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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 11

ΕΞΟΔΟΣ ΙΑ΄

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

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

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

Theme

Exodus 11 in the LXX is a compact, dramatically charged chapter: a divine soliloquy (vv. 1–3), Moses' firstborn-plague oracle (vv.

Translation & textual notes

The Greek text of Exodus 11 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Exodus 11 in the LXX is a compact, dramatically charged chapter: a divine soliloquy (vv. 1–3), Moses' firstborn-plague oracle (vv. 4–8), a confirmatory divine word (v. 9), and a narrator's hardening summary (v. 10). The LXX renders the announcement εἴ τι μίαν πληγὴν (v. 1), a direct rendering of Hebrew תִּהְיֶה נֶגֶף עֹד; the cognate-accusative construction ἐκβαλεῖ ὑμᾶς ἐκβολῇ in the same verse is a Hebraism calquing the emphatic infinitive absolute שְׂגַרְךָ שְׂגַרְךָ ('he will surely drive you out'). At v.

2 the instruction to ask (αἰτησάτω) for silver and gold vessels from the Egyptians activates the 'spoiling of Egypt' motif (cf. Gen 15:14; Exod 3:22; 12:35–36). The narrator's parenthetical at v. 3 — καὶ ὁ ἄνθρωπος Μωυσῆς μέγας ἐγενήθη σφόδρα — is strikingly emphatic: Moses' greatness is acknowledged even by Pharaoh and his servants, functioning as an anticipatory vindication. The firstborn mortality at v. 5 maps the death from the throne to the mill-slave (θεραπαίνης παρὰ τὸν μύλον) and to every beast (κτῆνους), signalling total social inversion. The κραυγὴ μεγάλη ('great cry', v. 6) receives narrative fulfilment at 12:30. At v. 7 the striking idiom οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ('not a dog shall growl with its tongue'), rendering לֹא יִגְרֹץ כָּלֵב שָׁנִי, marks the divine παραδοξάσει ('do wonders of distinction between') Israel and Egypt. Moses' angry exit μετὰ θυμοῦ (v. 8) is explicit in the LXX where Hebrew implies it. The closing hardening formula at v. 10 — ἐσκληρύνεν δὲ κύριος τὴν καρδίαν Φαραώ — employs σκληρύνω, the standard LXX rendering of קָשָׁה / קָחַ, to seal the theological logic of the plague cycle.

Discourse structure of the chapter

A · 11:1–3

Divine commission: one plague more, and the spoiling command

YHWH announces the final plague (ἔτι μίαν πληγὴν, v. 1) and the certain expulsion, rendered by the Hebraising cognate-accusative ἐκβαλεῖ ὑμᾶς ἐκβολῇ. The people are instructed to ask their Egyptian neighbors for silver and gold vessels — the 'spoiling of Egypt' (v. 2). A narratorial parenthetical (v. 3) explains the social precondition: YHWH has already given the Israelites χάριν ('favor') in Egyptian eyes, and Moses has been made μέγας σφόδρα before Pharaoh and all his court.

B · 11:4–8

Moses' plague oracle: the firstborn death and Israel's distinction

Moses delivers the divine oracle: at midnight YHWH will pass through Egypt and every firstborn will die, from Pharaoh's heir to the mill-slave's son (vv. 4–5). The resulting κραυγὴ μεγάλη ('great cry') will be unprecedented (v. 6). The idiom οὐ γρύξει κύων ('not a dog shall growl', v. 7) marks YHWH's perfect παραδοξάσει ('miraculous distinction') between Egypt and Israel. Moses then declares that Pharaoh's own servants will come begging Israel to leave, and exits in anger μετὰ θυμοῦ (v. 8).

Divine confirmation and narrator's closure: hardening and non-release

YHWH confirms that Pharaoh will not listen (v. 9) — not through Pharaoh's own stubbornness alone but ἵνα πληθύνω μου τὰ τέρατα ('so that I may multiply my signs'), a purpose clause revealing the theological logic of the entire plague series. The chapter closes with the narrator's summary (v. 10): Moses and Aaron performed all these signs, and YHWH hardened Pharaoh's heart (ἐσκήρυνεν ... τὴν καρδίαν Φαραώ), so that he did not send away the sons of Israel from Egypt.

- 1 εἶπεν δὲ κύριος πρὸς Μωυσῆν ἔτι μίαν πληγὴν ἐπάξω ἐπὶ Φαραώ καὶ ἐπ' Αἴγυπτον καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν· ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῇ.

And the LORD said to Moses, 'Yet one plague more I will bring upon Pharaoh and upon Egypt, and after these things he will send you away from here; but when he sends you away, with everything he will drive you out completely!'

New divine speech-act (main narrative) εἶπεν δὲ κύριος

The formula εἶπεν δὲ κύριος πρὸς Μωυσῆν is the standard LXX introduction to direct YHWH-speech; δέ marks a narrative turn after the thick darkness of chapter 10. The announcement follows a three-part structure: plague announced, departure predicted, and expulsion guaranteed by a cognate-accusative Hebraism.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: 'say / speak'; the aorist εἶπεν introduces direct YHWH-speech; the formula εἶπεν δὲ κύριος πρὸς Μωυσῆν recurs throughout Exodus at each new divine commission (cf. 3:7; 4:21; 6:1; 10:1).

δὲ

now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here a narrative continuative signalling the next phase of the divine-plague programme after the darkness of ch. 10.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech, not angelic or prophetic intermediation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (indirect recipient of speech)

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, acc. Μωυσῆν); accusative here as the directional object of πρὸς.

ἔτι

yet / still

adverb (temporal: 'one more time')

→ clausal contribution

ἔτι: 'still / yet / once more'; renders Hebrew תֵּן; together with μίαν πληγὴν it frames the tenth plague as the final, climactic blow of the plague series begun at ch. 7.

μίαν

one

Accusative

attributive adjective (numerical modifier of πληγὴν)

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine accusative μίαν agrees with πληγὴν; the combination ἔτι μίαν renders Τῇς ἑνὲς, emphasising the singleness and finality of the coming act.

πληγὴν

plague

Accusative

direct object of ἐπάξω

→ object specification

πληγὴ: 'blow / plague / stroke'; renders Hebrew תִּצַּח / נִגַּף; the LXX uses πληγὴ consistently for the Egyptian plagues (cf. 9:14); the term evokes both physical calamity and divine judicial action against Pharaoh.

ἐπάξω

I will bring upon

Fut Act Indic 1 Sg · ἐπάγω

main verb (divine first-person announcement)

→ predictive future (imminent divine act)

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders נִגַּף / נִצַּח; the first-person future places YHWH himself as direct agent of the plague, not merely the permitter of it.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Φαραώ

Pharaoh

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Φαραώ: transliteration of Hebrew פַּרְעֹה (Egyptian pr-ʿz, 'great house'); indeclinable in the LXX; the pairing 'upon Pharaoh and upon Egypt' makes both king and nation the dual target of the plague.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπ'

upon

preposition + accusative (elided before vowel, parallel extension)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided before vowel, parallel extension).

Αἴγυπτον

Egypt

Accusative

accusative object of ἐπ' (parallel to Φαραώ)

→ object specification

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; the Hebrew dual (dual of extent) is rendered by the Greek singular; accusative here as object of ἐπὶ in hostile sense.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

accusative object of μετά (temporal: 'after these things')

→ object specification

οὗτος; the demonstrative ταῦτα refers forward to the plague's completion; μετὰ ταῦτα is a standard LXX temporal formula for narrative succession.

