

Exodus 17:7 (LXX)

*A Translation from the Septuagint (Rabfs) by Tyler Robbins
Revised August 2016*

1. FINISHED TRANSLATION:

- **Exodus 17:7 (LXX):** and he called the name of that place “Challenge” and “Insult,” because of the insults of the sons of Israel, even because they challenged the Lord, saying, “Is the Lord with us or not!”

2. THOUGHT-FLOW DISGRAM:

- and he called the name of that place “Challenge” and “Insult,”
 - o because of the insults of the sons of Israel,
 - even because they challenged the Lord, saying,
 - “Is the Lord with us or not!”

3. DETAILED TRANSLATION NOTES:

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|---|------|----------------------------|-----|-------|--------|-------|---------|-----------|------|------------|------------|
| EX 17:7 | καὶ | ἐπωνόμασεν | τὸ | ὄνομα | τοῦ | τόπου | ἐκείνου | πειρασμὸς | καὶ | λοιδόρησις | διὰ |
| | conj | 3 rd ,s,aor,a,i | nsm | nsm | gsm | gsm | gsm | nsm | conj | nsf | prep |
| | and | He named | the | name | of the | place | that | Challenge | and | insult | because of |
| and he called the name of that place “Challenge” and “Insult,” because of | | | | | | | | | | | |

- καὶ:
 - o (1): **Classification** – the conjunction is a simple additive.
- ἐπωνόμασεν:
 - o (1): **Voice** – a simple active, indicating Moses performed the action of the verb.
 - o (2) **Time** – context suggests a constative aorist, indicating a simple historical event which happened in the past.
 - o (3) **Mood** – a declarative indicative.
- τὸ ὄνομα:
 - o (1) **Article** – used to particularly distinguish the name of this place because of what took place here, which prompted the name in the first place.
 - o (2) **Case** – the subject nominative of the sentence.
- τοῦ τόπου:
 - o (1) **Case** – a genitive of direct object which receives the action of the verb, it is the *place* which is called “Challenge” and “Insult.”
- ἐκείνου:
 - o (1) **Case** – a partitive genitive, identifying the part of the “place” under discussion.
- πειρασμὸς:
 - o (1) **Case** – a nominative of appellation, which is normal with titles and names.

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- (1) **Translation** – the standard gloss is *trial* or *temptation* (cf. Liddell-Scott, s.v. “33445 πειρασμός”). This doesn’t help us very much. In what way can God be “tried” by man to determine his worth or value? Also, is God really being “tempted” or “enticed?” No, this is obviously not the sense in which the Israelites “tried” the Lord. Friberg helps us out a bit when he speaks of another use, a *hostile* sense in which men “test” God (s.v. “21267 πειρασμός,” 3). This is much closer to the mark. In fact, this is a legitimate sense in which the English word “trial” can be understood; that is, “a test of faith, patience or stamina through subjection to suffering or temptation; broadly: a source of vexation or annoyance,” (*Merriam-Webster’s Collegiate Dictionary* (11th ed.), s.v. “trial,” 3). How were the Israelites *trying* God’s patience, faith or stamina? Not in any real sense, as if God could somehow fail this “test.” So, the idea isn’t annoyance or irritation. It’s really closer to presumptuousness and arrogance by the Israelites, to presume to “try” God. To bring this out in English, I went with *challenge*.

- και:
 - (1) **Classification** – the conjunction is a simple additive.
- λοιδορήσις:
 - (1) **Case** – a nominative of appellation, which is normal with titles and names.
- διὰ:
 - (1) **Classification** – the preposition is expressing reason.

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|--|-----------|--------|------|--------|------|------------|-----|--------------|--------|-----------------|----|--------------------------|--------|
| τὴν | λοιδορίαν | τῶν | υἰῶν | Ἰσραηλ | καὶ | διὰ | τὸ | πειράζειν | κύριον | λέγοντας | εἰ | ἔστιν | κύριος |
| asf | asf | gpm | gpm | gsm | conj | prep | asm | p,a,inf | asm | paparm | | 3 rd ,s,p,a,i | nsm |
| the | insults | of the | sons | Israel | and | because of | the | to challenge | Lord | they are saying | if | He is | Lord |
| the insults of the sons of Israel, even because they challenged the Lord, saying, “Is the Lord | | | | | | | | | | | | | |

- τὴν λοιδορίαν:
 - (1) **Article** – the article is used to distinguish and place particular emphasis on these insults, because they are the reason for the naming in the first place.
 - (2) **Case** – in the accusative case because it is the object of the preposition διὰ.
- τῶν υἰῶν Ἰσραηλ:
 - (1) **Case** – a partitive genitive, modifying the head noun (“the insults) by specifying the whole of which “the sons of Israel” is a part.
- και:
 - (1) **Classification** – an ascensive conjunction.
- διὰ:
 - (1) **Classification** – the preposition is expressing reason.
- τὸ πειράζειν:
 - (1) **Classification** – a standard clause (διὰ + τὸ + infinitive) expressing cause.

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- (2) **Voice** – a simple active voice, indicating the Israelites performed the action of the infinitive
- (3) **Time** – context suggests a constative aorist, in keeping with the rest of the verb at the beginning of the sentence.
- κύριον:
 - (1) **Case** – in the accusative case because it is the object of the preposition διὰ. It also functions as the direct object of the infinitive.
- λέγοντας:
 - (1) **Classification** – an adverbial participle of means, modifying the infinitive πειράζειν, explaining how the action of the infinitive was accomplished.
 - (2) **Voice** – a simple active
 - (3) **Time** – context suggests a historical present
 - (4) **Case** – functions as an adverbial accusative of means.
- εἰ:
- ἔστιν:
 - (1) **Voice** – a simple active
 - (2) **Time** – context suggests a descriptive present
 - (3) **Mood** – a declarative indicative.
- κύριος:
 - (1) **Case** – the subject nominative

| | | | |
|-------------------|------|------|-----|
| ἐν | ἡμῶν | ἢ | οὐ |
| prep | dpm | conj | neg |
| with | us | or | not |
| with us or not!?" | | | |

- ἐν:
 - (1) **Classification** – the preposition is expressing association. The normal English gloss in this context is “among.” In this case, the Lord literally *was* in their midst as a pillar of cloud by day and a pillar of fire by night. Sometimes, the Lord physically manifests Himself in a cloud of glory to speak to the congregation through Moses (Ex 16:10).
- ἡμῶν:
 - (1) **Classification** – a personal pronoun, referring to the Israelites, who are speaking
 - (2) **Case** – in the dative case because it is the object of the preposition ἐν.
- ἢ:
- οὐ: