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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 6

ΕΞΟΔΟΣ Ζ΄

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

Three theological centers govern the chapter: the name-disclosure (6:2–3), the seven divine 'I will' promises (6:6–8), and the Levitical genealogy (6:14–25) that roots Moses and Aaron in tribal memory before the narrative resumes.

Translation & textual notes

The Greek text of Exodus 6 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. The chapter turns on three theological centers: the name-disclosure (6:2–3), the seven divine 'I will' promises (6:6–8), and the Levitical genealogy (6:14–25) that roots Moses and Aaron in tribal memory before the narrative resumes. At 6:3 the LXX reads θεὸς ὧν αὐτῶν ('being their God') where the Hebrew has יְיָ אֱלֹהֵינוּ ('as El Shaddai'), eliminating the patriarchal divine title entirely and replacing it with a participial phrase; the LXX thereby reframes the name-cruX: the contrast is not

between two divine names (El Shaddai and YHWH) but between covenant relationship ('being their God') and the name's full revelatory disclosure — the verb δηλόω ('make plain/manifest') rather than the MT's niphal of נִדָּע ('be known'). The seven 'I will' promises of 6:6–8 — ἐξάξω, ῥύσομαι, λυτρώσομαι, λήμψομαι, ἔσομαι, εἰσάξω, δώσω — are the theological core of the chapter; λυτρώσομαι (6:6, 'I will redeem') carries the full weight of the Exodus-redemption vocabulary that enters NT soteriology through λυτρόω / λύτρωσις / λυτρωτής (Luke 1:68; 24:21; Acts 7:35; 1 Pet 1:18–19). The covenant-election formula λήμψομαι ὑμᾶς ἐμαυτῷ λαόν ('I will take you to myself as a people,' 6:7) is the classical expression of covenant-election, echoed at 2 Cor 6:16 and Rev 21:3. The people's failure to hear in 6:9 is ascribed to ὀλιγοψυχία ('faintheartedness / shortness of soul'), the LXX rendering of Hebrew קִצְרֵ רוּחַ ('shortness of spirit'); the word externalizes the failure as a spiritual-psychological condition. Moses' speech-objection appears twice with different Greek vocabulary: at 6:12 ἄλογός εἰμι ('I am inarticulate / without logos') and at 6:30 ἰσχνόφωνός εἰμι ('I am weak-voiced / thin of voice') — two distinct Greek renderings of the same Hebrew עָרַל שְׁפָתַי ('uncircumcised of lips'), a notable doublet within a single chapter. The genealogy names Jochebed (Ιωχαβεδ, 6:20) for the first time in Exodus as Amram's father's brother's daughter (a kinship detail clarified at Num 26:59); the line reaches Phinehas (Φινεας, 6:25), Aaron's grandson, the future zealot-priest of covenant fidelity (Num 25:7–13).

Discourse structure of the chapter

A · 6:1–9

Divine self-disclosure and the seven covenant promises

The LORD responds to Moses' complaint (5:22–23) with a sharp divine counter-statement (6:1): 'Now you shall see' — the emphatic *vñv* pivoting from crisis to action. The self-disclosure deepens in 6:2–3 with the name-revelation crux (θεὸς ὢν αὐτῶν / 'my name LORD I did not make plain'); 6:4–5 recalls the patriarchal covenant and the heard groaning. The seven 'I will' promises of 6:6–8 (ἐξάξω, ῥύσομαι, λυτρώσομαι, λήμψομαι, ἔσομαι, εἰσάξω, δώσω) cascade in a single periodic sentence, the λυτρώσομαι of 6:6 marking the redemptive climax. The unit closes on an anti-climactic note: Moses reports the divine words, but the people cannot hear ἀπὸ τῆς ὀλιγοψυχίας ('from faintheartedness,' 6:9) — a spiritual failure that creates the need for the renewal of the commission in 6:10–13.

B · 6:10–13

The renewed commission and Moses' second speech-objection

The LORD renews the commission directly (6:10–11): Moses is to enter and speak to Pharaoh so that he may send the sons of Israel out. Moses objects again before the LORD (6:12): if his own people did not listen, how will Pharaoh? — and adds his speech-disability objection: ἐγὼ δὲ ἄλογός εἰμι ('I am inarticulate'). The LXX's choice of ἄλογος ('without logos / reason / speech') is pointed: the man who is to speak for God confesses himself to be speechless. The unit closes with the LORD's double commission to Moses and Aaron together (6:13), widening the agency and anticipating Aaron's role as Moses' spokesman through the plague narratives.

C · 6:14–25

The Levitical genealogy: from Jacob's sons to Phinehas

The narrative pauses for a genealogical insertion that anchors Moses and Aaron in the authorized Levitical line, legitimating their commission before the plague narrative resumes. The genealogy begins with Reuben and Simeon (6:14–15) — an orderly tribal start that the narrator quickly abandons to focus on Levi (6:16). The Levitical sub-genealogy reaches Amram and Jochebed (6:20 — Jochebed named here for the first time), who beget Aaron and Moses. The line extends through Korah (6:21, 24) — the future rebel of Num 16, inserted without comment — and through Aaron's sons (6:23) to Phinehas (6:25), the covenant-faithful grandson who will earn an eternal priesthood (Num 25:12–13). The genealogy validates both the priestly office and the prophetic commission by rooting them in the lineage of Jacob's covenant-son Levi.

D · 6:26–30

Resumption and closing speech-objection: the chapter's inclusio

The narrator breaks his genealogical parenthesis with a double re-identification: 'These are Aaron and Moses ... these are those who spoke to Pharaoh' (6:26–27), naming Aaron before Moses in keeping with the priestly-then-prophetic ordering. A narrative date-formula ('on the day when the LORD spoke to Moses in Egypt,' 6:28) resumes the storyline, and the LORD re-issues the core command: 'Speak to Pharaoh ... all that I say to you' (6:29). Moses' closing objection (6:30) forms an exact inclusio with 6:12 — the same situation, the same logic, but now with ισχνόφωνός εἰμι ('I am weak-voiced') replacing the earlier ἄλογος, flagging a textual doublet in the LXX's rendering of the Hebrew 'uncircumcised lips.'

1 Εἶπεν δὲ κύριος πρὸς Μωυσῆν· Νῦν ὃψη ἃ ποιήσω τῷ Φαραώ· ἐν γὰρ χειρὶ κραταιᾷ ἀπολύσει αὐτούς, καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ.

But the LORD said to Moses: 'Now you shall see what I will do to Pharaoh; for with a mighty hand he will send them away, and with a high arm he will drive them out of his land.'

Divine counterstatement / Resumption

δέ

δέ links the verse to Moses' complaint at 5:22–23 as a sharp divine rejoinder. The emphatic νῦν ('now') marks the theological turning-point: oppression becomes the occasion for the LORD's mightier self-disclosure. The verse is transitional — it announces the character of the divine action before the deeper name-revelation of 6:2–8.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single complete utterance)

Εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δέ

but

postpositive adversative-transitional conjunction

→ discourse linkage or contrast

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

κύριος

Lord

Nominative

subject (nominative)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here and throughout this chapter κύριος functions as a proper divine name rather than a mere honorific. The name-revelation discourse of 6:2–3 turns on the full weight of this very word.

πρός

to

preposition governing direction (toward)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition governing direction (toward).

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωυσῆς: LXX transliteration of Hebrew מֹשֶׁה; fully declinable in Greek (nom. Μωυσῆς, gen. Μωυσέως / Μωυση, acc. Μωυσῆν, dat. Μωυσεῖ). Moses is the human broker between the LORD's self-disclosure and the enslaved people.

Νῦν

now

temporal adverb (emphatic: at this very moment)

→ adverbial qualification

νῦν: emphatic temporal marker signaling the immediacy of the divine response; echoes Moses' complaint ('Why have you not delivered?' 5:22–23) and pivots the narrative from lament to action.

ὅψῃ

you shall see

Fut Mid Indic 2 Sg · ὁράω

main verb (divine promise addressed to Moses)

→ predictive future (certain future event grounded in divine purpose)

ὁράω: 'to see'; the second-singular future is a rhetorical challenge — Moses who accused God of inaction (5:23) will be the witness of unprecedented acts; seeing is the appointed mode of vindication.

ἃ

what

Accusative

relative pronoun (accusative, direct object of ποιήσω)

→ participant reference

ἃ: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, direct object of ποιήσω).

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb in relative clause (divine agency announced)

→ predictive future (divine sovereign act)

ποιέω: 'to do, act'; in the Exodus narrative ποιέω + τῷ Φαραώ frames the plagues as divine deeds performed against the king as embodiment of empire.

τῷ

to

Dative

article with Φαραώ

→ noun-phrase marking

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

Φαραώ

Pharaoh

Dative

dative of disadvantage (indirect object)

→ participant identification

Φαραώ: Egyptian title ꜥꜣꜣꜣ ('great house'), transliterated as an indeclinable proper noun in LXX Greek. Functions as a title throughout Exodus rather than a personal name.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

γάρ

for

postpositive explanatory particle (causal)

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

χειρί

hand

Dative

dative of means (instrument of divine compulsion)

→ sphere or reference

χείρ: 'hand'; the formula χειρὶ κραταιᾷ ('with a mighty hand') renders Hebrew יְדִי הַקֹּדֶשׁ, the Exodus's signature theological phrase for irresistible divine power in history (cf. Exod 13:9; Deut 4:34; 26:8). The 'hand of God' becomes a key idiom in NT kerygma (Acts 4:28; 13:11).

κραταιᾷ

mighty

Dative

attributive adjective agreeing with χειρὶ

→ sphere or reference

κραταιός: 'mighty, strong'; renders Hebrew קָדַח; the cognate verb κραταίω is used of Pharaoh's heart being hardened in later chapters — bitter irony: the strength that hardens Pharaoh ultimately compels his surrender.

ἀπολύσει

he will send away

Fut Act Indic 3 Sg · ἀπολύω

main verb (Pharaoh as grammatical subject under divine compulsion)

→ predictive future (divinely guaranteed outcome)

ἀπολύω: 'to send away, release, dismiss'; Pharaoh is the grammatical subject but divine compulsion is the theological subject; the legal-commercial sense of releasing from obligation is ironic — Pharaoh must release those he has enslaved.

αὐτούς

them

Accusative

direct object (the sons of Israel)

→ participant reference

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

καί

and

coordinating conjunction (sequential intensification)

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

βραχίονι

arm

Dative

dative of means

→ sphere or reference

βραχίων: 'arm'; renders Hebrew זֶרֶךְ; 'with a high arm' (βραχίονι ὑψηλῷ) is the Exodus's second great power-phrase, signifying publicly displayed divine sovereignty; the phrase recurs verbatim at Acts 13:17 in Paul's Pisidian Antioch sermon, embedding the Exodus typology directly into NT kerygma.

ὕψηλῳ

high

Dative

attributive adjective agreeing with βραχίονι

→ sphere or reference

ὕψηλός: 'high, uplifted, exalted'; the uplifted arm denotes visible, public divine action performed before Pharaoh and all Egypt; cf. Acts 13:17 ἐν ὑψηλῷ βραχίονι.

ἐκβαλεῖ

he will drive out

Fut Act Indic 3 Sg · ἐκβάλλω

main verb (Pharaoh as subject, divine compulsion implied)

→ predictive future (intensification of ἀπολύσει: not merely release but expulsion)

ἐκβάλλω: 'to cast out, drive out, expel'; intensifies ἀπολύσει — the release will be so total as to amount to expulsion. In NT usage ἐκβάλλω is the standard verb for casting out demons (Mark 1:34), importing an exorcistic overtone when applied to the Exodus typology.

αὐτούς

them

Accusative

direct object

→ participant reference

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

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: meaning 'out of'; 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.

γῆς

land

Genitive

object of ἐκ (Egypt implied)

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ (Egypt implied).

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's land)

→ relational specification

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

2 Ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωυσῆν καὶ εἶπεν αὐτῷ· Ἐγὼ εἰμι κύριος.

And God spoke to Moses and said to him: 'I am the LORD.'

New divine speech / Intensification **δέ**

A second divine speech formula (following v.1's εἶπεν) signals a new, deeper level of self-disclosure. Note the shift from κύριος as speaker-tag (v.1) to θεός as subject here — the narrator's θεός ('God') gives way to the self-announced κύριος in the direct speech: the move from general divine identity to the covenantal proper name is the chapter's driving theological arc.

ἔλαλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech action, introductory)

→ constative aorist (single completed speech-act)

λαλέω: 'to speak'; λαλέω + εἶπεν in the same verse is a Hebraism of וַיֹּאמֶר ... וַיִּבְרַח — the first verb announces the act of communication, the second introduces the content. This double formula is the standard LXX construction for a new divine speech unit.

δέ

and

postpositive transitional conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

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

θεός

God

Nominative

subject (nominative)

→ participant prominence

θεός: renders Hebrew אֱלֹהִים (Elohim), the generic divine title; the narrator uses θεός as subject-tag in the introduction, while the divine speech itself switches to κύριος. The interplay of θεός and κύριος throughout Exodus mirrors the Hebrew alternation of אֱלֹהִים and יְהוָה.

πρός

to

preposition + accusative (directional: toward)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: toward).

Μωσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

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

καί

and

coordinate conjunction (sequential, introducing direct speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct discourse)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Ἐγώ

I

Nominative

emphatic subject pronoun (opening the divine self-identification)

→ participant reference

Ἐγώ: emphatic personal pronoun as subject of εἰμι; the Ἐγώ εἰμι κύριος formula occurs seven times in this chapter (6:2, 6, 7, 8, 29) and is the liturgical refrain of the Holiness Code (Lev 18–26). In the NT the Johannine ἐγώ εἰμι sayings (John 8:58 πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι) invoke this very Exodus formula.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (divine self-identification formula)

→ gnomic / identity present (timeless identity assertion)

εἰμι: in the Ἐγώ εἰμι formula the copula functions as more than predication — it is a performative identity-claim, the verbal core of Exodus name-theology. The present tense marks timeless divine being over against the historical moments of the patriarchal appearances (aorist ὤφθην, v.3).

κύριος

Lord

Nominative

predicate nominative (the divine name being claimed)

→ participant prominence

κύριος: as predicate here, the very word is the name being self-announced; since the LXX uses κύριος to render the Tetragrammaton throughout, the sentence 'I am κύριος' has a self-referential quality — the word the Greek reader encounters is simultaneously the name being revealed.

3 καὶ ὤφθην πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, θεὸς ὢν αὐτῶν, καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς.

And I appeared to Abraham and Isaac and Jacob, being their God, and my name LORD I did not make plain to them.

Elaboration / Name-revelation crux

καί

The verse is the theological crux of the chapter. The LXX diverges sharply from the Hebrew: where the MT reads 'I appeared as El Shaddai (יְהוָה שֹׁדַי)' the LXX writes θεὸς ὢν αὐτῶν ('being their God'), eliminating the patriarchal divine title El Shaddai entirely. The contrast the LXX draws is therefore not between two divine names but between covenant-relationship ('being their God') and the undisclosed name κύριος. The flag word is ἐδήλωσα: 'I did not make plain/manifest' — softer than the MT's 'I was not known,' allowing that the patriarchs heard the name without grasping its full revelatory force.

