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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 14

ΕΞΟΔΟΣ ΙΔ΄

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

The sea Israel crosses is named ἐρυθρὰ θάλασσα ('Red Sea') — the LXX's rendering of Hebrew yam sūph ('sea of reeds'), the name the NT inherits at Acts 7:36 and Heb 11:29.

Translation & textual notes

The Greek text of Exodus 14 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 sea Israel crosses is named ἐρυθρὰ θάλασσα ('Red Sea') — the LXX's rendering of Hebrew yam sūph ('sea of reeds'), the name the NT inherits at Acts 7:36 and Heb 11:29. Pharaoh's force includes six hundred chosen chariots (ἑξακόσια ἄρματα ἐκλεκτά, 14:7). At 14:13–14 Moses delivers the chapter's rhetorical peak: στήτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ('Stand and see the salvation from God'), followed by κύριος πολεμήσει περὶ ὑμῶν, ὑμεῖς δὲ σιγήσετε ('the LORD will fight for you, and

you shall be silent'). At 14:19–20 the angel of God and the pillar of cloud relocate from Israel's van to their rear, creating darkness for Egypt and light for Israel throughout the night. At 14:21 the LXX specifies ἄνεμος νότος ('south wind') where the MT has east wind — a noteworthy LXX–MT divergence also attested at the locust plague (Exod 10:13 LXX). The waters stand as τεῖχος ('wall') on right and left (14:22, 29). At 14:25 the LXX reads συνέδησεν τοὺς ἄξονας ('he bound the axles') where the MT reads 'removed/clogged' — a different image of divine action on the chariot wheels. The sea returns ἐπὶ χώρας ('to its place', 14:27), and Israel walks διὰ ξηρᾶς ('through dry land', 14:29). The chapter closes at 14:31 with the faith-summary ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ, whose language of belief forged in the cloud and the sea stands behind 1 Cor 10:1–2 ('baptized into Moses in the cloud and in the sea') and Heb 11:29.

Discourse structure of the chapter

A · 14:1–9

Divine entrapment: the LORD commands a strategic encampment

The LORD instructs Moses to have Israel turn back and encamp between Magdolos and the sea, opposite Baal-Zephon (14:1–2). The purpose is deliberate entrapment: the LORD announces he will harden Pharaoh's heart so that Pharaoh pursues and the LORD is glorified through his army's destruction (14:3–4). News of Israel's flight reaches Pharaoh; his heart and his servants' turn, and they regret the release (14:5). Pharaoh marshals six hundred chosen chariots with all Egypt's cavalry (14:6–7). The LORD hardens Pharaoh's heart and he pursues Israel, who marches out with a high hand (14:8). The Egyptians overtake Israel encamped by the sea at the very site the LORD designated (14:9).

B · 14:10–14

Israel's terror; Moses' call: Stand and see the salvation

As Pharaoh approaches, Israel lifts their eyes, sees the Egyptian army behind them, fears greatly, and cries to the LORD (14:10). They reproach Moses: was there no room for graves in Egypt? (14:11). They invoke their earlier submission — better slavery in Egypt than death in this wilderness (14:12). Moses responds with the chapter's rhetorical climax: 'Be strong, stand, and see the salvation that is from God today — the Egyptians you see today you will never see again; the LORD will fight for you, and you shall be silent' (14:13–14).

C · 14:15–20

God commands the advance; the pillar relocates between the camps

The LORD rebukes Moses' cry and commands the advance: Moses is to lift his staff and stretch his hand over the sea and split it (14:15–16). The LORD announces he will harden Pharaoh and all Egypt to pursue, and will be glorified through Pharaoh's chariots and horses (14:17–18). The angel of God who led Israel's van relocates to their rear; the pillar of cloud likewise moves from their front to their rear, creating darkness for Egypt and light for Israel throughout the night so that neither camp approached the other (14:19–20).

D · 14:21–25

The sea divides; Israel crosses on dry ground; Egypt is routed

Moses stretches his hand and the LORD drives the sea back by a violent south wind all night, making it dry land; the water splits (14:21). Israel enters the sea on dry ground with the water a wall on right and left (14:22). The Egyptians pursue into the sea (14:23). At the morning watch the LORD looks down on the Egyptian camp through the pillar of fire and cloud and throws it into confusion (14:24). He binds the axles of their chariots and drives them with difficulty; the Egyptians cry 'Flee from Israel! — the LORD fights for them against Egypt!' (14:25).

E · 14:26–31

The sea returns; Egypt destroyed; Israel fears the LORD and believes

The LORD commands Moses to stretch his hand so the water returns on the Egyptians (14:26). Moses does so; at daybreak the water returns to its place, the Egyptians flee under it, and the LORD shakes them into the sea (14:27). The water covers every chariot and rider — not one is left (14:28). Israel walked on dry land with water as a wall on either side (14:29). The LORD delivers Israel from Egypt's hand; Israel sees the Egyptians dead on the shore (14:30). Israel sees the great hand the LORD wielded against the Egyptians, the people fear the LORD and believe in God and Moses his servant — the faith-summary standing behind 1 Cor 10:1–2 and Heb 11:29 (14:31).

1 Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων·

And the LORD spoke to Moses, saying,

Narrative continuation / divine speech introduction

Καί

The standard LXX divine-speech formula Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων directly calques the Hebrew יְיָדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר; the aorist ἐλάλησεν inaugurates a new divine instruction that sets the scene for the entire sea-crossing episode.

Καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: direct calque of Hebrew ו, beginning a new narrative episode in the characteristic paratactic style of LXX Exodus.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (divine speech verb)

→ constative aorist (inaugurating the divine address)

λαλέω: 'speak, utter'; the standard verb of the Moses-speech formula in LXX Exodus; renders Hebrew Pi. of רַב־דָּבַר.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: the LXX's standard rendering of the Tetragrammaton יהוה; anarthrous in the divine-speech formula, matching the Hebrew titular use.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν
Moses

Accusative

accusative object of πρὸς (indirect recipient of speech)

→ object specification

Μωσῆς: declinable Greek form of Hebrew מֹשֶׁה; accusative here, dative Μωσῇ at 14:31.

λέγων
saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ progressive (ongoing utterance)

λέγω: the participle λέγων after a verb of speech calques Hebrew וַיֹּאמֶר, serving as a quotation marker with no independent temporal weight.

2 Λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως, ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον τῆς θαλάσσης, ἐξ ἐναντίας Βεελσεφών· ἐναντίον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης.

'Speak to the sons of Israel, and let them turn back and encamp before the courtyard, between Magdolos and between the sea, opposite Baal-Zephon; opposite them you shall encamp by the sea.'

Divine command (direct speech: Israel's encampment orders)

ASYNDETON

Content of the LORD's speech: Israel is to reverse its march and camp at a site that will look to Pharaoh like a cul-de-sac. ἐπαύλεως ('courtyard, farmstead') renders Hebrew פִּי הַחֵירָת, a site not otherwise identified. Μαγδώλου (Magdolos) and Βεελσεφών (Baal-Zephon) are geographic anchors; the choice of site is strategically designed to make Israel appear trapped (v.3).

Λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (imperative, command to Moses as herald)

→ ingressive aorist imperative (issue the word now)

λαλέω: Moses functions as divine herald; the aorist imperative marks a single decisive speech act directed to Israel.

τοῖς

the

Dative

article with dative noun phrase

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object of Λάλησον

→ sphere or reference

υἱός: υἱοὶ Ἰσραὴλ is the LXX's standard rendering of בְּנֵי יִשְׂרָאֵל, the covenant community.

Ἰσραὴλ

Israel

indeclinable proper noun (genitive of definition)

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable in Greek.

καὶ
and

coordinate conjunction linking imperatives

→ discourse linkage or contrast

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

ἀποστρέψαντες
turning back

Aor Act Part Nom Pl Masc · ἀποστρέφω

*attendant-circumstance participle
(condition/manner preceding encamping)*

→ constative aorist (the reversal precedes the encamping)

ἀποστρέφω: 'turn back, reverse course'; the reversal of Israel's march is divinely calculated to appear as strategic confusion to Pharaoh (cf. v.3 πλανῶνται).

στρατοπεδευσάτωσαν
let them encamp

Aor Act Impv 3 Pl · στρατοπεδεύω

main verb (3rd-person imperative, indirect command for Israel)

→ ingressive aorist imperative (take up the camp)

στρατοπεδεύω: 'pitch camp, encamp'; a military term; the 3rd-pl. imperative is classic usage for commands relayed through an intermediary.

ἀπέναντι
before / opposite

preposition + genitive (spatial: facing toward)

→ spatial or relational framing

ἀπέναντι: meaning 'before'; here it marks the relation signaled by preposition + genitive (spatial: facing toward).

τῆς
the

Genitive

article with genitive noun

→ noun-phrase marking

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

ἐπαύλεως
courtyard

Genitive

genitive object of ἀπέναντι (place faced)

→ relational specification

ἐπαυλις: 'farmstead, enclosure, courtyard'; the LXX renders the obscure Hebrew פִּי תִּירָת with this term; the site is geographically unidentified in the text.

ἀνά
between

between

preposition (distributive: ἀνά μέσον = 'between')

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (distributive: ἀνά μέσον = 'between').

μέσον
midst

Accusative

accusative with ἀνά forming idiom 'between'

→ object specification

μέσος: ἀνά μέσον is the LXX idiom for Hebrew בֵּין, 'between.'

Μαγδώλου
Magdolos

indeclinable place name (one pole of the 'between' range)

→ participant identification

Μαγδῶλος: transliteration of Hebrew מִגְדָּל ('tower'); a border-garrison site known from extra-biblical sources (cf. Jer 44:1; 46:14 LXX).

Βεελσεπφών
Baal-Zephon

indeclinable place name (cultic landmark for the encampment)

→ participant identification

Βεελσεφών: transliteration of Hebrew בֶּעַל צֶפֶן ('Lord of the North'), a Canaanite deity's shrine used as a geographical marker; ἐξ ἐναντίας = 'opposite, across from.'

στρατοπεδεύσεις
you shall encamp

Fut Act Indic 2 Sg · στρατοπεδεύω

main verb (2nd-sg. future as directive for Moses / Israel's position)

→ futuristic future (commanding a future state)

στρατοπεδεύω: repeated from the 3rd-pl. imperative above; the 2nd-sg. future may address Moses specifically as field commander of the encampment site.

