a Hebraism (פְּנֵי) for 'ahead of you,' the position of the one who leads the way into the land.

προσώπου

face

Genitive

genitive object of πρὸ (idiomatic: 'before your face')

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנָי; the noun is a leitwort of the chapter — the angel goes 'before your face' (v. 2), YHWH speaks 'face to face' (v. 11), and no one may see God's 'face' and live (vv. 20, 23).

σου

your

Genitive

genitive of possession (modifying προσώπου)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκβαλεῖ

he will drive out

Fut Act Indic 3 Sg · ἐκβάλλω

main verb (the angel as subject: dispossession of nations)

→ predictive future (the conquest-expulsion)

ἐκβάλλω: 'throw out / drive out / expel'; renders פָּלַח; the standard verb for the divine dispossession of Canaan's nations (cf. 23:28–31; 34:11); the subject is the angel, executing YHWH's conquest on Israel's behalf.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αμορραῖον

Amorite

Accusative

direct object of ἐκβαλεῖ (first of the nation-list)

→ object specification

Αμορραῖος: 'Amorite'; gentilic rendering אֲמֹרִי; the collective singular (with article) denotes the people as a whole; first member of the standard pre-conquest nation-catalogue.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Χετταῖον

Hittite

Accusative

direct object of ἐκβαλεῖ (second of the nation-list)

→ object specification

Χετταῖος: 'Hittite'; renders חֵטְתִּי; collective singular for the people group.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Φερεζαῖον

Perizzite

Accusative

direct object of ἐκβαλεῖ (third of the nation-list)

→ object specification

Φερεζαῖος: 'Perizzite'; renders פְּרִזִּי; collective singular for the people group.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Γεργεσαῖον

Girgashite

Accusative

direct object of ἐκβαλεῖ (fourth of the nation-list)

→ object specification

Γεργεσαῖος: 'Girgashite'; renders גִּרְגָּשִׁי; collective singular; this nation is sometimes absent from the parallel lists, here included to make the canonical six.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ευαῖον

Hivite

Accusative

direct object of ἐκβαλεῖ (fifth of the nation-list)

→ object specification

Ευαῖος: 'Hivite'; renders יִיִּתִי; collective singular for the people group.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιεβουσαῖον

Jebusite

Accusative

direct object of ἐκβαλεῖ (sixth and last of the nation-list)

→ object specification

Ιεβουσαῖος: 'Jebusite'; renders יְבוּסִי; collective singular; the Jebusites occupied Jerusalem until David's capture (2 Sam 5:6–9), the last of the standard catalogue.

3 καὶ εἰσάξω σε εἰς γῆν ῥέουσαν γάλα καὶ μέλι οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ διὰ τὸ λαὸν σκληροτράχηλόν σε εἶναι ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ

And I will bring you into a land flowing with milk and honey; for I will not go up with you, because you are a stiff-necked people, lest I consume you on the way.

Promise + decisive qualification: the land granted, but the Presence withheld

καὶ εἰσάξω ... οὐ γὰρ μὴ συναναβῶ

The verse holds promise and threat in tension: εἰσάξω σε ('I will bring you in') affirms the land-goal, but γὰρ introduces the devastating qualification — οὐ ... μὴ συναναβῶ μετὰ σοῦ ('I will certainly not go up with you'). The emphatic double negation, the causal διὰ-clause naming the people σκληροτράχηλος ('stiff-necked'), and the ἵνα-clause of self-restraint (lest the Presence consume them) together state the chapter's problem: how can a holy Presence dwell among an unholy people without destroying them?

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσάξω

I will bring in

Fut Act Indic 1 Sg · εἰσάγω

main verb (divine promise of entry into the land)

→ predictive future (the land-entry)

εἰσάγω: 'bring in / lead into'; renders נִבְּחָה; the verb of bringing Israel into the promised land (cf. 6:8; 23:23); the first-person 'I will bring you in' affirms YHWH's commitment to the goal even as the next clause withholds his accompanying Presence.

σε

you

Accusative

direct object of εἰσάξω

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of εἰσάξω.

εἰς
into

preposition + accusative (goal)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of εἰς (the promised land)

→ object specification

γῆ: 'land'; here qualified by the celebrated milk-and-honey formula; the indefinite (anarthrous) γῆν is described by the participial phrase that follows.

ρέουσιν

flowing

Pres Act Part Acc Sg Fem · ῥέω

attributive participle (modifying γῆν)

→ imperfective participle (continuous abundance)

ῥέω: 'flow / run'; renders רָוַה; the participle ῥέουσιν γάλα καὶ μέλι ('flowing with milk and honey') is the LXX's standard calque of שָׂדֶה לָבַדּ וְרָוַח גָּרָה, the proverbial formula of the land's fertility (cf. 3:8, 17; 13:5).

γάλα

milk

Accusative

accusative of content (with ῥέουσιν: 'flowing with milk')

→ object specification

γάλα: 'milk'; renders גָּלַח; the accusative of the thing flowing; milk and honey together connote pastoral and agricultural abundance — the antithesis of Egypt's bondage and Sinai's wilderness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content (coordinate with γάλα)

→ object specification

μέλι: 'honey'; renders מֶדֶק; the second element of the proverbial pair; together milk and honey form a merism for the land's total fruitfulness.

οὐ

not

negative particle (first element of emphatic double negation οὐ ... μή)

→ discourse linkage or contrast

οὐ: the indicative negative; combined with μή and the aorist subjunctive συναναβῶ it forms the emphatic negation of denial (οὐ μή), the strongest Greek 'certainly not!'

γάρ

for

causal conjunction (introducing the qualification)

→ discourse linkage or contrast

γάρ: 'for / because'; post-positive causal particle; it introduces the devastating reason that qualifies the promise — the Presence will not accompany them.

μή

not

negative particle (second element of οὐ ... μή)

→ discourse linkage or contrast

μή: the subjunctive negative; together with οὐ governs συναναβῶ, expressing emphatic divine refusal to go up in the midst of the people.

συναναβῶ

I go up with

Aor Act Subj 1 Sg · συναναβαίνω

subjunctive in emphatic negation (οὐ μὴ + aor. subj.)

→ **emphatic future denial** (I will certainly not go up with you)

συναναβαίνω: 'go up together with'; the double compound (συν- + ἀνα- + βαίνω) intensifies the accompaniment-sense; the οὐ μὴ construction with this verb is the pivot of the chapter — YHWH refuses to ascend 'in the midst' of the people, prompting Moses' whole intercession (vv. 12–16) for the reversal granted at v. 14.

μετὰ

with

preposition + genitive (accompaniment)

→ **spatial or relational framing**

μετά + gen.: 'with / in company with'; the phrase μετὰ σοῦ ('with you') names the very accompaniment denied; cf. its restoration at v. 16 (συμπορευομένου σου μεθ' ἡμῶν).

σοῦ

you

Genitive

genitive object of μετὰ

→ **relational specification**

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετὰ.

διὰ

because of

preposition + accusative (causal, with articular infinitive)

→ **spatial or relational framing**

διὰ + acc.: 'on account of / because'; here governing the articular-infinitive construction διὰ τὸ ... εἶναι ('because you are'), the standard Greek causal idiom.

τὸ

the

Accusative

article (substantivizing the infinitive εἶναι)

→ **noun-phrase marking**

τό: the neuter article turns the infinitive εἶναι into a verbal noun governed by διὰ; the accusative σε is its subject.

λαὸν

a people

Accusative

predicate accusative (with εἶναι: 'that you are a people')

→ **object specification**

λαός: 'people'; here predicate to the infinitive, characterizing Israel; the chapter's anthropological verdict — they are a 'people,' but a stiff-necked one.

σκληροτράχηλόν

stiff-necked

Accusative

attributive adjective (modifying λαόν)

→ **object specification**

σκληροτράχηλος: 'stiff-necked / stubborn' (σκληρός 'hard' + τράχηλος 'neck'); renders הָרַעֲזִים, a metaphor from an ox refusing the yoke; the diagnostic epithet of the post-calf people (cf. 32:9; 33:5; 34:9; Deut 9:6), it is the reason the holy Presence cannot safely dwell in their midst.

σε

you

Accusative

accusative subject of the infinitive εἶναι

→ **participant reference**

σε: the accusative subject of the articular infinitive ('that you are'); the second-person address personalizes the verdict against the whole people as 'you.'

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (causal: 'because you are')

→ stative infinitive (predicating a settled condition)

εἰμί (pres. inf.): the copula in the causal articular-infinitive construction διὰ τὸ ... εἶναι; states the people's stiff-necked condition as the ground of YHWH's refusal.

ἵνα

lest / so that

purpose/negative-result conjunction (with μή)

→ discourse linkage or contrast

ἵνα: 'so that'; with the negative μή it introduces a clause of feared result ('lest'); the divine self-restraint is framed as protective — staying out of the midst spares the people from being consumed.

μή

not

negative particle (with ἵνα: negative purpose)

→ discourse linkage or contrast

μή: negates the purpose-clause verb ἐξαναλώσω.

ἐξαναλώσω

I consume / destroy utterly

Aor Act Subj 1 Sg · ἐξαναλίσκω

subjunctive of negative purpose (ἵνα μή)

→ ingressive aorist subjunctive (the feared act of consuming)

ἐξαναλίσκω: 'consume utterly / use up / destroy'; renders תִּהְיֶה; the double compound intensifies 'consume to the end'; the same verb threatens at v. 5 (καὶ ἐξαναλώσω ὑμᾶς), making clear that the unmediated Presence among a stiff-necked people would be lethal — the holiness that blesses can also annihilate.

σε

you

Accusative

direct object of ἐξαναλώσω

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαναλώσω.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

way / road

Dative

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

→ sphere or reference

ὁδός: 'way / road / journey'; renders תַּרְגִּי; 'on the way' situates the danger in the very journey toward the land — the conquest-march would become a death-march if the consuming Presence travelled in the midst.

4 καὶ ἀκούσας ὁ λαὸς τὸ ῥῆμα τὸ πονηρὸν τοῦτο κατεπένθησαν ἐν πενθικοῖς

And when the people heard this grievous word, they mourned in mourning-garments.

Narrative response: the people's grief at the withheld Presence καὶ ἀκούσας ὁ λαὸς

The people's reaction is reported with a circumstantial aorist participle (ἀκούσας) and a main verb of grief (κατεπένθησαν). The 'grievous word' (τὸ ῥῆμα τὸ πονηρὸν) is the announcement that YHWH will not go up in their midst — not the command to journey but the withdrawal of Presence; their mourning shows they grasp that the land without the Presence is no gift at all.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀκούσας
having heard

Aor Act Part Nom Sg Masc · ἀκούω

circumstantial participle (temporal: 'when ... heard')

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

ἀκούω: 'hear / listen'; renders ἡρᾶ; the aorist participle is temporal-causal, setting the hearing of the bad news as the trigger for the mourning; the participle is singular (agreeing with collective ὁ λαός) while the main verb is plural by sense.

ὁ
the

Nominative

article

→ noun-phrase marking

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

λαὸς
people

Nominative

subject (of both participle and main verb)

→ participant prominence

λαός: 'people'; the collective subject takes a singular participle (ἀκούσας) but a plural finite verb (κατεπένθησαν) — a constructio ad sensum common in the LXX.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word / saying

Accusative

direct object of ἀκούσας

→ object specification

ῥῆμα: 'word / saying / matter'; renders רָצַף; here the divine announcement of v. 3 that the Presence will not accompany them; ῥῆμα can mean both 'word' and 'thing/event,' here the spoken decree experienced as a calamity.

τὸ

the

Accusative

article (attributive, with πονηρόν)

→ noun-phrase marking

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

πονηρόν

grievous / evil

Accusative

attributive adjective (modifying ῥῆμα, second-
attributive position)

→ object specification

πονηρός: 'evil / bad / grievous'; renders נָרָא; here not morally evil but calamitous — the word is 'grievous' because it announces the loss of the Presence; the second-attributive construction (τὸ ῥῆμα τὸ πονηρόν) is a Hebraizing rendering of the Hebrew noun-adjective sequence.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; the demonstrative points back specifically to the announcement of v. 3; 'this grievous word' identifies the cause of mourning precisely.

κατεπένθησαν

they mourned

Aor Act Indic 3 Pl · καταπενθέω

main verb (the people's act of grief)

→ ingressive aorist (they fell into mourning)

καταπενθέω: 'mourn deeply / lament'; the κατα- compound intensifies πενθέω, 'mourn'; renders כָּתַח (Hithpaal); the plural verb with the collective ὁ λαός; the deep grief is the appropriate response to the threatened absence of God.

ἐν

in

preposition + dative (manner/attire)

→ spatial or relational framing

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

πενθικοῖς

mourning-garments

Dative

dative of manner/attire (substantivized
adjective: 'in mourning-clothes')

→ sphere or reference

πενθικός: 'of mourning / mournful'; the neuter plural substantive πενθικά = 'mourning-garments'; the LXX adds the concrete detail of mourning-attire (paralleling the stripping of ornaments in vv. 5–6), giving the abstract grief a visible, ritual form.

5 καὶ εἶπεν κύριος τοῖς υἱοῖς Ἰσραὴλ ὑμεῖς λαὸς σκληροτράχηλος ὁρᾶτε μὴ πληγὴν ἄλλην ἐπάξω ἐγὼ ἐφ’ ὑμᾶς καὶ ἐξαναλώσω ὑμᾶς νῦν οὖν ἀφέλεσθε τὰς στολὰς τῶν δοξῶν ὑμῶν καὶ τὸν κόσμον καὶ δείξω σοὶ ἃ ποιήσω σοὶ

And the LORD said to the sons of Israel, 'You are a stiff-necked people; see that I bring not another plague upon you and consume you. Now then, take off the robes of your glories and your ornament, and I will show you what I will do to you.'

Renewed divine speech: warning and command to strip the ornaments

καὶ εἶπεν κύριος τοῖς υἱοῖς Ἰσραὴλ

YHWH addresses the people directly (τοῖς υἱοῖς Ἰσραὴλ) and repeats the verdict ὑμεῖς λαὸς σκληροτράχηλος. The ὁρᾶτε μὴ construction ('see that I do not ...') is an admonitory warning of further plague, conditioned on their conduct. The command to remove ornaments (ἀφέλεσθε ... τὸν κόσμον) is enacted in v. 6 — a ritual of penitence and self-humbling that replaces the festive adornment of the calf-celebration.

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 completed speech-act)

λέγω: the aorist εἶπεν introduces a fresh divine address, this time directed to the people as a whole rather than to Moses alone.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the LXX rendering of the Tetragrammaton יהוה; the divine speaker addresses Israel directly with the verdict of stiff-neckedness and the command to penitential self-divestment.

τοῖς
to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (addressees of the speech)

→ sphere or reference

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation of the people as a whole, rendering לְבָנֵי יִשְׂרָאֵל; the dative marks them as the addressees of this direct warning.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here functioning as a genitive defining υἱοῖς ('sons of Israel'), the covenant people.

ὕμεῖς

you

Nominative

subject (emphatic 2nd person plural pronoun)

→ participant reference

ὕμεῖς: the emphatic 'you (plural)'; fronted for emphasis in the verdict ὕμεῖς λαὸς σκληροτράχηλος ('you are a stiff-necked people'), a nominal clause without copula in Hebraizing style.

λαὸς

a people

Nominative

predicate nominative (verbless clause: 'you are a people')

→ participant prominence

λαὸς: 'people'; predicate of the verbless clause; the verdict echoes 32:9 and v. 3, reaffirming the diagnosis that grounds the withholding of the Presence.