καί
and

narrative continuative conjunction

→ discourse linkage or contrast

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

ὤφθην

I appeared

Aor Pass Indic 1 Sg · ὀράω

main verb (divine appearance formula)

→ constative aorist (the sum of patriarchal appearances)

ὀράω passive ('I was seen / I appeared'): renders Hebrew נָרָא; the passive voice preserves divine initiative — God controls these appearances. The same formula opens the patriarchal theophanies in Genesis (ὤφθη κύριος τῷ Ἀβραάμ, Gen 12:7; 17:1; 18:1). The aorist gathers all three patriarchal appearance-traditions into a single constative act.

πρός
to

preposition + accusative (directional: to / toward)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to / toward).

Ἀβραάμ

Abraham

Accusative

indeclinable proper noun, object of πρὸς

→ participant identification

Ἀβραάμ: indeclinable in LXX Greek, following the transliteration convention for the patriarchal name (Hebrew אַבְרָהָם); the triadic formula Ἀβραάμ–Ἰσαάκ–Ἰακώβ is the covenant-anchor of the Exodus narrative and recurs throughout Exodus and Deuteronomy.

καί
and

simple coordination

→ discourse linkage or contrast

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

Ἰσαάκ

Isaac

Accusative

indeclinable proper noun, object of πρὸς

→ participant identification

Ἰσαάκ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς.

καί
and

simple coordination

→ discourse linkage or contrast

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

Ἰακώβ

Jacob

Accusative

indeclinable proper noun, object of πρὸς

→ participant identification

Ἰακώβ: the third patriarch; Israel's eponymous ancestor (renamed Ἰσραὴλ at Gen 32:28, but here in the individual-ancestor register); the patriarchal trio closes with him.

θεός

God

Nominative

predicate nominative in participial clause (θεὸς ὢν αὐτῶν)

→ participant prominence

θεός: the key word of the LXX's translation of this crux. The MT reads 'I appeared as El Shaddai (יְהוָה שַׁדַּי)'; the LXX replaces this with θεὸς ὢν αὐτῶν ('being their God'), domesticating the archaic patriarchal title. The theological effect: in the MT the contrast is between two divine names (El Shaddai → YHWH); in the LXX the contrast is between covenant-relationship ('being their God') and covenant-name not yet fully disclosed.

ὢν

being

Pres Act Ptc Nom Sg Masc · εἰμί

circumstantial participle (manner / attendant circumstance)

→ progressive / durative (ongoing covenant-relationship during the patriarchal era)

εἰμί participle: 'being'; the participial phrase θεὸς ὢν αὐτῶν renders Hebrew יְהוָה יְהִי — a major translational substitution that frames the patriarchal era not in terms of a different divine name but in terms of a covenant-relationship maintained without full name-disclosure. The present participle (rather than aorist) captures the continuous character of that being-their-God.

αὐτῶν

their

Genitive

genitive of possession / reference (their God)

→ relational specification

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

καί

and

adversative coordination (introducing the name-withholding clause)

→ discourse linkage or contrast

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

τό

the

Accusative

article with ὄνομα (making 'name' definite: the specific divine name)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐδήλωσα (fronted for emphasis)

→ object specification

ὄνομα: 'name'; in biblical thought the divine name is the vehicle of self-revelation and accessible presence — to know the name is to know the God. 'My name κύριος I did not make plain' means the full covenantal depth of that name was not yet disclosed, even if the name itself was known and used.

μου

my

Genitive

genitive of possession

→ relational specification

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

κύριος

Lord

Nominative

predicate nominative (the name identified)

→ participant prominence

κύριος: here the word itself functions as the divine name being named — a self-referential moment in the LXX text, since κύριος throughout replaces the Tetragrammaton. The disclosure 'my name κύριος I did not make plain' has a different register in the LXX from the MT: in the MT the contrast is YHWH vs. El Shaddai; in the LXX κύριος is both the familiar word the reader uses and the newly disclosed name.

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐδήλωσα

I did not make plain

Aor Act Indic 1 Sg · δηλώω

main verb (historical non-disclosure)

→ constative aorist (summarizing the entire patriarchal era)

δηλώω: 'to make clear, manifest, declare'; the LXX's choice of δηλώω rather than γνωρίζω ('make known') or ἀποκαλύπτω ('reveal') gives the disclosure a sense of making something previously opaque now fully transparent. The MT uses the niphal of וְנִתְּנָה ('I was not known by my name YHWH') — a stronger claim than the LXX's 'I did not make it plain.'

αὐτοῖς

to them

Dative

dative of indirect object (the patriarchs)

→ participant reference or interest

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

4 καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν Χανααν, τὴν γῆν ἣν παρώκησαν, ἐν ᾗ καὶ παρώκησαν ἐπ' αὐτῆς.

And I established my covenant with them to give them the land of Canaan, the land in which they sojourned, in which they sojourned upon it.

Elaboration / Covenant basis

καί

The verse grounds the imminent Exodus in the prior covenant history: the land-promise given to the patriarchs is the theological basis for the redemption about to be enacted. The resumptive phrase 'in which they sojourned, in which they sojourned upon it' is a Hebraism (ἐν ᾗ καὶ παρώκησαν ἐπ' αὐτῆς calques the Hebrew relative + resumptive pronoun construction), highlighting that the patriarchs lived as landless sojourners in the very land that was already legally theirs by divine promise.

καί

and

narrative continuative conjunction

→ discourse linkage or contrast

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

ἔστησα

I established

Aor Act Indic 1 Sg · ἵστημι

main verb (divine covenant-establishment)

→ constative aorist (the historical act of covenant-making with the patriarchs)

ἵστημι: 'to set, establish, stand'; ἔστησα τὴν διαθήκην ('I established the covenant') renders Hebrew יָקַם אֱלֹהִים אֶת הַבְּרִית; the covenant is depicted as something fixed and standing — a permanent divine commitment that grounds the entire Exodus redemption.

τὴν

the

Accusative

article

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object

→ object specification

διαθήκη: 'covenant, testament'; the LXX's standard rendering of Hebrew בְּרִית; in the LXX διαθήκη leans toward the sense of a unilateral divine disposition (will/testament) rather than a bilateral treaty — God establishes it, humans receive it. The patriarchal land-promise covenant is the theological basis for the Exodus, and its memory (ἐμνήσθην τῆς διαθήκης, 2:24) was the trigger for the divine response to Israel's groaning.

μου

my

Genitive

genitive of possession

→ relational specification

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

πρός

with

preposition + accusative (covenant-partner marker: 'toward / with')

→ spatial or relational framing

πρός: meaning 'with'; here it marks the relation signaled by preposition + accusative (covenant-partner marker: 'toward / with').

αὐτούς

them

Accusative

object of πρὸς (the patriarchs as covenant-partners)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (the patriarchs as covenant-partners).

ὥστε

so as to

consecutive conjunction introducing infinitive of purpose/result

→ discourse linkage or contrast

ὥστε: meaning 'so as to'; conjunction or particle linking this unit with the surrounding discourse.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose/result (content of the covenant)

→ constative (the land-gift as the covenant's promised outcome)

δίδωμι: 'to give'; the infinitive expresses the content of the covenant: its purpose is the land-gift. The same verb-root reappears in the seventh promise δώσω (6:8), binding covenant-past to covenant-fulfillment in a single δίδωμι-act.

αὐτοῖς

to them

Dative

dative of indirect object

→ participant reference or interest

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

τήν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δοῦναι

→ object specification

γῆν: meaning 'land'; it serves as direct object of δοῦναι.

Χανααν

Canaan

Genitive

indeclinable proper noun (genitive of description: the land of Canaan)

→ participant identification

Χανααν: LXX transliteration of Hebrew כְּנָעַן; indeclinable; the promised land, scene of the patriarchs' sojourning and the telos of the Exodus-journey.

τήν

the

Accusative

article (resumptive apposition beginning the relative clause)

→ noun-phrase marking

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

γῆν

land

Accusative

resumptive apposition to τήν γῆν Χανααν

→ object specification

γῆν: meaning 'land'; it serves as resumptive apposition to τήν γῆν Χανααν.

ἣν

which

Accusative

relative pronoun (accusative object of παρώκησαν)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative object of παρώκησαν).

παρώκησαν

they sojourned in

Aor Act Indic 3 Pl · παροικέω

main verb in relative clause

→ constative aorist (the whole of the patriarchal sojourning in Canaan)

παροικέω: 'to sojourn as a resident alien, dwell temporarily'; renders Hebrew נִלָּךְ; the patriarchs were legally landless sojourners (παρεπίδημοι) in the very land promised to them — a founding irony of Israelite faith developed extensively in Heb 11:9–10 (ἐν γῇ τῆς ἐπαγγελίας ὡς ἄλλοτρίᾳ παρώκησεν).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (dative after ἐν, resumptive)

→ participant reference or interest

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative after ἐν, resumptive).

καί

also

emphatic particle (intensifying the resumption)

→ discourse linkage or contrast

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

παρώκησαν

they sojourned

Aor Act Indic 3 Pl · παροικέω

main verb (resumptive second instance — Hebraism)

→ constative aorist

παροικέω: the double παρώκησαν (once in the relative clause, once with the resumptive pronoun αὐτῆς) is a Hebraism: the LXX calques the Hebrew relative + resumptive pronoun construction (the land which they sojourned in it), characteristic of literal LXX translation style.

ἐπὶ

upon

preposition + genitive (upon, in — resumptive prepositional phrase)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (upon, in — resumptive prepositional phrase).

αὐτῆς

it

Genitive

resumptive genitive pronoun (referring back to τὴν γῆν)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as resumptive genitive pronoun (referring back to τὴν γῆν).

5 καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραὴλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν.

And I myself have heard the groaning of the sons of Israel, whom the Egyptians are enslaving, and I remembered your covenant.

Ground / Motivation for the coming promises

καί

Divine hearing and divine remembering are the two acts that motivate the seven promises of 6:6–8. The same paired formula (heard groaning / remembered covenant) appeared at 2:24 as the decisive theological hinge; its repetition here forms a near-quotation of that earlier verse, signaling that the divine response to Israel's cry is now arriving in full force. The pronoun shift from αὐτούς (them, the Israelites) to ὑμῶν (your, second person plural) anticipates the direct address to Israel in 6:6 ff.

καί
and

narrative continuative conjunction

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγὼ: emphatic personal pronoun placed before the verb for stress — 'and I myself have heard'; the emphasis contrasts with Moses' implicit accusation in 5:22–23 that God had not heard or acted.

εἰσήκουσα

I have heard

Aor Act Indic 1 Sg · εἰσακούω

main verb (divine hearing-response)

→ constative aorist (completed act of attentive hearing)

εἰσακούω: 'to hear attentively, heed'; renders Hebrew שָׁמַע + accusative; the divine εἰσήκουσα τοῦ στεναγμοῦ is cited verbatim at Acts 7:34 in Stephen's speech — ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου ... καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα — establishing the Exodus as the template for divine response to all oppression.

τόν

the

Accusative

article

→ noun-phrase marking

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

στεναγμόν

groaning

Accusative

direct object

→ object specification

στεναγμός: 'groaning, groan'; renders Hebrew תַּנְחַל (the groan of the oppressed); the same word appears in Rom 8:22–23 (the groaning of creation and of believers) and Acts 7:34 (LXX citation), making Israel's groaning a paradigm for the pneumatological and eschatological groaning of all creation awaiting redemption.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of possession.

Ισραηλ

Israel

Genitive

indeclinable genitive proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive proper noun.

ὃν

whom

Accusative

relative pronoun (accusative, object of καταδουλοῦνται)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, object of καταδουλοῦνται).

οἱ

the

Nominative

article with Αἰγύπτιοι

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of relative clause

→ participant prominence

Αἰγύπτιοι: 'Egyptians'; the present tense of καταδουλοῦνται ('are enslaving') frames the oppression as still ongoing in the narrative present, while the covenant-remembrance stands in contrast as the divine response already in motion.

καταδουλοῦνται

are enslaving

Pres Mid Indic 3 Pl · καταδουλόω

main verb of relative clause (describing ongoing oppression)

→ progressive present (ongoing subjugation)

καταδουλόω: 'to enslave completely, reduce to total bondage'; the κατα- prefix intensifies — not mere servitude but utter subjugation; the compound is stronger than simple δουλόω and matches the severity of what the redemption (λυτρώσεται, v.6) must undo.

αὐτούς

them

Accusative

direct object of καταδουλοῦνται

→ participant reference

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

καί

and

coordinate conjunction (sequential: second act of divine memory)

→ discourse linkage or contrast

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

ἐμνήσθην

I remembered

Aor Pass Indic 1 Sg · μιμνήσκομαι

main verb (divine covenant-activation)

→ constative aorist (the moment of covenant-memory become covenant-action)

μιμνήσκομαι: 'to remember'; the formula ἐμνήσθην τῆς διαθήκης ('I remembered the covenant') is the theological hinge of the whole Exodus narrative, appearing first at 2:24 as the bridge between the people's groaning and God's decisive response. Divine 'remembering' is not recollection but covenant-activation: the LORD does not merely recall the promise but re-engages its fulfillment.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive object of ἐμνήσθην

→ relational specification

διαθήκη: the patriarchal covenant of 6:4 is now explicitly invoked as the ground of the coming redemption; the word forms an inclusio with 6:4 (ἔσθησα τὴν διαθήκην μου) — the covenant-establishment of the past becomes the covenant-memory of the present becomes the covenant-fulfillment of the future.

ὑμῶν

your

Genitive

genitive of possession (second person plural — anticipatory address to Israel)

→ relational specification

ὑμῶν: 'your (pl.)'; the pronoun shift from the third-person αὐτῶν (the sons of Israel) to the second-person ὑμῶν ('your covenant') is notable — the LXX text turns toward direct address in anticipation of the second-person plural of 6:6–8. Some manuscripts read αὐτῶν, which is syntactically more natural.

6 διὰ τοῦτο εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Ἐγὼ εἰμι κύριος καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλείας καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλη·

Therefore say to the sons of Israel: 'I am the LORD, and I will lead you out from the dominion of the Egyptians, and I will rescue you from slavery, and I will redeem you with a high arm and with great judgment;'

Inference / Commission to proclaim

διὰ τοῦτο

διὰ τοῦτο ('therefore') draws the consequence of divine hearing and covenant-remembrance (vv.4–5): Moses is to proclaim the seven promises to Israel. The verse contains the first three of the seven 'I will' statements (ἐξάξω, ῥύσομαι, λυτρώσομαι), culminating in the λυτρώσομαι crux — the Exodus-redemption vocabulary that funds NT soteriology. The Ἐγὼ εἰμι κύριος formula opens the proclamation, grounding every promise in the divine identity disclosed in vv.2–3.

διὰ

on account of

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

→ spatial or relational framing

διὰ: meaning 'on account of'; here it marks the relation signaled by preposition + accusative (causal: 'on account of this').