3 καὶ ἐρεῖ Φαραω τῷ λαῷ αὐτοῦ· Οἱ υἱοὶ Ἰσραηλ πλανῶνται οὗτοι ἐν τῇ γῇ· συγκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος.

'And Pharaoh will say to his people: "These sons of Israel are wandering in the land; for the wilderness has shut them in."

Predictive divine speech (God anticipates Pharaoh's reasoning) **καί**

The LORD grants Israel advance knowledge of Pharaoh's thinking, showing that even Pharaoh's misreading of the situation is divinely foreseen and used. πλανῶνται ('are wandering') renders Hebrew **פָּלַט**, suggesting confusion and lostness. συγκέκλεικεν ('has shut in') uses the LXX perfect to emphasise the completed state of entrapment from Pharaoh's viewpoint — the wilderness has already closed the door.

καὶ
and

narrative conjunction (continuing divine speech)

→ discourse linkage or contrast

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

ἐρεῖ

will say

Fut Act Indic 3 Sg · λέγω

main verb (predictive future: God foretells Pharaoh's speech)

→ futuristic future (prediction within divine address)

λέγω: future ἐρεῖ (suppletive from εἶπον); the divine prediction of Pharaoh's exact words underscores sovereign foreknowledge.

Φαραω

Pharaoh

indeclinable proper noun (subject of ἐρεῖ)

→ participant identification

Φαραω: Greek transliteration of the Egyptian title **pr-ʿ3** ('great house'); indeclinable in LXX usage.

τῷ

the

Dative

article with dative noun

→ noun-phrase marking

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

λαῶ

people

Dative

dative indirect object of ἐρεῖ

→ sphere or reference

λαός: 'people'; here Pharaoh's own people/army, contrasting with 'the sons of Israel' as the LORD's λαός throughout Exodus.

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.

οἱ

the

Nominative

article (opening Pharaoh's quoted speech)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of πλανῶνται

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of πλανῶνται.

Ισραηλ

Israel

indeclinable proper noun (defining genitive)

→ participant identification

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

πλανῶνται

are wandering

Pres Mid/Pass Indic 3 Pl · πλανάω

main verb of Pharaoh's quoted assertion

→ progressive present (ongoing disorientation)

πλανάω (mid.): 'wander, go astray'; renders Hebrew פָּלַט; Pharaoh misreads Israel's divinely directed reversal as strategic confusion — the LORD has engineered this very misreading.

οὗτοι

these

Nominative

appositive demonstrative (contemptuous distance)

→ participant prominence

οὗτος: the demonstrative adds contemptuous distance — 'these people,' underscoring Pharaoh's dismissiveness.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: 'land'; the wilderness frontier between Egypt and Sinai, which Pharaoh perceives as a fatal cul-de-sac for Israel.

συγκέκλεικεν

has shut in

Perf Act Indic 3 Sg · συγκλείω

main verb of γάρ-clause (Pharaoh's explanation)

→ intensive perfect (completed state: 'the wilderness has already closed the door')

συγκλείω: 'shut together, hem in'; the perfect tense captures a situation now complete — Israel is already trapped in Pharaoh's assessment. The same verb appears theologically at Rom 11:32 and Gal 3:22 ('God has shut all up under sin').

γάρ

for

explanatory conjunction (Pharaoh's stated reason)

→ discourse linkage or contrast

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

αὐτούς

them

Accusative

accusative direct object of συγκεκλείκεν

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἔρημος

wilderness

Nominative

subject of συγκεκλείκεν

→ participant prominence

ἔρημος: 'wilderness, uninhabited desert'; in Exodus the ἔρημος is simultaneously the place of danger (from Pharaoh's viewpoint) and the appointed place of meeting with God (3:1, 18; 5:3).

4 καὶ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραω, καὶ καταδιώξει ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ, καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι κύριος. καὶ ἐποίησαν οὕτως.

'And I will harden the heart of Pharaoh, and he will pursue after them; and I will be glorified through Pharaoh and through all his army, and all the Egyptians will know that I am the LORD.' And they did so.

Divine purpose declaration (telos of the trap) **καί**

The LORD discloses the theological goal of the trap: not mere escape for Israel but divine glorification through Pharaoh's destruction. σκληρυνῶ continues the hardening motif (cf. 4:21; 7:3; 9:12 LXX). ἐνδοξασθήσομαι ('I will be glorified') is a divine-passive future — the crossing is an act of divine self-revelation. The brief closing καὶ ἐποίησαν οὕτως ('and they did so') records Israel's compliance with the encampment order.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ
I

Nominative

emphatic subject pronoun (divine first-person self-assertion)

→ participant reference

ἐγώ: emphatic — the LORD asserts his own agency in hardening Pharaoh, preempting any ambiguity about who controls the event.

σκληρυνῶ
will harden

Fut Act Indic 1 Sg · σκληρύνω

main verb (divine purpose; complement of ἐγώ)

→ futuristic future (certain divine action)

σκληρύνω: 'harden, make stubborn'; renders Hebrew קָרַח; a keyword of the Exodus hardening texts (4:21; 7:3; 9:12; 10:1 LXX). The theological problem of hardening versus moral responsibility is flagged at Rom 9:17–18.

τὴν
the

Accusative

article with accusative direct object

→ noun-phrase marking

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

καρδίαν
heart

Accusative

accusative direct object of σκληρυνῶ

→ object specification

καρδία: 'heart'; in biblical anthropology the locus of will and decision; the 'hardening of the heart' is a Hebrew idiom for obstinate refusal.

Φαραώ
Pharaoh

indeclinable proper noun (possessive genitive after καρδίαν)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (possessive genitive after καρδίαν).

καὶ
and

coordinate conjunction (consecutive result)

→ discourse linkage or contrast

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

καταδιώξει
will pursue

Fut Act Indic 3 Sg · καταδιώκω

main verb (result of hardening)

→ futuristic future (inevitable consequence)

καταδιώκω: 'pursue, chase down'; intensified form of διώκω; κατά adds the sense of relentless pursuit to the end.

ὀπίσω
after

adverb / improper preposition + genitive (direction of pursuit)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition + genitive (direction of pursuit).

αὐτῶν
them

Genitive

genitive object of ὀπίσω

→ relational specification

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

ἐνδοξασθήσομαι
I will be glorified

Fut Pass Indic 1 Sg · ἐνδοξάζω

main verb (divine telos: glorification through judgment)

→ futuristic future (divine self-revelation as goal)

ἐνδοξάζω: 'be glorified in/through'; the passive with ἐν + dative marks Pharaoh as the medium of divine glory — calques Hebrew Nif. of תִּבָּדַד.

ἐν
through / in

preposition + dative (instrumental: sphere of glorification)

→ spatial or relational framing

ἐν: meaning 'through'; here it marks the relation signaled by preposition + dative (instrumental: sphere of glorification).

Φαραω

Pharaoh

indeclinable proper noun (dative object of ἐν)

→ participant identification

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

πάση

all

Dative

attributive adjective modifying στρατιᾷ

→ sphere or reference

πάση: meaning 'all'; it serves as attributive adjective modifying στρατιᾷ.

τῇ

the

Dative

article

→ noun-phrase marking

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

στρατιᾷ

army

Dative

dative object of ἐν (sphere of glorification)

→ sphere or reference

στρατιᾷ: 'army, military host'; the totality of Pharaoh's force will be the theatre of divine self-disclosure.

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.

γινώσκονται

will know

Fut Mid Indic 3 Pl · γινώσκω

main verb (recognition formula: purpose of divine action)

→ futuristic future (certain coming recognition)

γινώσκω: the recognition formula καὶ γινώσκονται ... ὅτι ἐγώ εἰμι κύριος is the Exodus Erkenntnisformel, the theological goal of each plague and miracle (cf. 7:17; 8:22 LXX); it recurs throughout Ezekiel.

πάντες

all

Nominative

attributive adjective (subject modifier: totality of Egyptians)

→ attributive qualification

πάντες: meaning 'all'; it serves as attributive adjective (subject modifier: totality of Egyptians).

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of γινώσκονται

→ participant prominence

Αἰγύπτιος: 'Egyptian'; the entire Egyptian nation — not just Pharaoh's army — is the target of this forced recognition.

ὅτι

that

subordinating conjunction (ὅτι-clause of recognition content)

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

emphatic subject of divine self-predication

→ participant reference

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

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (divine identity predication)

→ gnomic present (eternal self-identification)

εἰμί: the formula ἐγώ εἰμι κύριος renders Hebrew אֲנִי יְהוָה, the divine self-predication running through Exodus–Ezekiel as the fundamental revelation of identity.

κύριος

the LORD

Nominative

predicate nominative (divine name in recognition formula)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as predicate nominative (divine name in recognition formula).

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (narrator's compliance report, outside direct speech)

→ constative aorist (completed act of obedience)

ποιέω: the formula καὶ ἐποίησαν οὕτως closes the divine command and records compliance — a stereotyped narrative transition in LXX legal-narrative contexts (cf. Exod 7:6; 12:28, 50).

οὕτως

so

adverb (manner: 'in this way / accordingly')

→ adverbial qualification

οὕτως: meaning 'so'; it shapes time, manner, location, or discourse flow in the clause.

5 καὶ ἀνηγγέλη τῷ βασιλεῖ τῶν Αἰγυπτίων ὅτι πέφευγεν ὁ λαός· καὶ μετεστράφη ἡ καρδία Φαραω καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν· Τί τοῦτο ἐποιήσαμεν τοῦ ἑξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου;

And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaoh and of his servants turned against the people, and they said, 'Why did we do this — to release the sons of Israel from the land of Egypt?'

Narrative turning point (Pharaoh's regret)

καί

The narrative shifts to Egypt: ἀνηγγέλη (divine passive or impersonal passive) marks the intelligence report arriving at Pharaoh's court. μετεστράφη ('turned') renders the Hebrew פִּתְּחָה and signals the psychological reversal that propels the pursuit. The rhetorical question Τί τοῦτο ἐποιήσαμεν expresses regret mixed with outrage — the loss of Israel's labour-force striking home.