σκληροτράχηλος

stiff-necked

Nominative

attributive adjective (modifying λαός)

→ participant prominence

σκληροτράχηλος: 'stiff-necked / stubborn'; renders קָשִׁיָּהּ עֲרֹךְ; the recurrence of the epithet (cf. v. 3) hammers home the people's incorrigibility as the standing obstacle to the indwelling Presence.

ὁρᾶτε

see / take heed

Pres Act Impv 2 Pl · ὁράω

main verb (admonitory imperative, with μή-clause)

→ durative present imperative (a standing watchfulness)

ὁράω: 'see / look / take heed'; the imperative ὁρᾶτε with μή introduces an admonition of caution; the construction ὁρᾶτε μή ... ἐπάξω carries the sense 'beware lest I bring!' a veiled threat conditioned on continued rebellion.

μή

lest

negative particle (introducing object of apprehension)

→ discourse linkage or contrast

μή: here introduces a clause of apprehension after ὁρᾶτε ('see that ... not / beware lest'); the feared outcome is a further consuming plague.

πληγὴν

plague / blow

Accusative

direct object of ἐπάξω

→ object specification

πληγὴ: 'blow / plague / stroke'; renders נֶגֶף /; the same noun used of the Egyptian plagues (cf. 11:1) now hangs as a threat over Israel itself — divine judgment can turn against the covenant people.

ἄλλην

another

Accusative

attributive adjective (modifying πληγὴν)

→ object specification

ἄλλος: 'another / other'; 'another plague' implies the calf-plague of 32:35 was a first; the warning is that further rebellion would invite a second, this one consuming.

ἐπάξω

I bring upon

Fut Act Indic 1 Sg · ἐπάγω

verb of apprehension clause (the feared plague)

→ predictive future (contingent threat of judgment)

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders נִצַּח (in judgment-contexts); the future after ὁρᾷτε μή expresses the conditional threat — should they persist, the consuming Presence will fall as plague.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun: YHWH himself)

→ participant reference

ἐγώ: the emphatic pronoun stresses that it is YHWH himself who would bring the plague — the same Presence whose nearness blesses can, against a stiff-necked people, consume.

ἐφ'

upon

preposition + accusative (hostile direction, elided before vowel)

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; the hostile sense ('bring a plague upon you') parallels the plague-formulae against Egypt, now redirected at Israel.

ὕμᾱς

you

Accusative

accusative object of ἐφ' (2nd person plural)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐφ' (2nd person plural).

καὶ

and

coordinate conjunction (linking the two feared outcomes)

→ discourse linkage or contrast

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

ἐξαναλώσω

I consume / destroy utterly

Fut Act Indic 1 Sg · ἐξαναλίσκω

verb of apprehension clause (the consuming result)

→ predictive future (the feared annihilation)

ἐξαναλίσκω: 'consume utterly / destroy'; renders נִצַּח; the verbal echo of v. 3 (ἵνα μὴ ἐξαναλώσω σε) confirms that the danger of the consuming Presence is real and could be actualized as plague — the very reason YHWH withdraws from the midst.

ὕμᾱς

you

Accusative

direct object of ἐξαναλώσω

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαναλώσω.

νῦν

now

temporal adverb (with οὖν: transition to command)

→ adverbial qualification

νῦν: 'now'; the phrase νῦν οὖν ('now therefore') is a standard LXX hortatory transition from declaration to command, here moving from verdict to the order to strip the ornaments.

οὖν

therefore

inferential particle (drawing the command from the verdict)

→ discourse linkage or contrast

οὖν: 'therefore / then'; draws the practical consequence: in view of their stiff-neckedness, they must humble themselves by removing their ornaments.

ἀφέλεσθε

take off / remove

Aor Mid Impv 2 Pl · ἀφαιρέω

main verb (command to the people)

→ ingressive aorist middle imperative (strip off — for yourselves)

ἀφαιρέω: 'take away / remove'; the middle ἀφέλεσθε ('take off from yourselves') denotes the people's own act of self-divestment; renders תְּהִיט; the stripping of festive ornament is a ritual gesture of penitence and mourning, undoing the adornment associated with the calf-feast.

τὰς

the

Accusative

article

→ noun-phrase marking

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

στολάς

robes

Accusative

direct object of ἀφέλεσθε

→ object specification

στολή: 'robe / festal garment'; renders תָּבַשׂ / הִלְבַּשׁ; στολή connotes an honorific or festive garment; 'the robes of your glories' are the splendid attire of celebration, now to be laid aside.

τῶν

of the

Genitive

article (with δοξῶν)

→ noun-phrase marking

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

δοξῶν

glories

Genitive

genitive of quality (defining στολάς: 'robes of glories')

→ relational specification

δόξα: 'glory / splendor'; the plural δόξαι here = 'splendors / glorious adornments'; the Hebraizing genitive στολάς τῶν δοξῶν ('robes of glories') means 'glorious robes' — a poignant irony as the noun δόξα will reappear as the divine glory Moses begs to see (vv. 18–22).

ὑμῶν

your

Genitive

genitive of possession (modifying δοξῶν)

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying δοξῶν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κόσμον

ornament / adornment

Accusative

direct object of ἀφέλεσθε (coordinate with στολάς)

→ object specification

κόσμος; here 'ornament / adornment' (the older sense, from κοσμέω 'arrange / adorn'), not 'world'; renders יָצַד ('ornaments'); the jewelry and finery, possibly the same gold that furnished the calf (cf. 32:2–3), now stripped off as a sign of repentance (cf. v. 6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (divine promise of disclosure)

→ predictive future (the LORD's coming decision)

δείκνυμι: 'show / reveal / make known'; renders יָצַד (Hiphil) / יָצַד (Hiphil); the same verb Moses will use in his climactic request δειξόν μοι τὴν σεαυτοῦ δόξαν (v. 18) — here YHWH promises to show 'what I will do,' there Moses asks to be shown the divine glory itself.

σοι

to you

Dative

dative indirect object of δείξω (collective 'you')

→ participant reference or interest

σοι: 'to you' (singular); the shift from plural (ὁμοῖς) to singular (σοι) addresses the people as a corporate unity; some witnesses smooth the number, but the singular here treats Israel as one body.

ἃ

what things

Accusative

relative pronoun (object of ποιήσω, antecedent unexpressed)

→ participant reference

ἃ: relative pronoun, neuter plural 'the things which'; the headless relative ἃ ποιήσω σοι ('what I will do to you') keeps the divine resolution deliberately open — its content unfolds in the dialogue of vv. 12–17.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

verb of relative clause (content of the disclosure)

→ predictive future (the divine action to be revealed)

ποιέω: 'do / make'; renders יָצַד; the same verb recurs at v. 17 (τοῦτον ... τὸν λόγον ... ποιήσω) where YHWH grants Moses' plea — 'what I will do to you' is finally resolved as the granting of the Presence.

σοι

to you

Dative

dative indirect object of ποιήσω

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ποιήσω.

6 καὶ περιείλαντο οἱ υἱοὶ Ἰσραὴλ τὸν κόσμον αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρηβ

And the sons of Israel stripped off their ornament and their array from Mount Horeb.

Narrative execution of the command of v. 5 (obedient response) καὶ περιείλαντο οἱ υἱοὶ Ἰσραὴλ

The people carry out the divine order: they strip off ornament and array. The locative ἀπὸ τοῦ ὄρους τοῦ Χωρηβ ('from Mount Horeb') marks the place of the divestment — Sinai/Horeb, the mountain of covenant and apostasy alike — sealing the penitential act at the very site of the calf.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

περιείλαντο

they stripped off

Aor Mid Indic 3 Pl · περιαιρέω

main verb (the people's obedient act)

→ constative aorist middle (completed self-divestment)

περιαιρέω: 'take off / strip away (all round)'; the middle περιείλαντο ('stripped off from themselves') denotes complete removal; renders לָשָׁדְתָּ; the perfective act of stripping fulfils the command ἀφέλεσθε of v. 5 and enacts corporate penitence at Horeb.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (οἱ υἱοὶ Ἰσραὴλ: the people as a whole)

→ participant prominence

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') names the whole people as the obedient agents of the divestment.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; defines υἱοί as the covenant people.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κόσμον

ornament

Accusative

direct object of περιείλαντο

→ object specification

κόσμος: 'ornament / adornment'; renders ἵγυ; the same noun as in v. 5, here the object actually removed — the act of obedience matches the command word for word.

αὐτῶν

their

Genitive

genitive of possession (modifying κόσμον)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

περιστολὴν

array / outer adornment

Accusative

direct object of περιείλαντο (coordinate with κόσμον)

→ object specification

περιστολή: 'covering / array / outer adornment' (from περιστέλλω 'wrap around'); a rare LXX noun; here paired with κόσμος to denote the full festive 'getup' that is stripped away — the cognate play with περιείλαντο underscores the complete removal of all that was 'put around' them.

ἀπὸ

from

preposition + genitive (locative source)

→ spatial or relational framing

ἀπὸ: 'from'; here locative ('from Mount Horeb'), marking the place at which the people divested themselves — possibly with the nuance 'from the time/place of Horeb onward.'

τοῦ

the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive object of ἀπὸ (place: 'from the mountain')

→ relational specification

ὄρος: 'mountain'; renders ἱρ; the mountain of Sinai/Horeb is the site of covenant-giving, calf-apostasy, and now penitential divestment — the geography concentrates the whole drama in one place.

τοῦ

of

Genitive

article (with Χωρηβ)

→ noun-phrase marking

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

Χωρηβ

Horeb

genitive in apposition (indeclinable place-name: 'the mountain of Horeb')

→ participant identification

Χωρηβ: transliteration of Hebrew חֹרֵב; indeclinable; Horeb is the alternate name for Sinai, especially in Deuteronomic tradition; 'Mount Horeb' identifies the covenant mountain as the precise location of the people's self-humbling.

7 καὶ λαβὼν Μωυσῆς τὴν σκηνὴν αὐτοῦ ἔπηξεν ἔξω τῆς παρεμβολῆς μακρὰν ἀπὸ τῆς παρεμβολῆς καὶ ἐκλήθη σκηνὴ μαρτυρίου καὶ ἐγένετο πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς

And Moses, taking his tent, pitched it outside the camp, far off from the camp; and it was called the tent of witness. And it came to pass that everyone who sought the LORD would go out to the tent outside the camp.

New scene: the tent of meeting outside the camp (narrative shift to a customary practice)

καὶ λαβὼν Μωυσῆς

The narrative shifts to Moses' establishment of a tent of meeting outside the camp. The repeated ἔξω τῆς παρεμβολῆς ('outside the camp', twice) and μακρὰν ἀπὸ τῆς παρεμβολῆς ('far off') stress separation — the meeting-place with God is now apart from the defiled camp. The imperfect ἐξεπορεύετο with πᾶς ὁ ζητῶν establishes a customary practice: any seeker of YHWH could go out to the tent.

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 Part Nom Sg Masc · λαμβάνω

circumstantial participle (attendant circumstance of ἔπηξεν)

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

λαμβάνω: 'take / receive'; renders Πῆλξ; the aorist participle λαβὼν ('taking / having taken') is the standard LXX coordinate-action construction (Hebraizing wayyiqtol chain), describing the preparatory act before the pitching of the tent.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: the subject of both participle and main verb; Moses acts on his own initiative to establish the meeting-tent outside the camp.

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνήν

tent

Accusative

direct object of λαβών

→ object specification

σκηνή: 'tent / tabernacle'; renders לִּהְיוֹת; here Moses' own tent, which becomes the provisional tent of meeting (distinct from the great Tabernacle, not yet built, of chs. 35–40).

αὐτοῦ

his

Genitive

genitive of possession (modifying σκηνήν)

→ relational specification

αὐτοῦ: 'his'; emphasizes that this is Moses' personal tent appropriated for the divine meeting — a provisional arrangement during the crisis of the Presence.

ἔπηξεν

he pitched

Aor Act Indic 3 Sg · πήγνυμι

main verb (the pitching of the tent)

→ constative aorist (the completed act of pitching)

πήγνυμι: 'fix / fasten / pitch (a tent)'; renders הָצַד; the aorist marks the decisive establishment of the meeting-tent; the same root underlies the Tabernacle's σκηνοπηγία ('tent-pitching').

ἔξω

outside

improper preposition + genitive (place: 'outside')

→ spatial or relational framing

ἔξω: 'outside / out of'; with the genitive τῆς παρεμβολῆς it locates the tent outside the camp — the crucial detail that the meeting-place with the holy God is now removed from the defiled community.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω (place)

→ relational specification

παρεμβολή: 'camp / encampment'; renders הַחֲמִשָּׁה; the military-style term for Israel's wilderness camp; its triple repetition in this verse stresses the spatial gulf now placed between the people and the locus of revelation.

μακράν

far

adverb of place (distance: 'far off')

→ clausal contribution

μακράν: 'far / at a distance'; adverbial accusative of μακρός; reinforces ἔξω — the tent is not merely outside but 'far off' from the camp, dramatizing the estrangement caused by the calf.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἀπὸ (separation)

→ relational specification

παρεμβολῆς: meaning 'camp'; it serves as genitive object of ἀπὸ (separation).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκλήθη

it was called

Aor Pass Indic 3 Sg · καλέω

main verb (naming of the tent)

→ constative aorist passive (the naming-event)

καλέω (aor. pass.): 'be called / named'; renders הִקְרָא (Niphal); the passive ἐκλήθη formally bestows the title σκηνή μαρτυρίου on the tent, marking its identity as the place of YHWH's self-witness.

σκηνή

tent

Nominative

predicate nominative (the name given)

→ participant prominence

σκηνή: 'tent'; in the title σκηνή μαρτυρίου ('tent of witness') the noun designates the meeting-place; the LXX consistently renders מִוֶּעַד לַיהוָה ('tent of meeting') as σκηνή (τοῦ) μαρτυρίου, interpreting 'meeting' (מִוֶּעַד) via 'witness/testimony.'

μαρτύριου

of witness

Genitive

genitive of quality/relationship (defining σκηνή)

→ relational specification

μαρτύριον: 'witness / testimony'; renders מִוֶּעַד ('appointed meeting') here, and elsewhere תִּוְדָע ('testimony'); the LXX's σκηνή μαρτυρίου frames the tent as the locus where God bears witness and meets his people — the standard Greek designation throughout the Pentateuch.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative formula)

→ constative aorist (introducing customary practice)

γίνομαι: 'become / happen'; the formula καὶ ἐγένετο ('and it came to pass') renders יְהִי, the standard LXX narrative-setting formula; here it introduces a customary, repeated practice (continued by the imperfect ἐξεπορεύετο).

πᾶς

everyone

Nominative

subject (with the participial phrase ὁ ζητῶν: 'everyone who sought')

→ participant prominence

πᾶς: 'all / every'; πᾶς ὁ ζητῶν ('everyone seeking') universalizes access — any individual seeker of YHWH, not only Moses, could resort to the tent.

ὁ

the one

Nominative

article (substantivizing ζητῶν)

→ noun-phrase marking

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

ζητῶν

seeking

Pres Act Part Nom Sg Masc · ζητέω

substantival participle (subject: 'the one seeking')

→ imperfective participle (ongoing/characteristic seeking)

ζητέω: 'seek / look for / inquire of'; renders שֶׁרָץ / שָׁקַץ; 'seeking the LORD' is idiom for inquiring of God / resorting to him in worship and oracle; the present participle marks it as a characteristic activity.

κύριον

LORD

Accusative

direct object of ζητῶν

→ object specification

κύριος: the Tetragrammaton יהוה; here the object of seeking — the tent is precisely the place where YHWH may be sought, despite his withdrawal from the camp's midst.

ἐξεπορεύετο

would go out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (customary imperfect)

→ customary/iterative imperfect (repeated, habitual going-out)

ἐκπορεύομαι: 'go out / proceed out'; renders $\text{N}\Psi$; the imperfect denotes habitual, repeated action ('used to go out / would go out'), describing the regular resort of seekers to the tent throughout the wilderness sojourn.

εἰς

to

preposition + accusative (goal of movement)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνή: 'tent'; the goal of the seeker's movement — the place of meeting outside the camp.

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside'; the third occurrence in the verse of the camp-separation motif, fixing in the reader's mind that one must go out of the camp to find the LORD.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω (place)

→ relational specification

παρεμβολῆς: meaning 'camp'; it serves as genitive object of ἔξω (place).

8 ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς εἰστήκει πᾶς ὁ λαὸς σκοπεύοντες ἕκαστος παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ καὶ κατενοοῦσαν ἀπιόντος Μωυσῆ ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνήν

And whenever Moses would enter into the tent outside the camp, all the people would stand watching, each at the doors of his own tent, and they gazed after Moses as he departed, until he entered into the tent.

Customary scene (iterative): the people's reverent watching ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς

The ἡνίκα δ' ἂν + imperfect construction marks habitual, repeated action ('whenever Moses would enter ...'). The people stand at their own tent-doors and gaze after Moses — a posture of reverence and dependence. The verse builds the recurring tableau that culminates in the descent of the cloud (v. 9) and the face-to-face speech (v. 11).

ἡνίκα

when / whenever

temporal conjunction (with ἂν: iterative)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; with ἂν and the imperfect it forms an iterative-indefinite temporal clause ('whenever'), describing repeated occurrences rather than a single event.

δ

and / now

narrative continuative (post-positive δέ, elided)

→ clausal contribution

δέ: post-positive particle; here a narrative continuative linking this customary scene to the preceding establishment of the tent.

ἂν

(indefinite particle)

modal particle (with ἡνίκα and imperfect: iterative)

→ discourse linkage or contrast

ἂν: the modal particle; combined with ἡνίκα and the imperfect indicative it gives the clause an indefinite/iterative force ('whenever ... would').

εἰσεπορεύετο

would enter

Impf Mid Indic 3 Sg · εἰσπορεύομαι

verb of iterative temporal clause

→ customary/iterative imperfect (repeated entering)

εἰσπορεύομαι: 'enter / go in'; renders Εἰσβ; the imperfect with ἡνίκα ἂν denotes repeated, habitual entry of Moses into the tent — the recurring occasion of the theophanic meeting.

Μωυσῆς

Moses

Nominative

subject of εἰσεπορεύετο

→ participant prominence

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

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνὴ: 'tent'; the meeting-tent into which Moses repeatedly enters.

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside'; again the camp-separation motif, fixing the tent's location.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω (place)

→ relational specification

παρεμβολή: 'camp'; the encampment from which the tent is set apart.

εἰστήκει

would stand

Plpf Act Indic 3 Sg · ἵστημι

main verb (the people's posture)

→ stative pluperfect (had taken and held a standing position)

ἵστημι (plpf.): the pluperfect εἰστήκει functions as a stative imperfect ('would stand / was standing'), since the perfect/pluperfect of ἵστημι denote the resultant state of 'standing'; the singular verb agrees with the collective πᾶς ὁ λαός.

πᾶς

all

Nominative

adjective (with ὁ λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαός ('all the people') makes the watching universal — the whole community participates in the reverent observation.

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 εἰστήκει

→ participant prominence

λαός: 'people'; the collective subject takes a singular verb (εἰστήκει) but a plural participle (σκοπεύοντες) by constructio ad sensum.

σκοπεύοντες

watching

Pres Act Part Nom Pl Masc · σκοπεύω

circumstantial participle (manner: standing 'watching')

→ imperfective participle (continuous gazing)

σκοπεύω: 'watch / look out / observe attentively'; renders ἡρῷ / ὕμῃ; the plural participle (by sense, with collective λαός) depicts the people's attentive, reverent gaze as Moses goes to meet God.

ἕκαστος

each one

Nominative

distributive apposition to ὁ λαός ('each one')

→ participant prominence

ἕκαστος: 'each / every one'; distributes the collective action to individuals — each person stood at his own tent-door; a vivid picture of personal participation in the corporate reverence.

παρά

at / beside

preposition + accusative (position: 'at the doors')

→ spatial or relational framing

παρά + acc.: 'beside / at'; locates each watcher at the entrance of his own tent.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά (position)

→ object specification

θύρα: 'door / entrance'; renders Πηϛ; the tent-door is the threshold from which each person watches; the same noun marks where the pillar of cloud stands (vv. 9–10).

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (door 'of the tent')

→ relational specification

σκηνῆς: here each person's own dwelling-tent (distinct from the meeting-tent), as the possessive αὐτοῦ shows.

αὐτοῦ

his

Genitive

genitive of possession (modifying σκηνῆς: 'his own tent')

→ relational specification

αὐτοῦ: 'his'; each person stands at the door of his own tent — emphasizing that the reverence was individual yet universal.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

κατενοοῦσαν

they gazed / observed

Impf Act Indic 3 Pl · κατανοέω

main verb (the people's attentive gazing)

→ customary/iterative imperfect (repeated gazing)

κατανοέω: 'observe carefully / gaze upon / contemplate'; the κατα- compound intensifies the looking; renders וַיִּבֶּה; the imperfect (plural by sense) depicts the sustained, reverent watching of Moses' progress to the tent.

ἀπιόντος

as he departed

Pres Act Part Gen Sg Masc · ἀπείμι

genitive absolute (temporal: 'while Moses was going away')

→ imperfect participle (action concurrent with the gazing)

ἀπείμι (εἶμι): 'go away / depart'; the present participle in a genitive-absolute-like construction with Μωσῆ ('as Moses departed'); they watched him the whole way as he walked off toward the tent.

Μωσῆ

Moses

Genitive

genitive (with ἀπιόντος: 'Moses departing')

→ relational specification

Μωσῆς (gen. Μωσῆ): the genitive of the name in the absolute construction with ἀπιόντος; the people's eyes follow Moses as he goes out.

ἕως

until

conjunction (temporal, with articular infinitive)

→ discourse linkage or contrast

ἕως: 'until'; with the genitive articular infinitive τοῦ εἰσελθεῖν it forms a temporal limit ('until he entered'), marking the duration of the watching.

τοῦ

the

Genitive

article (substantivizing the infinitive εἰσελθεῖν)

→ noun-phrase marking

τοῦ: the genitive article governing the infinitive in the ἕως-clause.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

articular infinitive (temporal: 'until he entered')

→ ingressive aorist infinitive (the act of entry)

εἰσέρχομαι: 'enter / go in'; the aorist infinitive marks the punctual moment of Moses' entry into the tent, the terminus of the people's gaze.

αὐτόν

him

Accusative

accusative subject of the infinitive εἰσελθεῖν

→ participant reference

αὐτός: the accusative αὐτόν is the subject of the articular infinitive ('until he entered').

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνή: 'tent'; the meeting-tent, the goal of Moses' entry and the terminus of the people's watching.

9 ὥς δ' ἂν εἰσῆλθεν Μωυσῆς εἰς τὴν σκηνὴν κατέβαιναν ὁ στῦλος τῆς νεφέλης καὶ ἵστατο ἐπὶ τὴν θύραν τῆς σκηνῆς καὶ ἐλάλει Μωυσῆ

And whenever Moses entered into the tent, the pillar of cloud would descend and stand at the door of the tent, and he spoke with Moses.

Customary scene continued: the descent of the cloud and the divine speech

ὥς δ' ἂν εἰσῆλθεν Μωυσῆς

The iterative ὥς δ' ἂν + indicative continues the habitual frame: each time Moses entered, the pillar of cloud (ὁ στῦλος τῆς νεφέλης) descended to the tent-door and YHWH spoke with him. The cloud is the visible token of the Presence, mediating the meeting; though God will not go 'in the midst' of the camp, he meets Moses at the threshold of the tent outside it.

ὥς

when / whenever

temporal conjunction (with ἄν: iterative)

→ discourse linkage or contrast

ὥς: 'when / as'; with ἄν it forms an iterative-temporal clause ('whenever'), parallel to ἡνίκα ὃ ἄν of v. 8, continuing the customary frame.

δὲ

and

narrative continuative (post-positive δέ, elided)

→ clausal contribution

δέ: post-positive continuative linking this scene to the previous.

ἄν

(indefinite particle)

modal particle (iterative force with ὥς)

→ discourse linkage or contrast

ἄν: modal particle giving the temporal clause indefinite/iterative force.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of iterative temporal clause

→ iterative aorist (each recurring entry)

εἰσέρχομαι: 'enter / go in'; the aorist with ὥς ἄν here has iterative force ('whenever he entered'), the recurring trigger for the cloud's descent.

Μωυσῆς

Moses

Nominative

subject of εἰσῆλθεν

→ participant prominence

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

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνήν

tent

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνή: 'tent'; the meeting-tent into which Moses entered, occasioning the descent of the cloud.

κατέβαιναν

would descend

Impf Act Indic 3 Sg · καταβαίνω

main verb (customary descent of the cloud)

→ customary/iterative imperfect (repeated descent)

καταβαίνω: 'go down / descend'; renders Τῇ; the imperfect denotes the cloud's habitual descent each time Moses entered — the recurring visible advent of the divine Presence.

ὁ

the

Nominative

article

→ noun-phrase marking

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

στῦλος

pillar

Nominative

subject of κατέβαιναν

→ participant prominence

στῦλος: 'pillar / column'; renders Πῦλ; the 'pillar of cloud' (ὁ στῦλος τῆς νεφέλης) is the standing token of YHWH's guiding Presence (cf. 13:21–22; 14:19, 24); here it descends to the tent-door as the medium of the meeting.

τῆς

of the

Genitive

article (with νεφέλης)

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive of composition/quality (pillar 'of cloud')

→ relational specification

νεφέλη: 'cloud'; renders **νῆϋ**; the cloud veils and reveals the divine glory; the pillar of cloud links this scene to the Exodus guidance and to the cloud that will fill the completed Tabernacle (40:34–38).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵστατο

would stand

Impf Mid Indic 3 Sg · ἵστημι

main verb (the cloud's customary standing)

→ customary/iterative imperfect (repeated standing)

ἵστημι (impf. mid.): 'stand / take one's stand'; the middle/passive imperfect ἵστατο denotes the cloud's habitual coming-to-rest at the tent-door; the cloud 'stations itself' as the visible locus of the Presence.

ἐπὶ

at / upon

preposition + accusative (position toward which it stands)

→ spatial or relational framing

ἐπί + acc.: 'at / upon / by'; with the accusative τὴν θύραν it marks the position at which the cloud came to stand.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

accusative object of ἐπὶ (position)

→ object specification

θύρα: 'door / entrance'; renders **Πῆϋ**; the tent-door is the threshold of meeting — the cloud stands there, marking the boundary between the human and the divine, the place where Moses is addressed.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (door 'of the tent')

→ relational specification

σκηνή: 'tent'; the meeting-tent at whose entrance the cloud takes its stand.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλει

he spoke

Impf Act Indic 3 Sg · λαλέω

main verb (the divine speech, subject YHWH from the cloud)

→ customary/iterative imperfect (repeated divine speaking)

λαλέω: 'speak / talk'; renders לַאֲלֹם; the imperfect ἐλάλει denotes habitual, ongoing speech — YHWH (the implied subject, from the cloud) repeatedly spoke with Moses; the same verb in the aorist (ἐλάλησεν) opens v. 11's defining 'face to face' note.

Μωϋσῇ

to Moses

Dative

dative indirect object of ἐλάλει (the one addressed)

→ sphere or reference

Μωϋσῆς (dat. Μωϋσῇ): the dative of the name as the recipient of the divine speech; YHWH speaks to Moses from the cloud at the tent-door.

10 καὶ ἑώρα πᾶς ὁ λαὸς τὸν στῦλον τῆς νεφέλης ἐστῶτα ἐπὶ τῆς θύρας τῆς σκηνῆς καὶ στάντες πᾶς ὁ λαὸς προσεκύνησαν ἕκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ

And all the people saw the pillar of cloud standing at the door of the tent, and all the people, standing, worshipped, each from the door of his own tent.

Customary scene: the people's worship at the sight of the cloud

καὶ ἑώρα πᾶς ὁ λαὸς

The people's response completes the recurring tableau: seeing the pillar of cloud at the tent-door, all the people rise and worship (προσεκύνησαν), each from his own tent-door. Their worship at a distance contrasts with Moses' intimate face-to-face access (v. 11), establishing the mediatorial pattern — the people adore the visible cloud while Moses speaks directly with God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

έώρα

would see

Impf Act Indic 3 Sg · ώραω

main verb (the people's customary seeing)

→ customary/iterative imperfect (repeated seeing)

ώραω (impf. ώρα): 'see / behold'; renders ἡ; the imperfect (singular with collective λαός) depicts the people's repeated sight of the cloud at the tent-door — the recurring visual occasion of their worship.

πᾶς

all

Nominative

adjective (with ὁ λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαός makes the seeing and the worship universal.

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 ώρα

→ participant prominence

λαός: 'people'; the collective subject; singular verb (ώρα) with plural sense continued in προσεκύνησαν.

τόν

the

Accusative

article

→ noun-phrase marking

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

στῦλον

pillar

Accusative

direct object of ώρα

→ object specification

στῦλος: 'pillar / column'; the same pillar of cloud (cf. v. 9), here the object of the people's sight; the accusative ending shifts from subject (v. 9) to object as the perspective moves from the cloud's action to the people's perception.

τῆς

of the

Genitive

article (with νεφέλης)

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive of composition (pillar 'of cloud')

→ relational specification

νεφέλη: 'cloud'; the visible veil of the Presence (cf. v. 9).

ἑστῶτα

standing

Perf Act Part Acc Sg Masc · ἵστημι

predicate/supplementary participle (with στυλον: 'the pillar standing')

→ stative perfect participle (in a settled standing position)

ἵστημι (perf. part.): the perfect participle ἑστώς ('standing / having taken a stand') denotes the resultant state of standing; it agrees with τὸν στυλον and depicts the cloud as fixed at the tent-door for the people to behold.

ἐπὶ

at

preposition + genitive (position: 'at the door')

→ spatial or relational framing

ἐπί + gen.: 'at / upon'; with the genitive τῆς θύρας it marks the cloud's stationary position at the entrance (contrast the accusative ἐπὶ τὴν θύραν of v. 9, which expressed motion toward).

τῆς

the

Genitive

article

→ noun-phrase marking

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

θύρας

door

Genitive

genitive object of ἐπὶ (position)

→ relational specification

θύρα: 'door / entrance'; the tent-door where the cloud stands, visible to the whole people.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (door 'of the tent')

→ relational specification

σκηνή: 'tent'; the meeting-tent at whose door the cloud stands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στάντες

having stood / standing

Aor Act Part Nom Pl Masc · ἵστημι

circumstantial participle (attendant: 'standing up, they worshipped')

→ ingressive aorist participle (rising to stand)

ἵστημι (aor. part.): the active aorist participle στάντες ('having stood / standing up') denotes the people's rising to their feet before worship; plural by sense with collective λαός; the posture of reverent attention precedes the act of προσκύνησις.