ἐξαποστελεῖ

he will send away

Fut Act Indic 3 Sg · ἐξαποστέλλω

main verb (prediction of Pharaoh's action)

→ predictive future (response to the plague)

ἐξαποστέλλω: 'send away completely / release'; the compound ἐξαπο- intensifies the dismissal beyond simple Πῶψ; the same root appears in the cognate-accusative at the verse's end (ἐκβαλεῖ ὑμᾶς ἐκβολῇ), creating a lexical escalation from release to forcible expulsion.

ὑμᾶς

you

Accusative

direct object (2nd person plural)

→ participant reference

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

ἐντεῦθεν

from here

adverb of place (source)

→ clausal contribution

ἐντεῦθεν: 'from here / hence'; the deictic adverb locates the Exodus as a departure from a specific place of bondage; its force is: this land of slavery will no longer hold you.

ὅταν

when

temporal conjunction (introducing conditional-temporal clause)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; takes the subjunctive (ἐξαποστέλλῃ); the clause has a nuance of 'at the point when he does release you' — the release is treated as certain but viewed from inside its completion.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

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

ἐξαποστέλλῃ

he sends away

Pres Act Subj 3 Sg · ἐξαποστέλλω

verb of temporal-conditional subordinate clause

→ conative present subjunctive (action viewed in process at the time of condition)

ἐξαποστέλλω (pres. subj.): the present subjunctive with ὅταν presents Pharaoh's sending as an act in progress; the same root as ἐξαποστελεῖ above, forming a verbal ring around the central prediction.

ὑμᾶς

you

Accusative

direct object

→ participant reference

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

σὺν

with

preposition + dative (comprehensiveness: 'with everything')

→ spatial or relational framing

σὺν: 'with / together with'; the phrase σὺν παντί is a Hebraising idiom for totality, meaning the Israelites will leave with all their possessions, people, and livestock — nothing left behind.

παντί

everything

Dative

dative object of σύν (comprehensive: 'with all')

→ sphere or reference

παῖς: 'all / every / everything'; the phrase σὺν παντί ἐκβαλεῖ underlines the totality of the departure — Pharaoh will not succeed in keeping any portion of Israel or its livestock.

ἐκβαλεῖ

he will drive out

Fut Act Indic 3 Sg · ἐκβάλλω

main verb (cognate-accusative construction: Hebraism)

→ predictive future (forcible expulsion)

ἐκβάλλω: 'throw out / expel / drive away'; renders שְׂרָף; the cognate-accusative ἐκβαλεῖ ὑμᾶς ἐκβολῇ is the LXX's standard rendering of the Hebrew emphatic infinitive absolute שְׂרָף שְׂרָף ('he will surely/completely drive you out'); the construction expresses both certainty and intensity of action (cf. the same idiom at Gen 2:17 for תָּמוּת תָּמוּת).

ὑμᾶς

you

Accusative

direct object

→ participant reference

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

ἐκβολῇ

with a driving-out

Dative

cognate dative (Hebraism: rendering of emphatic infinitive absolute)

→ sphere or reference

ἐκβολῇ: 'expulsion / casting out'; cognate dative with ἐκβαλεῖ; this dativus cognatus renders the Hebrew infinitive absolute, intensifying the certainty and completeness of the expulsion; cf. ἀποθανεῖν θανάτῳ (Gen 2:17) for the structural parallel in the LXX.

2 λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον καὶ γυναῖκα παρὰ τῆς πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ.

Speak then secretly into the ears of the people, and let each man ask from his neighbor, and a woman from her neighbor, silver and gold vessels.

Inferential imperative (practical consequence of v.1's announcement) **λάλησον οὖν**

v.2 spells out the specific action implied in the 'spoiling' motif first promised at Exod 3:22; οὖν ('therefore') links the instruction to the certain departure: because release is coming, preparation must begin now. The aorist imperative λάλησον and the distributive third-person αἰτησάτω create a chain of command from Moses to every individual.

λάλησον

Speak

Aor Act Impv 2 Sg · λαλέω

main verb (divine imperative to Moses)

→ **ingressive aorist imperative (commissioned speech-act: begin speaking)**

λαλέω: 'speak / talk'; renders לַבִּיחַ (Piel); in the LXX λαλέω often represents the Piel of לַבִּיחַ, implying authoritative or commissioned proclamation; the aorist imperative frames it as a single decisive act.

οὖν

therefore

inferential particle

→ **discourse linkage or contrast**

οὖν: 'therefore / then'; draws a practical conclusion from v.1; since the departure is certain, the preparation (asking the Egyptians) must commence.

κρυφῇ

secretly

adverb of manner (dative of manner: 'in secret')

→ **clausal contribution**

κρυφῇ: 'secretly / privately / in the ear'; an adverbial dative; the secrecy may reflect the dangerous political context of the plagues or a standard convention for private divine instruction; the instruction is given quietly, person to person.

εἰς

into

preposition + accusative (direction of speech)

→ **spatial or relational framing**

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὦτα

ears

Accusative

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

→ object specification

οὖς (pl. ὦτα): 'ear'; the idiom λαλέω / λέγω εἰς τὰ ὦτα τινος renders the Hebrew דַּבַּרְתִּי לְאָזְנֵי (‘speak into the ears of’), a Hebraism denoting intimate or private oral communication (cf. Gen 20:8; 50:4 LXX).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (indirect addressees: 'the people')

→ relational specification

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering דָּן); here specifically the Israelites enslaved in Egypt who are to receive the instruction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἰτησάτω

let him ask

Aor Act Impv 3 Sg · αἰτέω

main verb (third-person distributive imperative)

→ ingressive aorist imperative (begin the asking)

αἰτέω: 'ask / request / demand'; renders דַּבַּר; the third-person imperative applies distributively to each individual (ἐκάστος); this 'asking' fulfils the divine promise of Gen 15:14 and Exod 3:22 and will be enacted at 12:35–36, resulting in the 'spoiling of Egypt.'

ἐκάστος

each one

Nominative

subject (distributive: 'each man')

→ participant prominence

ἐκάστος: 'each / every (one)'; distributive pronoun emphasising universal Israelite participation; the individual-level instruction ('each man ... each woman') ensures no one is excluded from the spoiling.

παρὰ

from

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

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of source (substantivized adverb: 'from the one nearby')

→ relational specification

πλησίον: originally an adverb 'near by'; used here as a substantive 'neighbor'; renders Hebrew לְרֵעֵךְ ; the 'neighbor' in this context is the Egyptian neighbor — an Israelite is asking an Egyptian for the items.

καὶ

and

coordinate conjunction (parallel: woman parallel to man)

→ discourse linkage or contrast

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

γυνή

woman

Nominative

subject (parallel clause: 'and a woman')

→ participant prominence

γυνή: 'woman / wife'; renders אִשָּׁה ; the explicit parallel — each man from his neighbor, and a woman from her neighbor — ensures both male and female Israelites participate in the spoiling of Egypt.

παρά

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πλησίον

neighbor

Genitive

genitive of source (parallel to masculine construction above)

→ relational specification

πλησίον: meaning 'neighbor'; it serves as genitive of source (parallel to masculine construction above).

σκεύη

vessels / articles

Accusative

direct object (implied with αἰτησάτω and γυνή : 'ask for vessels')

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / article of value'; renders כֶּלִי ; the objects requested are portable wealth — silver and gold items — which will become the raw material for the Tabernacle (Exod 25:3; 35:5).

ἄργυρᾱ

silver

Accusative

attributive adjective (material)

→ object specification

ἄργυροῦς: 'made of silver'; renders רָכָה ; the silver and gold taken from the Egyptians fulfill the divine promise at Gen 15:14 ('they will come out with great possessions') and at Exod 3:22.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χρυσᾱ

golden

Accusative

attributive adjective (material, coordinate with ἄργυρᾱ)

→ object specification

χρυσοῦς: 'made of gold'; renders בָּרָק ; the silver-and-gold pairing is a standard OT merism for portable wealth; the spoiling reverses the economic dispossession of Israel's enslavement and anticipates the Tabernacle's adornment.