τοῦτο

this

Accusative

demonstrative pronoun (object of διὰ, pointing back to vv.4–5)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (object of διὰ, pointing back to vv.4–5).

εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

main verb (divine command: Moses to proclaim)

→ ingressive aorist imperative (command to begin speaking to Israel)

λέγω: the divine imperative now turns Moses outward from receiving the covenant-promises to proclaiming them; the command εἰπὼν frames the seven 'I will' statements as a divine speech-act mediated through Moses.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of indirect object

→ sphere or reference

υἱοῖς: meaning 'sons'; it serves as dative of indirect object.

Ἰσραηλ

Israel

Dative

indeclinable proper noun

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

Ἔγω

I

Nominative

emphatic subject (opening the divine self-identification before each promise)

→ participant reference

Ἔγω: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (opening the divine self-identification before each promise).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (divine self-identification)

→ gnomic / identity present

εἰμί: the Ἔγω εἰμι κύριος formula anchors each covenant-promise in the divine identity; the promises are not free-floating assurances but covenantal obligations of the self-naming God. The refrain recurs at 6:7, 8, 29.

κύριος

Lord

Nominative

predicate nominative

→ participant prominence

κύριος: meaning 'Lord'; it serves as predicate nominative.

καί

and

continuative introducing the first promise

→ discourse linkage or contrast

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

ἐξάξω

I will lead you out

Fut Act Indic 1 Sg · ἐξάγω

main verb (first of seven covenant-promises)

→ predictive future (divinely guaranteed outcome)

ἐξάγω: 'to lead out'; the first and foundational Exodus-promise; the participle ὁ ἐξαγαγών ('the one who led out') becomes a fixed theological epithet of YHWH throughout the OT (Exod 20:2; Deut 5:6; Pss 80:9 LXX) and recurs in NT citations of the Exodus kerygma.

ὕμᾱς

you

Accusative

direct object (the sons of Israel)

→ participant reference

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

ἀπό

from

preposition + genitive (separation from)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

δυναστείας

dominion

Genitive

object of ἀπό (source of the oppression)

→ relational specification

δυναστεία: 'rule, dominion, power'; renders Hebrew מַלְאכָה ('burdens / imposed labor'); the LXX replaces the specific Hebrew term for the physical burden with the more abstract δυναστεία ('rule/dominion'), emphasizing the systemic-structural nature of the oppression rather than its immediate physical form.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of source (oppressors)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of source (oppressors).

καί

and

continuative introducing the second promise

→ discourse linkage or contrast

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

ῥύσομαι

I will rescue

Fut Mid Indic 1 Sg · ῥύσομαι

main verb (second of seven covenant-promises)

→ predictive future

ῥύσομαι: 'to rescue, deliver from danger'; the second promise; in the NT ῥύσομαι is the verb of the Lord's Prayer (Matt 6:13 ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ — 'deliver us from evil'), echoing this Exodus vocabulary of rescue. The deponent middle voice emphasizes the rescuer's personal engagement.

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἐκ

out of

preposition + genitive (out of)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

δουλείας

slavery

Genitive

object of ἐκ

→ relational specification

δουλεία: 'slavery, servitude'; the parallel to δυναστείας — together these two terms frame the comprehensive nature of Egypt's hold: dominion (political) and slavery (social). Paul uses the δουλεία / ἐλευθερία contrast in Romans 8 and Galatians 4–5 within an explicit Exodus typology.

καί

and

continuative introducing the third promise (crux)

→ discourse linkage or contrast

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

λυτρώσομαι

I will redeem

Fut Mid Indic 1 Sg · λυτρώω

main verb (third of seven covenant-promises — the redemption crux)

→ predictive future (the decisive act of covenant-redemption)

λυτρώω: 'to redeem, ransom'; derives from λύτρον ('ransom-price' — the price paid to free a slave or prisoner of war); this is the Exodus-redemption verb par excellence. The noun λύτρωσις and the verb λυτρώω become the NT's primary redemption-vocabulary: Luke 1:68 (εὐλογητός κύριος ... ὅτι ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ); Luke 24:21; Acts 7:35 (λυτρωτής); Tit 2:14; 1 Pet 1:18–19. This verse is the lexical root of NT atonement-theology.

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

βραχίονι

arm

Dative

dative of means

→ sphere or reference

βραχίων: 'arm'; the phrase ἐν βραχίονι ὑψηλῷ echoes v.1's βραχίονι ὑψηλῷ — the chapter's own imagery binding the opening divine promise to its specific articulation here; the same phrase recurs at Acts 13:17.

ὕψηλῳ

high

Dative

attributive adjective agreeing with βραχίονι

→ sphere or reference

ὕψηλῳ: meaning 'high'; it serves as attributive adjective agreeing with βραχίονι.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίσει

judgment

Dative

dative of means (instrument of redemption)

→ sphere or reference

κρίσις: 'judgment'; renders Hebrew מִשְׁפָּט ('judgments / punitive acts'); the great judgments are the plagues, the κρίσις-acts against Egypt that simultaneously liberate Israel. Redemption is here juridical as well as physical: a divine lawsuit against the enslaving empire.

μεγάλῃ

great

Dative

attributive adjective agreeing with κρίσει

→ sphere or reference

μεγάλῃ: meaning 'great'; it serves as attributive adjective agreeing with κρίσει.

7 καὶ λήμψομαι ὑμᾶς ἑμαυτῷ λαὸν καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας τῶν Αἰγυπτίων.

And I will take you to myself as a people, and I will be your God; and you shall know that I am the LORD your God, the one who led you out from under the oppression of the Egyptians.

Continuation / Covenant-election formula

καί

The fourth and fifth promises (λήμψομαι ... ἔσομαι) together form the classic bilateral covenant-election formula — 'you shall be my people / I will be your God' — the covenant bond at its most concentrated. The recognition formula γνώσεσθε ὅτι ἐγώ εἰμι κύριος grounds the knowing of God in enacted history: Israel will recognize the LORD's identity through what he does. The articular aorist participle ὁ ἐξαγαγὼν becomes a permanent theological epithet of YHWH from this moment forward.

καί

and

continuative introducing the fourth promise

→ discourse linkage or contrast

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

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (fourth of seven covenant-promises)

→ predictive future

λαμβάνω: 'to take'; the fourth promise — λήμψομαι ὑμᾶς ἑμαυτῷ λαόν is the covenant-election formula par excellence, rendering Hebrew לָקַח לִי לְעַמִּי ('to take for myself as a people'). The same formula underlies Deut 7:6; 14:2 and reverberates in 2 Cor 6:16; Tit 2:14 (λαὸν περιούσιον); Rev 21:3.

ὕμᾱς

you

Accusative

direct object

→ participant reference

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

ἑμαυτῷ

to myself

Dative

reflexive dative (for / to myself — exclusive personal appropriation)

→ sphere or reference

ἑμαυτῷ: first-person reflexive dative; 'to myself' — the exclusive, intimate relational claim of covenant-election; the people are not merely liberated but appropriated by God as his own possession.

λαόν

people

Accusative

predicate accusative / double accusative (object complement: 'as a people')

→ object specification

λαός: 'people'; in the LXX λαός renders עַם, particularly in the covenant-election sense of 'the LORD's people' as distinct from ἔθνη ('nations'). This promise creates the theological basis for the NT's re-application of election-language to the church (1 Pet 2:9–10 λαὸς εἰς περιποίησιν).

καί

and

coordinating, introducing the fifth promise

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (fifth of seven covenant-promises)

→ predictive future (covenantal commitment)

εἰμί: the fifth promise — 'I will be your God' — is the obverse of the fourth; together they form the classic bilateral covenant formula 'you shall be my people and I will be your God' (Jer 7:23; 11:4; Ezek 36:28; Zech 8:8), running from Sinai to Rev 21:3 (ἔσονται αὐτῷ λαοί, καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

θεός

God

Nominative

predicate nominative

→ participant prominence

θεός: meaning 'God'; it serves as predicate nominative.

καί

and

consecutive conjunction (result: 'and [as a result] you will know')

→ discourse linkage or contrast

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

γνώσεσθε

you will know

Fut Mid Indic 2 Pl · γινώσκω

main verb (recognition formula)

→ predictive future (experiential knowing through enacted history)

γινώσκω: 'to know experientially, recognize'; the recognition-formula γνώσεσθε ὅτι ἐγώ εἰμι κύριος is the Exodus-form of the recognition-oracle that Ezekiel will develop extensively (LXX ἐπιγνώσεσθε ὅτι ἐγώ εἰμι κύριος, c.65 times). Israel will know who God is by what he does — not by abstract cognition but by witnessed history.

ὅτι

that

recitative conjunction (introducing the content of knowledge)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἐγώ

I

Nominative

emphatic subject

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula ('Εγώ εἰμι refrain)

→ identity present

εἰμί: 'be'; ἐγώ εἰμι κύριος renders אֲנִי יְהוָה.

κύριος

Lord

Nominative

predicate nominative

→ participant prominence

κύριος: meaning 'Lord'; it serves as predicate nominative.

ὁ

the

Nominative

article with θεός (predicate in apposition)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative in apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as predicate nominative in apposition to κύριος.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article with substantival participle ἐξαγαγών

→ noun-phrase marking

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

ἐξαγαγών

who led out

Aor Act Ptc Nom Sg Masc · ἐξάγω

substantival participle in apposition to κύριος ὁ θεός (theological epithet)

→ constative aorist (the Exodus as the permanent identity-marker of Israel's God)

ἐξάγω: 'to lead out'; the articular aorist participle ὁ ἐξαγαγών becomes the theological epithet of YHWH — 'the one who led you out' — fixed in the Decalogue (Exod 20:2 LXX) and throughout the prophets. The Exodus becomes the permanent definition of who Israel's God is; every subsequent divine act is understood in its light.

ὁμᾶς

you

Accusative

accusative object of participial

→ participant reference

ὁμᾶς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of participial.

ἐκ

out from under

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: meaning 'out from under'; 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.

καταδυναστείας

oppression

Genitive

object of ἐκ

→ relational specification

καταδυναστεία: 'oppression, tyrannical domination'; the κατα- prefix intensifies beyond δυναστεία (v.6) to total domination; the compound underscores the comprehensive nature of Egypt's power that only the LORD's mighty arm can break.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of agency

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of agency.

8 καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν, εἰς ἣν ἐξέτεινα τὴν χειρὰ μου δοῦναι αὐτὴν τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ· ἐγὼ εἰμι κύριος.

And I will bring you into the land toward which I stretched out my hand to give it to Abraham and Isaac and Jacob, and I will give it to you as an inheritance; I am the LORD.

Continuation / Covenant-fulfillment (sixth and seventh promises)

καί

The sixth promise (εἰσάξω) is the mirror of the first (ἐξάξω, v.6): the complete journey — out of Egypt, into Canaan — is enclosed in these two verbs. The seventh promise (δώσω) grounds the land-gift in the patriarchal oath-commitment (ἐξέτεινα τὴν χειρὰ μου, 'I stretched out my hand'). The covenant-catechism closes with the 'Εγὼ εἰμι κύριος formula — a verbal inclusio with v.2, sealing every promise in the divine self-identification.

καί

and

continuative introducing the sixth promise

→ discourse linkage or contrast

καί: 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 (sixth of seven covenant-promises)

→ predictive future

εἰσάγω: 'to lead into, bring in'; the sixth promise mirrors the first (ἐξάξω) — the complete Exodus-journey is marked by these two verbs: out of Egypt, into Canaan. Their correspondence makes the chapter's covenant-catechism structurally elegant: three deliverance-promises (ἐξάξω, ῥύσομαι, λυτρώσομαι) then the covenant-union (λήμψομαι, ἔσομαι) then the destination (εἰσάξω, δώσω).

ὁμᾶς

you

Accusative

direct object

→ participant reference

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

εἰς

into

preposition + accusative (movement toward / into)

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς (the promised land)

→ object specification

γῆν: meaning 'land'; it serves as object of εἰς (the promised land).

εἰς

toward

preposition governing the relative pronoun (ἣν)

→ spatial or relational framing

εἰς: meaning 'toward'; here it marks the relation signaled by preposition governing the relative pronoun (ἣν).

ἣν

which

Accusative

relative pronoun (accusative, object of εἰς within relative clause)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, object of εἰς within relative clause).

ἐξέτεινα

I stretched out

Aor Act Indic 1 Sg · ἐκτείνω

main verb of relative clause (divine oath-gesture)

→ constative aorist (the historical act of patriarchal oath)

ἐκτείνω: 'to stretch out, extend'; ἐξέτεινα τὴν χειρὰ μου ('I stretched out my hand') is an oath formula — the divine oath-gesture accompanying the patriarchal land-promise (cf. Gen 14:22; Deut 32:40 where the raised hand signals irrevocable divine commitment).

τὴν

the

Accusative

article

→ noun-phrase marking

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

χειρὰ

hand

Accusative

direct object of ἐξέτεινα

→ object specification

χείρ: 'hand'; here the hand of oath-making (stretching/raising to swear), in contrast to the hand of judgment (χειρὶ κραταιᾷ, v.1); the same body-part serves both divine promise and divine power, uniting the two modes of the divine will.

μου

my

Genitive

genitive of possession

→ relational specification

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

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose (content of the oath)

→ constative

δίδωμι: the land-gift is the purpose of the divine oath (ἐξέτεινα ... δοῦναι); the verb-root reappears in the seventh promise δώσω — patriarchal oath and its fulfillment are a single continuous δίδωμι-act of the one God.

αὐτήν

it

Accusative

direct object of δοῦναι (the land)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of δοῦναι (the land).

τῷ

to

Dative

article

→ noun-phrase marking

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

Αβρααμ

Abraham

Dative

indeclinable proper noun (dative: indirect object of δοῦναι)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (dative: indirect object of δοῦναι).

καί

and

coordination

→ discourse linkage or contrast

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

Ισαακ

Isaac

Dative

indeclinable proper noun (dative)

→ participant identification

Ισαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (dative).

καί

and

coordination

→ discourse linkage or contrast

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

Ιακώβ

Jacob

Dative

indeclinable proper noun (dative)

→ participant identification

Ιακώβ: the patriarchal trio closes the land-oath just as it opened the name-revelation (6:3); the covenant-chain Abraham–Isaac–Jacob is both the historical anchor of the Exodus redemption and its covenantal warrant.

καί

and

coordinating, introducing the seventh promise

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (seventh and final covenant-promise)

→ predictive future (the covenant-catechism's climactic land-gift)

δίδωμι: the seventh and final promise closes the covenant-catechism of 6:6–8. The seven promises form a structurally coherent unit; the Passover haggadah tradition links the first four to the four cups of wine at the Seder, making this chapter's literary structure liturgically active to the present day.

ὕμῃν

to you

Dative

dative of indirect object

→ participant reference or interest

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

αὐτήν

it

Accusative

direct object (the land)

→ participant reference

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

ἐν

as

preposition + dative (manner / status: 'as an inheritance')

→ spatial or relational framing

ἐν: meaning 'as'; here it marks the relation signaled by preposition + dative (manner / status: 'as an inheritance').