πᾶς

all

Nominative

adjective (with ὁ λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; the renewed πᾶς ὁ λαός underscores the universality of the worship.

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 προσεκύνησαν

→ participant prominence

λαός: 'people'; the collective subject of the worship, again with the singular-noun/plural-verb agreement by sense.

προσεκύνησαν

they worshipped

Aor Act Indic 3 Pl · προσκυνέω

main verb (the people's act of worship)

→ constative/iterative aorist (the act of prostration)

προσκυνέω: 'do obeisance / worship / prostrate oneself'; renders ἡἰκλψῆ; the standard LXX verb for reverent worship; the people bow toward the cloud from their tent-doors — adoration of the Presence at a distance, in contrast to Moses' face-to-face nearness.

ἕκαστος

each one

Nominative

distributive apposition to ὁ λαός ('each')

→ participant prominence

ἕκαστος: 'each / every one'; distributes the corporate worship to individuals — each worshipped from his own tent-door.

ἀπὸ

from

preposition + genitive (place from which: 'from the door')

→ spatial or relational framing

ἀπό: 'from'; marks the place from which each worshipped — his own tent-door, at a distance from the meeting-tent.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θύρας

door

Genitive

genitive object of ἀπό (place from which)

→ relational specification

θύρα: 'door'; each person's own tent-door, the station of his worship.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of relationship (door of the tent)

→ relational specification

σκηνή: here each person's own dwelling-tent (as αὐτοῦ shows), not the meeting-tent.

αὐτοῦ

his

Genitive

genitive of possession (modifying σκηνῆς: 'his own tent')

→ relational specification

αὐτοῦ: 'his'; the worship is offered from each person's own tent-door — universal yet individual reverence.

11 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐνώπιος ἐνωπίῳ ὥς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον καὶ ἀπελύετο εἰς τὴν παρεμβολήν ὁ δὲ θεράπων Ἰησοῦς υἱὸς Ναυη νέος οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς

And the LORD spoke to Moses face to face, as if one should speak to his own friend. And he would return to the camp, but his attendant Joshua son of Naue, a young man, would not depart from the tent.

Climactic narratorial summary: the unmediated intimacy of Moses' communion

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐνώπιος ἐνωπίῳ

The chapter's defining note: YHWH spoke to Moses ἐνώπιος ἐνωπίῳ ('face to face'), qualified by the simile ὥς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον ('as a man speaks to his friend') — the friend-of-God motif (cf. Num 12:8; Isa 41:8; Jas 2:23). This intimacy is set against the people's distant worship (v. 10) and the coming refusal of v. 20 ('no one may see my face and live'): Moses' privileged access is unique yet still short of seeing the unveiled glory. The faithful young attendant Joshua remains in the tent.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the divine address to Moses)

→ constative aorist (summarizing the manner of the communion)

λαλέω: 'speak / talk'; renders לָאָלַם; the aorist here summarizes the characteristic manner of YHWH's speech with Moses — directly and intimately, 'face to face.'

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; YHWH himself, not an angel, speaks with Moses face to face — the very unmediated Presence whose general withdrawal from the camp (v. 3) makes Moses' privileged access all the more striking.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς; the accusative as directional object of πρὸς; Moses is the unique recipient of this intimate divine address.

ἐνώπιος

face

Nominative

predicative adjective (in the idiom ἐνώπιος ἐνωπίω: 'face to face')

→ participant prominence

ἐνώπιος: 'facing / face-to-face / present'; the idiom ἐνώπιος ἐνωπίω (lit. 'one facing, to one facing') is the LXX's rendering of Hebrew פָּנֵי לִפְנֵי ('face to face'); the nominative-dative pairing reproduces the Hebrew reciprocal expression of direct, unmediated encounter (cf. Deut 34:10).

ἐνωπίω

to face

Dative

dative complement (in the idiom ἐνώπιος ἐνωπίω)

→ sphere or reference

ἐνωπίω (dat. ἐνωπίω): the dative member of the reciprocal idiom 'face to face'; the pairing of nominative and dative forms of the same adjective is a Hebraism reproducing פָּנֵי לִפְנֵי , denoting the mutuality and directness of the encounter — though qualified by v. 20's limit on seeing God's face.

ὥς

as

comparative conjunction (introducing the simile)

→ discourse linkage or contrast

ὥς: 'as / like'; with εἰ introduces the comparative-hypothetical simile ('as if one should speak'), illustrating the intimacy of the face-to-face speech by the analogy of friends conversing.

εἰ

if

conditional particle (with ὥς: hypothetical comparison)

→ discourse linkage or contrast

εἰ: 'if'; the combination ὥς εἰ ('as if') frames a hypothetical comparison; the construction renders the Hebrew כַּשֵּׁי ('just as').

τις

someone

Nominative

indefinite pronoun (subject of λαλήσει)

→ participant reference

τις: 'someone / anyone'; the indefinite subject of the simile ('as if someone / a man should speak'), generalizing the comparison to any human friendship.

λαλήσει

should speak

Fut Act Indic 3 Sg · λαλέω

verb of the comparative-hypothetical clause

→ futuristic/gnomic future (the hypothetical speaking in the simile)

λαλέω: 'speak'; the future in the ὥς εἰ-clause expresses a hypothetical-general action ('as if one should/would speak'); the same verb as ἐλάλησεν above, drawing the comparison tight: God speaks with Moses just as a person speaks with a friend.

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).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἐαυτοῦ

his own

Genitive

reflexive possessive genitive (modifying φίλον)

→ relational specification

ἐαυτοῦ: reflexive 'his own'; intensifies the intimacy — not merely a friend but 'his own friend,' stressing the personal closeness of the relationship to which Moses' communion is compared.

φίλον

friend

Accusative

accusative object of πρὸς (the one addressed in the simile)

→ object specification

φίλος: 'friend'; renders ὄψις ('companion / friend'); the friend-of-God motif: Moses' face-to-face speech is likened to conversation between friends, the highest figure of divine-human intimacy (cf. Abraham 'friend of God,' Isa 41:8; Jas 2:23; and Jesus' words at John 15:15).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπελύετο

he would return

Impf Mid Indic 3 Sg · ἀπολύω

main verb (Moses' customary return to the camp)

→ customary/iterative imperfect (repeated returning)

ἀπολύω (mid.): 'release / depart / return'; the middle ἀπελύετο ('would take his leave / return') denotes Moses' habitual return to the camp after each meeting; renders ἐῴω; the imperfect continues the iterative frame of the whole scene.

εἰς

into

preposition + accusative (goal of return)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination of return)

→ object specification

παρεμβολή: 'camp'; Moses returns to the camp after his communion at the tent, resuming his place among the people he leads.

ὁ

the

Nominative

article (with *θεράπων*)

→ noun-phrase marking

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

δὲ

but

mild adversative (post-positive, contrasting Joshua with Moses)

→ discourse linkage or contrast

δέ: post-positive particle; here adversative, contrasting Joshua (who stays) with Moses (who returns to the camp).

θεράπων

attendant / servant

Nominative

subject (of the contrast-clause)

→ participant prominence

θεράπων: 'attendant / minister / servant'; renders תַּרְשִׁינִי; a dignified term (more honorable than δοῦλος); ironically the same word designates Moses himself as *θεράπων κυρίου* (Num 12:7–8 LXX) — here Joshua is Moses' *θεράπων*, in training as his successor.

Ἰησοῦς

Joshua

Nominative

nominative in apposition to *θεράπων* (indeclinable name, marked by article/context)

→ participant identification

Ἰησοῦς: the Greek form of Hebrew יְהוֹשֻׁעַ ('Joshua' = 'YHWH saves'); though here in apposition as nominative, the name is treated as a transliterated proper noun (the same Greek name later borne by Jesus); identifies Moses' attendant and successor.

υἱὸς

son

Nominative

nominative in apposition (patronymic: 'son of Naue')

→ participant prominence

υἱός: 'son'; introduces the patronymic identifying Joshua as 'son of Naue' (= Nun), the standard genealogical tag.

Ναυη

Naue / Nun

genitive of relationship (indeclinable: 'son of Naue')

→ participant identification

Ναυη: the LXX transliteration of Hebrew נֹחַ ('Nun'); indeclinable; Joshua is consistently 'son of Naue' in the Greek Pentateuch and Joshua (Ἰησοῦς υἱὸς Ναυη).

νέος

young

Nominative

attributive/appositional adjective (describing Joshua: 'a young man')

→ participant prominence

νέος: 'young / new'; renders נָעַם ('youth / young man'); notes Joshua's youth, perhaps explaining his constant attendance at the tent and foreshadowing his long preparation for leadership.

οὐκ

not

negative particle (with *ἐξεπορεύετο*)

→ discourse linkage or contrast

οὐ: the negative; with the imperfect *ἐξεπορεύετο* it states Joshua's habitual non-departure from the tent.

ἐξεπορεύετο

would depart

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (Joshua's customary remaining)

→ customary/iterative imperfect (habitual not-leaving)

ἐκπορεύομαι: 'go out / depart'; the negated imperfect οὐκ ἐξεπορεύετο ('would not leave') denotes Joshua's constant, devoted attendance — unlike Moses he did not return to the camp but remained as guardian of the tent, a model of unbroken nearness to the place of the Presence.

ἐκ

out of

preposition + genitive (source of the departure not made)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source of the departure not made).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive object of ἐκ (source: 'from the tent')

→ relational specification

σκηνή: 'tent'; the meeting-tent which Joshua never left, devoted guardian of the place where YHWH met Moses.

12 καὶ εἶπεν Μωυσῆς πρὸς κύριον ἰδοὺ σύ μοι λέγεις ἀνάγαγε τὸν λαὸν τοῦτον σὺ δὲ οὐκ ἐδήλωσάς μοι ὃν συναποστελεῖς μετ' ἐμοῦ σὺ δέ μοι εἶπας οἶδά σε παρὰ πάντας καὶ χάριν ἔχεις παρ' ἐμοί

And Moses said to the LORD, 'Behold, you say to me, "Lead up this people," but you have not shown me whom you will send with me; yet you said to me, "I know you above all, and you have favor with me."'

Moses' intercessory plea begins: the complaint about the unnamed escort

καὶ εἶπεν Μωυσῆς πρὸς κύριον

Moses opens his great intercession (vv. 12–13) with a respectful complaint: YHWH commands him to lead the people up but has not disclosed the identity of the promised escort (ὃν συναποστελεῖς, picking up συναποστελῶ of v. 2). He leverages the two divine assurances already given — 'I know you above all' and 'you have favor with me' — to press for more. The threefold σύ (you) structures the appeal around the contrast between God's command and God's reticence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν opens Moses' direct address to YHWH — the great intercessory dialogue at the heart of the chapter.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: now the speaker; Moses addresses YHWH as intercessor and mediator on behalf of the people.

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).

κύριον

LORD

Accusative

accusative object of πρὸς (the one addressed)

→ object specification

κύριος: the Tetragrammaton יהוה; here the addressee of Moses' plea; the bold directness of Moses' speech to YHWH flows from the face-to-face intimacy just described (v. 11).

ἰδοὺ

behold

demonstrative interjection (attention-marker)

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders הִנֵּה; an attention-arresting particle introducing Moses' appeal, calling YHWH's notice to the tension between command and silence.

σύ

you

Nominative

subject (emphatic, first of three contrastive σύ)

→ participant reference

σύ: the emphatic pronoun; the first of three fronted σύ in the verse, each marking a turn in the argument (you command / you have not shown / you said).

μοι

to me

Dative

dative indirect object of λέγεις

→ participant reference or interest

μοι: 'to me'; Moses casts the dialogue as personal address — what God says specifically to him.

λέγεις

you say

Pres Act Indic 2 Sg · λέγω

main verb (quoting the divine command)

→ progressive present (the standing command)

λέγω (pres.): 'say'; the present λέγεις ('you keep saying / you say') treats the command as the abiding word of God to which Moses now responds.

ἀνάγαγε

lead up

Aor Act Impv 2 Sg · ἀνάγω

main verb (quoted divine imperative)

→ ingressive aorist imperative (the command to lead up)

ἀνάγω: 'lead up / bring up'; renders לַעֲלוֹ; the quoted command ('lead up this people') puts on Moses a charge he cannot fulfil without the Presence; the verb echoes the ἀνάβηθι of v. 1 and recurs negatively at v. 15 (μή με ἀναγάγῃς).

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἀνάγαγε

→ object specification

λαός: 'people'; the object of the leading-up; Moses will shortly press the question of whose people they are (vv. 13, 16, 'your people').

τοῦτον

this

Accusative

demonstrative adjective (modifying λαόν)

→ participant reference

οὗτος: 'this'; 'this people' — the demonstrative makes the burden concrete and present; the same people whose stiff-neckedness occasioned the crisis.

σύ

you

Nominative

subject (emphatic, second contrastive σύ)

→ participant reference

σύ: the second emphatic σύ, now in adversative contrast (σύ δέ): 'but you have not shown me.'

δὲ

but

adversative (post-positive: command vs. silence)

→ discourse linkage or contrast

δέ: post-positive adversative; contrasts the clear command with the withheld information about the escort.

οὐκ

not

negative particle (with ἐδήλωσας)

→ discourse linkage or contrast

οὐ: the negative; sharpens the complaint — God has commanded but 'not shown.'

ἐδήλωσάς

you showed / made clear

Aor Act Indic 2 Sg · δηλόω

main verb (the complaint: 'you have not made clear')

→ constative aorist (the failure to disclose)

δηλόω: 'make clear / reveal / disclose'; renders עִידָה; Moses complains that the identity of the promised escort (the angel of v. 2, or YHWH himself?) has not been made plain — the heart of his uncertainty.

μοι

to me

Dative

dative indirect object of ἐδήλωσας

→ participant reference or interest

μοι: 'to me'; the disclosure Moses lacks is personal — he, the leader, must know who goes with him.

ὃν

whom

Accusative

relative pronoun (object of συναποστελεῖς; the unnamed escort)

→ participant reference

ὃς: relative pronoun, 'whom'; the headless relative ('[the one] whom you will send') names precisely the undisclosed identity at issue.

συναποστελεῖς

you will send with

Fut Act Indic 2 Sg · συναποστέλλω

verb of relative clause (the promised escort)

→ predictive future (the escort yet to be sent)

συναποστέλλω: 'send together with'; the deliberate echo of συναποστελῶ in v. 2 ('I will send my angel with you') — Moses takes up God's own word and presses for clarity: who exactly is this co-sent one?

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; the accompaniment-phrase μετ' ἐμοῦ ('with me') keeps the focus on the question of who travels alongside Moses and the people.

ἐμοῦ

me

Genitive

genitive object of μετά (emphatic 1st person)

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive 'me'; Moses personalizes the escort-question to himself as leader.

σύ

you

Nominative

subject (emphatic, third contrastive σύ)

→ participant reference

σύ: the third emphatic σύ (σύ δέ), introducing the leverage: 'yet you yourself said ...'; Moses now quotes God's prior assurances back to him.

δέ

yet

adversative/continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here 'and yet,' turning to the assurances Moses will use as the ground of his bolder request.

μοι

to me

Dative

dative indirect object of εἶπας

→ participant reference or interest

μοι: 'to me'; again the personal address — God's words spoken specifically to Moses.