3 κύριος δὲ ἔδωκεν τὴν χάριν τοῦ λαοῦ ἐναντίον τῶν Αἰγυπτίων· καὶ ὁ ἄνθρωπος Μωσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων καὶ ἐναντίον Φαραῶ καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ.

Now the LORD gave the people favor in the sight of the Egyptians; and the man Moses was exceedingly great in the sight of the Egyptians and in the sight of Pharaoh and in the sight of all his servants.

Narratorial parenthetical (explanatory aside within the divine speech-unit) κύριος δὲ

v.3 is a narrator's aside embedded between the divine commission (vv.1–2) and Moses' oracle (vv.4–8); it explains why the Egyptians will comply with the request: YHWH has supernaturally granted Israel χάριν ('favor') in Egyptian eyes. The three-fold ἐναντίον (Egyptians, Pharaoh, servants) climactically extends Moses' honor across all strata of Egyptian society.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of יהוה; the divine name at the head of the clause stresses that the favor Israel finds before the Egyptians is YHWH's sovereign gift, not earned by human charm or social negotiation.

δὲ

now

narrative continuative (post-positive, introducing aside)

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (divine bestowal of favor)

→ constative aorist (completed act of grace-giving prior to and enabling the request)

δίδωμι: 'give'; renders יתן; the construction κύριος ἔδωκεν τὴν χάριν ... ἐναντίον is a Hebraism rendering יתן יתן יתן ('gave favor in the eyes of'); χάρις here carries the OT sense of unearned positive regard, not the Pauline sense of saving grace.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χάριν

favor / grace

Accusative

direct object (favor bestowed)

→ object specification

χάρις: 'grace / favor / goodwill'; renders יתן; in the LXX χάρις typically translates יתן (unearned favor in someone's eyes), whereas χρηστότης / ἔλεος renders יתן (covenant lovingkindness); here YHWH supernaturally disposes the Egyptians to view Israel favorably, enabling the spoiling-request.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (possessive: 'the people's favor' = the favor that attaches to them)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive (possessive: 'the people's favor' = the favor that attaches to them).

ἐναντίον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of / in the eyes of'; Hebraism rendering / יתן יתן יתן; the repeated ἐναντίον in this verse (×3) builds a rhetorical climax through the three strata of Egyptian authority.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive object of ἐναντίον (first member: the general populace)

→ relational specification

Αἰγύπτιος: 'Egyptian'; gentilic adjective used substantively; the Israelites find favor specifically among the Egyptian people as a whole, a necessary precondition for the neighbor-to-neighbor asking of v.2.

καὶ

and

coordinate conjunction (introducing Moses-clause)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with honorific noun ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (periphrastic honorific: 'the man Moses')

→ participant prominence

ἄνθρωπος: 'man / human being'; the construction ὁ ἄνθρωπος Μωσῆς renders הָאִישׁ מֹשֶׁה — a Hebraic honorific idiom adding solemnity; cf. Num 12:3 LXX (ὁ ἄνθρωπος Μωσῆς πρῶτος) and Deut 33:1 (ὁ ἄνθρωπος τοῦ θεοῦ).

Μωσῆς

Moses

Nominative

nominative in apposition to ὁ ἄνθρωπος

→ participant prominence

Μωσῆς: the proper name following the honorific ὁ ἄνθρωπος gives it special rhetorical weight; the aside that Moses was μέγας before Pharaoh is remarkable given his role as the agent of Pharaoh's humiliation.

μέγας

great

Nominative

predicate adjective (with ἐγενήθη: 'became great')

→ participant prominence

μέγας: 'great / eminent / important'; renders לָבֵדָה; Moses' greatness (μέγας ... σφόδρα) before Pharaoh and all his court is an extraordinary concession — even the oppressor's household acknowledges the status of YHWH's servant.

ἐγενήθη

was / became

Aor Pass Indic 3 Sg · γίνομαι

main verb (predicate: 'became great')

→ constative aorist (achieved resultant status)

γίνομαι (aor. pass.): 'become / come to be'; the passive ἐγενήθη renders a stative Hebrew construction (הָיָה + adjective); the aorist indicates an accomplished, settled status; the passive voice with YHWH as implicit agent suggests that Moses' greatness, like Israel's χάρις, is divinely conferred.

σφόδρα

exceedingly

adverb of degree (intensifying μέγας)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of **ἄνω**; the combination μέγας ... σφόδρα marks superlative human honor — Moses is not merely notable but extraordinarily great in the eyes of Egypt.

ἐναντίον

before

preposition + genitive (second occurrence: 'in the sight of the Egyptians')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (second occurrence: 'in the sight of the Egyptians').

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive object of ἐναντίον (people as a whole)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive object of ἐναντίον (people as a whole).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐναντίον

before

preposition + genitive (third occurrence: 'before Pharaoh')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (third occurrence: 'before Pharaoh').

Φαραω

Pharaoh

genitive object of ἐναντίον (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐναντίον

before

preposition + genitive (fourth occurrence: 'before all his servants')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (fourth occurrence: 'before all his servants').

πάντων

all

Genitive

genitive attributive (modifying θεραπόντων: 'all his servants')

→ relational specification

πάντων: meaning 'all'; it serves as genitive attributive (modifying θεραπόντων: 'all his servants').

τῶν

the

Genitive

article

→ noun-phrase marking

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

θεραπόντων

servants

Genitive

genitive object of ἐναντίον

→ relational specification

θεράπων (pl. θεραπόντες): 'servant / attendant / retainer'; renders **ἄδμ**; more dignified than δοῦλος ('slave'); the term is also used of Moses himself as θεράπων κυρίου at Num 12:7–8 LXX — ironic counterpoint: Moses is μέγας before Pharaoh's θεραποντες, but he himself is the θεράπων of a greater sovereign.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's servants)

→ relational specification

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

4 καὶ εἶπεν Μωσῆς τάδε λέγει κύριος περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον Αἰγύπτου·

And Moses said, 'Thus says the LORD: About midnight I will enter into the midst of Egypt!'

Narrative transition: Moses delivers the oracle (fulfilling the commission of vv. 1–2)

καὶ εἶπεν Μωσῆς

v.4 opens Moses' oracle with the prophetic messenger-formula τάδε λέγει κύριος, the standard LXX rendering of כֹּה אָמַר יְהוָה; the present tense λέγει is a historic present making the divine word vivid and immediate. The midnight hour (περὶ μέσας νύκτας) gives the prediction foreboding precision.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative speech-introduction)

→ constative aorist (single speech-act)

λέγω: Moses is now the speaker; he transitions from the divine private commission (vv.1–3) to public proclamation before Pharaoh, acting as YHWH's prophetic mouthpiece.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

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

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: content of the divine word)

→ participant reference

ὅδε, ἥδε, τόδε: 'this / these'; the formula τάδε λέγει κύριος renders כֹּה אָמַר יְהוָה, the standard Hebrew prophetic messenger-formula; τάδε (acc. pl. n.) anticipates the content that follows in the indirect oracle.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present: vivid quotation marker)

→ historic present (present immediacy of the divine word)

λέγω (pres.): the historic present λέγει within the prophetic citation-formula gives the divine word a sense of ongoing authority — the LORD is, as it were, saying it now; this use is characteristic of LXX prophetic speech-introductions.

κύριος

LORD

Nominative

subject of λέγει (divine speaker of the oracle)

→ participant prominence

κύριος; meaning 'LORD'; it serves as subject of λέγει (divine speaker of the oracle).