καὶ

and

narrative conjunction (scene change to Egypt)

→ discourse linkage or contrast

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (impersonal passive: intelligence received at court)

→ constative aorist (completed act of reporting)

ἀναγγέλλω: 'report, announce, bring news'; the passive frames the information as arriving at court; the agent (informants, scouts) is not specified.

τῷ

the

Dative

article with dative noun

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative indirect object of ἀνηγγέλη (recipient of report)

→ sphere or reference

βασιλεὺς: 'king'; Pharaoh is here named by title rather than personal name — the universal royal designation heightening the confrontation between the LORD and the world's greatest monarch.

τῶν

the

Genitive

article with genitive noun

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of relationship (king over Egyptians)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of relationship (king over Egyptians).

ὅτι

that

subordinating conjunction (ὅτι introducing indirect statement)

→ discourse linkage or contrast

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

πέφευγεν

had fled

Perf Act Indic 3 Sg · φεύγω

main verb of ὅτι-clause (the content of the report)

→ intensive perfect (resultant state: 'Israel is now gone')

φεύγω: 'flee, escape'; the perfect πέφευγεν conveys the completed and now irreversible departure — the people are simply gone.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of πέφευγεν

→ participant prominence

λαός: 'the people'; refers to Israel, though from Pharaoh's perspective they are his work-force and property.

μετεστράφη

turned

Aor Pass Indic 3 Sg · μεταστρέφω

main verb (psychological reversal of Pharaoh and servants)

→ ingressive aorist (onset of the turn of heart)

μεταστρέφω (pass.): 'turn, be turned'; renders Hebrew תָּפַח; the verb signals a total reversal of Pharaoh's prior willingness to release Israel — now reframed as catastrophic error.

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδιά

heart

Nominative

subject of μετεστράφη

→ participant prominence

καρδιά: 'heart'; the seat of decision; the turning of the heart is a key motif in Exodus (cf. 14:4, 8, 17) — here not divinely induced but a natural human response to the news.

Φαραω

Pharaoh

indeclinable proper noun (genitive of possession: whose heart)

→ participant identification

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

θεραπόντων

servants

Genitive

genitive coordinate with Φαραω (second subject of μετεστράφη)

→ relational specification

θεράπων: 'servant, attendant'; renders Hebrew **עֲבָדָיו** (servant/official); θεράπων is the word applied to Moses in 14:31, there marking faithful relationship, here marking royal retainers.

αὐτοῦ

his

Genitive

genitive of possession (qualifying servants)

→ relational specification

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

ἐποιήσαμεν

did we do

Aor Act Indic 1 Pl · ποιέω

main verb of rhetorical question (self-reproach)

→ constative aorist (the act viewed as a whole in retrospect)

ποιέω: 'do'; the rhetorical question **Τί τοῦτο ἐποιήσαμεν** ('why did we do this?') is a classic expression of regret over an irreversible act.

ἐξαποστεῖλαι

to release

Aor Act Inf · ἐξαποστέλλω

articular infinitive (genitive τοῦ expressing purpose/result: 'resulting in releasing')

→ constative aorist (the single act of release)

ἐξαποστέλλω: 'send away, release, dismiss'; the compound verb with ἐξ- underscores the finality of the sending — Pharaoh consented to Israel's complete departure.

6 καὶ ἔζηυξεν Φαραω τὰ ἄρματα αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ ἀνέλαβεν μεθ' ἑαυτοῦ·

And Pharaoh hitched his chariots and took all his people with him,

Narrative action (mobilisation begins) καί

Two rapid aorists mark Pharaoh's personal mobilisation: ἔζηυξεν ('hitched', of yoking horses to chariots) and ἀνέλαβεν ('took up / took with him'). The verse is paratactic and laconic, conveying urgency. πάντα τὸν λαὸν αὐτοῦ ('all his people') signals a total military mobilisation, not merely a chariot corps.

καὶ
and

narrative conjunction (rapid consecutive action)

→ discourse linkage or contrast

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

ἔζευξεν
hitched

Aor Act Indic 3 Sg · ζεύγνυμι

main verb (Pharaoh's first action: yoking horses)

→ constative aorist (single decisive act of harnessing)

ζεύγνυμι: 'yoke, hitch'; the technical verb for attaching horses to a chariot; the image of Pharaoh personally 'hitching' evokes royal urgency and wrath.

Φαραω
Pharaoh

indeclinable proper noun (subject)

→ participant identification

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

τὰ
the

Accusative

article with accusative direct object

→ noun-phrase marking

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

ἄρματα
chariots

Accusative

accusative direct object of ἔζευξεν

→ object specification

ἄρμα: 'chariot, war-chariot'; the plural ἄρματα refers to Pharaoh's chariot force, the premier military technology of Late Bronze Age Egypt.

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.

πάντα
all

Accusative

attributive adjective (total mobilisation)

→ object specification

πάντα: meaning 'all'; it serves as attributive adjective (total mobilisation).

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαὸν
people

Accusative

accusative direct object of ἀνέλαβεν

→ object specification

λαός: here Pharaoh's military force, the full Egyptian army, not just the chariot squadron.

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.

ἀνέλαβεν
took

Aor Act Indic 3 Sg · ἀναλαμβάνω

main verb (second action: mustering the troops)

→ constative aorist

ἀναλαμβάνω: 'take up, take with oneself'; the verb here means to muster or take along; renders Hebrew נָקַח.

μεθ'
with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἑαυτοῦ

himself

Genitive

*reflexive pronoun (genitive of accompaniment:
with himself / personally)*

→ relational specification

ἑαυτοῦ: reflexive 3rd person; μεθ' ἑαυτοῦ
emphasises Pharaoh's personal command
— this is his own campaign.

7 καὶ λαβὼν ἑξακόσια ἄρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων.

taking six hundred chosen chariots and all the cavalry of the Egyptians and commanders over all of them.

Narrative elaboration (inventory of the force)

καί

The verse specifies the composition of Pharaoh's force: ἑξακόσια ἄρματα ἐκλεκτά ('six hundred chosen chariots') is a specific military figure corresponding to Late Bronze Age chariot warfare; the number underlines Egypt's overwhelming superiority in materiel. τριστάτας (officers/commanders, lit. 'third-men on the chariot') is a rare technical military term rendering Hebrew מִשְׁלֵשׁ.

καὶ

and

*narrative conjunction (elaborating the force
composition)*

→ discourse linkage or contrast

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

λαβὼν

taking

Aor Act Part Nom Sg Masc · λαμβάνω

*attendant-circumstance participle (elaborating
v.6 ἀνέλαβεν)*

→ constative aorist (comprehensive act of
mustering)

λαμβάνω: 'take'; the participle elaborates
the mobilisation by listing what was taken;
effectively a military inventory.

ἑξακόσια

six hundred

Accusative

numeral adjective modifying ἄρματα

→ object specification

ἑξακόσια: '600'; the specific number of
chosen chariots reflects the historical
military capacity of the Egyptian chariotry;
the figure emphasises the impossibility of
human escape.

ἄρματα

chariots

Accusative

accusative direct object of λαβὼν

→ object specification

ἄρμα: see v.6; the ἄρματα ἐκλεκτά
(('chosen/select chariots')) are the elite
chariot corps, rendered from Hebrew
מִדְּבַר רָכָב.

ἐκλεκτὰ

chosen

Accusative

attributive adjective (qualifying ἄρματα: the elite corps)

→ object specification

ἐκλεκτός: 'chosen, select, elite'; renders Hebrew רַב־חַיִּים, 'the pick of'; a military superlative — these are Egypt's finest chariot-teams.

πᾶσαν

all

Accusative

attributive adjective (total cavalry)

→ object specification

πᾶσαν: meaning 'all'; it serves as attributive adjective (total cavalry).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἵππον

cavalry

Accusative

accusative direct object coordinate with ἄρματα

→ object specification

ἵππος: 'horse'; collective singular τὴν ἵππον = 'the cavalry / horse-force'; renders Hebrew סִיּוּרְפָּדִים (horsemen/cavalry).

τῶν

of the

Genitive

article with genitive noun

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of origin / possession (Egypt's cavalry)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of origin / possession (Egypt's cavalry).

τριστάτας

commanders

Accusative

accusative direct object coordinate (third category of force)

→ object specification

τριστάτης: 'third man on the chariot, chariot officer, commander'; a technical military term rendering Hebrew שִׁלְשִׁי ('third man/officer'); rare in LXX outside Exodus; the officers who would have directed the chariot charge.

ἐπὶ

over

preposition + genitive (authority: 'in command over')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (authority: 'in command over').

πάντων

all

Genitive

genitive object of ἐπὶ (over all the forces)

→ relational specification

πάντων: meaning 'all'; it serves as genitive object of ἐπὶ (over all the forces).

8 καὶ ἐσκήρυνεν κύριος τὴν καρδίαν Φαραω βασιλέως Αἰγύπτου, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν
Ισραηλ· οἱ δὲ υἱοὶ Ισραηλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ.

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel;
but the sons of Israel were going out with a high hand.

Narrative: divine hardening fulfilled; the two columns contrasted καὶ

The LORD's prediction of vv.3–4 is now narrated as fulfilled: ἐσκήρυνεν ('hardened') matches σκληρυνῶ ('I will harden', v.4). The contrastive δέ sets the two columns in sharp relief — Pharaoh pursuing and Israel marching out ἐν χειρὶ ὑψηλῇ ('with a high hand'). This Hebraism (Hebrew תָּרַךְ, 'with a raised/exalted hand') connotes bold defiance and divine empowerment; it will echo in NT language of confident exodus (Heb 11:28–29).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐσκήρυνεν
hardened

Aor Act Indic 3 Sg · σκληρύνω

main verb (divine hardening; fulfilment of v.4 prediction)

→ constative aorist (completed divine act)

σκληρύνω: fulfils the divine prediction of v.4; the aorist now reports as accomplished what was announced as future — the narrative confirmation of divine foreknowledge and control.

κύριος
the LORD

Nominative

subject (divine agent of hardening)

→ participant prominence

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

accusative direct object of ἐσκήληρυνεν

→ object specification

καρδίαν: meaning 'heart'; it serves as accusative direct object of ἐσκήληρυνεν.

Φαραω

Pharaoh

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

→ participant identification

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

βασιλέως

king

Genitive

genitive in apposition to Φαραω (royal title)

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive in apposition to Φαραω (royal title).

Αἰγύπτου

of Egypt

Genitive

genitive of realm (king over Egypt)

→ relational specification

Αἴγυπτος: 'Egypt'; the full title βασιλεὺς Αἰγύπτου here contrasts with the simple Φαραω earlier, heightening the majesty of the one being overthrown.

κατεδίωξεν

pursued

Aor Act Indic 3 Sg · καταδιώκω

main verb (result of hardening: Pharaoh's pursuit)

→ constative aorist (completed pursuit action)

καταδιώκω: 'pursue relentlessly'; fulfils the prediction of v.4 καταδιώξει — the same verb, now aorist.

ὀπίσω

after

adverb / improper preposition (direction of pursuit)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition (direction of pursuit).

τῶν

the

Genitive

article with genitive noun

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ὀπίσω

→ relational specification

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

Ισραηλ

Israel

indeclinable proper noun (genitive of definition)

→ participant identification

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

οἱ

the

Nominative

article (subject of contrastive clause)

→ noun-phrase marking

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

δὲ

but

adversative postpositive conjunction (contrast: Egypt vs. Israel)

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

subject of ἐξεπορεύοντο

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of ἐξεπορεύοντο.

Ἰσραηλ

Israel

indeclinable proper noun

→ participant identification

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

ἐξεπορεύοντο

were going out

Impf Mid/Pass Indic 3 Pl · ἐκπορεύομαι

main verb (durative imperfect: Israel's ongoing march out)

→ progressive imperfect (continuous action simultaneous with pursuit)

ἐκπορεύομαι: 'go out, march out'; the imperfect contrasts with the aorists of Pharaoh's pursuit — Israel is in ongoing exodus while Egypt mobilises.

ἐν

with

preposition + dative (instrumental / manner)

→ spatial or relational framing

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

χειρὶ

hand

Dative

dative of manner (part of Hebraism ἐν χειρὶ ὑψηλῇ)

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ ὑψηλῇ is a Hebraism (הַיָּד הַרְּבִּי, 'with a raised hand') meaning bold, defiant, divinely empowered departure — the opposite of a shameful flight.

ὑψηλῇ

high / raised

Dative

attributive adjective modifying χειρὶ

→ sphere or reference

ὑψηλός: 'high, exalted'; in the Hebraism ἐν χειρὶ ὑψηλῇ the word connotes defiant confidence; the phrase appears at Num 33:3 LXX and stands behind Heb 11:27–29 as Israel's posture of faith-courage in the exodus.

9 καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν καὶ εὗρον αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν, πᾶσα ἡ ἵππος καὶ τὰ ἄρματα Φαραω καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ, ἀπέναντι τῆς ἐπαύλεως, ἐξ ἑναντίας Βεελσεπφών.

And the Egyptians pursued after them and found them encamped by the sea — all the cavalry and the chariots of Pharaoh and his horsemen and his army — opposite the courtyard, facing Baal-Zephon.

Narrative: the trap closes (prediction fulfilled) **καί**

The Egyptian army catches Israel at the exact location specified in the divine command (v.2 — ἐπαύλεως, Βεελσεπφών recur verbatim). παρεμβεβληκότας ('having encamped') is a perfect participle, stressing the completed, settled state of Israel's camp — they are not fleeing but encamped, as ordered. The full military inventory (ἵππος, ἄρματα, ἱππεῖς, στρατιὰ) repeats and amplifies vv.6–7, creating a sense of overwhelming force.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατεδίωξαν
pursued

Aor Act Indic 3 Pl · καταδιώκω

main verb (the army's relentless chase)

→ constative aorist

καταδιώκω: plural subject — the entire Egyptian army pursues; the intensified form matches the inevitability of v.4's prediction.

οἱ
the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι
Egyptians

Nominative

subject of κατεδίωξαν

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject of κατεδίωξαν.

ὀπίσω

after

adverb / improper preposition + genitive

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition + genitive.

αὐτῶν

them

Genitive

genitive object of ὀπίσω

→ relational specification

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

εὑρον

found

Aor Act Indic 3 Pl · εὕρισκω

main verb (discovery of Israel at the sea)

→ constative aorist

εὕρισκω: 'find, come upon'; the Egyptians catch Israel in the exact trap the LORD designed — the term implies not chance discovery but the fulfilment of a plan.

αὐτούς

them

Accusative

accusative direct object of εὑρον

→ participant reference

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

παρεμβληκότας

encamped

Perf Act Part Acc Pl Masc · παρεμβάλλω

accusative participle in indirect discourse (object complement: 'found them [having] encamped')

→ intensive perfect (completed, settled state of encampment)

παρεμβάλλω: 'encamp, pitch camp'; the perfect participle emphasises that Israel is not in flight but settled — exactly as commanded in v.2.

παρά

by

preposition + accusative (spatial: beside the sea)

→ spatial or relational framing

παρά: meaning 'by'; here it marks the relation signaled by preposition + accusative (spatial: beside the sea).

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of παρά (beside the sea)

→ object specification

θάλασσα: 'sea'; the ἐρυθρὰ θάλασσα (Red Sea) is the dominant geographical feature; from Israel's standpoint it is an impassable barrier, fulfilling Pharaoh's expectation (v.3).

ἵππεῖς

horsemen

Nominative

subject (appositive military inventory)

→ participant prominence

ἵππεύς: 'horseman, cavalry rider'; distinct from the ἵππος (horse/cavalry collective) — the individual mounted soldiers.

στρατιά

army

Nominative

subject (final element of military inventory)

→ participant prominence

στρατιά: the entire army; the four-part inventory (ἵππος, ἄρματα, ἵππεῖς, στρατιά) paints a picture of irresistible military power bearing down on Israel's camp.

10 καὶ Φαραω προσῆγεν· καὶ ἀναβλέψαντες οἱ υἱοὶ Ἰσραηλ τοῖς ὀφθαλμοῖς εἶδον, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτῶν· καὶ ἐφοβήθησαν σφόδρα· ἀνεβόησαν δὲ οἱ υἱοὶ Ἰσραηλ πρὸς κύριον.

And Pharaoh drew near; and the sons of Israel lifted up their eyes and saw — and the Egyptians were encamped behind them — and they were very afraid; and the sons of Israel cried out to the LORD.

Narrative climax of section B (terror and prayer)

καί

Four rapid clauses accelerate the pace: Pharaoh advances; Israel looks up and sees; they are terrified (ἐφοβήθησαν σφόδρα — 'very greatly afraid'); they cry to the LORD (ἀνεβόησαν πρὸς κύριον). The visual idiom ἀναβλέψαντες τοῖς ὀφθαλμοῖς ('lifting their eyes with their eyes') is a Hebraism (יָרָא בְּעֵינָיו לְפָנָיו) for surveying the horizon. The prayer to the LORD is the pivot: fear drives Israel to the very one who engineered their deliverance.

καὶ
and

narrative conjunction (rapid scene)

→ discourse linkage or contrast

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

Φαραω
Pharaoh

indeclinable proper noun (subject)

→ participant identification

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

προσῆγεν
drew near

Impf Act Indic 3 Sg · προσάγω

main verb (ominous approach: ongoing advance)

→ progressive imperfect (Pharaoh closing the distance as Israel looks up)

προσάγω: 'bring near, draw near, approach'; the imperfect captures Pharaoh still in motion — the approach is not yet complete as Israel spots him.

ἀναβλέψαντες
lifting up

Aor Act Part Nom Pl Masc · ἀναβλέπω

attendant-circumstance participle (the visual survey that precedes εἶδον)

→ constative aorist (the deliberate act of looking up)

ἀναβλέπω: 'look up, lift one's eyes'; with τοῖς ὀφθαλμοῖς it is a Hebraism for surveying the horizon; the redundant 'with their eyes' is a characteristic LXX calque.

οἱ
the

Nominative

article

→ noun-phrase marking

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

υἱοὶ
sons

Nominative

subject

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject.

Ἰσραηλ
Israel

indeclinable proper noun

→ participant identification

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

τοῖς
their

Dative

article with dative instrumental noun (Hebraism)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of means (Hebraism: 'with their eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the dative ὀφθαλμοῖς with ἀναβλέπω is redundant in Greek but calques the Hebrew idiom תָּרָא עֵינֵיהֶם ('they lifted their eyes').

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

main verb (perception that triggers fear)

→ constative aorist

ὁράω: 'see, perceive'; the sight of the Egyptian army triggers the cascade of fear and prayer.

ἐστρατοπέδευσαν

were encamped

Aor Act Indic 3 Pl · στρατοπεδεύω

main verb of ὅτι-clause (what they saw: Egyptians positioned behind)

→ constative aorist (the completed act of encamping)

στρατοπεδεύω: reappears from v.2 (where Israel was commanded to encamp); now Egypt occupies the position behind Israel, completing the encirclement.

ἐφοβήθησαν

they were afraid

Aor Pass Indic 3 Pl · φοβέω

main verb (emotional response to the sight)

→ ingressive aorist (onset of intense fear)

φοβέω (pass.): 'fear, be afraid'; the same root φοβ- recurs at v.31 ἐφοβήθη — but there it is wholesome fear of the LORD rather than panic before Egypt.

σφόδρα

very greatly

adverb of degree (intensifying the fear)

→ clausal contribution

σφόδρα: 'very much, exceedingly'; a LXX intensifier rendering Hebrew טַרְטַר.

ἀνεβόησαν

cried out

Aor Act Indic 3 Pl · ἀναβοάω

main verb (prayer: the cry to the LORD)

→ constative aorist (the single act of crying out)

ἀναβοάω: 'cry out, shout'; renders Hebrew יָרָא נֶפֶשׁ; the verb denotes urgent, distressed prayer — the same cry for rescue that Israel raised in Egypt (Exod 2:23 LXX).

δὲ

but / and

postpositive conjunction (mild contrast / continuation)

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρὸς (the one cried out to)

→ object specification

κύριος: the object of Israel's cry — the same God who engineered the trap now receives their prayer; the irony is stark and theologically pregnant.

11 καὶ εἶπαν πρὸς Μωυσῆν· Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ Αἰγύπτῳ ἐξήγαγες ἡμᾶς θανατῶσαι ἐν τῇ ἐρήμῳ; τί τοῦτο ἐποίησας ἡμῖν ἐξαγαγὼν ἐξ Αἰγύπτου;

And they said to Moses: 'Was it because there were no graves in the land of Egypt that you led us out to die in the wilderness? What is this you have done to us, bringing us out of Egypt?'

Complaint / reproach against Moses **καί**

Israel's reproach combines bitter sarcasm (were there not enough graves in Egypt?) with a double rhetorical question. Παρὰ τὸ μὴ ὑπάρχειν is an articular infinitive construction ('on account of the non-existence of graves'). θανατῶσαι ('to kill') frames the exodus as Moses' murderous intention. The reproach ironically inverts the exodus — they preferred Egypt's slavery to freedom's danger.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech introduction)

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

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 (addressee)

→ object specification

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

Παρὰ

because of

preposition + articular infinitive (causal: 'on account of the non-existence of')

→ spatial or relational framing

παρά: here causal ('on account of, because of'); παρὰ τὸ + articular infinitive is a classical and LXX construction for giving a negative reason.

τὸ

the

Accusative

article with articular infinitive

→ noun-phrase marking

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

μὴ

not

negation particle (negative articular infinitive)

→ discourse linkage or contrast

μὴ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ὑπάρχειν

to exist / there being

Pres Act Inf · ὑπάρχω

articular infinitive (subject of causal phrase: 'the non-existence of graves')

→ durative (assumed state of affairs)

ὑπάρχω: 'exist, be present'; with μὴ in the causal construction = 'because there were not (enough graves)' — the bitter sarcasm of the complaint.

μνήματα

graves

Accusative

accusative subject of articular infinitive

→ object specification

μνήμα: 'tomb, grave, monument'; renders Hebrew מִצְבֵּי; the sarcastic question implies that Egypt — famous for its elaborate burial practices — had plenty of graves; the implied taunt: why bring us out here to die?

ἐξήγαγες

you led out

Aor Act Indic 2 Sg · ἐξάγω

main verb of the rhetorical question (accusation against Moses)

→ constative aorist (the single act of the exodus blamed on Moses)

ἐξάγω: 'lead out, bring out'; Moses' leadership of the exodus is here hurled back at him as an act of betrayal.

ἡμᾶς

us

Accusative

accusative direct object of ἐξήγαγες

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐξήγαγες.

θανατώσαι

to kill

Aor Act Inf · θανατόω

infinitive of purpose ('in order to kill us')

→ constative aorist (the feared single outcome)

θανατόω: 'put to death, kill'; renders Hebrew וַיַּתְּיֵב; framing the exodus as homicide reflects the extremity of Israel's panic.

ἐξαγαγών

having led out

Aor Act Part Nom Sg Masc · ἐξάγω

causal participle (providing the ground of the complaint)

→ constative aorist

ἐξάγω: cognate with ἐξήγαγες; the repetition of the same verb underlines that the exodus itself — the act of liberation — is what Israel now blames.

12 οὐ τοῦτο ἦν τὸ ῥῆμα, ὃ ἐλάλήσαμεν πρὸς σε ἐν Αἰγύπτῳ λέγοντες· Πάρες ἡμᾶς ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις; κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ.

'Was this not the word that we spoke to you in Egypt, saying, "Leave us alone so that we may serve the Egyptians"? For it is better for us to serve the Egyptians than to die in this wilderness.'

Continuation of complaint (prior submission recalled)

ASYNDETON

Israel invokes a prior plea — not recorded in the narrative but assumed — that Moses let them continue serving Egypt. Πάρες ἡμᾶς (Aor. Act. Impv. of παρίημι, 'let us alone') implies a recollection of their submission during Moses' confrontation with Pharaoh. The comparative κρεῖσσον ... δουλεύειν ἢ ἀποθανεῖν ('better to serve than to die') states their calculus starkly and is the theological nadir of the chapter — the very bondage the LORD freed them from is now preferred to the risk of faith.

οὐ

not

negative particle (expecting affirmative answer: 'was this not ...?')

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

τοῦτο

this

Nominative

predicate nominative / subject (referring to the following ῥῆμα)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as predicate nominative / subject (referring to the following ῥῆμα).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (linking τοῦτο and τὸ ῥῆμα)

→ durative imperfect (the word as a standing prior declaration)

εἰμί (impf. ἦν): the copula of the name-gloss.

τὸ

the

Nominative

article with predicate noun

→ noun-phrase marking

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

ῥῆμα

word

Nominative

predicate nominative (the prior utterance recalled)

→ participant prominence

ῥῆμα: 'word, saying, utterance'; renders Hebrew רָצַח; here the specific prior utterance made in Egypt — whether real or rhetorical invention in hindsight.

ὃ

which

Accusative

relative pronoun (accusative, object of ἐλάλησαμεν)

→ participant reference

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

ἐλάλησαμεν

we spoke

Aor Act Indic 1 Pl · λαλέω

main verb of relative clause (the prior declaration)

→ constative aorist

λαλέω: 'speak'; the first-person plural binds both men to the spoken agreement.

πρός

to

preposition + accusative (addressee of the prior word)

→ spatial or relational framing

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

σε

you

Accusative

accusative object of πρὸς (Moses addressed)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Moses addressed).

Πάρες

leave us alone

Aor Act Impv 2 Sg · παρίημι

imperative in quoted speech (the prior plea to Moses)

→ ingressive aorist imperative (stop interfering)

παρίημι: 'let go, leave alone, dismiss'; the aorist imperative Πάρες ἡμᾶς = 'let us go, stop interfering with us'; renders Hebrew וַיִּנְהַיֵּם לַיהוָה.

ἡμᾶς

us

Accusative

accusative object of Πάρες

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of Πάρες.

ὥτως

so that

purpose conjunction (introducing the purpose clause)

→ discourse linkage or contrast

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

δουλεύσωμεν

we might serve

Aor Act Subj 1 Pl · δουλεύω

subjunctive of purpose (the goal of the plea: continued servitude)

→ constative aorist subjunctive

δουλεύω: 'serve as a slave, be enslaved'; the verbal root δουλ- runs through Exodus as the antithesis to freedom — here Israel voluntarily chooses δουλεία over deliverance.

τοῖς

the

Dative

article with dative noun

→ noun-phrase marking

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

Αἰγυπτίοις

Egyptians

Dative

dative object of δουλεύσωμεν (serve the Egyptians)

→ sphere or reference

Αἰγυπτίοις: meaning 'Egyptians'; it serves as dative object of δουλεύσωμεν (serve the Egyptians).

κρεῖσσον

better

comparative adjective (predicate adjective in impersonal comparative construction)

→ clausal contribution

κρεῖσσον: comparative of ἀγαθός / καλός, 'better'; renders Hebrew בְּטוֹב; the Israel–Egypt comparison expresses a tragic inversion of values — servitude preferred to the risk of freedom.

γάρ

for

explanatory conjunction (grounds the appeal in pragmatic calculation)

→ discourse linkage or contrast

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

δουλεύειν

to serve

Pres Act Inf · δουλεύω

infinitive (subject of κρεῖσσον: 'serving is better')

→ durative (ongoing servitude as preferred state)

δουλεύω: infinitive as subject of the comparative; the ongoing δουλεία is weighed against death — and found preferable.

ἢ

than

comparative conjunction (introducing the alternative: death)

→ discourse linkage or contrast

ἢ: meaning 'than'; conjunction or particle linking this unit with the surrounding discourse.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive (second element of comparison: death as the rejected alternative)

→ constative aorist (death as a single feared event)

ἀποθνήσκω: 'die'; the existential crisis of the moment — death by Egyptian weapons at the sea's edge.

ταύτη

this

Dative

demonstrative adjective modifying ἐρήμῳ (contemptuous designation)

→ participant reference or interest

οὗτος (dat. fem.): 'this'; the demonstrative carries contempt — 'this very wilderness'; the same ἔρημος that Pharaoh thought had trapped Israel (v.3) is now derided by Israel itself.

13 εἶπεν δὲ Μωυσῆς πρὸς τὸν λαόν· Θαρσεῖτε, στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἣν ποιήσει ἡμῖν σήμερον· ὃν γὰρ τρόπον ἑωράκατε τοὺς Αἰγυπτίους σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον.

And Moses said to the people: 'Take courage! Stand, and see the salvation that is from God, which he will do for us today; for in the manner that you have seen the Egyptians today, you will no longer see them ever again.'

Moses' response: counterword to the complaint (rhetorical climax of section B)

δέ

Moses answers the panic with three imperatives in asyndeton: Θαρσεῖτε ('take courage'), στῆτε ('stand'), ὁρᾶτε ('see'). The object of 'see' is τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ — 'the salvation that is from God' — a phrase of profound theological weight: σωτηρία renders *יְשׁוּעָה* and stands behind NT σωτήριον / σωτηρία language. The repeated σήμερον ('today') stakes God's action on the immediate present. The permanent negation οὐ προσθήσεσθε ... εἰς τὸν αἰῶνα χρόνον ('you will not again, ever') is a Hebraism (*עַד עַד* *לְעַד* *לְעַד* *לְעַד*) of absolute finality.

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 / but

postpositive conjunction (mild contrast: from Israel's complaint to Moses' response)

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject of εἶπεν

→ participant prominence

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

Θαρσεῖτε

take courage

Pres Act Impv 2 Pl · θαρσέω

first imperative (exhortation against fear)

→ progressive present imperative (ongoing posture of courage required)

θαρσέω: 'be courageous, take heart'; the present imperative calls for a sustained disposition of courage over against the ongoing fear (v.10 ἐφοβήθησαν); cf. Matt 14:27 where Jesus uses the identical form at another sea-crossing moment.

στῆτε

stand

Aor Act Impv 2 Pl · ἵστημι

second imperative (physical posture: hold your ground)

→ *ingressive aorist imperative (take your stand now and hold it)*

ἵστημι: 'stand, stand firm'; the aorist imperative signals a decisive, stable posture in contrast to flight; standing to watch God act is a posture of faith, not passivity.

καὶ

and

coordinate conjunction joining imperatives

→ *discourse linkage or contrast*

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

ὁρᾶτε

see

Pres Act Impv 2 Pl · ὁράω

third imperative (active, attentive witnessing of salvation)

→ *progressive present imperative (keep looking, watch attentively)*

ὁράω: 'see, behold'; the present imperative calls for sustained, attentive witness to what God is about to do — the same eyes that saw the Egyptian army (v.10) are now to witness salvation.

τὴν

the

Accusative

article with accusative direct object

→ *noun-phrase marking*

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

σωτηρίαν

salvation

Accusative

accusative direct object of ὁρᾶτε (the salvation to be witnessed)

→ *object specification*

σωτηρία: 'salvation, deliverance'; renders Hebrew *יְשׁוּעָה*; the chapter's central theological term — military rescue elevated to covenantal salvation. The phrase τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ has its source in this verse and stands behind the NT's σωτηρία vocabulary.

τὴν

the [one]

Accusative

repeated article (attributive position: 'the salvation — specifically, the one from God')

→ *noun-phrase marking*

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

παρὰ

from

preposition + genitive (source: salvation that proceeds from God)

→ *spatial or relational framing*

παρὰ: here 'from' (source); τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ = the salvation that comes from God, not from human military capacity.

τοῦ

the

Genitive

article

→ *noun-phrase marking*

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

θεοῦ

God

Genitive

genitive object of παρὰ (the divine source of salvation)

→ relational specification

θεός: 'God'; notably the verse uses θεοῦ rather than κύριος — God as ultimate source, LORD as personal name; both appear in v.14.

ἣν

which

Accusative

relative pronoun (accusative, object of ποιήσει)

→ participant reference

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

ποιήσει

he will do

Fut Act Indic 3 Sg · ποιέω

main verb of relative clause (divine promise: God will act today)

→ futuristic future (imminent divine act)

ποιέω: 'do, accomplish'; the future tense — σήμερον ('today') — stakes the promise on the immediate present; God's action is not deferred.

ἡμῖν

for us

Dative

dative of advantage (the beneficiaries of God's action)

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the beneficiaries of God's action).

σήμερον

today

temporal adverb (the immediacy of divine action)

→ clausal contribution

σήμερον: 'today'; the word occurs twice in the verse (before and after ποιήσει in the Greek construction), bracketing the divine promise with temporal urgency.

ἐώρακατε

you have seen

Perf Act Indic 2 Pl · ὁράω

main verb (the Egyptian sight from v.10, now made the basis of comparison)

→ intensive perfect (what they have seen and the image still before their eyes)

ὁράω: the perfect tense — 'what you have seen' (and still see, before your eyes) — connects the present sight of Egypt with the future never-again.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Accusative

accusative direct object of ἐώρακατε

→ object specification

Αἰγυπτίους: meaning 'Egyptians'; it serves as accusative direct object of ἐώρακατε.

οὐ

not

negation (strong: indicative future negative = certainty of non-event)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (strong: indicative future negative = certainty of non-event).

προσθήσεσθε

you will add / continue

Fut Mid Indic 2 Pl · προστίθημι

main verb of apodosis (Hebraism: 'you will no longer [see them]')

→ futuristic future

προστίθημι: 'add, do again'; the construction οὐ ... προσθήσεσθε + infinitive is a Hebraism for 'no longer will you ... again' (Hebrew **וְלֹא תֵּשֶׁבֶת** + inf.); a solemn permanent negation.

ἔτι

still / any longer

temporal adverb (reinforcing the permanent negation)

→ clausal contribution

ἔτι: meaning 'still'; it shapes the local clause or phrase relation in this passage.

ιδεῖν

to see

Aor Act Inf · ὁράω

infinitive of content with προσθήσεσθε (what will no longer happen)

→ constative aorist

ὁράω (aor. inf. ιδεῖν): 'see'; the complementary infinitive in the idiom; 'Samuel did not see Saul again' until Saul's death — a lifelong estrangement, though their stories continue (cf. the necromancy scene of 1 Kgdms 28).

αὐτούς

them

Accusative

accusative direct object of ἰδεῖν

→ participant reference

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

εἰς

for

preposition + accusative (temporal extent: into perpetual time)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (temporal extent: into perpetual time).

τὸν

the

Accusative

article

→ noun-phrase marking

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

αἰῶνα

age

Accusative

accusative of temporal extent (into the age — forever)

→ object specification

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα χρόνον renders Hebrew עַלְמָד ('forever, perpetually'); the phrase intensifies the permanence of Egypt's defeat.

χρόνον

time

Accusative

accusative in apposition to αἰῶνα (reinforcing the temporal expression)

→ object specification

χρόνος: 'time'; the pairing αἰῶνα χρόνον is a LXX pleonasm for absolute permanence — 'for all time, ever'.

14 κύριος πολεμήσει περὶ ὑμῶν, ὑμεῖς δὲ σιγήσετε.

The LORD will fight for you, and you shall be silent.

Moses' clinching declaration (asyndeton: the chapter's most compressed verse)

ASYNDETON

The two clauses in asyndeton form a deliberate contrast: divine action (κύριος ... πολεμήσει) against human stillness (ὑμεῖς ... σιγήσετε). The future indicatives are both promissory and commanding: the LORD will fight, therefore Israel is to be silent. σιγήσετε ('you shall be silent') renders Hebrew שָׁקֵטוּ ('be silent') and is stronger than mere quietness — it is the silence of one who watches while God acts. The verse is the hinge between Moses' speech and the LORD's command to advance (v.15).

κύριος

the LORD

Nominative

subject (asyndetic opening — emphasis by anarthrous nominative)

→ participant prominence

κύριος: the divine name placed first and anarthrous for emphasis; the LORD himself is the warrior (cf. Exod 15:3 LXX: κύριος συντρίβων πολέμους).

πολεμήσει

will fight

Fut Act Indic 3 Sg · πολεμέω

main verb (divine warrior promise)

→ futuristic future (God's imminent military action)

πολεμέω: 'make war, fight'; renders Hebrew מָלַח ; the concept of the LORD as divine warrior (מָלַח יְהוָה , Exod 15:3) is the chapter's theological motor. At v.25 the Egyptians acknowledge κύριος πολεμεῖ περὶ αὐτῶν ('the LORD fights for them') — an exact echo.

περὶ

for

preposition + genitive (advantage: on behalf of you)

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (advantage: on behalf of you).

ὕμῶν

you

Genitive

genitive object of περὶ (Israel as the beneficiary of divine warfare)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περὶ (Israel as the beneficiary of divine warfare).

ὕμεῖς

you

Nominative

emphatic subject pronoun (contrast: LORD fights; you — be still)

→ participant reference

ὕμεῖς: emphatic pronoun; the δέ contrasts the divine action with Israel's required posture — 'while he fights, you keep silence!'

δὲ

but

postpositive adversative conjunction (contrasting the two clauses)

→ discourse linkage or contrast

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

σιγήσετε

you shall be silent

Fut Act Indic 2 Pl · σιγάω

main verb (imperative future: the required response to divine warfare)

→ futuristic future (certain and commanded state)

σιγάω: 'be silent, keep silence'; renders Hebrew שָׁקֵט ; the silence is active — the posture of one who trusts God to act without human supplement. The verse echoes in the NT theology of rest and faith (Heb 4; cf. Ps 46:11 LXX 'be still and know that I am God').

15 εἶπεν δὲ κύριος πρὸς Μωυσῆν· Τί βοᾷς πρὸς με; λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἀναζευξάτωσαν.

And the LORD said to Moses: 'Why do you cry out to me? Speak to the sons of Israel, and let them set out.'

Divine response: rebuke and advance command **δέ**

The LORD addresses Moses' cry (v.10 ἀνεβόησαν) with a rhetorical rebuke — Τί βοᾷς πρὸς με; — not denying the prayer but redirecting it to action. The present indicative βοᾷς suggests Moses is still crying out even now. The command ἀναζευξάτωσαν ('let them set out, break camp') is the pivot of the whole narrative: the moment of advance replaces the static stance of v.14's σιγήσετε with forward movement.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine 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 conjunction (continuation / mild contrast)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the 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 πρὸς (the addressee)

→ object specification

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

Τί

why

interrogative adverb (rhetorical rebuke)

→ participant reference

Τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative adverb (rhetorical rebuke).

βοᾷς

do you cry out

Pres Act Indic 2 Sg · βοᾶω

main verb of rhetorical question (divine rebuke of ongoing prayer-paralysis)

→ progressive present (Moses still in the act of crying)

βοᾶω: 'cry out, call aloud'; the present suggests the crying is ongoing even now — the divine rebuke is real-time. The LORD does not reject prayer but here redirects prayer-energy into action.

πρὸς

to

preposition + accusative (direction: crying toward God)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (the LORD as the one cried to)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the LORD as the one cried to).

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (imperative: command to Moses to address Israel)

→ ingressive aorist imperative

λαλέω: 'speak'; renders לַדַּבָּר; the standard commission to Moses.

τοῖς

the

Dative

article with dative noun phrase

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object of λάλησον

→ sphere or reference

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

Ισραηλ

Israel

indeclinable proper noun

→ participant identification

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

καὶ

and

coordinate conjunction linking commands

→ discourse linkage or contrast

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

ἀναzeyάτωσαν

let them set out

Aor Act Impv 3 Pl · ἀναzeyγνυμι

main verb (3rd-person imperative: break camp and advance)

→ ingressive aorist imperative (a decisive single act of breaking camp)

ἀναzeyγνυμι: 'break camp, hitch up and move out'; a military term for the command to move a force from its encampment; renders Hebrew נָדַב; the narrative pivot — Israel stops waiting and advances.

16 καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου καὶ ἔκτεινον τὴν χειρὰ σου ἐπὶ τὴν θάλασσαν καὶ ῥῆξον αὐτήν· καὶ εἰσελθέτωσαν οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν.

'And you — lift up your staff and stretch out your hand over the sea and split it; and let the sons of Israel enter into the middle of the sea on the dry ground.'