εἶπας

you said

Aor Act Indic 2 Sg · λέγω

main verb (quoting the divine assurance)

→ constative aorist (the prior word of assurance)

λέγω (aor. 2 sg. εἶπας): 'you said'; the Koine sigmatic aorist εἶπας (for classical εἶπες) introduces the two assurances Moses leverages: 'I know you above all' and 'you have favor with me.'

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb of quoted assurance (perfect with present sense)

→ stative perfect (present knowledge of relationship)

οἶδα: 'know' (perfect with present meaning); renders ὤΤ; 'I know you' connotes intimate, chosen relationship (cf. v. 17 οἶδά σε παρὰ πάντας); to be 'known' by God is to be elected and favored (cf. Amos 3:2; Jer 1:5).

σε

you

Accusative

direct object of οἶδα

→ participant reference

σε: 'you'; Moses is the object of God's intimate knowing — the basis of his confidence to ask for more.

παρὰ

above / beyond

preposition + accusative (comparison: 'above all')

→ spatial or relational framing

παρὰ + acc.: 'beyond / above / in comparison with'; the comparative idiom παρὰ πάντας ('above all [others]') renders a Hebrew comparative, marking Moses as known and favored beyond every other person.

πάντας

all

Accusative

accusative of comparison (object of παρὰ: 'above all')

→ object specification

πᾶς: 'all'; 'above all' — Moses' unique standing before God grounds the boldness of his subsequent petitions (vv. 13, 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χάριν

favor / grace

Accusative

direct object of ἔχεις

→ object specification

χάρις: 'grace / favor'; renders ἰΠ; the idiom χάριν ἔχειν παρὰ τινι ('to have favor with someone') is equivalent to εὐρίσκειν χάριν (vv. 13, 16, 17); 'favor with God' is the leitmotif of Moses' plea, repeated four times in the chapter.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb of quoted assurance

→ stative present (the settled possession of favor)

ἔχω: 'have / hold'; the present ἔχεις χάριν ('you have favor') states Moses' standing as an abiding condition; the assurance Moses now turns into a petition.

παρὶ

with

preposition + dative (in the estimation of: 'with me', elided)

→ spatial or relational framing

παρὰ + dat.: 'with / in the presence/estimation of'; παρὶ ἐμοί ('with me') = 'in my sight', the sphere of God's favorable regard toward Moses.

ἐμοί

me

Dative

dative object of παρὰ (emphatic 1st person: God speaking)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic dative; in the quoted divine words 'me' is YHWH — Moses has favor 'with God himself', the strongest possible warrant for his request.

13 εἰ οὖν εὗρηκα χάριν ἐναντίον σου ἐμφάνισόν μοι σεαυτὸν γνωστῶς ἴδω σε ὅπως ἂν ᾧ εὕρηκώς χάριν ἐναντίον σου καὶ ἵνα γινῶ ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο

'If then I have found favor before you, reveal yourself to me plainly, that I may see you, so that I may have found favor before you; and that I may know that this great nation is your people.'

The petition proper: 'reveal yourself to me' (built on the favor just cited)

εἰ οὖν εὗρηκα χάριν ἐναντίον σου

On the basis of the favor cited in v. 12, Moses now petitions: ἐμφάνισόν μοι σεαυτὸν γνωστῶς ('reveal yourself to me plainly, that I may know/see you'). The double purpose — that Moses may truly have favor, and that he may know the people are God's (λαός σου) — quietly re-claims for YHWH the people he had called 'your people' (Moses') in v. 1. This request prepares for the bolder 'show me your glory' of v. 18.

εἰ
if

conditional particle (protasis of real condition)

→ discourse linkage or contrast

εἰ: 'if'; introduces a real (first-class) condition assuming the premise true ('if — as is the case — I have found favor'); the polite conditional frames the request deferentially.

οὖν
then / therefore

inferential particle (drawing the petition from v. 12)

→ discourse linkage or contrast

οὖν: 'therefore / then'; draws the petition as a consequence of the favor God himself acknowledged (v. 12).

εὗρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

verb of conditional protasis

→ resultative perfect (a found and abiding favor)

εὕρισκω: 'find'; the idiom εὕρισκειν χάριν ('to find favor') renders ἵνα ἔλθῃ; the perfect εὗρηκα ('I have found [and still possess]') states the favor as an accomplished, enduring fact — the ground of the petition (cf. vv. 16, 17).

χάριν

favor / grace

Accusative

direct object of εὗρηκα

→ object specification

χάρις: 'grace / favor'; renders ἵνα; the chapter's keyword, naming the relational standing that authorizes Moses' bold requests.

ἐναντίον

before / in the sight of

improper preposition + genitive (Hebraism: 'in your sight')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of';
Hebraism rendering לְפָנַי / בְּעֵינַי; 'favor
before you' = favor in God's estimation.

σου

you

Genitive

genitive object of ἐναντίον

→ relational specification

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

ἐμφάνισόν

reveal / make manifest

Aor Act Impv 2 Sg · ἐμφανίζω

main verb (the petition: imperative of request)

→ ingressive aorist imperative (the act of
self-revealing requested)

ἐμφανίζω: 'make manifest / reveal / show
plainly'; renders הֶאֱרָא / הוֹדִיעַ (Hiphil);
Moses asks God to manifest himself — a
request for deeper knowledge of God's
person and ways, the seed of the 'show me
your glory' petition of v. 18.

μοι

to me

Dative

dative indirect object of ἐμφάνισον

→ participant reference or interest

μοι: 'to me'; the personal recipient of the
requested self-revelation.

σεαυτόν

yourself

Accusative

reflexive direct object of ἐμφάνισον

→ object specification

σεαυτοῦ: reflexive 'yourself'; the object of
revelation is God's very self — anticipating
τὴν σεαυτοῦ δόξαν ('your own glory') in v.
18; Moses seeks God himself, not merely his
guidance.

γνωστῶς

knowably / plainly

adverb of manner (modifying ἐμφάνισον/ἴδω)

→ clausal contribution

γνωστῶς: 'knowably / so as to be known /
plainly'; a rare adverb; it asks that the
revelation be such that Moses may truly
know God — an epistemic intensification
(*'reveal yourself to me so that I really know
you'*).

ἴδω

I may see / know

Aor Act Subj 1 Sg · ὁράω

subjunctive (purpose/result: 'that I may see you')

→ ingressive aorist subjunctive (the
seeing/knowing sought)

ὁράω (aor. subj. ἴδω): 'see / perceive /
come to know'; here in a purpose sense
(*'that I may see/know you'*); the verb of
seeing anticipates the great theme of vv.
18–23 — what of God may be seen, and
what may not.

σε

you

Accusative

direct object of ἴδω

→ participant reference

σε: 'you'; the object of the seeing/knowing
— God himself, the goal of Moses' longing.

ὥτως

so that

purpose conjunction (with ἄν and subjunctive)

→ discourse linkage or contrast

ὥτως: 'so that / in order that'; with ἄν and the subjunctive forms a purpose clause; the goal is the confirmation and deepening of the favor Moses already has.

ἄν

(modal particle)

modal particle (with ὥτως: contingent purpose)

→ discourse linkage or contrast

ἄν: modal particle reinforcing the contingency of the purpose clause with ὥτως.

ᾧ

I may be

Pres Act Subj 1 Sg · εἰμί

subjunctive of purpose (with periphrastic perfect participle)

→ stative present subjunctive (in periphrasis with εὐρηκώς)

εἰμί (subj. ᾧ): the copula in the periphrastic perfect subjunctive ᾧ εὐρηκώς ('that I may be in a state of having found favor'); the periphrasis stresses the abiding, confirmed possession of favor as the aim.

εὐρηκώς

having found

Perf Act Part Nom Sg Masc · εὐρίσκω

perfect participle (periphrastic with ᾧ: 'may be having found')

→ resultative perfect participle (settled state of favor)

εὐρίσκω (perf. part.): in the periphrasis ᾧ εὐρηκώς ('I may have found and possess'), the perfect underscores that Moses seeks not a momentary favor but its confirmed, ongoing reality — favor verified by the granting of his request.

χάριν

favor / grace

Accusative

direct object of εὐρηκώς

→ object specification

χάρις: 'grace / favor'; the repeated keyword (third occurrence in two verses); Moses circles back to it, making favor both the ground and the goal of his petition.

ἐναντίον

before

improper preposition + genitive (Hebraism: 'in your sight')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; repeated from earlier in the verse, framing favor 'before you' as the relational sphere sought.

σου

you

Genitive

genitive object of ἐναντίον

→ relational specification

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

καὶ

and

coordinate conjunction (linking the second purpose clause)

→ discourse linkage or contrast

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

ἵνα

that

purpose conjunction (second purpose: 'that I may know')

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the second, climactic purpose — that Moses may know this great nation is YHWH's people.

γινῶ

I may know

Aor Act Subj 1 Sg · γινώσκω

subjunctive of purpose (with ἵνα)

→ ingressive aorist subjunctive (coming to know)

γινώσκω: 'know / recognize'; renders γινῶ; the knowledge sought is relational assurance — that the people belong to God; the verb plays against God's οἶδά σε ('I know you', v. 12): as God knows Moses, so Moses would know that God owns the people.

ὅτι

that

conjunction (content of γινῶ)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the object-content of Moses' knowing — the assertion that the nation is God's people.

λαός

people

Nominative

predicate nominative (verbless clause: '[is] your people')

→ participant prominence

λαός: 'people'; the predicate of the verbless ὅτι-clause; the claim λαός σου ('your people') gently reverses YHWH's distancing 'your [Moses'] people' of v. 1 — Moses presses God to re-own Israel as his own.

σου

your

Genitive

genitive of possession (modifying λαός: 'your people')

→ relational specification

σου: 'your' (= God's); the crucial possessive — Moses insists the people are YHWH's, the theological pivot of the whole intercession (cf. v. 16).

τὸ

the

Nominative

article (with ἔθνος)

→ noun-phrase marking

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

ἔθνος

nation

Nominative

subject in apposition (the great nation = your people)

→ participant prominence

ἔθνος: 'nation / people'; renders ἔθ; while λαός typically denotes Israel as covenant people, ἔθνος is the more 'national' term; here the two stand in apposition ('your people, this great nation'), affirming both Israel's covenant identity and its national greatness.

τὸ

the

Nominative

article (attributive, with μέγα)

→ noun-phrase marking

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

μέγα

great

Nominative

attributive adjective (modifying ἔθνος)

→ participant prominence

μέγας: 'great'; renders לִּידָג; 'this great nation' echoes the patriarchal promise (Gen 12:2) — Moses appeals to God's own purpose to make of Israel a great nation as further ground for the Presence.

τοῦτο

this

Nominative

demonstrative adjective (modifying ἔθνος)

→ participant reference

οὗτος: 'this'; the demonstrative makes the appeal concrete — 'this' very people, present and burdensome, is the one Moses asks God to own.

14 καὶ λέγει αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε

And he says, 'I myself will go before you, and I will give you rest.'

The divine answer: the grant of the personal Presence (turning-point of the chapter)

καὶ λέγει

The historic present λέγει introduces the chapter's turning-point. The emphatic αὐτός ('I myself') answers Moses' anxiety about the unnamed escort (v. 12): not an angel but YHWH himself will go before. προπορεύσομαί σου ('I will go before you') reverses the οὐ ... μὴ συναναβῶ of v. 3, and καταπαύσω σε ('I will give you rest') promises the goal of the journey — the rest of the land (cf. Deut 12:9–10).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (speech-introduction, historic present)

→ historic present (vivid immediacy of the divine reply)

λέγω (pres.): the historic present λέγει gives the divine answer dramatic immediacy at the pivotal moment; the subject is YHWH (unexpressed), whose reply turns the whole crisis.

αὐτός

I myself

Nominative

intensive subject pronoun (emphatic: 'I myself')

→ participant reference

αὐτός: intensive 'self'; here 'I myself' (with the implied first-person verb) — the emphatic answer to Moses' question 'whom will you send?' The escort is no angel but YHWH in person; αὐτός is the single most important word of the chapter's resolution (cf. v. 15 αὐτὸς σύ).

προπορεύσομαι

I will go before

Fut Mid Indic 1 Sg · προπορεύομαι

main verb (divine first-person promise of leading)

→ predictive future (the promised personal leading)

προπορεύομαι: 'go before / lead the way'; renders יִגְדֹּל לְיְהוָה ; the πρό- prefix marks YHWH as the one going ahead — replacing the angel 'before your face' (πρὸ προσώπου, v. 2) with his own Presence; this verb reverses the refusal of v. 3 and is the heart of the granted petition.

σου

you / before you

Genitive

genitive complement of προπορεύσομαι ('before you')

→ relational specification

σου: the genitive complement of the πρό-compound ('go before you'); the personal pronoun makes the promise direct and intimate — YHWH will lead Moses himself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταπαύσω

I will give rest

Fut Act Indic 1 Sg · καταπαύω

main verb (second clause of the promise)

→ predictive future (the promised rest)

καταπαύω: 'cause to rest / give rest / settle'; renders קָנַח ; the κατα- compound denotes bringing to rest; the 'rest' (κατάπαυσις) is the settled possession of the land (cf. Deut 12:9–10; Ps 94[95]:11; Heb 3–4) — the goal toward which the leading Presence brings the people.

σε

you

Accusative

direct object of καταπαύσω

→ participant reference

σε: 'you'; the recipient of the promised rest; the singular addresses Moses as representative of the people he leads.

15 καὶ λέγει πρὸς αὐτόν εἰ μὴ αὐτὸς σὺ πορεύῃ μὴ με ἀναγάγῃς ἐντεῦθεν

And he says to him, 'If you yourself do not go, do not lead me up from here.'

Moses' rejoinder: refusal to move without the personal Presence καὶ λέγει πρὸς αὐτόν

Moses presses the point home: he will not move without the personal Presence. The emphatic αὐτὸς σὺ ('you yourself') matches God's αὐτός of v. 14, and the negative prohibition μὴ με ἀναγάγῃς ἐντεῦθεν ('do not lead me up from here') makes the Presence the non-negotiable condition of the journey — better to stay at Sinai than to enter the land without God. ἐντεῦθεν echoes v. 1.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

λέγει
he says

Pres Act Indic 3 Sg · λέγω

main verb (speech-introduction, historic present)

→ historic present (vivid immediacy of Moses' reply)

λέγω (pres.): the historic present λέγει, with Moses now as subject, keeps the dialogue vivid and rapid as Moses responds to the divine promise of v. 14.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν
him

Accusative

accusative object of πρὸς (the LORD addressed)

→ participant reference

αὐτός: 'him'; the accusative refers to YHWH, to whom Moses replies; the dialogue continues without renaming the divine interlocutor.

εἰ
if

conditional particle (protasis of the condition)

→ discourse linkage or contrast

εἰ: 'if'; introduces the condition; with μὴ it negates the protasis ('if you do not go'); the construction frames Moses' resolve as conditional upon the Presence.

μὴ
not

negative particle (negating the protasis verb πορεύῃ)

→ discourse linkage or contrast

μὴ: the negative of the conditional protasis ('if ... not!'); standard with εἰ in conditions of will/desire.

αὐτὸς
yourself

Nominative

intensive pronoun (emphatic, with σὺ: 'you yourself')

→ participant reference

αὐτός: intensive 'self'; the pairing αὐτὸς σὺ ('you yourself') deliberately echoes God's own αὐτός of v. 14 — Moses takes God at his word and insists on nothing less than the personal Presence promised.