κλήρω

inheritance

Dative

dative object of ἐν (as/by lot)

→ sphere or reference

κλήρος: 'lot, allotment, inheritance'; renders Hebrew מַשְׁכָּל ('possession / inheritance'); κλήρος is the standard LXX term for the tribal land-allotments distributed by lot in Joshua; 'as an inheritance' frames the land-gift as a divinely decreed legacy, not a purchase — the land belongs to Israel by divine will.

ἐγώ

I

Nominative

emphatic subject (closing formula)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (closing formula).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (closing 'Εγώ εἰμι κύριος refrain)

→ identity present

εἰμί: the formula 'Εγώ εἰμι κύριος closes the covenant catechism as it opened (6:2) — a verbal inclusio sealing the seven promises in the divine self-identification; the divine name is both the source and the guarantee of every promise.

κύριος

Lord

Nominative

predicate nominative

→ participant prominence

κύριος: meaning 'Lord'; it serves as predicate nominative.

9 Ἐλάλησεν δὲ Μωυσῆς οὕτως τοῖς υἱοῖς Ἰσραὴλ· καὶ οὐκ εἰσήκουσαν Μωυσῆ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.

And Moses spoke thus to the sons of Israel; but they did not listen to Moses, because of faintheartedness and because of the harsh labours.

Narrative sequel / Anti-climax

δέ

The anti-climax of the section: Moses delivers the seven covenant-promises faithfully (οὕτως, 'thus'), but the people cannot receive them. The reason is double — ὀλιγοψυχία (a spiritual-psychological incapacity) and the σκληρὰ ἔργα (the grinding physical exhaustion of slave-labor). The verse creates the problem that the renewed commission (6:10–13) must address. It also raises the question implicit in v.12: if Israel cannot hear Moses, how will Pharaoh?

Ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narrative action)

→ constative aorist (completed speech-act)

λαλέω: meaning 'spoke'; it carries the action, process, or state of the clause; here it functions as main verb (narrative action).

δέ

and

postpositive transitional conjunction

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject (nominative)

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject (nominative).

οὕτως

thus

adverb of manner (referring back to the seven promises: 'in this manner')

→ adverbial qualification

οὕτως: 'thus, in this way'; the adverb points back to the content of 6:6–8 — Moses reproduced the divine speech faithfully. The faithfulness of the messenger makes the people's failure to hear all the more striking.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of indirect object

→ sphere or reference

υἱοῖς: meaning 'sons'; it serves as dative of indirect object.

Ἰσραὴλ

Israel

Dative

indeclinable proper noun

→ participant identification

Ἰσραὴλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

but

adversative conjunction (kai-adversativum: 'but')

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

εἰσήκουσαν

they listened to

Aor Act Indic 3 Pl · εἰσακούω

main verb (the people's failure)

→ constative aorist (simple failure to heed)

εἰσακούω: 'to hear, heed, obey'; the same verb used of God's hearing (εἰσήκουσα, v.5) is now denied to Israel — a bitter irony: the God who heeds the groaning is not heeded by the people whom he purposes to redeem.

Μωυσῇ

Moses

Dative

dative of person heeded (genitive of person after εἰσακούω variant: dative)

→ sphere or reference

Μωυσῇ: dative form of Μωυσῆς; εἰσακούω + dative (hearing someone's voice / obeying someone) vs. εἰσακούω + genitive (hearing someone's prayer); here the dative governs the person whose message is not received.

ἀπό

because of

preposition + genitive (causal: 'because of, on account of')

→ spatial or relational framing

ἀπό: meaning 'because of'; here it marks the relation signaled by preposition + genitive (causal: 'because of, on account of').

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὀλιγοψυχίας

faintheartedness

Genitive

object of ἀπό (causal genitive: reason for failure to hear)

→ relational specification

ὀλιγοψυχία: 'smallness/shortness of soul, faintheartedness, despondency'; renders Hebrew קִצְר רוּחַ ('shortness of spirit / breath'); the LXX's compound ὀλίγος + ψυχή externalizes the failure as a spiritual-psychological condition — not obstinacy but broken-spirited inability to receive hope. The word is rare (cf. LXX Prov 14:29; Isa 57:15 MT; Sir 4:9), and its use here implies that the people's failure is a symptom of their suffering, not a culpable rejection. Paul uses ὀλιγόψυχος in 1 Thess 5:14 ('encourage the faint-hearted').

καί

and

coordinate conjunction (second causal phrase)

→ discourse linkage or contrast

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

ἀπό

because of

preposition + genitive (causal: second reason)

→ spatial or relational framing

ἀπό: meaning 'because of'; here it marks the relation signaled by preposition + genitive (causal: second reason).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἔργων

labours

Genitive

object of ἀπό (causal genitive)

→ relational specification

ἔργων: 'work, labour'; here in its negative sense of forced labor; the ἔργα σκληρά ('harsh labours') are the same grinding brick-making servitude of 5:6-19 that provoked Moses' complaint.

τῶν

the

Genitive

article with σκληρῶν

→ noun-phrase marking

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

σκληρῶν

harsh

Genitive

attributive adjective agreeing with ἔργων

→ relational specification

σκληρός: 'hard, harsh, harsh'; renders Hebrew כָּבֵד ('heavy, burdensome'); the two causes of the people's failure (ὀλιγοψυχία and σκληρά ἔργα) are inseparable: the physical grinding of the work has produced the spiritual ψυχή-smallness.

10 Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων·

And the LORD spoke to Moses, saying:

New speech-introduction / Resumption of divine commission

δέ

A resumptive speech-formula identical in structure to v.1 signals a new divine command after the anti-climax of v.9. The addition of the gerundive λέγων ('saying') is characteristic Hebraistic pleonasm (לְמַעַן + direct speech marker), often used when the divine speech will contain specific content.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

Εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δέ

and

postpositive transitional conjunction

→ discourse linkage or contrast

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

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject.

πρὸς

to

preposition + accusative (directional)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

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

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (Hebraistic pleonasm: λέγων + direct speech)

→ progressive / contemporaneous (ongoing speech act)

λέγω participial: the formula εἶπεν ... λέγων calques Hebrew רָמַלְ ... רָמַלְ, the standard LXX construction for introducing authoritative direct speech; λέγων is essentially the Hebrew infinitive construct רָמַלְ used as a speech-introduction marker.

11 Εἰσελθε λάλησον Φαραὼ βασιλεῖ Αἰγύπτου, ἵνα ἐξαποστείλῃ τοὺς υἱοὺς Ισραὴλ ἐκ τῆς γῆς αὐτοῦ.

Enter and speak to Pharaoh king of Egypt, that he may send away the sons of Israel from his land.

Command / The renewed Pharaoh-commission

ASYNDETON

Asyndeton marks a new divine command, delivered with stark simplicity after the elaborate covenant-catechism of vv.6–8. The two bare imperatives Εἰσελθε λάλησον ('Enter! Speak!') are sharp and direct. The ἵνα-clause specifies the goal: Pharaoh's sending out (ἐξαποστείλῃ) of Israel. This command is the same as 5:1, but now backed by the full theological declaration of 6:2–8.

Εἵσελθε

enter

Aor Act Impv 2 Sg · εἰσέρχομαι

main verb (first of two asyndetic imperatives)

→ ingressive aorist imperative (command to begin the approach to Pharaoh)

εἰσέρχομαι: 'to enter, go in'; the bare imperative without connective signals urgent, unqualified command — Moses is to enter Pharaoh's presence without delay or precondition.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (second asyndetic imperative: the content of the mission)

→ ingressive aorist imperative

λαλέω: 'to speak'; paired with εἵσελθε as two coordinate imperatives of the Pharaoh-mission; entering and speaking are the two acts that constitute the prophetic embassy to the king.

Φαραώ

Pharaoh

Dative

dative indirect object of λάλησον (to Pharaoh)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object of λάλησον (to Pharaoh).

βασιλεῖ

king

Dative

dative in apposition to Φαραώ

→ sphere or reference

βασιλεὺς: 'king'; the title βασιλεὺς Αἰγύπτου ('king of Egypt') is the formal royal designation used throughout the plague narratives; it frames the confrontation as king-vs.-God rather than merely king-vs.-Moses.

Αἰγύπτου

of Egypt

Genitive

genitive of identification / rule

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of identification / rule.

ἵνα

that

purpose conjunction (introducing the goal of the embassy)

→ discourse linkage or contrast

ἵνα: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαποστείλῃ

he may send away

Aor Act Subj 3 Sg · ἐξαποστέλλω

subjunctive in purpose clause

→ constative aorist (the complete act of sending / releasing)

ἐξαποστέλλω: 'to send out, send away completely'; the compound ἐξαπο- intensifies ἀπολύω (v.1) — not merely release but complete dispatch. The same verb is used in Gal 4:4 (ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, 'God sent out his Son') — the vocabulary of divine commission echoing the Exodus's sending-language.

τούς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of ἐξαποστείλῃ

→ object specification

υἱούς: meaning 'sons'; it serves as direct object of ἐξαποστείλῃ.

Ισραηλ

Israel

Accusative

indeclinable proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: 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.

γῆς

land

Genitive

object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's land = Egypt)

→ relational specification

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

12 ἐλάλησεν δὲ Μωυσῆς ἔναντι κυρίου λέγων· Ἴδου οἱ υἱοὶ Ἰσραὴλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεται μου Φαραώ; ἐγὼ δὲ ἄλογός εἰμι.

But Moses spoke before the LORD, saying: 'Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me? For I am inarticulate.'

Objection / Speech-impediment lament (first)

δέ

Moses' second speech-objection forms the first pole of the chapter's inclusio with v.30. The logic is a fortiori: Israel (the receptive party) did not hear Moses — how much less Pharaoh (the hostile party)? The closing ἐγὼ δὲ ἄλογός εἰμι is the key crux: the LXX uses ἄλογος ('without logos / inarticulate / without reason') for the Hebrew לְשׁוֹן עִירָּוּת ('uncircumcised of lips'). The word ἄλογος is pointed in a Greek philosophical context: the man who must speak for the Logos-God calls himself ἄλογος.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (Moses' counter-speech)

→ constative aorist

λαλέω: 'speak'; renders רָבַדְ, 'all that the LORD spoke' refers to the ḥērem command of v. 3; the same verb recurs at vv. 16 (ἐλάλησεν κύριος).

δέ

but

postpositive adversative conjunction

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject (nominative)

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (nominative).

ἔναντι

before

preposition + genitive (locative: in the presence of)

→ spatial or relational framing

ἔναντι: 'before, in the presence of'; a Hebraism rendering יָנִיחַ ('before / in front of'); Moses' objection is spoken directly to God — this is intimate prophetic dialogue, not private complaint. The same locution appears in the parallel v.30 (ἔναντι κυρίου), forming the chapter's inclusio.

κυρίου

the Lord

Genitive

genitive object of ἔναντι

→ relational specification

κυρίου: meaning 'the Lord'; it serves as genitive object of ἔναντι.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (Hebraistic speech-introduction marker)

→ progressive

λέγων (pres. ptc. λέγων): the redundant participle-of-saying rendering רָמַזְ.

Ἴδού

behold

presentative particle (drawing attention to a key fact)

→ discourse linkage or contrast

ἰδού: the LXX rendering of Hebrew הִנֵּה ('behold, look!'); in this context it introduces the primary premise of Moses' a fortiori argument — 'behold this undeniable fact!'

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of the embedded clause

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject of the embedded clause.

Ισραηλ

Israel

Nominative

indeclinable proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

οὐκ

not

negation

→ clausal qualification or emphasis

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

εἰσήκουσάν

listened to

Aor Act Indic 3 Pl · εἰσ ακούω

main verb (premise of the a fortiori argument)

→ constative aorist (referring back to v.9)

εἰσ ακούω: 'listen to / heed / obey'; renders לִקְרַב מִן הַקּוֹל ('hearken to the voice'); οὐκ εἰσ ακούσάν μου τῆς φωνῆς ('they did not obey my voice') names disobedience as the complement of unbelief — the twin grounds of exclusion.

μου

me

Genitive

genitive of person heeded (dative / genitive after εισακούω)

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of person heeded (dative / genitive after εισακούω).

καί

and

continuative / transitional (introducing the rhetorical question)

→ discourse linkage or contrast

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

πῶς

how

interrogative adverb (introducing a rhetorical question: a fortiori)

→ clausal contribution

πῶς: 'how?'; the rhetorical question πῶς εισακούσεται μου Φαραώ implies the answer 'he will not' — a fortiori argument: the lesser case (Israel failed to hear) implies the greater case (Pharaoh will certainly not hear). Moses uses the same verb-root (εισακούω) for both Israel's failure (v.9) and Pharaoh's expected failure.

εἰσακούσεται

will listen to

Fut Mid Indic 3 Sg · εισακούω

main verb of rhetorical question

→ predictive future (rhetorical: implies a negative answer)

εισακούω: meaning 'will listen to'; it carries the action, process, or state of the clause; here it functions as main verb of rhetorical question.

μου

me

Genitive

genitive of person heeded

→ relational specification

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

Φαραώ

Pharaoh

Nominative

indeclinable proper noun (subject of rhetorical question)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject of rhetorical question).

ἐγώ

I

Nominative

emphatic subject (self-identification in the disability-confession)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (self-identification in the disability-confession).

δέ

but

postpositive adversative conjunction (marking the final, clinching reason)

→ discourse linkage or contrast

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

ἄλογός

inarticulate

Nominative

predicate adjective (Moses' speech-disability claim)

→ participant prominence

ἄλογος: 'without logos, inarticulate, irrational'; the LXX renders Hebrew לִפְתָּח שֵׁן ('uncircumcised of lips') with this word — a major translational substitution. The Hebrew idiom of the 'uncircumcised lip' (= unfitted/incompetent mouth) is given a Greek philosophical colouring: ἄλογος normally means 'irrational / without reason' in Greek thought, but here it means 'inarticulate / speechless.' The irony is profound: Moses, spokesman for the divine Logos, names himself ἄλογος. At 6:30 the LXX uses a different word (ισχνόφωνος, 'weak-voiced') for the same Hebrew phrase — a textual doublet within the same chapter.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (predicate of Moses' self-identification)

→ gnomic present (Moses' permanent self-assessment)

εἰμί: 'be'; ἐγώ εἰμι κύριος renders יהוה יגד.

13 Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων καὶ συνέταξεν αὐτοῖς πρὸς τοὺς υἱοὺς Ἰσραὴλ καὶ πρὸς Φαραὼ βασιλέα Αἰγύπτου, ὥστε ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

And the LORD spoke to Moses and Aaron and commanded them concerning the sons of Israel and concerning Pharaoh king of Egypt, to lead the sons of Israel out of the land of Egypt.

Resolution / Double commission **δέ**

The LORD's response to Moses' objection (v.12) is not counter-argument but expansion of agency: Aaron is now added alongside Moses. The verse is transitional — it closes the objection-sequence of vv.10–12 and opens the genealogical insertion of vv.14–25 by naming both Moses and Aaron as the recipients of the commission. συνέταξεν ('commanded, arranged') is the narrator's term for the organized divine charge, broader than the simple εἶπεν of the speech-formulae.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

Εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δέ

and

postpositive transitional conjunction

→ discourse linkage or contrast

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

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject.