περὶ

about / around

preposition + accusative (temporal approximation: 'about midnight')

→ spatial or relational framing

περί + accusative: 'about / around (a time)'; the temporal approximation renders תצחל ('about the middle of the night'); the midnight hour is maximally foreboding — the time of deepest darkness and sleep.

μέσας

middle

Accusative

attributive adjective (modifying νύκτας: 'midnight')

→ object specification

μέσας; 'middle / midst'; the feminine accusative μέσας agrees with νύκτας; the phrase περί μέσας νύκτας ('about midnight') specifies the exact time of YHWH's entry — cf. 12:29 where the event occurs הל'ל' ציב.

νύκτας

night

Accusative

accusative object of περί (temporal)

→ object specification

νύξ; 'night'; accusative plural νύκτας with μέσας = 'midnight'; the midnight timing contrasts with the darkness plague just ended, signalling that an even deeper night is coming.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun: YHWH himself)

→ participant reference

ἐγώ; the emphatic personal pronoun stresses YHWH's direct personal agency in the plague; this is not delegated to an angel (though 12:23 speaks of the Destroyer) — the first-person announcement underlines divine sovereignty.

εἰσπορεύομαι

I enter / I am going in

Pres Mid Indic 1 Sg · εἰσπορεύομαι

main verb of divine first-person announcement (futuristic present)

→ futuristic present (imminent action presented as already underway)

εἰσπορεύομαι; 'enter / go into'; renders נכרע /; the present tense in a future context (futuristic present) expresses the certainty and immediacy of the announced action; YHWH's movement into the midst of Egypt is the pivot of the whole plague narrative.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

μέσον

midst

Accusative

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

→ object specification

μέσος: 'middle / midst'; εἰς μέσον Αἰγύπτου renders מִן־מִצְרַיִם ('into the midst of Egypt'); the phrase signals total penetration of the Egyptian land — no corner will be exempt.

Αἰγύπτου

Egypt

Genitive

genitive of relationship (with μέσον: 'the midst of Egypt')

→ relational specification

Αἰγύπτου: meaning 'Egypt'; it serves as genitive of relationship (with μέσον: 'the midst of Egypt').

5 καὶ τελευτήσῃ πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραῶ ὃς κάθηται ἐπὶ τοῦ θρόνου ἕως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον καὶ ἕως πρωτοτόκου πάσης κτήνους.

And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on the throne to the firstborn of the maidservant who is at the millstone, and to every firstborn of the cattle.

Main prediction: content of the oracle (subordinate to τάδε λέγει κύριος of v.4)

καὶ τελευτήσῃ

v.5 specifies the oracle's content: total death of firstborns mapped from the apex of Egyptian society (Pharaoh's throne) through the lowest human rung (the mill-slave) to animals, a merism encompassing all Egypt without exception. The ἀπό...ἕως...ἕως structure creates a rhetorical descent that leaves no stratum unaffected.

καὶ

and

narrative conjunction (continuing oracle content)

→ discourse linkage or contrast

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

τελευτήσει

shall die

Fut Act Indic 3 Sg · τελευτάω

main verb (predictive announcement of death)

→ predictive future (certain divine act)

τελευτάω: 'die / come to an end / finish'; a softer term than ἀποθνήσκω, rendering תָּמַד; the use of τελευτάω ('reach one's end') rather than the blunter verb may emphasise the finality of death as the completion of a life; the singular agrees with the collective πᾶν πρωτότοκον.

πᾶν

every

Nominative

adjective (distributive: 'every firstborn')

→ participant prominence

πᾶς: 'every / all'; the neuter πᾶν agrees with πρωτότοκον (neuter noun); the universal scope (πᾶν...ἀπό...ἕως) is the theological and rhetorical climax of the plague announcement.

πρωτότοκον

firstborn

Nominative

subject (collective: 'every firstborn')

→ participant prominence

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; carries both legal weight (inheritance, status) and theological significance — in Exod 4:22 YHWH called Israel 'my firstborn son,' making the death of Egypt's firstborns the judicial counterpart of Pharaoh's earlier killing of Israelite sons (1:22).

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 of place (locative: 'in the land')

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place (locative: 'in the land').

Αἰγύπτῳ

Egypt

Dative

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

→ sphere or reference

Αἰγύπτῳ: meaning 'Egypt'; it serves as genitive of location (with γῆ: 'land of Egypt').

ἀπὸ

from

preposition + genitive (starting point of merism)

→ spatial or relational framing

ἀπό: the construction ἀπὸ...ἕως...ἕως creates a rhetorical merism ('from ... to ... to ...') mapping total social breadth; no one in Egypt is exempt.

πρωτοτόκου

firstborn

Genitive

genitive of source (first term of merism)

→ relational specification

πρωτοτόκου: meaning 'firstborn'; it serves as genitive of source (first term of merism).

Φαραώ

Pharaoh

genitive of relationship (indeclinable: 'Pharaoh's firstborn')

→ participant identification

Φαραώ: the first pole of the social merism; Pharaoh's heir — the crown prince — will die, the ultimate reversal of dynastic power.

ὅς

who

Nominative

relative pronoun (subject of κάθεται, modifying Pharaoh's firstborn)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of κάθεται, modifying Pharaoh's firstborn).

κάθεται

sits

Pres Mid Indic 3 Sg · κάθημαι

verb of relative clause (descriptive: Pharaoh's heir on the throne)

→ customary present (settled position of royalty)

κάθημαι: 'sit / be seated'; the present denotes habitual position; 'who sits on the throne' underscores that this firstborn is the heir to supreme power — his death is the death of Egypt's future.

ἐπὶ

upon

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

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θρόνου

throne

Genitive

genitive object of ἐπὶ (positional: 'on the throne')

→ relational specification

θρόνος: 'throne / seat of power'; renders Νῦν; the throne marks the apex of Egyptian political power; its juxtaposition with the millstone (v.5b) creates the maximum possible social contrast.

ἕως

to / until

preposition + genitive (end-point of first merism step)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (end-point of first merism step).

πρωτοτόκου

firstborn

Genitive

genitive of end-point (second term of merism)

→ relational specification

πρωτοτόκου: meaning 'firstborn'; it serves as genitive of end-point (second term of merism).

τῆς

the

Genitive

article

→ noun-phrase marking

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

θεραπαίνης

maidservant

Genitive

genitive of relationship ('firstborn of the maidservant')

→ relational specification

θεραπαίνης (gen. θεραπαίνης): 'maidservant / female slave'; renders הַמִּלֵּכָה; the mill-slave represents the lowest possible social rung — in contrast to Pharaoh on his throne, she has neither status nor power; the point is that the plague spares no social class.

τῆς

the

Genitive

article (second τῆς: 'the one who is at the millstone')

→ noun-phrase marking

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

παρὰ
at / beside

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

→ spatial or relational framing

παρά + acc.: 'beside / at'; the maidservant παρὰ τὸν μύλον ('at/beside the millstone') describes the lowest domestic labor; grinding at the millstone was slave-work par excellence (cf. Judg 16:21; Isa 47:2).

τὸν
the

Accusative

article

→ noun-phrase marking

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

μύλον
millstone

Accusative

accusative object of παρὰ (position: 'at the mill')

→ object specification

μύλος: 'mill / millstone'; renders מִלִּין; the millstone was the site of exhausting slave labor; the contrast throne–millstone (θρόνος–μύλος) is the sharpest possible social polarity, making clear that wealth and status provide no exemption from the plague.

καὶ
and

coordinate conjunction (extending merism to animals)

→ discourse linkage or contrast

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

ἕως
to

preposition + genitive (third and final term of merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (third and final term of merism).