σὺ
you

Nominative

subject (emphatic, with αὐτός)

→ participant reference

σὺ: the emphatic pronoun reinforcing αὐτός; 'you yourself' — not an angel, not a substitute, but YHWH in person.

πορεύη

go

Pres Mid Subj 2 Sg · πορεύομαι

verb of conditional protasis

→ durative present subjunctive (the going as ongoing accompaniment)

πορεύομαι: 'go / proceed / accompany'; renders ἦλθεν; the present subjunctive in the εἰ μή-clause expresses the condition of God's accompanying going; if that going is not granted, Moses refuses to advance.

μή

do not

negative particle (with aorist subjunctive: prohibition)

→ discourse linkage or contrast

μή: with the aorist subjunctive ἀναγάγῃς it forms a prohibition ('do not lead up'); the standard Greek construction for a negative command in the aorist.

με

me

Accusative

direct object of ἀναγάγῃς

→ participant reference

ἐγώ (acc. με): 'me'; Moses speaks for himself as leader and, by extension, for the people — 'do not lead me up!'

ἀναγάγῃς

lead up

Aor Act Subj 2 Sg · ἀνάγω

prohibitive subjunctive (μή + aor. subj.: 'do not lead up')

→ ingressive aorist subjunctive (the prohibited leading-up)

ἀνάγω: 'lead up / bring up'; the same verb as the divine command ἀνάγαγε in v. 12, now in Moses' prohibition — he refuses the very leading he was commanded to perform, unless the Presence goes; the rhetorical force is total dependence on God's accompaniment.

ἐντεῦθεν

from here

adverb of place (source: from Sinai)

→ clausal contribution

ἐντεῦθεν: 'from here / hence'; echoes v. 1 (πορεύου ἀνάβηθι ἐντεῦθεν) — Moses would rather remain at the mountain of meeting 'here' than depart for the land without God; the deictic ties his refusal to the specific place of the Presence.

16 καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὗρηκα χάριν παρὰ σοί ἐγώ τε καὶ ὁ λαός σου ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστὶν

'And how shall it truly be known that I have found favor with you, both I and your people, except by your going with us? So shall I and your people be glorified above all the nations that are upon the earth.'

Moses' clinching argument: the Presence as the mark distinguishing Israel from the nations

καὶ πῶς γνωστὸν ἔσται

Moses clinches the argument: the only proof that he and the people have found favor is YHWH's going with them (συμπορευομένου σου μεθ' ἡμῶν), the very accompaniment denied in v. 3. The result — ἐνδοξασθήσομαι ... παρὰ πάντα τὰ ἔθνη ('I shall be glorified above all the nations') — makes the accompanying Presence the one feature that sets Israel apart from every other people on earth. Note the recurrence of λαός σου ('your people'), pressing the ownership-claim of v. 13.

καὶ
and

narrative/connective conjunction (continuing Moses' speech)

→ discourse linkage or contrast

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

πῶς
how

interrogative adverb (rhetorical question)

→ clausal contribution

πῶς: 'how?'; introduces a rhetorical question whose implied answer is 'in no other way than by your going with us'; the question form sharpens Moses' argument.

γνωστὸν
known

Nominative

predicate adjective (with ἔσται: 'shall be known')

→ participant prominence

γνωστός: 'known / knowable'; renders γνῶσις; the verbal adjective in the predicate ('how shall it be known'); the public, demonstrable recognition of favor is at stake — favor must be visible to the nations.

ἔσται
shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (copula of the rhetorical question)

→ predictive future (future demonstrability)

εἰμί (fut. ἔσται): 'will be'; the future copula in the rhetorical question — 'how will it be known?'; the demonstrability of divine favor is projected into the future of the journey.

ἀληθῶς

truly

adverb of manner (modifying γνωστὸν ἔσται)

→ clausal contribution

ἀληθῶς: 'truly / really'; renders / Πᾶσι
Πᾶσι; intensifies the demand for genuine,
not merely apparent, proof of favor — the
nations must truly recognize it.

ὅτι

that

conjunction (content of γνωστὸν: 'known that ...')

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content to be
known — that Moses and the people have
found favor.

εὑρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

verb of the ὅτι-clause (content of knowledge)

→ resultative perfect (the found and abiding
favor)

εὕρισκω: 'find'; εὑρηκα χάριν ('I have found
favor') again the chapter's keyword-idiom
(cf. vv. 12, 13, 17); the perfect marks the
favor as an accomplished, abiding reality
whose public proof Moses now seeks.

χάριν

favor / grace

Accusative

direct object of εὑρηκα

→ object specification

χάρις: 'grace / favor'; renders ἰπ; the
keyword recurs, now extended beyond
Moses to the people ('I and your people').

παρά

with

*preposition + dative (in the estimation of: 'with
you')*

→ spatial or relational framing

παρά + dat.: 'with / in the sight of'; παρά
σοί ('with you / in your estimation') marks
the divine sphere of favorable regard.

σοί

you

Dative

dative object of παρά

→ participant reference or interest

σύ (dat. σοί): 'you'; the divine person in
whose estimation the favor exists.

ἐγώ

I

Nominative

subject (emphatic, with τε καί: 'both I and ...')

→ participant reference

ἐγώ: the emphatic 'I'; with τε ... καί it
couples Moses with the people as joint
recipients of favor — Moses refuses to be
favored apart from the people he leads.

τε

both

coordinating enclitic (τε ... καί: 'both ... and')

→ discourse linkage or contrast

τε: enclitic coordinator; with the following
καί forms the correlative 'both I and your
people,' binding Moses' fate to Israel's.

καί

and

coordinating conjunction (with τε: 'both ... and')

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (coordinate with ἐγώ)

→ participant prominence

λαός: 'people'; the recurring λαός σου
(*'your people'*) again claims Israel as God's
own (cf. vv. 13, and contrast v. 1); Moses
ties the people's standing to his own.

σου

your

Genitive

*genitive of possession (modifying λαός: 'your
people')*

→ relational specification

σου: 'your' (= God's); the ownership-claim
repeated.

ἀλλ

except / but

adversative particle (in the idiom ἀλλ ἤ; 'except')

→ discourse linkage or contrast

ἀλλά: 'but'; in the combination ἀλλ ἤ ('except / other than') it marks the sole exception — there is no way to demonstrate favor 'except' by God's going with them.

ἢ

than / except

particle (with ἀλλά; 'except')

→ discourse linkage or contrast

ἢ: 'than / or'; in ἀλλ ἢ it completes the exceptive idiom; the construction renders the Hebrew exclusive דִּן יִבֹּ ('except / unless').

συμπορευομένου

going with

Pres Mid Part Gen Sg Masc · συμπορεύομαι

genitive absolute (condition/means: 'by your going with us')

→ imperfective participle (ongoing accompaniment)

συμπορεύομαι: 'go along with / journey together'; the συν- compound names exactly the accompaniment denied in v. 3 (οὐ ... μὴ συναναβῶ μετὰ σοῦ); the genitive-absolute construction (συμπορευομένου σου) makes God's going-with the one condition by which favor is shown — the climactic restatement of the chapter's central petition.

σου

your

Genitive

genitive subject of the absolute participle (συμπορευομένου σου)

→ relational specification

σου: 'your'; the subject of the genitive absolute — 'you going with us'; the personal Presence, not an angel, is the demanded condition.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; μεθ ἡμῶν ('with us') restores the accompaniment-language of v. 3 (μετὰ σοῦ) but now first-person plural — Moses includes himself among the people who need the Presence.

ἡμῶν

us

Genitive

genitive object of μεθ (1st person plural)

→ relational specification

ἡμεῖς (gen. ἡμῶν): 'us'; the shift to 'us' unites Moses and people — the Presence must go with the whole community, not merely the leader.

καὶ

and so

coordinating conjunction (consecutive: 'and so')

→ discourse linkage or contrast

καί: here with consecutive force ('and so'), introducing the result of the Presence going with them — the glorification of Israel above the nations.

ἐνδοξασθήσομαι

I shall be glorified

Fut Pass Indic 1 Sg · ἐνδοξάζομαι

main verb (the consequence: glorification)

→ predictive future passive (the resultant honor before the nations)

ἐνδοξάζω: 'glorify / make glorious / honor'; the passive ἐνδοξασθήσομαι ('I shall be glorified / honored') is rooted in δόξα ('glory'); the same root as the δόξα Moses begs to see (vv. 18–22) — the people's reflected glory before the nations depends on the indwelling of the divine glory; renders וְנִלְכַּד ('we shall be distinguished').

ἐγώ

I

Nominative

subject (emphatic, with τε καὶ)

→ participant reference

ἐγώ: the emphatic 'I'; again coupled with the people, the joint subject of the promised glorification.

τε

both

coordinating enclitic (τε ... καὶ)

→ discourse linkage or contrast

τε: enclitic coordinator binding Moses and people once more.

καὶ

and

coordinating conjunction (with τε)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (coordinate with ἐγώ)

→ participant prominence

λαός: 'people'; the repeated λαός σου seals the argument — God's people, glorified with their mediator by the Presence.

σου

your

Genitive

genitive of possession (modifying λαός: 'your people')

→ relational specification

σου: 'your' (= God's); the final repetition of the ownership-claim.

παρά

above / beyond

preposition + accusative (comparison: 'above all')

→ spatial or relational framing

παρά + acc.: 'beyond / above / in comparison with'; παρά πάντα τὰ ἔθνη ('above all the nations') marks Israel's unique distinction — the Presence is the differentia between Israel and every other people.

πάντα

all

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

πᾶς: 'all'; the totalizing 'all the nations' universalizes the comparison — no people on earth has what Israel has in the accompanying God.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔθνη

nations

Accusative

accusative of comparison (object of παρά)

→ object specification

ἔθνος (pl. ἔθνη): 'nations / gentiles'; renders עַמִּים; here the other peoples of the earth against whom Israel is distinguished; the contrast λαός (God's people) / ἔθνη (the nations) is theologically loaded.

ὅσα

as many as

Nominative

relative pronoun (correlative: 'all that')

→ participant reference

ὅσοι: 'as many as / all that'; the correlative relative ('as many nations as are upon the earth') totalizes the comparison — every nation without exception.

ἐπὶ

upon

preposition + genitive (location: 'upon the earth')

→ spatial or relational framing

ἐπὶ + gen.: 'upon / on'; locates the nations 'upon the earth', giving the comparison global scope.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ: 'earth / land'; here 'the earth' in the global sense — all the nations of the whole earth, against which Israel's distinction by the Presence is measured.

ἐστίν

is / are

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (with ὅσα: 'as many as there are')

→ stative present (existence of the nations)

εἰμί: 'be / exist'; the singular ἐστίν with the neuter plural subject ὅσα (the regular Greek neuter-plural-takes-singular-verb rule); 'all that are upon the earth' — the existential verb completing the comparison.

17 καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ τοῦτόν σοι τὸν λόγον ὃν εἴρηκας ποιήσω εὐρηκας γὰρ χάριν ἐνώπιόν μου καὶ οἶδά σε παρὰ πάντας

And the LORD said to Moses, 'This word also which you have spoken I will do, for you have found favor before me, and I know you above all.'

The granting of the petition: the divine ratification of Moses' plea

καὶ εἶπεν κύριος πρὸς Μωυσῆν

YHWH grants the request in full: 'this word also ... I will do.' The ground is restated in the two assurances from v. 12, now confirmed: εὐρηκας χάριν ἐνώπιόν μου ('you have found favor before me') and οἶδά σε παρὰ πάντας ('I know you above all'). The granting resolves the crisis opened at v. 3: the personal Presence will go with the people after all, secured by Moses' unique standing before God.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the decisive word of granting)

λέγω: the aorist εἶπεν marks the solemn, decisive divine word that grants Moses' plea — a formal ratification after the rapid present-tense exchange of vv. 14–15.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; the divine speaker formally grants the petition, re-owning the people and pledging his Presence.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν
Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς: the accusative as directional object; Moses receives the granting-word as mediator for the people.

καὶ
also

adverbial/ascensive conjunction ('this word also')

→ discourse linkage or contrast

καὶ: here ascensive/adverbial 'also / even'; 'this word also I will do' implies an addition to favors already granted — the Presence is conceded on top of the prior assurances.

τοῦτόν
this

Accusative

demonstrative adjective (modifying λόγον)

→ participant reference

οὗτος: 'this'; 'this word' = the specific petition Moses has just made; the demonstrative is fronted for emphasis, focusing on the precise request being granted.

σοι
for you

Dative

dative of advantage (indirect object: 'for you')

→ participant reference or interest

σοι: 'for you'; the dative of advantage — the granting is done on Moses' behalf, in his favor.

τὸν
the

Accusative

article (with λόγον)

→ noun-phrase marking

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

λόγον
word / request

Accusative

direct object of ποιήσω

→ object specification

λόγος: 'word / matter / request'; renders רִבְרִי; here 'this word' is Moses' petition; God promises to 'do' (ποιήσω) the very word Moses spoke — a perfect granting of the request.

ὃν
which

Accusative

relative pronoun (object of εἰρηκας, antecedent λόγον)

→ participant reference

ὃς: relative pronoun, 'which'; refers back to τὸν λόγον — the precise petition Moses voiced.

εἰρηκας
you have spoken

Perf Act Indic 2 Sg · λέγω (εἶρω)

verb of relative clause (Moses' request)

→ resultative perfect (the spoken-and-standing request)

λέγω / εἶρω (perf. εἶρηκα): 'speak / say'; the perfect εἰρηκας ('you have spoken [and it stands]') treats Moses' request as a fixed word now to be honored; the perfect underscores that the petition remains in force and is being answered point for point.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (the granting: 'I will do')

→ predictive future (the pledged fulfilment)

ποιέω: 'do / make / perform'; renders נָשָׂא ; 'I will do this word' is the formal granting; the verb echoes דָּעִיזָה ... אֵל ποιήσω σοι of v. 5 — 'what I will do to you' is now revealed as the granting of the Presence.

εὑρηκας

you have found

Perf Act Indic 2 Sg · εὕρισκω

verb of causal clause (with γάρ: the ground of the granting)

→ resultative perfect (the abiding favor that grounds the grant)

εὕρισκω: 'find'; εὑρηκας χάριν ('you have found favor') — God himself now confirms the very thing Moses claimed (vv. 13, 16); the perfect states the favor as settled fact, the basis of the grant; the divine echo of Moses' own words seals the relationship.

γὰρ

for

causal conjunction (post-positive: ground of the granting)

→ discourse linkage or contrast

γάρ: 'for / because'; introduces the reason God grants the request — Moses' found favor and intimate knownness.

χάριν

favor / grace

Accusative

direct object of εὑρηκας

→ object specification

χάρις: 'grace / favor'; renders חֵן ; the keyword now on God's own lips, ratifying Moses' standing — favor 'before me,' in God's own estimation.

ἐνώπιόν

before / in the sight of

improper preposition + genitive (Hebraism: 'before me')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering $\text{נִפְגֵּחַ} / \text{נִפְגָּח}$; a near-synonym of ἐναντίον (vv. 13, 16); 'favor before me' = in God's own sight, the highest validation.

μου

me

Genitive

genitive object of ἐνώπιον (God speaking of himself)

→ relational specification

μου: 'me'; in the divine speech 'before me' = before YHWH himself; Moses' favor is validated by the very person whose favor it is.