πρός

to

preposition + accusative (directional)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (first recipient)

→ object specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

Ααρων

Aaron

Accusative

indeclinable proper noun (second recipient of the commission)

→ participant identification

Ααρων: LXX transliteration of Hebrew אַהֲרֹן; indeclinable; Aaron's inclusion alongside Moses here is the narrative solution to Moses' speech-objection — the brother who will speak for Moses (4:14–16) is now formally co-commissioned. Moses precedes Aaron here (contrast 6:26 where Aaron is listed first — a priestly ordering).

καί

and

coordinating conjunction (sequential: introducing the command)

→ discourse linkage or contrast

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

συνέταξεν

commanded

Aor Act Indic 3 Sg · συντάσσω

main verb (the formal charge given to both men)

→ constative aorist (the comprehensive commissioning act)

συντάσσω: 'to arrange, command, charge'; renders Hebrew וַיִּצְוֶה ('and he commanded them'); the compound συν- adds the sense of comprehensive arrangement — not a single instruction but an organized charge covering both Israelites and Pharaoh. The verb is stronger and more formal than εἶπεν.

αὐτοῖς

them

Dative

dative of indirect object (Moses and Aaron)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (Moses and Aaron).

πρός

concerning

preposition + accusative (reference: 'concerning, regarding')

→ spatial or relational framing

πρός: meaning 'concerning'; here it marks the relation signaled by preposition + accusative (reference: 'concerning, regarding').

τούς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

object of πρὸς

→ object specification

υἱούς: meaning 'sons'; it serves as object of πρὸς.

Ισραηλ

Israel

Accusative

indeclinable proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

πρός

concerning

preposition + accusative (second reference: concerning Pharaoh)

→ spatial or relational framing

πρός: meaning 'concerning'; here it marks the relation signaled by preposition + accusative (second reference: concerning Pharaoh).

Φαραώ

Pharaoh

Accusative

indeclinable proper noun (object of πρὸς)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (object of πρὸς).

βασιλέα

king

Accusative

accusative in apposition to Φαραώ

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition to Φαραώ.

Αἰγύπτου

of Egypt

Genitive

genitive of rule / identification

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of rule / identification.

ὥστε

so as to

consecutive conjunction introducing infinitive of purpose

→ discourse linkage or contrast

ὥστε: meaning 'so as to'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαγαγεῖν

to lead out

Aor Act Inf · ἐξάγω

infinitive of purpose (the goal of the double commission)

→ **constative** (the single, decisive act of exodus)

ἐξάγω: 'to lead out'; the same root as the first promise ἐξάξω (v.6) — the commission points forward to the covenant-promise. The infinitive gathers the whole mandate into a single telic clause.

τούς

the

Accusative

article

→ **noun-phrase marking**

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

υἱούς

sons

Accusative

direct object of infinitive

→ **object specification**

υἱούς: meaning 'sons'; it serves as direct object of infinitive.

Ισραηλ

Israel

Accusative

indeclinable proper noun

→ **participant identification**

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

ἐκ

out of

preposition + genitive (separation)

→ **spatial or relational framing**

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

γῆς

land

Genitive

object of ἐκ (anarthrous: 'land of Egypt' as a place-name)

→ **relational specification**

γῆς: meaning 'land'; it serves as object of ἐκ (anarthrous: 'land of Egypt' as a place-name).

Αἰγύπτου

of Egypt

Genitive

genitive of identification (Egypt as land-name)

→ **relational specification**

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of identification (Egypt as land-name).

14 Οὗτοι δὲ ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ρουβην πρωτοτόκου Ἰσραὴλ· Ἐνωχ καὶ Φαλλους, Ἀσρων καὶ Χαρμι· αὗται αἱ φυλαὶ Ρουβην.

Now these are the heads of their ancestral houses. The sons of Reuben, the firstborn of Israel: Enoch and Pallu, Hezron and Carmi; these are the clans of Reuben.

Genealogical insertion (bracket opens)

δέ

δέ marks a narrative pause as the genealogical register opens. The genealogy begins with Reuben (firstborn) and Simeon (v.15) — an orderly tribal start — but will quickly narrow to Levi (v.16 ff.) to establish the ancestry of Aaron and Moses. The narrator begins conventionally before focusing on the theologically relevant lineage.

Οὗτοι

these

Nominative

demonstrative pronoun (subject: opening the genealogical register)

→ participant reference

Οὗτοι: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject: opening the genealogical register).

δέ

now

postpositive transitional conjunction (opening the parenthetical genealogy)

→ discourse linkage or contrast

δέ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

ἀρχηγοί

heads

Nominative

predicate nominative

→ participant prominence

ἀρχηγός: 'leader, head, originator'; renders Hebrew שׂר ('head'); the tribal heads are the ἀρχηγοί of ancestral houses. In the NT ἀρχηγός becomes a Christological title (Acts 3:15 ἀρχηγὸν τῆς ζωῆς; Heb 2:10; 12:2) — the NT's leader-of-a-people concept draws on this genealogical-tribal background.

οἴκων

of houses

Genitive

genitive of possession / identification

→ relational specification

οἴκων: meaning 'of houses'; it serves as genitive of possession / identification.

πατριῶν

ancestral

Genitive

genitive of description (ancestral houses / patriarchal families)

→ relational specification

πατριά: 'ancestral family, clan, lineage'; renders Hebrew אֲבוֹת ('fathers / patriarchal units'); the βῆτ ἀββᾶ structure of tribal Israel is the social unit within which the genealogy operates.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

υἱοί

sons

Nominative

subject (beginning the individual tribal sub-genealogy)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (beginning the individual tribal sub-genealogy).

Ρουβην

Reuben

Genitive

indeclinable genitive proper noun

→ participant identification

Ρουβην: LXX transliteration of Hebrew רְעֻבֵן (Reuben, 'see — a son!'); the firstborn of Jacob/Israel; his inclusion first is required by birth-order.

πρωτοτόκου

firstborn

Genitive

genitive in apposition to Ρουβην (his identity as firstborn)

→ relational specification

πρωτότοκος: 'firstborn'; renders Hebrew בְּכֹר; the firstborn status of Reuben is cited to establish the order of the genealogy; the term πρωτότοκος becomes a Christological title in the NT (Col 1:15, 18; Heb 1:6; Rev 1:5).

Ισραηλ

Israel

Genitive

indeclinable genitive (Reuben as firstborn of Israel/Jacob)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (Reuben as firstborn of Israel/Jacob).

Ενωχ

Enoch

Nominative

indeclinable proper noun (Reuben's son)

→ participant identification

Ενωχ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (Reuben's son).

καί

and

coordination

→ discourse linkage or contrast

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

Φαλλους

Pallu

Nominative

indeclinable proper noun

→ participant identification

Φαλλους: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

Ασρων

Hezron

Nominative

indeclinable proper noun

→ participant identification

Ασρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Χαρμι

Carmi

Nominative

indeclinable proper noun

→ participant identification

Χαρμι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

αὗται

these

Nominative

demonstrative pronoun (subject of the closing summary formula)

→ participant reference

αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject of the closing summary formula).

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

clans

Nominative

predicate nominative (genealogical closing formula)

→ participant prominence

φυλή: 'tribe, clan'; renders Hebrew *לִבְנֵי* ('clans / families'); the closing formula αὗται αἱ φυλαί X ('these are the clans of X') is the standard genealogical refrain, repeated at v.19 for Levi. It marks the completion of each tribal unit.

Ρουβην

Reuben

Genitive

indeclinable genitive (tribal identifier)

→ participant identification

Ρουβην: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (tribal identifier).

15 Καὶ υἱοὶ Συμεων· Ιεμουηλ καὶ Ιαμιν καὶ Αωδ καὶ Ιαχιν καὶ Σααρ καὶ Σαουλ υἱὸς τῆς Χαναναίας· αὗται αἱ φυλαὶ Συμεων.

And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of the Canaanite woman; these are the clans of Simeon.

Genealogical continuation καί

The brief Simeon sub-genealogy continues the tribal order. The aside υἱὸς τῆς Χαναναίας ('son of the Canaanite woman') against Shaul's name marks an anomaly within the Simeon line — his mother is identified as a Canaanite, an unusual ethnic note without further explanation at this point in the narrative.

Καί

and

narrative continuative conjunction

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Συμεων

Simeon

Genitive

indeclinable genitive proper noun

→ participant identification

Συμεων: LXX transliteration of Hebrew יְיִשְׁמָעֵאל (Simeon, 'heard'); Jacob's second son.

Ιεμουηλ

Jemuel

Nominative

indeclinable proper noun

→ participant identification

Ιεμουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Ιαμιν

Jamin

Nominative

indeclinable proper noun

→ participant identification

Ιαμιν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Αωδ

Ohad

Nominative

indeclinable proper noun

→ participant identification

Αωδ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Ιαχιν

Jachin

Nominative

indeclinable proper noun

→ participant identification

Ιαχιν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Σααρ

Zohar

Nominative

indeclinable proper noun

→ participant identification

Σααρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Σαουλ

Shaul

Nominative

indeclinable proper noun

→ participant identification

Σαουλ: LXX transliteration of Hebrew שׂאוּל; the name later borne by Israel's first king; here it is Simeon's sixth son.

υἱός

son

Nominative

nominative in apposition to Σαουλ (parenthetical ethnic note)

→ participant prominence

υἱός: meaning 'son'; it serves as nominative in apposition to Σαουλ (parenthetical ethnic note).

τῆς

the

Genitive

article

→ noun-phrase marking

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

Χαναναίας

Canaanite woman

Genitive

genitive of identification (Shaul's mother)

→ relational specification

Χαναναία: 'Canaanite woman'; the aside marks a genealogical anomaly — Shaul's mother is of Canaanite stock, flagging a mixed lineage within Simeon. The note anticipates the Dinah/Shechem narrative background (Gen 34).

αὗται

these

Nominative

demonstrative pronoun (subject of closing formula)

→ participant reference

αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject of closing formula).

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

clans

Nominative

predicate nominative (closing genealogical formula)

→ participant prominence

φυλαί: meaning 'clans'; it serves as predicate nominative (closing genealogical formula).

Συμεων

Simeon

Genitive

indeclinable genitive (tribal identifier)

→ participant identification

Συμεων: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (tribal identifier).

16 Καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Λευὶ κατὰ γενεὰς αὐτῶν· Γεδσων καὶ Κααθ καὶ Μεραρί· καὶ τὰ ἔτη τῆς ζωῆς Λευὶ ἑκατὸν τριάκοντα ἑπτὰ.

And these are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the years of the life of Levi were one hundred and thirty-seven.

Genealogical pivot — focus narrows to Levi **καί**

The genealogy pivots from Reuben and Simeon to Levi — the tribe of theological interest. The formula κατὰ γενεὰς αὐτῶν ('according to their generations') signals a fuller, multi-generational treatment. Levi's lifespan (137 years) is recorded, as will Kohath's (133, v.18) and Amram's (v.20), providing the chronological scaffolding that allows calculation of the duration of Israel's Egyptian sojourn.

Καί

and

narrative continuative conjunction

→ discourse linkage or contrast

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

ταῦτα

these

Nominative

demonstrative pronoun (subject)

→ participant reference

ταῦτα: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject).

τά

the

Nominative

article

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative

→ participant prominence

ὄνομα: 'name'; the formula ταῦτα τὰ ὀνόματα ('these are the names') is the standard genealogical heading in Exodus (cf. 1:1), linking this genealogy to the book's opening register.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of possession.

Λευι

Levi

Genitive

indeclinable genitive proper noun

→ participant identification

Λευι: LXX transliteration of Hebrew לֵוִי (Levi, 'joined / attached'); the tribe of the priesthood and of Moses and Aaron; the genealogy's focus on Levi establishes the Levitical legitimacy of the Exodus-leadership.

κατά

according to

preposition + accusative (distributive: generation by generation)

→ spatial or relational framing

κατά: meaning 'according to'; here it marks the relation signaled by preposition + accusative (distributive: generation by generation).

γενεάς

generations

Accusative

accusative object of κατά (distributive)

→ object specification

γενεά: 'generation, lineage'; κατά γενεάς ('generation by generation') signals the more detailed treatment that Levi's line will receive compared to Reuben and Simeon.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

Γεδων

Gershon

Nominative

indeclinable proper noun (first son of Levi)

→ participant identification

Γεδων: LXX spelling of Hebrew גֵּרְשֹׁן (Gershon); Levi's firstborn; head of the Gershonite Levitical division.

καί

and

coordination

→ discourse linkage or contrast

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

Κααθ

Kohath

Nominative

indeclinable proper noun (second son of Levi)

→ participant identification

Κααθ: LXX transliteration of Hebrew כֹּהַת (Kohath); Levi's second son; from Kohath descends the most prestigious Levitical division, including Amram, Moses, and Aaron, and later the Kohathites who carry the ark.

καί

and

coordination

→ discourse linkage or contrast

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

Μεραρι

Merari

Nominative

indeclinable proper noun (third son of Levi)

→ participant identification

Μεραρι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (third son of Levi).

καί

and

continuative (introducing the lifespan notice)

→ discourse linkage or contrast

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

τά the Nominative <i>article</i> → noun-phrase marking τά: Greek article marking definiteness and the role of the accompanying noun phrase.	ἔτη years Nominative <i>subject of the lifespan clause</i> → participant prominence ἔτος: 'year'; the lifespan notices for Levi (137), Kohath (133, v.18), and Amram (v.20) provide the chronological framework for calculating the Egyptian sojourn; their inclusion in the genealogy signals that time-span matters theologically, not just lineage.	τῆς of the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ζωῆς life Genitive <i>genitive of description (the years of [his] life)</i> → relational specification ζωῆς: meaning 'life'; it serves as genitive of description (the years of [his] life).
Λευι Levi Genitive <i>indeclinable genitive (whose lifespan is recorded)</i> → participant identification Λευι: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (whose lifespan is recorded).	ἑκατόν one hundred <i>numeral (part of compound lifespan figure)</i> → measure or count ἑκατόν: meaning 'one hundred'; numeral expression contributing count or measure in context.	τριάκοντα thirty <i>numeral</i> → measure or count τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.	ἑπτὰ seven <i>numeral (137 years total)</i> → measure or count ἑπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

17 Καὶ υἱοὶ Γεδσων· Λοβονι καὶ Σεμεί, κατ'οἴκους αὐτῶν.

And the sons of Gershon: Libni and Shimei, by their families.

Genealogical continuation (Gershonite branch) **καί**

Brief sub-genealogy of Gershon; genealogy-density appropriate. The Gershonite branch is mentioned summarily since it produces no figure of narrative importance in the Exodus story; the focus will quickly shift to Kohath.

Καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Γεδων

Gershon

Genitive

indeclinable genitive proper noun

→ participant identification

Γεδων: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive proper noun.

Λοβονι

Libni

Nominative

indeclinable proper noun

→ participant identification

Λοβονι: LXX form of Hebrew לִבְנִי (Libni); Gershon's firstborn.

καί

and

coordination

→ discourse linkage or contrast

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

Σεμεί

Shimei

Nominative

indeclinable proper noun

→ participant identification

Σεμεί: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

κατ'

by

preposition + accusative (distributive: 'according to / by')

→ spatial or relational framing

κατ': meaning 'by'; here it marks the relation signaled by preposition + accusative (distributive: 'according to / by').

οἴκους

families

Accusative

accusative object of κατά (family-unit classification)

→ object specification

οἶκος: 'house, household, family'; κατ' οἴκους ('by families / house by house') renders Hebrew לְבֵית אֲבֹתָם, the standard genealogical classification marker.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

18 Καὶ υἱοὶ Κααθ· Ἀμβραμ καὶ Ἰσσααρ καὶ Χεβρων καὶ Οὐζιηλ· καὶ τὰ ἔτη τῆς ζωῆς Κααθ ἑκατὸν τριάκοντα τρία.

And the sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the years of the life of Kohath were one hundred and thirty-three.

Genealogical continuation (Kohathite branch — the critical lineage) **καί**

The Kohathite branch is the genealogically critical lineage: Amram (named first) is the father of Moses and Aaron. The lifespan notice for Kohath (133 years) continues the chronological scaffolding. The inclusion of Hebron and Uzziel anticipates the later roles of their descendants in the Levitical organization.

καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Κααθ

Kohath

Genitive

indeclinable genitive proper noun

→ participant identification

Κααθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive proper noun.

Ἀμβραμ

Amram

Nominative

indeclinable proper noun (father of Moses and Aaron — the key name)

→ participant identification

Ἀμβραμ: LXX form of Hebrew אֲמֶרָם (Amram, 'exalted people'); Kohath's firstborn, father of Aaron and Moses; his marriage to Jochebed and the birth of the two leaders are narrated at v.20.

καί

and

coordination

→ discourse linkage or contrast

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

Ἰσσααρ

Izhar

Nominative

indeclinable proper noun

→ participant identification

Ἰσσααρ: LXX form of Hebrew יִצְחָר (Izhar); his son Korah (v.21) will become the leader of the rebellion of Num 16.

καί

and

coordination

→ discourse linkage or contrast

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

Χεβρων

Hebron

Nominative

indeclinable proper noun

→ participant identification

Χεβρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί
and

coordination

→ discourse linkage or contrast

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

Οζιηλ
Uzziel

Nominative

indeclinable proper noun

→ participant identification

Οζιηλ: LXX form of Hebrew **וזיאל** (Uzziel, 'God is my strength'); his sons Mishael and Elzaphan (v.22) are named in the context of Nadab and Abihu's death (Lev 10:4).

καί
and

continuative (introducing lifespan notice)

→ discourse linkage or contrast

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

τά
the

Nominative

article

→ noun-phrase marking

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

ἔτη
years

Nominative

subject of lifespan clause

→ participant prominence

ἔτη: meaning 'years'; it serves as subject of lifespan clause.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

ζωῆς
life

Genitive

genitive of description

→ relational specification

ζωῆς: meaning 'life'; it serves as genitive of description.

Κααθ
Kothath

Genitive

indeclinable genitive

→ participant identification

Κααθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive.

ἑκατόν
one hundred

numeral

→ measure or count

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

τριάκοντα
thirty

numeral

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

τρία
three

numeral (133 years total)

→ measure or count

τρία: meaning 'three'; numeral expression contributing count or measure in context.

19 Καὶ υἱοὶ Μερари· Μοολι καὶ Μουσι· αὗται αἱ φυλαὶ Λευι κατὰ γενεὰς αὐτῶν.

And the sons of Merari: Mahli and Mushi; these are the clans of Levi according to their generations.

Genealogical continuation (Merarite branch) with closing summary **καί**

The Merarite sub-genealogy is the briefest; the closing formula αὗται αἱ φυλαὶ Λευι κατὰ γενεὰς αὐτῶν ('these are the clans of Levi according to their generations') closes the first pass through the Levitical structure before the genealogy descends into the next generation.

καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Μερари

Merari

Genitive

indeclinable genitive proper noun

→ participant identification

Μερари: LXX transliteration of Hebrew מֶרָרִי (Merari, 'bitterness'); Levi's third son; heads the third Levitical division.

Μοολι

Mahli

Nominative

indeclinable proper noun

→ participant identification

Μοολι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Μουσι

Mushi

Nominative

indeclinable proper noun

→ participant identification

Μουσι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

αὗται

these

Nominative

demonstrative pronoun (subject of closing summary formula)

→ participant reference

αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject of closing summary formula).

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

clans

Nominative

predicate nominative (closing genealogical formula)

→ participant prominence

φυλαί: meaning 'clans'; it serves as predicate nominative (closing genealogical formula).

Λευι

Levi

Genitive

indeclinable genitive (tribal identifier)

→ participant identification

Λευι: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (tribal identifier).

κατά

according to

preposition + accusative (distributive)

→ spatial or relational framing

κατά: meaning 'according to'; here it marks the relation signaled by preposition + accusative (distributive).

γενεάς

generations

Accusative

accusative object of κατά

→ object specification

γενεάς: meaning 'generations'; it serves as accusative object of κατά.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

20 Καὶ ἔλαβεν Ἀμβραμ Ἰωχαβεδ τὴν θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑαυτῷ εἰς γυναῖκα, καὶ ἐγέννησεν αὐτῷ τὸν τε Ἀαρων καὶ Μωυσῆν· τὰ δὲ ἔτη τῆς ζωῆς Ἀμβραμ ἑκατὸν τριάκοντα δύο.

And Amram took Jochebed, his father's brother's daughter, as his wife, and she bore him Aaron and Moses; and the years of the life of Amram were one hundred and thirty-two.

Genealogical climax — the naming of Moses and Aaron's parents **καί**

The genealogy's theological center: Jochebed is named for the first time in Exodus (she was unnamed in 2:1–2), and she is identified as Amram's father's brother's daughter (later clarified as 'daughter of Levi' at Num 26:59). The double naming Ἀαρων καὶ Μωυσῆν gives Aaron his expected precedence (as elder brother and priest), with Moses second. The lifespan of Amram (132 years in LXX) continues the chronological anchoring.

Καί

and

narrative continuative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage formula)

→ constative aorist (the marriage)

λαμβάνω: 'to take'; ἔλαβεν ... εἰς γυναῖκα ('took ... as wife') is the standard LXX marriage formula (cf. Gen 4:19; 6:2; 11:29; 12:19), rendering Hebrew הָשָׂאָה וַתֵּלֶךְ.

Αμβραμ

Amram

Nominative

indeclinable proper noun (subject: the husband)

→ participant identification

Αμβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject: the husband).

Ιωχαβεδ

Jochebed

Accusative

indeclinable proper noun (direct object: the wife)

→ participant identification

Ιωχαβεδ: LXX transliteration of Hebrew יְחֻזְבַּד (Jochebed, 'the LORD is glory'); her name — containing the divine name יהוה — is significant: she is the first person in the Bible whose name incorporates the Tetragrammaton, before the name-revelation of 6:2–3. Named here for the first time in Exodus (in 2:1–2 she was 'a daughter of Levi'); Num 26:59 identifies her further as the daughter of Levi herself.

τήν

the

Accusative

article (introducing the kinship specification)

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

accusative in apposition to Ιωχαβεδ (kinship identifier)

→ object specification

θυγάτηρ: 'daughter'; here in the kinship-specification formula identifying Jochebed as the daughter of Amram's father's brother — i.e., Amram's first cousin (his paternal uncle's daughter). The Hebrew describes her as יְיָ אֱלֹהֵי אֲבִי אֲמֶרָם, literally 'daughter of his father's brother.' Num 26:59 identifies her differently as 'daughter of Levi' — a tension in the tradition.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship (his father's brother)

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of relationship (his father's brother).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship (Amram's father = Kohath)

→ relational specification

πατρός: meaning 'father'; it serves as genitive of relationship (Amram's father = Kohath).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐαυτῷ

for himself

Dative

reflexive dative (part of the marriage formula: 'took for himself')

→ sphere or reference

ἐαυτῷ: meaning 'for himself'; it serves as reflexive dative (part of the marriage formula: 'took for himself').

εἰς

as

preposition + accusative (predicative: 'as a wife')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative: 'as a wife').

γυναῖκα

wife

Accusative

predicative accusative in marriage formula

→ object specification

γυνή: 'woman, wife'; the standard lexical component of the LXX marriage formula ἔλαβεν ... εἰς γυναῖκα.

καί

and

coordinate conjunction (sequential: birth follows marriage)

→ discourse linkage or contrast

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

ἐγέννησεν

she bore

Aor Act Indic 3 Sg · γεννάω

main verb (birth of the two leaders)

→ constative aorist (completed births)

γεννάω: 'to beget, bear, give birth to'; the standard genealogical begetting-verb; the subject here switches to Jochebed (grammatically understood from context: Amram took her as wife, and she bore him).

αὐτῷ

to him

Dative

dative of advantage (bore for/to him = bore as his children)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (bore for/to him = bore as his children).

τόν

the

Accusative

article (with τε ... καί: 'both ... and')

→ noun-phrase marking

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

τε

both

correlative particle (τε ... καί: 'both Aaron and Moses')

→ discourse linkage or contrast

τε: meaning 'both'; conjunction or particle linking this unit with the surrounding discourse.

Ααρων

Aaron

Accusative

indeclinable proper noun (direct object, named first as elder brother)

→ participant identification

Ααρων: named before Moses here (as elsewhere in the genealogical context) by age-priority and priestly role; in the commission narratives Aaron is typically secondary (Moses first), but genealogically Aaron precedes.

καί

and

correlative conjunction (completing the τε ... καί pair)

→ discourse linkage or contrast

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

Μωσῆν

Moses

Accusative

direct object (Moses named second)

→ object specification

Μωσῆς; acc. form; the naming of Moses and Aaron together as Jochebed's sons provides the genealogical legitimization of the commission of 6:13 — the two men sent to Pharaoh are the sons of a Levite woman from within the covenant lineage of Kohath and Amram.

τά

the

Nominative

article

→ noun-phrase marking

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

δέ

and

postpositive transitional conjunction (introducing lifespan notice)

→ discourse linkage or contrast

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

ἔτη

years

Nominative

subject of lifespan clause

→ participant prominence

ἔτη: meaning 'years'; it serves as subject of lifespan clause.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ζωῆς

life

Genitive

genitive of description

→ relational specification

ζωῆς: meaning 'life'; it serves as genitive of description.

Αμβραμ

Amram

Genitive

indeclinable genitive

→ participant identification

Αμβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive.

ἐκατόν

one hundred

numeral

→ measure or count

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

τριάνκοντα

thirty

numeral

→ measure or count

τριάνκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

δύο

two

numeral (132 years total in LXX; MT reads 137)

→ measure or count

δύο: LXX reads 132 years for Amram's lifespan, while the MT has 137 (one hundred and thirty-seven). The LXX figure is attested in the Rahlfs text and is a notable minor divergence; the difference may reflect a scribal tradition or a deliberate harmonization.

21 Καὶ υἱοὶ Ἰσσααρ· Κορε καὶ Νεφεγ καὶ Ζεχρι.

And the sons of Izhar: Korah and Nepheg and Zichri.

Genealogical continuation (Izharite branch) **καί**

Korah (Κορε) is named first among Izhar's sons — without narrative comment at this point. The genealogy records him as a legitimate Kohathite Levite, setting up the profound dramatic irony of Num 16, where Korah leads a rebellion against Moses and Aaron despite sharing their Levitical lineage.

Καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Ἰσσααρ

Izhar

Genitive

indeclinable genitive proper noun

→ participant identification

Ἰσσααρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive proper noun.

Κορε

Korah

Nominative

indeclinable proper noun

→ participant identification

Κορε: LXX transliteration of Hebrew קֹרַח (Korah); his descendants form a guild of temple-singers (the 'sons of Korah' of Pss 42–49, 84–85, 87–88 LXX), and Korah himself is the leader of the rebellion of Num 16. Named here without comment, embedded in the legitimate Levitical genealogy — the rebel is also the grandson of Kohath, cousin of Moses and Aaron.

καί

and

coordination

→ discourse linkage or contrast

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

Νεφεγ

Nepheg

Nominative

indeclinable proper noun

→ participant identification

Νεφεγ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Ζεχρι

Zichri

Nominative

indeclinable proper noun

→ participant identification

Ζεχρι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

22 Καὶ υἱοὶ Οὐζιηλ· Μισαηλ καὶ Ελισαφαν καὶ Σεθρι.

And the sons of Uzziel: Mishael and Elzaphan and Sithri.

Genealogical continuation (Uzzielite branch) **καί**

Mishael and Elzaphan (Ελισαφαν) are the two sons of Uzziel who later carry the bodies of Nadab and Abihu out of the sanctuary after their unauthorized fire (Lev 10:4); their presence in this genealogy anchors that later narrative in the Kohathite lineage.

Καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Οὐζιηλ

Uzziel

Genitive

indeclinable genitive proper noun

→ participant identification

Οὐζιηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive proper noun.

Μισαηλ

Mishael

Nominative

indeclinable proper noun

→ participant identification

Μισαηλ: LXX form of Hebrew מִשְׁאֵל (Mishael, 'who is what God is'); cousin of Moses and Aaron; he and Ελισαφαν are commanded by Moses to carry out the bodies of Nadab and Abihu after the divine fire (Lev 10:4).

καί

and

coordination

→ discourse linkage or contrast

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

Ελισαφαν

Elzaphan

Nominative

indeclinable proper noun

→ participant identification

Ελισαφαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Σεθρι

Sithri

Nominative

indeclinable proper noun

→ participant identification

Σεθρι: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

23 Καὶ ἔλαβεν Ααρων τὴν Ελισαβεε θυγατέρα Αμιναδαβ ἀδελφὴν Ναασσων ἑαυτῷ εἰς γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν τε Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ἰθαμαρ.

And Aaron took Elisheba daughter of Amminadab, sister of Nahshon, as his wife, and she bore him Nadab and Abihu and Eleazar and Ithamar.

Genealogical pivot — Aaron's marriage and priestly line

καὶ

Aaron's marriage formula parallels Amram's (v.20), giving the priestly lineage its own double anchor: Elisheba's father (Amminadab) and brother (Nahshon) are the aristocratic Judahite family that appears in the Davidic genealogy (Nahshon is an ancestor of Boaz and David: Ruth 4:20; Matt 1:4). Aaron's four sons are the founding priests: Nadab and Abihu die with unauthorized fire (Lev 10), while Eleazar and Ithamar continue the Aaronic priesthood.

Καί
and

narrative continuative conjunction

→ discourse linkage or contrast

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage formula, parallel to v.20)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

Ααρων
Aaron

Nominative

indeclinable proper noun (subject: the husband)

→ participant identification

Ααρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject: the husband).

τὴν
the

Accusative

article

→ noun-phrase marking

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

Ελισάβεε

Elisheba

Accusative

indeclinable proper noun (the wife)

→ participant identification

Ελισάβεε: LXX transliteration of Hebrew עֲלִישֶׁבָּא (Elisheba, 'God is my oath' or 'God is fullness'); the name's Greek form is Ελισάβετ in later books, the name of John the Baptist's mother (Luke 1:5) — who is also of Aaronic descent (Luke 1:5 ἐξ θυγατέρων Ααρών). The connection between Aaron's wife Ελισάβεε and Luke's Ελισάβετ may be an intentional Lukan signal of priestly pedigree.

θυγατέρα

daughter

Accusative

accusative in apposition (kinship specification: daughter of Amminadab)

→ object specification

θυγατέρα: meaning 'daughter'; it serves as accusative in apposition (kinship specification: daughter of Amminadab).

Αμινάδαβ

Amminadab

Genitive

indeclinable genitive (Elisheba's father)

→ participant identification

Αμινάδαβ: LXX form of Hebrew אֱמִינָדָב (Amminadab); a Judahite aristocratic name that appears in the genealogy of David (Ruth 4:19–20; Matt 1:4; Luke 3:33), linking Aaron's priestly line to the Davidic royal line through the marriage.

ἀδελφὴν

sister

Accusative

accusative in apposition (second kinship specification)

→ object specification

ἀδελφὴν: meaning 'sister'; it serves as accusative in apposition (second kinship specification).

Ναασσων

Nahshon

Genitive

indeclinable genitive (Elisheba's brother)

→ participant identification

Ναασσων: Hebrew נָחֲשֹׁן (Nahshon); the leader of the tribe of Judah in the wilderness (Num 1:7; 2:3; 7:12); an ancestor of David through Salmon/Boaz (Ruth 4:20; Matt 1:4). His mention here as Elisheba's brother merges the priestly (Aaron) and royal (Davidic) lineages at this genealogical crossroads.

ἐαυτῷ

for himself

Dative

reflexive dative (part of marriage formula)

→ sphere or reference

ἐαυτῷ: meaning 'for himself'; it serves as reflexive dative (part of marriage formula).

εἰς

as

preposition + accusative (predicative: 'as a wife')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative: 'as a wife').

γυναῖκα

wife

Accusative

predicative accusative in marriage formula

→ object specification

γυναῖκα: meaning 'wife'; it serves as predicative accusative in marriage formula.

καί

and

coordinate conjunction (birth follows marriage)

→ discourse linkage or contrast

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

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth of Aaron's four sons)

→ constative aorist

τίκτω: 'to bear, give birth to'; variant of γεννάω used for the mother's birth-action (as distinct from the father's); Elisheba is the implied subject.

αὐτῷ

to him

Dative

dative of advantage

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

τόν

the

Accusative

article (with τε ... καί correlative)

→ noun-phrase marking

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

τε

both

correlative particle (τε ... καί: 'both Nadab and...')

→ discourse linkage or contrast

τε: meaning 'both'; conjunction or particle linking this unit with the surrounding discourse.

Ναδαβ

Nadab

Accusative

indeclinable proper noun (Aaron's firstborn)

→ participant identification

Ναδαβ: Hebrew נָדָב (Nadab, 'noble / willing'); Aaron's firstborn; he and Αβιουδ offered unauthorized fire before the LORD and were killed (Lev 10:1–2; Num 3:4). Their deaths leave Eleazar and Ithamar as the surviving priestly line.

καί

and

coordination

→ discourse linkage or contrast

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

Αβιουδ

Abihu

Accusative

indeclinable proper noun

→ participant identification

Αβιουδ: LXX form of Hebrew אֲבִיהוּ (Abihu, 'he is my father'); Aaron's second son; dies alongside Nadab (Lev 10:1–2). The LXX spelling Αβιουδ differs from the common Αβιου of other manuscripts.

καί
and

coordination

→ discourse linkage or contrast

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

Ελεαζαρ

Eleazar

Accusative

indeclinable proper noun

→ participant identification

Ελεαζαρ: Hebrew **עֲלֵאזָר** (Eleazar, 'God has helped'); Aaron's third son; after the death of Nadab and Abihu he becomes Aaron's heir apparent; he succeeds Aaron as high priest (Num 20:28) and his son Phinehas earns the eternal covenant of priesthood (Num 25:12–13). Eleazar is the key figure bridging Aaron's line to the Phinehas-line of v.25.

καί
and

coordination

→ discourse linkage or contrast

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

Ιθαμαρ

Ithamar

Accusative

indeclinable proper noun (Aaron's fourth son)

→ participant identification

Ιθαμαρ: Hebrew **יִתְמָר** (Ithamar, 'island of palms'); Aaron's fourth son; he oversees the construction of the tabernacle (Exod 38:21) and leads one of the major Levitical divisions; the high priestly line descends through Eleazar, but Ithamar's line also produces priests.

24 Καὶ υἱοὶ Κορε· Ασειρ καὶ Ελκανα καὶ Αβιασαφ· αὗται αἱ φυλαὶ τοῦ Κορε.

And the sons of Korah: Assir and Elkanah and Abiasaph; these are the clans of Korah.

Genealogical continuation (sons of Korah) **καί**

The sons of Korah are listed without the narrative shadow of their father's coming rebellion. Their descendants become the guild of Psalm-singers whose titles ('for the sons of Korah') appear in LXX Pss 41–48, 83–84, 86–87 — a remarkable reversal whereby the rebel's line becomes the vehicle of covenant worship. The closing formula αὗται αἱ φυλαὶ τοῦ Κορε here uses the article τοῦ (rather than the bare genitive elsewhere), marking Korah as a known, specific individual.

Καί

and

coordination

→ discourse linkage or contrast

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

υἱοί

sons

Nominative

subject (genealogical heading)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (genealogical heading).

Κορε

Korah

Genitive

indeclinable genitive proper noun

→ participant identification

Κορε: named again after v.21; his sons are listed here, providing the lineage of the future Korahite Psalm-guild (Pss 42–49, 84–85, 87–88 in the LXX psalter). The sons of Korah's artistic legacy stands in ironic contrast to their father's political rebellion.

Ασσιρ

Assir

Nominative

indeclinable proper noun

→ participant identification

Ασσιρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

καί

and

coordination

→ discourse linkage or contrast

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

Ελκανα

Elkanah

Nominative

indeclinable proper noun

→ participant identification

Ελκανα: LXX form of Hebrew אֵלְקָנָא (Elkanah, 'God has acquired'); the name of Samuel's father (1 Sam 1:1) — though a different Elkanah; popular Levitical name.

καί

and

coordination

→ discourse linkage or contrast

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

Αβιασαφ

Abiasaph

Nominative

indeclinable proper noun

→ participant identification

Αβιασαφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

αὗται

these

Nominative

demonstrative pronoun (closing formula subject)

→ participant reference

αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (closing formula subject).

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

clans

Nominative

predicate nominative

→ participant prominence

φυλαί: meaning 'clans'; it serves as predicate nominative.

τοῦ

of the

Genitive

article with Κορε (articular, marking Korah as a definite specific individual)

→ noun-phrase marking

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

Κορε

Korah

Genitive

indeclinable genitive (clan identifier)

→ participant identification

Kορε: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (clan identifier).

25 Καὶ Ελεαζαρ υἱὸς Ααρων ἔλαβεν ἑαυτῷ ἀπὸ τῶν θυγατέρων Φουτιηλ αὐτῷ εἰς γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Φινεες· αὗται ἀρχαὶ πατριῶν τῶν Λευιτῶν κατὰ γενεὰς αὐτῶν.

And Eleazar the son of Aaron took for himself one of the daughters of Putiel as his wife, and she bore him Phinehas; these are the heads of the ancestral houses of the Levites according to their generations.

Genealogical apex — Phinehas and the closing summary

καί

The genealogy reaches its apex at Phinehas — three generations from Levi: Levi → Kohath → Amram → Aaron → Eleazar → Phinehas. The closing formula αὗται ἀρχαὶ πατριῶν τῶν Λευιτῶν κατὰ γενεὰς αὐτῶν ('these are the heads of the ancestral houses of the Levites according to their generations') brackets the entire Levitical section and resumes the narrative frame. Phinehas later earns the 'covenant of eternal priesthood' (Num 25:12–13) for his zealous act against apostasy — the genealogy thus ends pointing forward to the future of the Aaronic priestly line.

Καί

and

narrative continuative conjunction

→ discourse linkage or contrast

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

Ελεάζαρ

Eleazar

Nominative

indeclinable proper noun (subject)

→ participant identification

Ελεάζαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject).

υιός

son

Nominative

nominative in apposition (identifying Eleazar's lineage)

→ participant prominence

υιός: meaning 'son'; it serves as nominative in apposition (identifying Eleazar's lineage).

Ααρων

Aaron

Genitive

indeclinable genitive (Eleazar's father)

→ participant identification

Ααρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable genitive (Eleazar's father).

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage formula, third instance in the genealogy)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

ἐαυτῷ

for himself

Dative

reflexive dative (marriage formula component)

→ sphere or reference

ἐαυτῷ: meaning 'for himself'; it serves as reflexive dative (marriage formula component).

ἀπό

from

preposition + genitive (partitive: 'one from among')

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'one from among').

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive object of ἀπό (partitive: 'one of the daughters')

→ relational specification

θυγατέρων: meaning 'daughters'; it serves as genitive object of ἀπό (partitive: 'one of the daughters').

Φουτιηλ

Putiel

Genitive

indeclinable genitive proper noun (the wife's father)

→ participant identification

Φουτιηλ: LXX form of Hebrew פֹּתִיֶּלֶא (Putiel); an otherwise unknown figure; his name may contain an Egyptian element (cf. Potiphar), leading some to suggest Egyptian heritage for Phinehas's mother, which would parallel the Egyptian connections of the Exodus generation.

αὐτῷ

to him

Dative

dative (resumptive with ἐαυτῷ — part of the marriage formula)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative (resumptive with ἐαυτῷ — part of the marriage formula).

εἰς

as

preposition + accusative (predicative)

→ spatial or relational framing

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

γυναῖκα

wife

Accusative

predicative accusative

→ object specification

γυναῖκα: meaning 'wife'; it serves as predicative accusative.

καί

and

coordinate conjunction (birth follows)

→ discourse linkage or contrast

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

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth of Phinehas)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תִּלְדֶּה; the long-awaited birth that resolves the chapter's central crisis.

αὐτῷ

to him

Dative

dative of advantage

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

τόν

the

Accusative

article (definite: Phinehas as a known, specific figure)

→ noun-phrase marking

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

Φινεες

Phinehas

Accusative

indeclinable proper noun (the genealogy's apex)

→ participant identification

Φινεες; LXX transliteration of Hebrew פִּינְחָס (Phinehas, possibly 'the Nubian / dark-skinned one' — an Egyptian/Nubian name component suggesting the cosmopolitan reality of the Exodus generation); Aaron's grandson and Eleazar's son; he earns the covenant of eternal priesthood (בְּרִית שְׁלוֹם / διαθήκη ειρήνης, Num 25:12–13) by his zealous act against the apostasy at Baal-Peor. The genealogy reaching Phinehas ensures the priestly line's narrative legitimacy down to the final priest of the Exodus generation.

αὗται

these

Nominative

demonstrative pronoun (subject of the genealogical closing summary)

→ participant reference

αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject of the genealogical closing summary).

ἄρχαί

heads

Nominative

predicate nominative

→ participant prominence

ἀρχή: 'beginning, head, principle'; plural ἄρχαί here = 'heads, leaders' (parallel to ἀρχηγοί in v.14); the closing formula describes those just listed as the founding heads of the Levitical ancestral houses.

πατριῶν

ancestral houses

Genitive

genitive of identification

→ relational specification

πατριῶν: meaning 'ancestral houses'; it serves as genitive of identification.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

genitive of possession / identification

→ relational specification

Λευίτης: 'Levite'; the tribal gentilic from Λευι; the closing summary uses the gentilic (Λευιτῶν) rather than the tribal name (Λευι) — a slight formalization marking the shift from genealogy to institutional register.

κατά

according to

preposition + accusative (distributive)

→ spatial or relational framing

κατά: meaning 'according to'; here it marks the relation signaled by preposition + accusative (distributive).

γενεάς

generations

Accusative

accusative object of κατά

→ object specification

γενεάς: meaning 'generations'; it serves as accusative object of κατά.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

26 Οὗτος Ααρων καὶ Μωυσῆς, οἷς εἶπεν κύριος αὐτοῖς Ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.

These are Aaron and Moses, to whom the LORD said to lead the sons of Israel out of the land of Egypt with their hosts.

Resumption / Narrative re-identification (genealogy bracket closes) ASYNDETON

Asyndeton marks the narrator's break back into the narrative frame after the genealogical parenthesis. The formula Οὗτος Ααρων καὶ Μωυσῆς ('These are Aaron and Moses') is a resumptive identification — the same two men who just appeared at the genealogy's climax are now re-identified as the divinely commissioned leaders. Aaron is named first, which reverses the order of the commission-sequence but reflects genealogical and priestly precedence.

Οὗτος

these

Nominative

demonstrative pronoun (resumptive subject: 'These are the ones')

→ participant reference

οὗτος; singular form used with a compound subject (Ααρων καὶ Μωυσῆς); the nominative demonstrative introduces a formal identification formula that closes the genealogical parenthesis and re-anchors the narrative.

Ααρων

Aaron

Nominative

indeclinable proper noun (named first: priestly-genealogical precedence)

→ participant identification

Ααρων; named before Moses in this identification formula, consistent with genealogical order (elder brother) and priestly office; but Moses takes precedence in the actual commission-narrative (contrast 6:27 where Aaron is again listed first, and 6:13 where Moses precedes).

καί

and

coordination

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject (in apposition to Ααρων as joint subject of the identification)

→ participant prominence

Μωυσῆς; meaning 'Moses'; it serves as subject (in apposition to Ααρων as joint subject of the identification).

οἷς

to whom

Dative

relative pronoun (dative of indirect object of εἶπεν)

→ participant reference or interest

οἷς: meaning 'to whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative of indirect object of εἶπεν).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of relative clause

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

κύριος

Lord

Nominative

subject of relative clause

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject of relative clause.

αὐτοῖς

to them

Dative

dative of indirect object (resumptive, reinforcing οἷς)

→ participant reference or interest

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

Ἐξαγαγεῖν

to lead out

Aor Act Inf · ἐξάγω

infinitive in indirect discourse (the content of the divine command)

→ constative

ἐξάγω: the commission-verb repeated from vv.6 (ἐξάξω) and 13 (ἐξαγαγεῖν) — the verb of the Exodus is also the verb of the commission, creating a tight lexical bond between divine promise and human mandate.

τούς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of infinitive

→ object specification

υἱούς: meaning 'sons'; it serves as direct object of infinitive.

Ισραηλ

Israel

Accusative

indeclinable proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

γῆς

land

Genitive

object of ἐκ (anarthrous place-name)

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ (anarthrous place-name).

Αἰγύπτου

of Egypt

Genitive

genitive of identification

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of identification.

σύν

with

preposition + dative (accompaniment / manner)

→ spatial or relational framing

σύν: meaning 'with'; here it marks the relation signaled by preposition + dative (accompaniment / manner).