πρωτοτόκου
firstborn

Genitive

genitive of end-point (third term: animal firstborns)

→ relational specification

πρωτοτόκου: meaning 'firstborn'; it serves as genitive of end-point (third term: animal firstborns).

πάσης
every

Genitive

genitive attributive (modifying κτήνους: 'of every beast')

→ relational specification

πάσης: meaning 'every'; it serves as genitive attributive (modifying κτήνους: 'of every beast').

κτήνους
cattle / beast

Genitive

genitive of relationship (animal firstborns as third merism term)

→ relational specification

κτῆνος: 'cattle / animal / beast'; renders הַבְּהֵמָה; the extension of the plague to animals echoes the earlier animal plagues (murrain, 9:3–6) and underlines the totality of divine judgment on Egypt's whole economy and ecology.

6 καὶ ἔσται κραυγὴ μεγάλη κατὰ πᾶσαν γῆν Αἰγύπτου ἣτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.

And there shall be a great cry throughout all the land of Egypt, the like of which has never occurred and the like of which shall never again be added.

Consequence: predicted response to the firstborn deaths (continuation of oracle)

καὶ ἔσται

v.6 describes the auditory consequence of the deaths: an unprecedented κραυγὴ μεγάλη ('great cry/wail') sweeping all Egypt. The double negative — never happened before (οὐ γέγονεν) and will never happen again (οὐκέτι προστεθήσεται) — frames this as a uniquely terrible event. The κραυγὴ is fulfilled at 12:30.

καὶ

and

narrative conjunction (consequence of v.5)

→ discourse linkage or contrast

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential future: 'there will be')

→ predictive future (certain consequence)

εἰμί (fut. ἔσται): 'will be / there will be'; the existential future introduces the predicted response to the deaths; the verb is impersonal with κραυγὴ as subject.

κραυγὴ

cry / wail

Nominative

subject (existential: 'there will be a cry')

→ participant prominence

κραυγὴ: 'cry / outcry / wail'; renders קָרָא / קָרָאָה; the 'great cry' is the sound of simultaneous grief in every household; its fulfilment at 12:30 — when there was no house without a corpse — closes the prediction-fulfilment arc of this oracle.

μεγάλη

great

Nominative

attributive adjective (intensifying κραυγὴ)

→ participant prominence

μέγας: 'great / loud'; the collocation κραυγὴ μεγάλη renders קָרָאָה הַגָּדוֹל; 'great' modifies both the volume and the scale of the grief — every household affected simultaneously.

κατά

throughout

preposition + accusative (distributive: 'throughout all the land')

→ spatial or relational framing

κατά + acc.: distributive use, 'throughout / over the whole of'; renders לְכָל; the geographical scope ('throughout all the land') parallels the social scope of v.5 (from throne to millstone).

πᾶσαν

all

Accusative

attributive adjective (distributive with γῆν)

→ object specification

πᾶσαν: meaning 'all'; it serves as attributive adjective (distributive with γῆν).

γῆν

land

Accusative

accusative object of κατά (geographical scope)

→ object specification

γῆν: meaning 'land'; it serves as accusative object of κατά (geographical scope).

Αἴγυπτου

Egypt

Genitive

genitive of location (with γῆν: 'the land of Egypt')

→ relational specification

Αἴγυπτου: meaning 'Egypt'; it serves as genitive of location (with γῆν: 'the land of Egypt').

ἥτις

which / the like of which

Nominative

qualitative relative pronoun (introducing uniqueness clause)

→ participant reference

ὅστις: qualitative relative pronoun ('of such a kind as'); introduces the claim that this cry is categorically unique — never before and never again; cf. similar uniqueness formulae at Joel 2:2 LXX.

τοιαύτη

such / the like

Nominative

correlative adjective (predicate: 'such a cry has not occurred')

→ participant prominence

τοιοῦτος: 'of such a kind / such as this'; the repeated τοιαύτη (×2 in v.6) creates a rhetorical balance — never before, never again — framing the event as absolutely singular in Egyptian history.

οὐ

not

negation (with γέγονεν: 'has never occurred')

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with γέγονεν: 'has never occurred').

γέγονεν

has occurred / has been

Pf Act Indic 3 Sg · γίνομαι

verb of uniqueness clause (perfect: emphasis on resultant state of never having occurred)

→ extensive perfect (action whose non-occurrence persists up to the present)

γίνομαι (pf. γέγονεν): 'has come to be / has occurred'; the perfect tense emphasises that no such event has ever taken place in the entire sweep of past history; a strong basis for the horror of what is coming.

καὶ

and

coordinate conjunction (extending uniqueness to the future)

→ discourse linkage or contrast

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

τοιαύτη

such

Nominative

correlative adjective (subject of second uniqueness clause)

→ participant prominence

τοιαύτη: meaning 'such'; it serves as correlative adjective (subject of second uniqueness clause).

οὐκέτι

no longer / never again

temporal negation ('never again')

→ clausal contribution

οὐκέτι: 'no longer / not again / never more'; combines οὐκ + ἔτι; together with the future passive it asserts that the coming event will be unrepeatable in all future history as well.

προστεθήσεται

shall be added / shall occur again

Fut Pass Indic 3 Sg · προστίθηναι

main verb of second uniqueness clause

→ predictive future (categorical non-recurrence)

προστίθηναι (fut. pass.): 'be added / be placed alongside'; renders יִשָּׁתַב לָא ('shall not be added again'); the passive implies that no future circumstance will bring about such a cry again — this plague stands alone in the history of divine judgment.

7 καὶ ἐν πᾶσιν τοῖς υἱοῖς Ἰσραὴλ οὐ γρύξει κύων τῇ γλώσσει αὐτοῦ ἀπὸ ἀνθρώπου ἕως κτήνους, ὅπως εἰδῆτε ὅσα παραδοξάσει κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τοῦ Ἰσραὴλ.

But among all the sons of Israel not a dog shall growl with its tongue, from man to beast, so that you may know all the wonders the LORD will do between the Egyptians and Israel.

Contrastive: Israel's total exemption set against Egypt's universal mourning (vv.5–6)

καὶ ἐν πᾶσιν τοῖς υἱοῖς Ἰσραὴλ

v.7 is the theological hinge of the oracle: the shocking contrast between Egypt's universal wailing (v.6) and Israel's perfect silence is captured in the idiom of the non-growling dog. The purpose clause (ὅπως εἰδῆτε) gives the epistemological goal of the whole plague: Israel and Egypt alike are to know that YHWH makes a wonder-of-distinction (παραδοξάσει) between the two peoples.

καὶ

but / and

contrastive conjunction (adversative use, contrasting Israel with Egypt)

→ discourse linkage or contrast

καί: here functions adversatively ('but'), setting up the sharp contrast between Egypt's great cry (v.6) and Israel's total exemption from disturbance.

ἐν

among

preposition + dative (locative-sociative: 'among the sons of Israel')

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (locative-sociative: 'among the sons of Israel').

πᾶσιν

all

Dative

attributive adjective (distributive: 'among all the sons of Israel')

→ sphere or reference

πᾶσιν: meaning 'all'; it serves as attributive adjective (distributive: 'among all the sons of Israel').

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative object of ἐν (among the sons of Israel)

→ sphere or reference

υἱός: 'son'; the expression υἱοὶ Ἰσραὴλ ('sons of Israel') is the standard LXX designation for the Israelite people as a corporate entity, rendering בְּנֵי יִשְׂרָאֵל.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable transliteration of Hebrew יִשְׂרָאֵל; used here as genitive of the collective people.