καὶ

and

coordinate conjunction (second ground)

→ discourse linkage or contrast

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

οἶδά

I know

Perf Act Indic 1 Sg · οἶδα

main verb of second causal clause (perfect with present sense)

→ stative perfect (present, settled knowing)

οἶδα: 'know' (perfect with present meaning); renders יָדַע ; 'I know you above all' confirms the intimate, elective relationship Moses cited in v. 12; to be known by God is to be chosen and favored — the deepest ground of the granted Presence.

σε

you

Accusative

direct object of οἶδα

→ participant reference

σε: 'you'; Moses, known by God 'above all'
— the unique standing that secures the Presence for the whole people.

παρά

above / beyond

preposition + accusative (comparison: 'above all')

→ spatial or relational framing

παρά + acc.: 'beyond / above'; the comparative idiom παρά πάντας ('above all') — God's confirming echo of Moses' own words in v. 12, marking Moses' unrivalled intimacy with God (cf. Num 12:6–8; Deut 34:10).

πάντας

all

Accusative

accusative of comparison (object of παρά: 'above all')

→ object specification

πᾶς: 'all'; 'above all [others]' — Moses' singular standing among all people; the basis on which the unique gift of the accompanying Presence is granted.

18 καὶ λέγει δεῖξόν μοι τὴν σεαυτοῦ δόξαν

And he says, 'Show me your own glory.'

Moses' supreme petition: 'show me your glory' (opening the theophany) καὶ λέγει

Emboldened by the granted favor, Moses makes his supreme request: δεῖξόν μοι τὴν σεαυτοῦ δόξαν ('show me your own glory'). The historic present λέγει heightens the moment. This petition for the unveiled δόξα goes beyond the face-to-face speech of v. 11 and opens the theophany (vv. 19–23), where God will grant a partial vision (his goodness and Name, his 'back parts') but withhold the full sight of his face.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (speech-introduction, historic present)

→ historic present (vivid immediacy of the supreme petition)

λέγω (pres.): the historic present λέγει, Moses as subject, gives dramatic immediacy to the boldest request of all — to see God's glory.

δεῖξόν

show

Aor Act Impv 2 Sg · δείκνυμι

main verb (the petition: imperative of request)

→ ingressive aorist imperative (the act of showing requested)

δείκνυμι: 'show / display / reveal'; renders יגיד (Hiphil of ידע); the same verb God used at v. 5 (δείξω σοι) — there God shows 'what I will do,' here Moses asks to be shown God's very glory; the boldest petition, granted only in part (vv. 19–23).

μοι

to me

Dative

dative indirect object of δεῖξον

→ participant reference or interest

μοι: 'to me'; the personal recipient of the requested vision — Moses alone, on the basis of his unique favor.

τὴν

the

Accusative

article (with δόξαν)

→ noun-phrase marking

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

σεαυτοῦ

your own

Genitive

reflexive possessive genitive (modifying δόξαν: 'your own glory')

→ relational specification

σεαυτοῦ: reflexive 'your own'; the emphatic possessive intensifies the request — not merely a manifestation but God's very own glory; echoes σεαυτόν of v. 13 (ἐμφάνισόν μοι σεαυτόν), now sharpened to 'your own glory.'

δόξαν

glory

Accusative

direct object of δεῖξον

→ object specification

δόξα: 'glory / splendor / visible majesty'; renders תְּכָרָא; the תְּכָרָא of YHWH is his manifest, weighty presence; the same noun was used ironically of the people's 'robes of glories' (v. 5) and of their being 'glorified' before the nations (v. 16); here it is the divine glory itself that Moses longs to behold — a vision God will mediate, but not fully grant (v. 20).

19 καὶ εἶπεν ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου καὶ καλέσω ἐπὶ τῷ ὀνόματί μου κύριος ἐναντίον σου καὶ ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω

And he said, 'I will pass before you in my glory, and I will call upon my name, "the LORD," before you; and I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.'

HEADLINE CRUX — the divine self-proclamation of the Name and sovereign mercy (quoted at Rom 9:15)

καὶ εἶπεν ἐγὼ παρελεύσομαι

The pivotal divine response: YHWH will pass before Moses in his glory and proclaim his Name. The climactic formula ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω ('I will have mercy on whomever I have mercy ...') is quoted verbatim by Paul at Rom 9:15 as the scriptural ground of God's sovereign, unconditioned mercy. The construction (verb + relative + ἂν + cognate present subjunctive) renders the Hebrew idem-per-idem idiom (אֲנִי אֶחָד אֲשֶׁר אֶחָד אֲשֶׁר אֶחָד ... אֲנִי אֶחָד אֲשֶׁר אֶחָד), asserting that mercy flows from God's own free determination, not from any external claim.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the solemn divine self-proclamation)

λέγω: the aorist εἶπεν introduces the weighty divine self-revelation; the shift from the rapid historic presents (vv. 14–18) to the aorist marks the gravity of the proclamation of the Name.

ἐγώ

I

Nominative

subject (emphatic first-person: YHWH himself)

→ participant reference

ἐγώ: the emphatic 'I'; God himself is the sole agent of the theophany and the proclamation — the whole self-revelation proceeds from his own initiative.

παρελεύσομαι

I will pass by

Fut Mid Indic 1 Sg · παρέρχομαι

main verb (divine first-person promise of theophany)

→ predictive future (the passing-by of the glory)

παρέρχομαι: 'pass by / pass before / go past'; renders רָבַח; the 'passing by' of the glory is the mode of the theophany (cf. v. 22 ἕως ἃν παρέλθω; 34:6 where YHWH 'passes before' Moses proclaiming the Name); the same verb shapes the Horeb theophany to Elijah (3 Kgdms 19:11).

πρότερός

before / ahead of

Nominative

predicate adjective (comparative: 'ahead of you')

→ participant prominence

πρότερος: 'former / earlier / in front'; the comparative adjective used adverbially ('I will pass before you / ahead of you'); it locates Moses behind the passing glory — he will see it only as it goes past, prefiguring the 'back parts' of v. 23.

σου

you

Genitive

genitive of comparison (with πρότερος: 'before you')

→ relational specification

σου: the genitive of comparison after πρότερος ('before you'); Moses is positioned as the one past whom the glory moves.

τῇ

in the

Dative

article (with δόξη)

→ noun-phrase marking

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

δόξη

glory

Dative

dative of manner/accompaniment ('in my glory')

→ sphere or reference

δόξα: 'glory'; renders תְּהִלָּה; the dative τῇ δόξῃ μου ('in my glory') is the answer to Moses' request (v. 18) — God will indeed pass in his glory, though Moses may behold only its aftermath (v. 23); the keyword δόξα reaches its theological climax here.

μου

my

Genitive

genitive of possession (modifying δόξη)

→ relational specification

μου: 'my'; the glory is God's own — the very σεαυτοῦ δόξαν Moses asked to see (v. 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καλέσω

I will call / proclaim

Fut Act Indic 1 Sg · καλέω

main verb (divine proclamation of the Name)

→ predictive future (the proclamation of the Name)

καλέω: 'call / proclaim / name'; renders ἄρξ; the idiom καλέσω ἐπὶ τῷ ὀνόματι ('I will call upon/with my name') renders יהוה יִשְׁמַח בְּשֵׁם יְהוָה — God himself proclaims his own Name; this proclamation is fulfilled at 34:5–7 in the great recital of the divine attributes.

ἐπὶ

upon / with

preposition + dative (with καλέσω: 'call with/upon my name')

→ spatial or relational framing

ἐπί + dat.: 'upon / at / with'; in καλέσω ἐπὶ τῷ ὀνόματί μου it marks the means or basis of the proclamation — God proclaims 'with/by my name,' announcing himself as κύριος.

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματί

name

Dative

dative object of ἐπὶ (the Name proclaimed)

→ sphere or reference

ὄνομα: 'name'; renders ὄשׁ; in Hebrew thought the 'name' carries the person's revealed character and presence; to proclaim the Name (יהוה) is to disclose God's very nature — supremely his mercy (the following clauses).

μου

my

Genitive

genitive of possession (modifying ὀνόματι)

→ relational specification

μου: 'my'; the Name is God's own self-designation; the proclamation is God revealing himself by his covenant name.

κύριος

the LORD

Nominative

nominative in apposition (the content of the Name: 'the LORD')

→ participant prominence

κύριος; the Tetragrammaton יהוה; here κύριος is the very Name God proclaims — the nominative stands in apposition as the named content ('my name, [namely] "the LORD"'); the divine name disclosed at the burning bush (3:14–15) is here proclaimed as the bearer of sovereign mercy.

ἐναντίον

before

improper preposition + genitive (Hebraism: 'before you')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the proclamation is made 'before you' — Moses is the witness to the public self-naming of God.

σου

you

Genitive

genitive object of ἐναντίον

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the sovereign-mercy formula)

→ discourse linkage or contrast

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

ἐλεήσω

I will have mercy

Fut Act Indic 1 Sg · ἐλεέω

main verb (the sovereign-mercy declaration; quoted at Rom 9:15)

→ predictive/gnomic future (the free exercise of mercy)

ἐλεέω: 'have mercy / show pity'; renders ἰδοὺ; the clause ἐλεήσω ὃν ἂν ἐλεῶ ('I will have mercy on whomever I have mercy') is quoted verbatim by Paul at Rom 9:15 (with οἰκτιρήσω) as the proof-text of God's sovereign, unconditioned mercy; the construction asserts that mercy proceeds from God's own free will, not from human merit or claim.

ὃν

whomever

Accusative

relative pronoun (object of both ἐλεήσω and ἐλεῶ)

→ participant reference

ὃς; relative pronoun, 'whom(ever)'; with ἂν and the subjunctive forms the indefinite relative ('whomever') — the object of mercy is left deliberately open, defined only by God's own choosing.

ἂν

(indefinite particle)

modal particle (with relative + subjunctive: indefinite)

→ discourse linkage or contrast

ἂν: the modal particle making the relative clause indefinite ('whomever'); essential to the idem-per-idem construction expressing God's free determination.

ἐλεῶ

I have mercy

Pres Act Subj 1 Sg · ἐλεέω

verb of indefinite relative clause (cognate with ἐλεήσω)

→ present subjunctive (the free, characteristic act of mercy)

ἐλεέω (pres. subj.): the cognate present subjunctive completing the idem-per-idem idiom (ἰδοὺ ἃς ἠψά) — 'whomever I [choose to] have mercy on'; the repetition of the same verb root makes the act of mercy self-referential to God's own will, the grammatical heart of divine sovereignty in mercy.

καὶ

and

coordinate conjunction (parallel clause of compassion)

→ discourse linkage or contrast

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

οἰκτιρήσω

I will have compassion

Fut Act Indic 1 Sg · οἰκτίρω

main verb (parallel sovereign-compassion declaration; quoted at Rom 9:15)

→ predictive/gnomic future (the free exercise of compassion)

οἰκτίρω: 'have compassion / pity'; renders $\square\aleph$; the parallel clause οἰκτιρήσω ὃν ἄν οἰκτίρω ('I will have compassion on whomever I have compassion') reinforces the first; Paul cites both verbs at Rom 9:15; the synonymous pairing of ἐλεέω ($\aleph\aleph$) and οἰκτίρω ($\square\aleph$) is a hendiadys for God's tender, freely-given mercy.

ὃν

whomever

Accusative

relative pronoun (object of both οἰκτιρήσω and οἰκτίρω)

→ participant reference

ὅς: relative pronoun, 'whom(ever)'; the second indefinite relative, parallel to the first, leaving the object of compassion to God's free choosing.

ἄν

(indefinite particle)

modal particle (with relative + subjunctive: indefinite)

→ discourse linkage or contrast

ἄν: the modal particle making the second relative clause indefinite ('whomever'), parallel to the first.

οἰκτίρω

I have compassion

Pres Act Subj 1 Sg · οἰκτίρω

verb of indefinite relative clause (cognate with οἰκτιρήσω)

→ present subjunctive (the free, characteristic act of compassion)

οἰκτίρω (pres. subj.): the cognate present subjunctive completing the second idem-per-idem clause ($\square\aleph\aleph\aleph\aleph\aleph\aleph$); the self-referential construction grounds compassion, like mercy, wholly in God's own sovereign determination — the verse Paul deploys to deny that election rests on human willing or running (Rom 9:16).

20 καὶ εἶπεν οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται

And he said, 'You will not be able to see my face; for no man shall see my face and live.'

The limit of theophany: the impossibility of seeing God's face and living

καὶ εἶπεν οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον

God sets the limit of the granted vision: οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον ('you will not be able to see my face'). The reason follows in an emphatic οὐ ... μὴ construction: no human being can see God's face and live. This qualifies the 'face to face' of v. 11 (a Hebraism for direct speech, not unmediated sight of the divine essence) and frames the mercy of vv. 21–23, where God protectively hides Moses so that he sees only the afterglow of the passing glory.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the solemn limiting word)

λέγω: the aorist εἶπεν introduces the divine qualification — the boundary God sets on Moses' request to see his glory.

οὐ

not

negative particle (with δυνήση)

→ discourse linkage or contrast

οὐ: the negative; flatly denies the possibility of seeing God's face — the limit of even Moses' privileged access.

δυνήση

you will be able

Fut Mid Indic 2 Sg · δύναμαι

main verb (statement of impossibility)

→ predictive future (the impossibility asserted)

δύναμαι: 'be able / can'; renders לֹכֵץ; οὐ δυνήση ('you will not be able') states a real impossibility, not a mere prohibition — the creaturely limit before the uncreated glory; not even the favored Moses can survive the sight of God's face.

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive (with δυνήση)

→ aorist infinitive (the act of seeing)

ὁράω (aor. inf. ἰδεῖν): 'see / behold'; the complementary infinitive after δυνήση; 'to see my face' — the direct, unveiled vision of the divine essence that lies beyond human capacity.

μου

my

Genitive

genitive of possession (modifying τὸ πρόσωπον)

→ relational specification

μου: 'my'; fronted before its noun for emphasis ('my face'); the divine face is what may not be seen.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἰδεῖν

→ object specification

πρόσωπον: 'face / presence'; renders פָּנֵי; the leitwort of the chapter (cf. vv. 2, 11, 23): the angel goes 'before the face,' YHWH speaks 'face to face,' but the face itself may not be seen and survived — the πρόσωπον denotes the full unveiled presence of God.

οὐ

not

negative particle (first element of emphatic οὐ ... μή)

→ discourse linkage or contrast

οὐ: with the following μή and aorist subjunctive ἴδῃ forms the emphatic negation (οὐ μή), the strongest 'certainly not' — no human at all can do this.

γάρ

for

causal conjunction (post-positive; ground of the impossibility)

→ discourse linkage or contrast

γάρ: 'for / because'; introduces the universal reason for the impossibility — a general law, not a special case for Moses.

μή

not

negative particle (second element of οὐ ... μή)

→ discourse linkage or contrast

μή: the subjunctive negative; with οὐ and ἴδῃ forms the emphatic denial that any human can see God's face and live.

ἴδῃ

should see

Aor Act Subj 3 Sg · ὁράω

subjunctive in emphatic negation (οὐ μή + aor. subj.)

→ emphatic denial (no man shall ever see)

ὁράω (aor. subj. ἴδῃ): 'see'; in the οὐ μή construction it expresses the absolute impossibility — 'no man shall ever see my face [and live]!'; the universal subject ἄνθρωπος makes this a statement about the human condition before the divine glory (cf. John 1:18; 1 Tim 6:16).