Divine instruction (the means of the miracle) καί

The emphatic σὺ ('you yourself') addresses Moses specifically: three imperatives in sequence — ἔπαρον (lift), ἔκτεινον (stretch), ῥῆξον (split). The staff (ῥάβδος) is the instrument of Moses' prior miracles (Exod 7:9, 10; 8:1, 12); stretching the hand (ἔκτεινον τὴν χειρὰ) is the enacted sign-gesture. ῥῆξον αὐτήν ('split it') renders Hebrew רָחַץ and anticipates the dramatic ἐσχίσθη τὸ ὕδωρ ('the water was split') of v.21. κατὰ τὸ ξηρόν ('on the dry') anticipates the ξηρά language of vv.21–22, 29.

καὶ
and

coordinate conjunction (continuing divine command)

→ discourse linkage or contrast

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

σὺ
you

Nominative

emphatic subject pronoun (Moses singled out as agent of the sign)

→ participant reference

σὺ: the emphatic pronoun separates Moses' role (wielding the staff) from Israel's role (advancing); it is Moses who performs the sign-act, as at the plagues.

ἔπαρον
lift up

Aor Act Impv 2 Sg · ἐπαίρω

first imperative (raise the staff as instrument of divine action)

→ ingressive aorist imperative

ἐπαίρω: 'raise, lift up'; the staff raised is the sign-act gesture preceding the miracle; renders Hebrew רָאָה.

τῇ
the

Dative

article with dative noun (instrumental)

→ noun-phrase marking

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

ῥάβδω

staff

Dative

dative of instrument ('lift up with your staff')

→ sphere or reference

ῥάβδος: 'staff, rod'; the instrument of Moses' miracle-working through Exodus (7:9, 17, 20; 8:1, 12; 9:23; 10:13); renders Hebrew עֵטָה.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

second imperative (extend the hand as enacted sign-gesture)

→ ingressive aorist imperative

ἐκτείνω: 'stretch out, extend'; the phrase ἐκτείνον τὴν χεῖρά σου ἐπὶ is the LXX formula for Moses' sign-act gesture at the plagues (7:19; 8:1; 9:22; 10:12); here applied to the sea.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

accusative direct object of ἐκτείνον

→ object specification

χείρ: 'hand'; the hand stretched over the sea at Moses' command; at v.31 the 'great hand' of the LORD himself is what Israel ultimately sees — God's χεῖρ overshadowing Moses'.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

over

preposition + accusative (direction: over the sea)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of ἐπὶ (the sea as the object of the sign-act)

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative object of ἐπὶ (the sea as the object of the sign-act).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ῥήξον

split it

Aor Act Impv 2 Sg · ῥήγνυμι

third imperative (the act of dividing the sea)

→ ingressive aorist imperative (a decisive, singular act of division)

ῥήγνυμι: 'break, split, tear'; renders Hebrew גָּרַד; the verb anticipates ἐσχίσθη τὸ ὕδωρ at v.21 (ἐσχίσθη, from σχίζω — both words for splitting/dividing water).

αὐτήν

it

Accusative

accusative direct object of ῥήξον (the sea)

→ participant reference

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

εἰσελθέτωσαν

let them enter

Aor Act Impv 3 Pl · εἰσέρχομαι

3rd-person imperative (command for Israel to advance into the sea)

→ *ingressive aorist imperative (the decisive act of entering)*

εἰσέρχομαι: 'enter, go into'; Israel is commanded to enter into the midst of the sea — the act of faith that v.22 narrates as accomplished.

κατὰ

on / according to

preposition + accusative (manner / surface: 'on the dry')

→ *spatial or relational framing*

κατὰ: meaning 'on'; here it marks the relation signaled by preposition + accusative (manner / surface: 'on the dry').

τὸ

the

Accusative

article (substantivizing ξηρόν)

→ *noun-phrase marking*

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

ξηρόν

dry ground

Accusative

substantival adjective (the dry bed of the sea: κατὰ τὸ ξηρόν = 'on the dry')

→ *object specification*

ξηρός: 'dry'; τὸ ξηρόν is the dried seabed; the word anticipates the ξηρά of vv.21–22 and the διὰ ξηρᾶς of v.29 — the miracle of dryness recurs as a theological signature of the crossing.

17 καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραῶ καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσονται ἐν Φαραῶ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἅρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ.

'And behold, I will harden the heart of Pharaoh and of all the Egyptians, and they will enter after them; and I will be glorified through Pharaoh and through all his army and through his chariots and through his horses.'

Divine announcement (expanded reprise of v.4, now including all Egyptians) καὶ ἰδοὺ

The particle ἰδοὺ ('behold') adds solemnity to the repeated hardening announcement; this time it extends to πάντων τῶν Αἰγυπτίων — not just Pharaoh but the entire nation's army. The four ἐν-phrases (Pharaoh, his army, his chariots, his horses) catalogue the military force that will become the vehicle of divine glorification, anticipating the itemised destruction of v.28.

καὶ
and

narrative conjunction (continuing divine speech)

→ discourse linkage or contrast

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

ἰδοὺ
behold

attention-directing particle (introducing solemn divine announcement)

→ discourse linkage or contrast

ἰδοὺ: interjection calquing Hebrew / יִגַּדְךָ / יִגַּדְךָ; used to mark a decisive divine act about to be announced; adds solemnity and underscores the reliability of the prediction.

ἐγώ
I

Nominative

emphatic subject pronoun (divine self-assertion)

→ participant reference

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

σκληρυνῶ
will harden

Fut Act Indic 1 Sg · σκληρύνω

main verb (divine hardening, now expanded to all Egyptians)

→ futuristic future (imminent divine action)

σκληρύνω: the third occurrence of the hardening verb (cf. vv.4, 8); here the scope expands from Pharaoh alone to Φαραώ καὶ τῶν Αἰγυπτίων πάντων.

τὴν
the

Accusative

article

→ noun-phrase marking

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

καρδίαν
heart

Accusative

accusative direct object of σκληρυνῶ

→ object specification

καρδίαν: meaning 'heart'; it serves as accusative direct object of σκληρυνῶ.

Φαραώ
Pharaoh

indeclinable proper noun (genitive of possession: whose heart)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive of possession: whose heart).

εἰσελεύσονται
they will enter

Fut Mid Indic 3 Pl · εἰσερχομαι

main verb (result of hardening: the Egyptians enter the sea)

→ futuristic future (inevitable consequence of hardening)

εἰσερχομαι: 'enter, go into'; the same verb used for Israel's commanded entry in v.16 — now the Egyptians enter the same passage to their destruction.

ὀπίσω
after

adverb / improper preposition (direction of pursuit: after Israel)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition (direction of pursuit: after Israel).

αὐτῶν
them

Genitive

genitive object of ὀπίσω (pursuing Israel into the sea)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω (pursuing Israel into the sea).

ἐνδοξασθήσομαι
I will be glorified

Fut Pass Indic 1 Sg · ἐνδοξάζω

main verb (divine telos: glorification through the ruin of the army)

→ futuristic future

ἐνδοξάζω: see v.4; the verb recurs to hammer the divine purpose — the destruction is not random but targeted revelation.

ἐν
through / in

preposition (instrumental, repeated fourfold: Pharaoh, army, chariots, horses)

→ spatial or relational framing

ἐν: meaning 'through'; here it marks the relation signaled by preposition (instrumental, repeated fourfold: Pharaoh, army, chariots, horses).

Φαραω

Pharaoh

indeclinable proper noun (first dative sphere of glorification)

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (first dative sphere of glorification).

ἄρμασιν

chariots

Dative

dative object of ἐν (third sphere: the chariot force)

→ sphere or reference

ἄρμα: recurring military term; the fourfold ἐν-inventory covers the totality of Egyptian military power.

ἵπποις

horses

Dative

dative object of ἐν (fourth sphere: the horse-force)

→ sphere or reference

ἵππος: 'horse'; the itemised mention of chariots and horses anticipates their specific destruction in vv.23–28.

18 καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγὼ εἰμι κύριος, ἐνδοξαζομένου μου ἐν Φαραω καὶ ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ.

'And all the Egyptians will know that I am the LORD, when I am being glorified through Pharaoh and through his chariots and his horses.'

Recognition formula (divine goal: Egypt's forced acknowledgment)

καί

The Erkenntnisformel (recognition formula) of v.4 recurs, closing the divine speech with its theological punchline. The genitive absolute ἐνδοξαζομένου μου ('when/while I am being glorified') is a present participle marking the time or circumstance of Egypt's recognition — they will know precisely through the act of glorification unfolding over them.

καὶ

and

narrative conjunction (conclusion of divine speech)

→ discourse linkage or contrast

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

γνώσονται

will know

Fut Mid Indic 3 Pl · γινώσκω

main verb (recognition formula: the Egyptians' forced acknowledgment)

→ futuristic future (certain coming recognition)

γινώσκω: the recognition formula repeats from v.4; the theological goal is unchanged — Egypt's acknowledgment that this is the LORD.

πάντες

all

Nominative

attributive adjective (totality of Egyptians who will know)

→ participant prominence

πάντες: meaning 'all'; it serves as attributive adjective (totality of Egyptians who will know).

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of γινώσκονται

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject of γινώσκονται.

ὅτι

that

subordinating conjunction (content of recognition)

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

emphatic subject of divine self-predication

→ participant reference

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

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (divine identity: 'I am the LORD')

→ gnomic present (eternal identity)

εἰμί: ἐγώ εἰμι κύριος — the divine self-predication anchoring the whole chapter's purpose.

κύριος

the LORD

Nominative

predicate nominative (divine name)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as predicate nominative (divine name).

ἐνδοξαζομένου

being glorified

Pres Mid/Pass Part Gen Sg Masc · ἐνδοξάζω

genitive absolute participle (temporal / causal: 'while / when I am glorified')

→ progressive (the ongoing event of glorification through the sea-act)

ἐνδοξάζω: present participle in a genitive absolute construction; the recognition happens in the very process of glorification — Egypt witnesses the LORD's glory and is compelled to acknowledge it.

μου

of me

Genitive

genitive subject of the genitive absolute (the one being glorified = the LORD)

→ relational specification

μου: meaning 'of me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive subject of the genitive absolute (the one being glorified = the LORD).