οὐ

not

negation (categorical: not a single dog)

→ participant reference

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

γρύξει

shall growl

Fut Act Indic 3 Sg · γρύζω

main verb (negative prediction: total silence among Israel)

→ predictive future (categorical negative: not even a dog will make a sound)

γρύζω: 'growl / grunt / murmur'; renders γῤῥῖ ('sharpen / be sharp, growl'); a rare LXX verb — this verse is the primary occurrence — conveying the guttural sound a dog makes when alarmed; the irony is exquisite: while every Egyptian household wails (κραυγὴ μεγάλη, v.6), among Israel not even the most minor nocturnal noise will be heard. A Hebraism and proverbial idiom: 'not a dog shall whet its tongue!'

κύων

dog

Nominative

subject (generic: 'a dog')

→ participant prominence

κύων: 'dog'; renders κῥῶν; dogs in the ancient Near East were typically semi-wild scavengers associated with corpses, death, and disorder (cf. 1 Kgs 14:11; 21:24 LXX); the dog's silence underlines that even the usual harbinger of death-noise will be mute in Israel's domain.

τῇ

with the

Dative

article (dative of instrument)

→ noun-phrase marking

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

γλῶσση

tongue

Dative

dative of instrument ('with its tongue')

→ sphere or reference

γλῶσσα: 'tongue'; renders לְשׁוֹן; the phrase τῇ γλῶσση αὐτοῦ ('with its tongue') renders לְשׁוֹנוֹ and adds vividness to the idiom — it is specifically the tongue's motion (the growl/whet) that will be stilled.

αὐτοῦ

its

Genitive

genitive of possession (the dog's tongue)

→ relational specification

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

ἀπὸ

from

preposition + genitive (starting point of merism: 'from man to beast')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (starting point of merism: 'from man to beast').

άνθρωπου

man

Genitive

genitive of source (first term of merism: the human sphere)

→ relational specification

άνθρωπος: 'human being'; the merism ἀπὸ άνθρώπου ἕως κτήνους ('from man to beast') mirrors the social merism of v.5 but now in the context of Israel's exemption — the divine protection covers every Israelite and their animals.

ἕως

to

preposition + genitive (end-point of merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (end-point of merism).

κτήνους

beast

Genitive

genitive of end-point (second term of merism: the animal sphere)

→ relational specification

κτῆνος: 'cattle / beast'; the merism encompasses the entire living domain of Israel — no creature under Israelite cover will be disturbed by the catastrophe sweeping Egypt.

ὅπως

so that / in order that

final conjunction (introducing purpose clause)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; introduces the telic purpose clause; the purpose of the divine discrimination between Egypt and Israel is epistemological — that both peoples might know (εἰδῆτε) who YHWH is and what he does.

εἰδῆτε

you may know

Pf Act Subj 2 Pl · οἶδα

verb of purpose clause (subjunctive with ὅπως)

→ perfect subjunctive (complete epistemic state: 'know fully and definitively')

οἶδα (pf. subj. εἰδῆτε): 'know'; the perfect subjunctive of οἶδα with ὅπως expresses a goal of complete, settled knowledge; the plague aims not merely at liberation but at the definitive, experiential knowledge of YHWH's sovereign discrimination — a knowledge that will be embedded in Israel's memory.

ὅσα

how great / all the things that

Accusative

correlative relative pronoun (object of εἰδῆτε: 'know all the wonders')

→ participant reference

ὅσοι: 'as great as / as many as / how much'; here neuter plural accusative = 'all the things that / how wondrously'; introduces the content of the knowledge that the plague aims to produce.

παραδοξάσει

will do wonders between / will distinguish wondrously

Fut Act Indic 3 Sg · παραδοξάζω

main verb of indirect question (divine act of miraculous distinction)

→ predictive future (divine wonder-act of discrimination)

παραδοξάζω: 'do wonders between / make a remarkable distinction'; a compound of παρά + δοξάζω; renders הַלְבִּיחַ ('make a distinction / do something wonderful'); a rare verb in the LXX (cf. 8:18 LXX for the related noun) emphasising that YHWH's separation of Israel from Egypt is not merely practical but miraculous — a παράδοξος ('wonder / paradox') of divine discrimination that defies natural expectation.

κύριος

LORD

Nominative

subject (divine actor of the wonder)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (divine actor of the wonder).

ἀνά

between

preposition + accusative (distributive: 'between')

→ spatial or relational framing

ἀνά + acc.: here in the distributive/separating idiom ἀνά μέσον ('in the middle of / between'); renders יְבַדֵּךְ; repeated twice to mark the two parties being distinguished.

μέσον

midst

Accusative

accusative object of ἀνά (idiom: ἀνά μέσον = 'between')

→ object specification

μέσον: meaning 'midst'; it serves as accusative object of ἀνά (idiom: ἀνά μέσον = 'between').

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive object of ἀνά μέσον (first party in the distinction)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive object of ἀνά μέσον (first party in the distinction).

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition + accusative (second ἀνά μέσον idiom)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition + accusative (second ἀνά μέσον idiom).

μέσον

midst

Accusative

accusative object of second ἀνά

→ object specification

μέσον: meaning 'midst'; it serves as accusative object of second ἀνά.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ισραηλ

Israel

genitive object of second ἀνά μέσον (second party: Israel)

→ participant identification

Ισραηλ: indeclinable; the juxtaposition Αἰγυπτίων / Ισραηλ is the final word of the oracle, stating the theological thesis of the entire plague narrative: YHWH makes a wondrous distinction between his people and their oppressors.

8 καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρὸς με καὶ προσκυνήσουσίν μοι λέγοντες ἔξελθε σὺ καὶ πᾶς ὁ λαὸς οὗ σύ εἶ ἡγούμενος· καὶ μετὰ ταῦτα ἐξελεύσομαι. καὶ ἐξῆλθεν Μωυσῆς ἀπὸ Φαραῶ μετὰ θυμοῦ.

And all these servants of yours shall come down to me and bow before me, saying, 'Go out, you and all the people who are under your leadership'; and after these things I will go out. And Moses went out from Pharaoh in great anger.

Climax of oracle: predicted reversal of power (Pharaoh's servants supplicate Moses), followed by narrative action

καὶ καταβήσονται

v.8 is a dramatic reversal: the oppressor's household will prostrate before Moses and beg Israel to depart — a complete inversion of the power dynamic. The oracle ends not with the plague itself but with this anticipated submission. The narrative then snaps to action: ἐξῆλθεν Μωυσῆς ἀπὸ Φαραῶ μετὰ θυμοῦ ('Moses went out from Pharaoh in anger'), one of the LXX's most vivid psychological notations.

καὶ
and

narrative conjunction (continuing oracle prediction)

→ discourse linkage or contrast

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

καταβήσονται
shall come down

Fut Mid Indic 3 Pl · καταβαίνω

main verb (prediction: Pharaoh's servants coming to Moses)

→ predictive future (certain humiliation of Pharaoh's court)

καταβαίνω: 'come down / descend'; renders Τῇ; the servants 'come down' to Moses — a spatial idiom implying deference, as if Moses now occupies a higher position than Pharaoh's court.

πάντες
all

Nominative

adjective (universal subject: 'all these servants')

→ participant prominence

πάντες: meaning 'all'; it serves as adjective (universal subject: 'all these servants').

οἱ
the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject (with πάντες: 'all your servants')

→ participant prominence

παῖς: 'servant / child / boy'; here used in the sense 'servant / retainer', rendering טַפֵּץ; the specific term παῖδες (rather than θεράποντες) emphasises their subordinate, serving role — even these high-status courtiers will humble themselves before Moses.

σου

your

Genitive

genitive of possession (Pharaoh's servants)

→ relational specification

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

οὗτοι

these

Nominative

demonstrative pronoun (deictic: 'these very ones')

→ participant reference

οὗτος: the deictic 'these' (pointing to the servants present in the audience) intensifies the irony — the very men now witnessing Moses' defiance will be the ones crawling back to beg his departure.

πρός

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Moses as recipient of the supplication)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Moses as recipient of the supplication).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσουσιν

they will bow before / worship

Fut Act Indic 3 Pl · προσκυνέω

main verb (predicted act of prostration before Moses)

→ predictive future (humiliation of Pharaoh's court)

προσκυνέω: 'bow down before / do obeisance / prostrate oneself'; renders הִשָּׁתַּחֲוָה; the term typically denotes the fullest act of homage; Pharaoh's servants prostrating before YHWH's servant is a total reversal of the power structure that opened Exodus.

μοι

me

Dative

dative of person (before whom they bow)

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of person (before whom they bow).

λέγοντες

saying

Pres Act Ptcp · Nom Pl M · λέγω

participle of attendant circumstance (introducing quoted speech)

→ present participle (contemporaneous with the prostration)

λέγω (pres. ptcp.): the participle λέγοντες introduces the direct speech that accompanies the prostration; their words will be a plea for Israel's departure — the very opposite of Pharaoh's repeated refusals.

ἔξελθε

go out

Aor Act Impv 2 Sg · ἐξέρχομαι

main verb of quoted speech (urgent imperative: plea for departure)

→ ingressive aorist imperative (urgent: 'get out now!')

ἐξέρχομαι (aor. impv. ἔξελθε): 'go out / depart!'; the aorist imperative has the force of an urgent command; the ironies compound — Pharaoh's servants command Moses to do what Pharaoh has repeatedly refused to grant.

σύ

you

Nominative

subject of imperative (emphatic: 'you yourself')

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of imperative (emphatic: 'you yourself').

καὶ

and

coordinate conjunction (extending the imperative to the whole people)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

adjective (universal: 'all the people')

→ participant prominence

πᾶς: meaning 'all'; it serves as adjective (universal: 'all the people').

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject coordinate with σύ ('you and all the people')

→ participant prominence

λαὸς: meaning 'people'; it serves as subject coordinate with σύ ('you and all the people').

οὗ

of whom

Genitive

genitive relative pronoun (subject of εἶ ἡγούμενος: 'whose leader you are')

→ relational specification

ὅς: relative pronoun; οὗ σύ εἶ ἡγούμενος = 'of whom you are leader'; a genitive of relationship with the participle ἡγούμενος, literally 'of whom you are the one leading'; the servants thus acknowledge Moses' authoritative leadership over Israel.

σύ

you

Nominative

subject of εἶ ἡγούμενος

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of εἶ ἡγούμενος.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (with ἡγούμενος: 'you are leader')

→ present (statement of ongoing leadership status)

εἰμί: 'be'; the copula of the predicate-adjective construction; though present in form, it carries the past sense of Saul's former lowliness.

ἡγούμενος

leading / leader

Pres Mid Ptcp · Nom Sg M · ἡγέομαι

predicative participle (with εἶ: periphrastic 'you are the one leading')

→ present participle (ongoing role of leadership)

ἡγέομαι: 'lead / be in charge of / consider'; the present middle participle ἡγούμενος ('the one leading') renders a participial or relative construction in Hebrew; the servants acknowledge Moses' undisputed authority over the Israelite people.

καὶ

and

coordinate conjunction (returning to Moses' first-person oracle conclusion)

→ discourse linkage or contrast

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

μετά

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

accusative object of μετά (temporal: 'after these things')

→ object specification

ταῦτα: meaning 'these things'; it serves as accusative object of μετά (temporal: 'after these things').

ἐξελεύσομαι

I will go out

Fut Mid Indic 1 Sg · ἐξέρχομαι

main verb of oracle's final word (Moses' future departure)

→ predictive future (Moses' planned departure after the servants' supplication)

ἐξέρχομαι (fut. mid.): 'go out / depart'; the first-person future brings the oracle full circle — Moses will leave, but on his own terms, after being implored, not expelled; this is the anticipated reversal of Pharaoh's own expulsion (ἐκβαλεῖ, v.1).

καὶ

and

narrative conjunction (transition from speech to action)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (narrative action: Moses' physical departure from Pharaoh's court)

→ constative aorist (single decisive departure)

ἐξέρχομαι (aor. ἐξῆλθεν): 'went out / departed'; the same root as ἐξελεύσομαι (future) in the oracle just spoken — the narrative immediately enacts what the oracle predicted; Moses' departure is now complete.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

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

ἀπὸ

from

preposition + genitive (separation: 'from Pharaoh')

→ spatial or relational framing

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

Φαραώ

Pharaoh

genitive object of ἀπό (indeclinable: Moses departs from Pharaoh)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἀπό (indeclinable: Moses departs from Pharaoh).

μετά

with

preposition + genitive (manner: 'with anger')

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (manner: 'with anger').

θυμοῦ

anger

Genitive

genitive of manner with μετά ('in anger')

→ relational specification

θυμός: 'anger / wrath / passion / hot emotion'; μετά θυμοῦ renders מֵאֵף יִרְבֹּךְ ('in burning anger'); this is one of the LXX's most psychologically explicit notations of Moses' inner state; his anger is righteous indignation at Pharaoh's obduracy and the ongoing suffering of Israel — the same θυμός that marks YHWH's own wrath (ὀργή / θυμός) against Egypt.

9 εἶπεν δὲ κύριος πρὸς Μωυσῆν οὐκ εἰσακούσεται ὑμῶν Φαραὼ ἵνα πληθύνω μου τὰ τέρατα ἐν γῇ Αἰγύπτῳ.

And the LORD said to Moses, 'Pharaoh will not listen to you, so that I may multiply my signs in the land of Egypt.'

Divine word: theological commentary on Pharaoh's non-compliance (purpose clause reveals the meta-logic)

εἶπεν δὲ κύριος

v.9 is YHWH's theological gloss on the entire situation: Pharaoh's refusal is not a failure of YHWH's plan but ἵνα πληθύνω — 'so that I may multiply my signs.' Each hardening creates the occasion for another demonstration of divine power. The purpose clause is the theological key of the plague cycle (cf. 9:16; Rom 9:17).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist

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

δὲ

now

narrative continuative (post-positive)

→ discourse linkage or contrast

δὲ: meaning 'now'; 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 (direction of speech)

→ spatial or relational framing

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

Μωυσῆν

Moses

Accusative

accusative object of *πρός* (recipient of divine word)

→ object specification

Μωυσῆν: meaning 'Moses'; it serves as accusative object of *πρός* (recipient of divine word).

οὐκ

not

negation (categorical denial: Pharaoh will not listen)

→ clausal qualification or emphasis

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

εἰσακούσεται

will listen to

Fut Mid Indic 3 Sg · εἰσακούω

main verb of divine statement (categorical negative prediction)

→ predictive future (certain non-compliance)

εἰσακούω: 'listen to / heed / obey'; renders **עָשָׂה שְׁמִיעַ**; the compound *εἰσ-* emphasises receptive attention ('hear into' = 'heed'); YHWH declares categorically that Pharaoh will not obey, but frames this as purposive rather than frustrated.

ὕμῶν

you

Genitive

genitive of person heard (with *εἰσακούω*: 'listen to you')

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of person heard (with *εἰσακούω*: 'listen to you').

Φαραῶ

Pharaoh

subject (indeclinable proper noun)

→ participant identification

Φαραῶ: the subject placed after the verb for emphasis; his non-compliance is stated as certain fact — YHWH knows and controls the outcome.