ἄνθρωπος

a man / human being

Nominative

subject of ἴδῃ (universal: 'no human')

→ participant prominence

ἄνθρωπος: 'man / human being'; renders ὁ ἄνθρωπος; the universal subject — no mortal whatever can survive the direct vision of God; the creaturely limit applies to all flesh, Moses included.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἴδῃ

→ object specification

πρόσωπον: 'face'; the repeated noun (cf. earlier in the verse) drives home the boundary — the divine face, the unveiled presence, is lethal to mortal sight.

μου

my

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

μου: 'my'; God's own face — the surpassing glory that no creature can behold and survive.

καὶ

and

coordinating conjunction (consequential: 'and [yet] live')

→ discourse linkage or contrast

καί: here with consequential force in a Hebraizing construction ('see ... and live'), equivalent to 'and still live'; the Hebrew idiom יְחַיֶּה ('and live') makes survival the impossible second member.

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (the impossible co-result: 'and live')

→ predictive future (the survival that cannot follow)

ζάω: 'live / be alive'; renders חַיֵּה; the future ζήσεται in the Hebraizing 'see ... and live' construction expresses the impossibility of surviving the vision — to behold God's face is to die; the verse establishes the theological premise behind the protective hiding of vv. 21–23.

21 καὶ εἶπεν κύριος ἰδοὺ τόπος παρ' ἐμοί στήση ἐπὶ τῆς πέτρας

And the LORD said, 'Behold, there is a place beside me; you shall stand upon the rock.'

Provision of a sheltered vantage: the place on the rock

καὶ εἶπεν κύριος ἰδοὺ τόπος παρ' ἐμοί

Having set the limit (v. 20), YHWH graciously provides a means: a place 'beside me' where Moses will stand upon the rock. The ἰδοὺ draws attention to the divine accommodation. The 'place beside me' (τόπος παρ' ἐμοί) and the rock (ἡ πέτρα) supply the protected vantage from which Moses may witness the passing glory without seeing the deadly face — the setting for the cleft-of-the-rock theophany of vv. 22–23.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

→ *main verb (speech-introduction)*

→ constative aorist (the gracious provision-word)

λέγω: the aorist εἶπεν introduces God's gracious accommodation — having denied the sight of his face, he provides a sheltered vantage.

κύριος
LORD

Nominative

→ *subject*

→ participant prominence

κύριος: the Tetragrammaton יהוה; the divine speaker who both limits and graciously accommodates Moses' longing to see the glory.

ἰδοὺ
behold

demonstrative interjection (attention-marker)

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders הִנֵּה; draws Moses' attention to the provided place — the gracious turn after the stern limit of v. 20.

τόπος
a place

Nominative

→ *subject of verbless clause ('there is a place')*

→ participant prominence

τόπος: 'place / spot'; renders מקום; the subject of the verbless clause ('behold, a place [is] beside me'); the designated location of the theophany, close to God yet sheltered.

παρ
beside

→ *preposition + dative (proximity: 'beside me', elided)*

→ spatial or relational framing

παρά + dat.: 'beside / near / with'; παρ' ἐμοί ('beside me') marks the place as in God's own immediate vicinity — Moses is granted nearness to the very glory, though shielded from its face.

ἐμοί
me

Dative

→ *dative object of παρ' (emphatic 1st person)*

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic 'me'; the place is 'beside me' — God's gracious provision of proximity to himself.

στήση
you shall stand

Fut Mid Indic 2 Sg · ἵστημι

→ *main verb (instruction: where Moses will stand)*

→ predictive/imperative future (the appointed standing)

ἵστημι (fut. mid. στήση): 'stand / take one's stand'; the future with imperatival/directive force ('you shall stand'); renders נִצַּב; Moses is appointed his station upon the rock, the secure footing from which to witness the theophany.

ἐπὶ

upon

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

→ spatial or relational framing

ἐπί + gen.: 'upon / on'; locates Moses' standing upon the rock — the stable, sheltering site of the encounter.

τῆς

the

Genitive

article (with πέτρας)

→ noun-phrase marking

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

πέτρας

rock

Genitive

genitive object of ἐπί (position)

→ relational specification

πέτρα: 'rock / crag'; renders **רֹקֶחַ**; the rock provides both the standing-place and (v. 22) the cleft of refuge; 'the rock' becomes a rich theological image of God as refuge and shelter (cf. Deut 32:4; Ps 18[17]:2; 1 Cor 10:4).

22 ἡνίκα δ' ἂν παρέλθῃ μου ἡ δόξα καὶ θήσω σε εἰς ὀπήν τῆς πέτρας καὶ σκεπάσω τῇ χειρὶ μου ἐπὶ σέ ἕως ἂν παρέλθω

'And whenever my glory passes by, then I will put you in a cleft of the rock and will cover you with my hand over you until I have passed by.'

The protective hiding: the cleft of the rock and the covering hand

ἡνίκα δ' ἂν παρέλθῃ μου ἡ δόξα

The mechanics of the protected vision: as the glory passes (παρέλθῃ ... ἡ δόξα), God will place Moses in a cleft of the rock (ὀπή τῆς πέτρας) and shield him with his hand until the glory has passed (ἕως ἂν παρέλθω). The image of God's covering hand is one tender anthropomorphism guarding another (the deadly face); the temporal frame (ἡνίκα ... ἕως ἂν) carefully sequences the hiding and the unveiling of v. 23.

ήνικά

when / whenever

temporal conjunction (with ἄν: indefinite-future)

→ discourse linkage or contrast

ήνικά: 'when / at the time when'; with ἄν and the subjunctive it forms an indefinite-temporal clause projecting the moment of the glory's passing.

δ

and

narrative continuative (post-positive δέ, elided)

→ clausal contribution

δέ: post-positive continuative, linking this temporal provision to the standing-place of v. 21.

ἄν

(indefinite particle)

modal particle (with ήνικά and subjunctive)

→ discourse linkage or contrast

ἄν: the modal particle giving the temporal clause indefinite force ('whenever').

παρέλθῃ

passes by

Aor Act Subj 3 Sg · παρέρχομαι

verb of indefinite temporal clause

→ ingressive aorist subjunctive (the moment of the glory's passing)

παρέρχομαι: 'pass by / pass before'; the aorist subjunctive marks the punctual moment when the glory passes (cf. παρελεύσομαι, v. 19; παρέλθω at the verse's end); the passing of the glory is the event around which the hiding is timed.

μου

my

Genitive

genitive of possession (modifying ἡ δόξα)

→ relational specification

μου: 'my'; the glory is God's own — the same δόξα Moses asked to see (v. 18) and that God promised to pass in (v. 19).

ἡ

the

Nominative

article (with δόξα)

→ noun-phrase marking

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

δόξα

glory

Nominative

subject of παρέλθῃ

→ participant prominence

δόξα: 'glory'; renders תְּכָרָב; the divine glory in motion — its passing is the theophanic event; that it must be shielded from Moses confirms its lethal splendor (v. 20).

καί

then

apodotic conjunction (Hebraizing: 'then', introducing the main clause)

→ discourse linkage or contrast

καί: here apodotic, introducing the main clause after the temporal protasis ('whenever ... passes, then I will put') — a Hebraism (the waw of apodosis) common in LXX temporal sentences.

θήσω

I will put / place

Fut Act Indic 1 Sg · τίθημι

main verb (the placing of Moses in the cleft)

→ predictive future (the protective placing)

τίθημι: 'put / place / set'; renders יָשַׁם; God himself places Moses into the cleft — the act of protective concealment is God's own doing, an act of mercy guarding the favored servant from the deadly glory.

σε

you

Accusative

direct object of θήσω

→ participant reference

σε: 'you'; Moses, the object of the divine placing and protection.

εἰς

into

preposition + accusative (goal: 'into a cleft')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal: 'into a cleft').

ὀπήν

cleft / hole

Accusative

accusative object of εἰς (destination)

→ object specification

ὀπή: 'opening / hole / cleft'; renders נְקִיקָה / נְקִיחָה ('cleft of the rock'); the recess in the rock is the place of refuge where Moses is hidden as the glory passes — the famous 'cleft of the rock,' an enduring image of being sheltered in God during the overwhelming nearness of his presence.

τῆς

of the

Genitive

article (with πέτρας)

→ noun-phrase marking

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

πέτρας

rock

Genitive

genitive of relationship (cleft of the rock')

→ relational specification

πέτρα: 'rock'; the same rock as v. 21, now providing the cleft of refuge; the rock as shelter develops the theological image of God as refuge (cf. Ps 18[17]:2; Isa 32:2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σκεπάσω

I will cover / shelter

Fut Act Indic 1 Sg · σκεπάζω

main verb (the covering with the hand)

→ predictive future (the protective covering)

σκεπάζω: 'cover / shelter / shield'; renders יַכְתֹּשׁ (from כָּשָׁה, 'cover / screen'); the covering hand is the second layer of protection (cleft + hand); the verb connotes sheltering protection (cf. the σκέπη, 'shelter,' of Ps 90[91]:1), here the tender shielding of Moses from the lethal glory.

τῇ

with the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of instrument (means of covering: 'with my hand')

→ sphere or reference

χείρ: 'hand'; renders יָד ('palm'); the anthropomorphic 'hand of God' covers Moses — a striking accommodation, one anthropomorphism (the hand) shielding the creature from another (the face); the divine hand both reveals (in act) and conceals (the glory).

μου

my

Genitive

genitive of possession (modifying χειρὶ)

→ relational specification

μου: 'my'; the covering hand is God's own — a personal, protective gesture toward his favored servant.

ἐπὶ

over

preposition + accusative (position: 'over you')

→ spatial or relational framing

ἐπί + acc.: 'over / upon'; ἐπὶ σέ ('over you') describes the hand placed over Moses as a shielding cover during the passing of the glory.

σέ

you

Accusative

accusative object of ἐπί (the one covered)

→ participant reference

σέ: emphatic 'you'; Moses, sheltered beneath the divine hand.

ἕως

until

temporal conjunction (with ἄν and subjunctive: 'until')

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive παρέλθω it marks the temporal limit of the covering — Moses is shielded only until the glory has passed.

ἄν

(indefinite particle)

modal particle (with ἕως and subjunctive)

→ discourse linkage or contrast

ἄν: the modal particle giving the ἕως-clause indefinite/contingent force.

παρέλθω

I have passed by

Aor Act Subj 1 Sg · παρέρχομαι

verb of temporal clause (with ἕως ἄν: 'until I pass')

→ ingressive aorist subjunctive (the completion of the passing)

παρέρχομαι: 'pass by'; the aorist subjunctive in the ἕως ἄν-clause marks the completion of the glory's passing as the terminus of the hiding; the third occurrence of the verb in the theophany (cf. παρελεύσομαι v. 19; παρέλθῃ above) frames the entire event as God's 'passing by.'

23 καὶ ἀφελῶ τὴν χεῖρα καὶ τότε ὄψῃ τὰ ὀπίσω μου τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεται σοι

'And I will take away my hand, and then you shall see my back parts; but my face shall not be seen by you.'

The granted vision and its limit: the back parts seen, the face withheld

καὶ ἀφελῶ τὴν χεῖρα καὶ τότε ὄψῃ τὰ ὀπίσω μου

The chapter's resolution of the theophany: God will remove his hand and Moses will see τὰ ὀπίσω μου ('my back parts') — the afterglow of the departed glory — but τὸ ... πρόσωπόν μου οὐκ ὀφθήσεται σοι ('my face shall not be seen by you'). The passive ὀφθήσεται preserves divine sovereignty over the vision. The verse holds together the chapter's twin truths: the reality of an unparalleled granted nearness (the back parts), and the abiding limit that God's face remains unseen, fulfilling v. 20.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφελῶ

I will take away

Fut Act Indic 1 Sg · ἀφαιρέω

main verb (removal of the covering hand)

→ predictive future (the lifting of the hand)

ἀφαιρέω: 'take away / remove'; renders יִתְּרֶהּ (from יָרָה); God removes the sheltering hand once the glory has passed; the same verb root as ἀφέλεσθε / περιείλαντο (vv. 5–6, the stripping of ornaments) — here God 'strips away' his own covering to grant the partial vision.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἀφελῶ

→ object specification

χείρ: 'hand'; the covering hand of v. 22, now removed; its withdrawal permits the granted glimpse of the glory's aftermath.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τότε

then

temporal adverb (sequencing: 'then / at that point')

→ adverbial qualification

τότε: 'then / at that time'; marks the precise moment — only after the glory has passed and the hand is removed may Moses look; the careful sequencing protects him from the lethal face.

ὅψῃ

you shall see

Fut Mid Indic 2 Sg · ὁράω

main verb (the granted vision)

→ predictive future (the permitted seeing)

ὁράω (fut. mid. ὅψῃ): 'see / behold'; renders הִיטֵא; the granted vision — Moses will indeed see, but only τὰ ὀπίσω, the 'back parts'; the very verb of his request (ἰδεῖν, v. 20) is now fulfilled in a carefully limited way.

τὰ

the

Accusative

article (substantivizing ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

back parts / hinder parts

Accusative

substantivized adverb (direct object of ὄψη: 'the things behind')

→ object specification

ὀπίσω: 'behind / after'; the substantivized neuter plural τὰ ὀπίσω ('the back parts / the things behind') renders יָרֵחַ ('my back'); Moses sees only the afterglow of the departed glory — what can be perceived once the face has passed; the anthropomorphism guards the mystery: God's essence (the face) remains hidden, only his 'wake' is seen.

μου

my

Genitive

genitive of possession (modifying τὰ ὀπίσω)

→ relational specification

μου: 'my'; the back parts are God's own — what Moses may behold of the divine glory: its trailing presence, not its face.

τὸ

the

Nominative

article (with πρόσωπον)

→ noun-phrase marking

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

δὲ

but

adversative (post-positive: contrasting face with back parts)

→ discourse linkage or contrast

δὲ: post-positive adversative; sharply contrasts what may be seen (the back parts) with what may not (the face) — the climactic antithesis of the chapter.

πρόσωπόν

face

Nominative

subject of ὀφθήσεται (fronted for contrast)

→ participant prominence

πρόσωπον: 'face / presence'; renders פָּנָיִם; the climactic recurrence of the leitwort — the divine face, fronted for emphatic contrast, is precisely what remains unseen, fulfilling the limit set in v. 20 and qualifying the 'face to face' of v. 11.

μου

my

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

μου: 'my'; God's own face — the unveiled presence that no creature may behold and live.

οὐκ

not

negative particle (with ὀφθήσεται)

→ discourse linkage or contrast

οὐ: the negative; flatly denies that the face will be seen — the abiding limit even within the granted theophany.

ὀφθήσεται

shall be seen

Fut Pass Indic 3 Sg · ὁράω

main verb (the withheld vision, passive)

→ predictive future passive (the face that will not be shown)

ὁράω (fut. pass. ὀφθήσεται): 'be seen / appear'; the passive 'shall not be seen' (rather than 'you shall not see') subtly preserves divine sovereignty — it is not merely that Moses cannot look but that God does not show his face; the same passive (ὠφθη) is the standard LXX verb for theophanic appearing (cf. Gen 12:7; Exod 3:2), here negated for the face.

σοι

to you / by you

Dative

dative of agent/reference (with passive: 'be seen by/to you')

→ participant reference or interest

σοι: 'to/by you'; the dative with the passive ὀφθήσεται functions as dative of reference or agent ('shall not be seen by you / for you'); the chapter closes on the abiding mystery — even Moses, known and favored above all, does not see the face of God.

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.