δυνάμει

their hosts

Dative

dative object of σύν

→ sphere or reference

δύναμις: 'power, host, army'; σύν δυνάμει αὐτῶν renders Hebrew דְּחֵיכָם לְךָ ('according to their hosts/companies'); the LXX's δύναμις elevates the military-organization sense of the Hebrew to a broader notion of power and force — the Exodus is a departure with 'hosts.'

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

27 Οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐξήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου, Ααρων καὶ Μωυσῆς.

These are the ones who spoke to Pharaoh king of Egypt, and they led out the sons of Israel from the land of Egypt: Aaron and Moses.

Second re-identification (proleptic summary of what is about to happen)

ASYNDETON

The verse repeats the identification in slightly expanded form: Οὗτοί εἰσιν ('these are') + a substantival participle (οἱ διαλεγόμενοι, 'the ones who spoke') that anticipates the Pharaoh-confrontations of chapters 7–12. The aorist ἐξήγαγον ('led out') is proleptic — the Exodus has not yet occurred in the narrative but is treated as accomplished from the perspective of the completed story. The names Ααρων καὶ Μωυσῆς are appended at the end, forming an emphatic closure.

Οὗτοί

these

Nominative

demonstrative pronoun (subject)

→ participant reference

Οὗτοί: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula (identification formula)

→ gnomic present

εἰμί: see v.11.

οἱ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

διαλεγόμενοι

who spoke

Pres Mid Ptc Nom Pl Masc · διαλέγομαι

substantival participle (predicate: 'the ones who spoke')

→ progressive / iterative (the ongoing embassy to Pharaoh across multiple confrontations)

διαλέγομαι: 'to speak, converse, reason with'; the present tense of the participle is iterative — the multiple confrontations with Pharaoh in chapters 7–12 are all anticipated by this single participial description. In Acts 17:2, 17 Paul διελέγετο (impf) in the synagogue — the intellectual-dialogic sense of the verb.

πρός

to

preposition + accusative (directional: to/toward)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to/toward).

Φαραώ

Pharaoh

Accusative

indeclinable proper noun (object of πρὸς)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (object of πρὸς).

βασιλέα

king

Accusative

accusative in apposition to Φαραώ

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition to Φαραώ.

Αἰγύπτου

of Egypt

Genitive

genitive of rule

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of rule.

καί

and

coordinate conjunction (narrating the outcome alongside the mission)

→ discourse linkage or contrast

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

ἐξήγαγον

they led out

Aor Act Indic 3 Pl · ἐξάγω

main verb (proleptic aorist: the Exodus as accomplished fact)

→ constative aorist (the whole Exodus narrated as a single completed action from the story's end-point)

ἐξάγω: the Exodus-verb in its aorist constative — the same verb promised (ἐξάξω, v.6), commissioned (ἐξαγαγεῖν, vv.13, 26), and here already reported as accomplished, though the narrative has not yet reached it. The proleptic aorist is a narrative device of confident certainty.

τούς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object

→ object specification

υἱούς: meaning 'sons'; it serves as direct object.

Ισραηλ

Israel

Accusative

indeclinable proper noun

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

γῆς

land

Genitive

object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as object of ἐκ.

Αἰγύπτου

of Egypt

Genitive

genitive of identification

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of identification.

Ααρων

Aaron

Nominative

indeclinable proper noun (appended identification, emphatic closing)

→ participant identification

Ααρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (appended identification, emphatic closing).

καί

and

coordination

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

nominative in apposition (the second named leader)

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as nominative in apposition (the second named leader).

28 Ἐγένετο δὲ ἡ ἡμέρα ἐλάλησεν κύριος Μωυσεῖ ἐν γῇ Αἰγύπτου,

And it came to pass on the day when the LORD spoke to Moses in the land of Egypt,

Narrative resumption / Temporal frame (incomplete sentence) **δέ**

The verse is syntactically incomplete — an anacolouthon or a sentence suspended until v.29. The formula Ἐγένετο + temporal ἡ ἡμέρα ('on the day when') calques the Hebrew **וַיְהִי** ... construction, a formal narrative re-opening that resumes the story after the genealogical parenthesis. The verse anchors what follows in the specific historical moment of the divine speech — the 'day' of 6:2 ff. — connecting the resumption to the name-revelation.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative resumption formula)

→ **ingressive aorist (re-opening of the narrative frame)**

γίνομαι: 'to come to pass, happen, become'; Ἐγένετο + temporal clause is the LXX's calque of Hebrew **וַיְהִי** + temporal phrase — the standard narrative-opening formula of the Pentateuch and historical books (cf. καὶ ἐγένετο, Ruth 1:1; 1 Sam 1:1). Here it marks the formal resumption after the genealogical parenthesis.

δέ

and

postpositive transitional conjunction

→ **discourse linkage or contrast**

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

ἡ

on which

Dative

relative pronoun (dative after temporal ἡμέρα: 'on the day which')

→ **participant reference or interest**

ἡ: meaning 'on which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative after temporal ἡμέρα: 'on the day which').

ἡμέρα

day

Dative

dative of time (temporal specification)

→ **sphere or reference**

ἡμέρα: 'day'; the phrase ἡ ἡμέρα ('on the day that / when') functions as a temporal relative clause, anchoring the resumed narrative in the specific moment of the divine speech; in Hebrew it renders **וַיְהִי**.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb of temporal relative clause

→ constative aorist

λαλέω: 'speak'; renders לָאָהַר; 'all that the LORD spoke' refers to the ḥērem command of v. 3; the same verb recurs at vv. 16 (ἐλάλησεν κύριος).

κύριος

Lord

Nominative

subject of temporal clause

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject of temporal clause.

Μωυσεῖ

to Moses

Dative

dative of indirect object

→ sphere or reference

Μωυσεῖ: dative form of Μωυσῆς; the shift from Μωυσῆν (accusative) in the genealogical section back to the normal dative here marks the resumption of the discourse-narrative syntax.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative object of ἐν (locative)

→ sphere or reference

γῆ: meaning 'land'; it serves as dative object of ἐν (locative).

Αἰγύπτου

of Egypt

Genitive

genitive of identification

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of identification.

29 ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων· Ἐγώ εἰμι κύριος· λάλησον πρὸς Φαραὼ βασιλέα Αἰγύπτου πάντα ὅσα ἐγὼ λέγω πρὸς σέ.

the LORD spoke to Moses, saying: 'I am the LORD; speak to Pharaoh king of Egypt all that I say to you.'

Completion of the temporal clause / Re-issued command **καί**

This verse completes the suspended temporal clause of v.28 (Ἐγένετο δέ ... ἐλάλησεν κύριος). The command is the same as v.11 (λάλησον ... Φαραὼ) but now prefaced with the Ἐγώ εἰμι κύριος formula — the divine name grounds the commission one final time. The phrase πάντα ὅσα ἐγὼ λέγω πρὸς σέ ('all that I say to you') is the all-or-nothing commission: Moses must not edit or filter the divine word.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the divine speech completing the temporal frame of v.28)

→ **constative aorist**

λαλέω: 'speak'; renders לַאֲמַר; 'all that the LORD spoke' refers to the ḥērem command of v. 3; the same verb recurs at vv. 16 (ἐλάλησεν κύριος).

κύριος

Lord

Nominative

subject

→ **participant prominence**

κύριος: meaning 'Lord'; it serves as subject.

πρός

to

preposition + accusative (directional)

→ **spatial or relational framing**

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς

→ **object specification**

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

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (Hebraistic speech-introduction)

→ **progressive**

λέγων (pres. ptc. λέγων): the redundant participle-of-saying rendering לֹמַד.

Ἐγώ

I

Nominative

emphatic subject pronoun

→ **participant reference**

Ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (Ἐγὼ εἰμι refrain — final occurrence in the chapter)

→ **identity present**

εἰμί: the Ἐγὼ εἰμι κύριος formula appears here for the final time in the chapter (cf. 6:2, 6, 7, 8) — the divine name grounds the re-issued commission just as it grounded the original name-revelation; the formula brackets the entire chapter.

κύριος

Lord

Nominative

predicate nominative

→ **participant prominence**

κύριος: meaning 'Lord'; it serves as predicate nominative.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (the commission-command; parallel to v.11 λάλησον)

→ **ingressive aorist imperative**

λαλέω: the same command as v.11 (λάλησον), now issued after the double re-identification (vv.26–27) and grounded in the Ἐγὼ εἰμι formula; the imperative is absolute — Moses is to speak all that God says, without subtraction.

πρός

to

preposition + accusative

→ **spatial or relational framing**

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative.

Φαραώ

Pharaoh

Accusative

indeclinable proper noun (object of πρὸς)

→ **participant identification**

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (object of πρὸς).

βασιλέα

king

Accusative

accusative in apposition to Φαραώ

→ **object specification**

βασιλέα: meaning 'king'; it serves as accusative in apposition to Φαραώ.

Αἰγύπτου

of Egypt

Genitive

genitive of rule

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of rule.

πάντα

all

Accusative

direct object of ἀάλησον (comprehensive scope: without subtraction)

→ object specification

πᾶς: 'all, every'; πάντα ὅσα ἐγὼ λέγω ('all that I say') is the comprehensive commission — Moses is to transmit the whole divine word, not a curated portion; cf. the prophetic formula 'all the words of the LORD' (πάντα τοὺς λόγους κυρίου) throughout the Prophets.

ὅσα

whatever

Accusative

relative pronoun (neuter plural: 'all the things which')

→ participant reference

ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter plural: 'all the things which').

ἐγώ

I

Nominative

emphatic subject (divine speaker)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (divine speaker).

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb of relative clause

→ iterative / customary present (the ongoing divine word Moses is to transmit faithfully)

λέγω: 'say'; here in the sense 'I declare / purpose / intend' (cf. רָצַח for resolve), governing the infinitive οἰκοδομῆσαι.

πρός

to

preposition + accusative

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative.

σέ

you

Accusative

accusative object of πρὸς (Moses as divine-word recipient)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Moses as divine-word recipient).

30 εἶπεν δὲ Μωσῆς ἔναντι κυρίου· Ἴδου ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταιί μου Φαραώ;

And Moses said before the LORD: 'Behold, I am weak-voiced; how then will Pharaoh listen to me?'

Closing objection / Inklusio with v.12 **δέ**

Moses' second and final speech-objection in the chapter forms the exact inclusio with v.12: the same situation (commission to Pharaoh), the same logic (rhetorical question with πῶς εἰσακούσεταιί μου Φαραώ), but a different Greek word for the speech-disability: ἰσχνόφωνός εἰμι ('I am weak-voiced / thin of voice') replaces v.12's ἄλογός εἰμι. Both render the same Hebrew עַל שִׁפְתָּי (uncircumcised of lips'). The chapter ends on Moses' unanswered objection — the answer comes in ch.7 with Aaron's appointment as spokesman. The word ἰσχνόφωνος ('thin-voiced, weak-voiced') is rare in Greek literature and may be the LXX translator's own coinage.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Moses' final speech-act in the chapter)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δέ

and / but

postpositive adversative conjunction

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject (nominative)

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (nominative).

ἔναντι

before

preposition + genitive (locative: in the presence of the LORD)

→ spatial or relational framing

ἔναντι: 'before, in the presence of'; a Hebraism for לְפָנַי ('before / in front of'); the same locution as v.12 (ἔναντι κυρίου), completing the verbal inclusio — Moses stands before God at both the opening and closing of the objection-sequence.

κυρίου

the Lord

Genitive

genitive object of ἔναντι

→ relational specification

κυρίου: meaning 'the Lord'; it serves as genitive object of ἔναντι.

Ἰδού

behold

presentative particle (parallel to v.12's Ἰδού οἱ υἱοί...)

→ discourse linkage or contrast

ἰδού: the same presentative marker as v.12 (ἰδού οἱ υἱοὶ Ἰσραὴλ οὐκ εἰσήκουσάν μου), here introducing the speech-disability confession directly — the symmetry with v.12 is exact.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun.

ἰσχνόφωνός

weak-voiced

Nominative

predicate adjective (Moses' speech-disability claim — the chapter's closing crux)

→ participant prominence

ἰσχνόφωνος: 'thin-voiced, weak-voiced, feeble of speech'; from ἰσχνός ('thin, lean') + φωνή ('voice'); the LXX renders Hebrew עָרַל שְׂפָתַי ('uncircumcised of lips') with this word here (v.30) but with the different ἄλογος ('inarticulate / without logos') at v.12 — a notable doublet. ἰσχνόφωνος is extremely rare in Greek literature and may be the LXX translator's own coinage to capture the Hebrew idiom of a 'blocked' or 'unfitted' mouth. The Hebrew 'uncircumcised lips' conveys ritual unfitness for holy speech; the LXX's two different Greek equivalents — ἄλογος (without rational speech) and ἰσχνόφωνος (weak-voiced) — illuminate different aspects of the same disability: the first philosophic (speechlessness in the face of the Logos-God), the second physical (vocal inadequacy for the prophetic task).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (Moses' self-identification in disability-confession)

→ **gnomic present** (Moses' self-assessment as a permanent state)

εἰμί: the copula in ἰσχνόφωνός εἰμι ('I am weak-voiced') stands in stark contrast to the chapter's divine Ἐγώ εἰμι κύριος — God's self-identification in sovereign power (v.29) is immediately followed by Moses' self-identification in weakness; the chapter ends on this tension.

καί

and

continuative / transitional (introducing the rhetorical question)

→ **discourse linkage or contrast**

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

πῶς

how

interrogative adverb (a fortiori rhetorical question — exact parallel to v.12)

→ **clausal contribution**

πῶς: 'how?'; the identical rhetorical question of v.12 is repeated verbatim here — πῶς εἰσακούσεταιί μου Φαραῶ; — completing the structural and verbal inclusio. The chapter's unanswered question sets up ch.7's resolution: the LORD does not answer Moses' objection with argument but with divine command ('Aaron shall be your prophet,' 7:1).

εἰσακούσεταιί

will listen to

Fut Mid Indic 3 Sg · εἰσακούω

main verb of rhetorical question (implying a negative answer)

→ **predictive future** (rhetorical: the expected answer is 'he will not')

εἰσακούω: 'to hear, heed'; the same verb as at vv.9 and 12, completing the chapter's lexical arc: God εἰσήκουσα (v.5 — heard Israel's groaning), Israel οὐκ εἰσήκουσαν (v.9 — did not hear Moses), how will Pharaoh εἰσακούσεταιί (vv.12, 30 — hear Moses)? The verb traces the ironic hierarchy of hearing throughout the chapter.

μου

me

Genitive

genitive of person heeded

→ **relational specification**

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

Φαραῶ

Pharaoh

Nominative

indeclinable proper noun (subject of the rhetorical question)

→ **participant identification**

Φαραῶ: the chapter ends with Pharaoh's name as the final word — the unanswered challenge that propels the narrative into the plague-sequence of ch.7 ff. The inclusio Moses/ἐγώ (v.1 ὄψη) — Moses/ἐγώ (v.30 εἰμι) brackets the chapter's theological center.

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.