ἵνα

so that / in order that

final conjunction (introducing divine purpose clause)

→ discourse linkage or contrast

ἵνα: 'in order that / so that'; introduces the telic purpose clause that provides the theological rationale for the hardening; the hardening is not arbitrary or vindictive but serves YHWH's larger purpose of self-disclosure through multiplied signs (cf. Exod 9:16; Rom 9:17 citing this very logic).

πληθύνω

I may multiply

Aor Act Subj 1 Sg · πληθύνω

verb of purpose clause (subjunctive with *ἵνα*)

→ aorist subjunctive (viewed as a completed act of multiplication)

πληθύνω: 'multiply / increase'; renders **תִּבְרַח**; the first-person 'I may multiply my signs' makes YHWH himself the subject of the multiplication, not merely its permitter; each Pharaonic refusal is an occasion YHWH actively uses to display further power.

μου

my

Genitive

genitive of possession (YHWH's signs)

→ relational specification

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέρατα

signs / wonders

Accusative

direct object of πληθύνω

→ object specification

τέρας (pl. τέρατα): 'wonder / portent / sign'; renders Πῶμα; often paired with σημεία ('signs') in the plagues context (cf. Deut 4:34; 6:22 LXX); the plagues are YHWH's portfolio of wonders — each new one extends the demonstration of his power.

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 of place (locative)

→ sphere or reference

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

Αἰγύπτῳ

Egypt

Dative

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

→ sphere or reference

Αἰγύπτῳ: meaning 'Egypt'; it serves as genitive of location (with γῆ: 'land of Egypt').

10 Μωσῆς δὲ καὶ Ααρων ἐποίησαν πάντα τὰ τέρατα ταῦτα ἐναντίον Φαραῶ· ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραῶ καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ισραὴλ ἐκ γῆς Αἰγύπτου.

Now Moses and Aaron did all these signs before Pharaoh; and the LORD hardened the heart of Pharaoh, and he did not send away the sons of Israel from the land of Egypt.

Narrator's retrospective summary closing the plague cycle (chs. 7–11)

Μωσῆς δὲ καὶ Ααρων

v.10 is the narrator's closure of the entire plague cycle, summarising the performance of all the signs (πάντα τὰ τέρατα) and restating the hardening formula (ἐσκλήρυνεν ... τὴν καρδίαν Φαραῶ). The verse does not narrate the tenth plague's execution — that belongs to ch. 12 — but closes this chapter as a theological bracket, preparing for the Passover institution.

Μωσῆς

Moses

Nominative

subject (first named co-agent)

→ participant prominence

Μωσῆς: named first, resuming the prominence of ch. 11's protagonist; the pairing Moses-Aaron (as in 7:10, 20; 8:6, 17; 9:8) affirms the two-agent structure of the plague ministry.

δὲ

now

narrative continuative (post-positive)

→ discourse linkage or contrast

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

καὶ

and

coordinate conjunction (joining Aaron to Moses)

→ discourse linkage or contrast

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

Ααρων

Aaron

subject coordinate with Μωσῆς (indeclinable)

→ participant identification

Ααρων: indeclinable transliteration of Hebrew אַהֲרֹן; Aaron's inclusion in the summary affirms that the plague ministry was not Moses' solo work — Aaron is his prophetic mouthpiece (4:16; 7:1–2).

ἐποίησαν

did / performed

Aor Act Indic 3 Pl · ποιέω

main verb (summary: performance of all the signs)

→ constative aorist (comprehensive summary of completed acts over chs. 7–11)

ποιέω: 'do / perform / make'; renders ΠΨΥ; the constative aorist encompasses the entire sequence of plague-signs as a single unified performance; the verb is deliberately unspecific — the summary is retrospective.

πάντα

all

Accusative

adjective (universal object: 'all these signs')

→ object specification

πάντα: meaning 'all'; it serves as adjective (universal object: 'all these signs').

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέρατα

signs / wonders

Accusative

direct object of ἐποίησαν

→ object specification

τέρας: 'wonder / portent'; cf. v.9; the plural τέρατα summarises all nine plagues already performed plus the imminent tenth; the term emphasises their character as divine wonders, not mere natural phenomena.

ταῦτα

these

Accusative

demonstrative pronoun (attributive: 'these signs')

→ participant reference

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

ἐναντίον

before / in the sight of

preposition + genitive (before Pharaoh as witness)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the signs were performed ἐναντίον Φαραώ — Pharaoh is not merely the victim but the witness; the plagues were a public, confrontational disclosure of YHWH's power before the most powerful man in the world.

Φαραώ

Pharaoh

genitive object of ἐναντίον (indeclinable: the witness-subject)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἐναντίον (indeclinable: the witness-subject).

ἐσκήρυνεν

hardened

Aor Act Indic 3 Sg · σκληρύνω

main verb of second clause (divine hardening formula)

→ constative aorist (summary act of hardening over the plague cycle)

σκληρύνω: 'harden / make stubborn'; renders חִזַּק / קָרַח; the standard LXX term for Pharaoh's hardening (cf. 4:21; 7:3; 9:12; 10:20, 27); the subject is κύριος — the LXX, like the Hebrew, unhesitatingly attributes the hardening directly to YHWH, not merely allowing Pharaoh's self-hardening (cf. 8:15, 32 where Pharaoh hardens his own heart).

δὲ

now / but

post-positive (introducing the theological consequence clause)

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject (divine agent of the hardening)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (divine agent of the hardening).

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of ἐσκήρυνεν ('hardened the heart')

→ object specification

καρδία: 'heart'; renders לֵב / לִב; in Hebrew anthropology the heart is the seat of will, decision, and intention, not merely emotion; 'hardening the heart' means making Pharaoh incapable of the decision to release Israel — a judicial hardening that is simultaneously the escalating revelation of YHWH's power.

Φαραω

Pharaoh

genitive of possession (indeclinable: 'Pharaoh's heart')

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: 'Pharaoh's heart').

καὶ

and

coordinate conjunction (consequence of the hardening)

→ discourse linkage or contrast

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

οὐκ

not

negation (outcome of the hardening; categorical non-release)

→ clausal qualification or emphasis

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

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (summary: Pharaoh's non-release)

→ constative aorist (summary of repeated refusal across the whole plague cycle)

ἐξαποστέλλω: 'send away / release completely'; the same compound verb as ἐξαποστελεῖ in v.1; the chapter ends with the same root it began with, forming a literary envelope: YHWH announced that Pharaoh would eventually 'send you away' (v.1), but ch. 11 closes with the aorist negative — he did not send them away; the sending must await the catastrophe of ch. 12.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of ἐξαπέστειλεν

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object of ἐξαπέστειλεν.

Ἰσραηλ

Israel

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

→ participant identification

Ἰσραηλ: the final word of the plague-cycle summary; the whole arc of chs. 7–11 turns on this indeclinable name — the sons of Israel remain in Egypt's grip, and only the Passover will break it.

ἐκ

out of / from

preposition + genitive (source: 'from the land of Egypt')

→ spatial or relational framing

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

γῆς

land

Genitive

genitive of source (with Αἴγυπτου: 'from the land of Egypt')

→ relational specification

γῆς: meaning 'land'; it serves as genitive of source (with Αἴγυπτου: 'from the land of Egypt').

Αἴγυπτου

Egypt

Genitive

genitive of location (with γῆς: the land from which Israel must depart)

→ relational specification

Αἴγυπτος (gen. Αἴγυπτου): the closing genitive seals the geographical imprisonment of Israel; 'from the land of Egypt' is the standard formula for the Exodus-destination (εἰς / ἐκ γῆς Αἴγυπτου); its appearance here as the chapter's last word underlines that the departure has not yet happened — ch. 11 ends in suspense.

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.