ἐν

through

preposition + dative (instrument / sphere of glorification, threefold)

→ spatial or relational framing

ἐν: meaning 'through'; here it marks the relation signaled by preposition + dative (instrument / sphere of glorification, threefold).

Φαραω

Pharaoh

indeclinable proper noun (first sphere)

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (first sphere).

ἄρμασιν

chariots

Dative

dative object of ἐν (second sphere)

→ sphere or reference

ἄρμασιν: meaning 'chariots'; it serves as dative object of ἐν (second sphere).

ἵπποις

horses

Dative

dative object of ἐν (third sphere)

→ sphere or reference

ἵπποις: meaning 'horses'; it serves as dative object of ἐν (third sphere).

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's horses)

→ relational specification

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

19 ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ισραηλ καὶ ἐπορεύθη ἐκ τῶν ὀπισθεν· ἐξῆρεν δὲ καὶ ὁ στῦλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν καὶ ἔστη ἐκ τῶν ὀπισθεν αὐτῶν.

And the angel of God who went before the camp of the sons of Israel moved and went to the rear;
and the pillar of cloud also moved from before them and stood at their rear.

Narrative: the guardian presence repositions (section C fulcrum) **δέ**

The double ἐξῆρεν ... ἐπορεύθη / ἐξῆρεν ... ἔστη parallelism describes two coordinated moves: the angel of God and the pillar of cloud both relocate from Israel's van to their rear. ὁ ἄγγελος τοῦ θεοῦ (the angel of God) and the pillar are here presented as distinct figures — though elsewhere in Exodus they are identified (13:21; cf. 14:24 where the LORD himself acts ἐν στύλῳ). The repositioning creates a divine barrier between the two camps and is the basis for the darkness/light contrast of v.20.

ἐξῆρεν

moved out

Aor Act Indic 3 Sg · ἐξαίρω

main verb (the angel's relocation from van to rear)

→ constative aorist (the completed move)

ἐξαίρω: 'move out, take up and go'; a military term for breaking position; renders Hebrew נָחַם; the narrative uses the same verb for Israel's march (vv.15, 20 ἀναζεύγνυμι / ἀναζεύξει).

δὲ

and

postpositive conjunction (scene transition)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

subject of ἐξῆρεν (the angelic guardian of the camp)

→ participant prominence

ἄγγελος: 'messenger, angel'; ὁ ἄγγελος τοῦ θεοῦ is the divine-angelic presence that guided Israel (Exod 23:20, 23; 32:34); the same figure Paul identifies as the supernatural rock accompanying Israel (1 Cor 10:4).

τοῦ

of the

Genitive

article with genitive noun

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession (the angel belonging to / sent by God)

→ relational specification

θεοῦ: meaning 'God'; it serves as genitive of possession (the angel belonging to / sent by God).

ὁ

the one

Nominative

article with attributive participle (identifying relative clause)

→ noun-phrase marking

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

προπορευόμενος

going before

Pres Mid Part Nom Sg Masc · προπορεύομαι

attributive participle (identifying role of the angel: 'the one going before')

→ progressive (ongoing prior role as van-guardian)

προπορεύομαι: 'go before, precede'; the angel's prior role was as van-guardian; the present participle marks this as his established function, now being reversed.

τῆς

the

Genitive

article with genitive noun

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive of association (the camp the angel preceded)

→ relational specification

παρεμβολῆς: 'camp, encampment'; the military term for Israel's travelling formation; the camp is the community of God's people on the march.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (second action: the angel's movement to the rear)

→ constative aorist

πορεύομαι: 'go, travel, move'; ἐκ τῶν ὀπισθεν = 'to the rear, from behind'; the same construction repeats for the pillar in the second half of the verse.

ἐξῆρεν

moved

Aor Act Indic 3 Sg · ἐξαίρω

main verb (parallel: the pillar's relocation)

→ constative aorist

ἐξαίρω: the verb repeated from the first half of the verse; the double ἐξῆρεν frames the co-movement of angel and pillar as a single unified divine action.

δὲ

and

postpositive conjunction (parallel clause: pillar's movement)

→ discourse linkage or contrast

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

καὶ

also

adverb (also / likewise — the pillar too moves)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

στῦλος

pillar

Nominative

subject of ἐξῆρεν (the cloud pillar)

→ participant prominence

στῦλος: 'pillar, column'; the pillar of cloud (13:21–22) is the primary visible form of divine presence guiding Israel; its movement is the physical enactment of the divine protection — standing between the two camps. 1 Cor 10:1 recalls Israel being 'under the cloud' (ὕπὸ τὴν νεφέλῃν).

τῆς

of the

Genitive

article with genitive noun

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive of description (the cloud pillar)

→ relational specification

νεφέλη: 'cloud'; the divine presence-cloud appears throughout Exodus (13:21–22; 16:10; 19:9, 16; 24:16); at 14:24 it combines with fire (ἐν στύλῳ πυρὸς καὶ νεφέλης).

ἀπὸ

from

preposition + genitive (departure point: from before them)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (departure point: from before them).

προσώπου

face / front

Genitive

genitive object of ἀπό (ἀπὸ προσώπου = 'from before, from the face of')

→ relational specification

πρόσωπον: 'face, front'; ἀπὸ προσώπου is a Hebraism (מִלְפָּנֵי, 'from before them').

αὐτῶν

them

Genitive

genitive object of ἀπό (Israel, from whose front the pillar departs)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (Israel, from whose front the pillar departs).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (the pillar takes its new position: standing between the camps)

→ ingressive aorist (the pillar takes up its new position)

ἵστημι: 'stand'; ἔστη ἐκ τῶν ὀπισθεν αὐτῶν ('stood at their rear') — the pillar now occupies the position between Israel and Egypt, as v.20 will describe.

ἐκ

at / from

preposition + genitive (positional: 'at / on the side of the rear')

→ spatial or relational framing

ἐκ: meaning 'at'; here it marks the relation signaled by preposition + genitive (positional: 'at / on the side of the rear').

τῶν

the

Genitive

article with genitive noun

→ noun-phrase marking

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

ὀπισθεν

rear / behind

Genitive

genitive (part of adverbial phrase ἐκ τῶν ὀπισθεν αὐτῶν: 'at their rear')

→ relational specification

ὀπισθεν: 'behind, at the rear'; the pillar now stands between Israel's rear and Egypt's front — a divine wall before the created wall of water.

αὐτῶν

them

Genitive

genitive (Israel: whose rear the pillar now guards)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (Israel: whose rear the pillar now guards).

20 καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραηλ· καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιζαν ἀλλήλοις ὅλην τὴν νύκτα.

And it entered between the camp of the Egyptians and the camp of Israel; and there was darkness and gloom, and the night passed, and they did not come near one another all night.

Narrative: the divine barrier functions (dark to one side, light to the other) **καί**

The pillar (subject of εἰσῆλθεν) positions itself between the two camps. The resulting σκότος καὶ γνόφος ('darkness and gloom') describes the Egyptian side; the MT adds that it was 'light' to Israel — the LXX here abbreviates but the contrast is presupposed. οὐ συνέμιζαν ἀλλήλοις ('they did not come near / mingle with one another') is the practical result: neither army could advance through the night. The chapter's central miracle begins quietly in the dark.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the pillar enters the space between the two camps)

→ constative aorist (decisive movement into the interstitial position)

εἰσέρχομαι: 'enter, go into'; the pillar enters (ἀνὰ μέσον) the gap between the two camps — ἀνὰ μέσον ('between') used twice to specify both limits of the space.

ἀνὰ

between

preposition (ἀνὰ μέσον = 'between')

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον = 'between').

μέσον

midst

Accusative

accusative with ἀνά forming 'between'

→ object specification

μέσον: meaning 'midst'; it serves as accusative with ἀνά forming 'between'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive (first camp: Egypt's)

→ relational specification

παρεμβολῆς: meaning 'camp'; it serves as genitive (first camp: Egypt's).

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of possession (Egypt's camp)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of possession (Egypt's camp).

Ισραηλ

Israel

indeclinable proper noun (genitive: Israel's camp)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive: Israel's camp).

ἐγένετο

there came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: darkness came into being)

→ ingressive aorist (onset of the darkness)

γίνομαι: 'become, come to be'; the existential ἐγένετο calques the Hebrew יָבֹא, signalling the onset of a new condition.

σκότος

darkness

Nominative

subject of ἐγένετο (darkness as the condition produced)

→ participant prominence

σκότος: 'darkness'; the same word used for the plague of darkness (Exod 10:21–22 LXX); here the darkness falls on Egypt, recalling the ninth plague.

καὶ

and

coordinate conjunction (adding γνώφος as second noun of the darkness)

→ discourse linkage or contrast

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

γνόφος

gloom

Nominative

subject coordinate with σκότος

→ participant prominence

γνόφος: 'thick darkness, gloom, storm-cloud'; a heightened synonym for darkness used of the Sinai theophany (Exod 20:21 LXX; Deut 4:11 LXX; Heb 12:18); the pair σκότος καὶ γνώφος intensifies the impenetrable quality of the night for Egypt.

διῆλθεν

passed

Aor Act Indic 3 Sg · διέρχομαι

main verb (the night passed — time span of the miracle)

→ constative aorist (the whole night viewed as a single event)

διέρχομαι: 'pass through, go through'; ἡ νύξ ('the night') as subject; the entire night is the time during which God prepares the seabed.

ἡ

the

Nominative

article

→ noun-phrase marking

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

νύξ

night

Nominative

subject of διῆλθεν

→ participant prominence

νύξ: 'night'; repeated as νύκτα at the end of the verse; the whole night under divine cover is the period of miraculous preparation.

συνέμιξαν

came near / mixed

Aor Act Indic 3 Pl · συμμίγνυμι

main verb (negated: no contact between the armies all night)

→ constative aorist (the entire night, no contact)

συμμίγνυμι: 'mix together, come into contact'; here used of military contact — the armies could not engage; the darkness prevented Egypt from attacking and Israel was directed forward into the sea.

ἀλλήλοις

one another

Dative

dative reciprocal pronoun (the two armies as the parties separated)

→ participant reference or interest

ἀλλήλοις: 'one another'; the divine barrier (darkness + pillar) kept the two camps physically separated for the entire night — giving Israel the hours needed to cross.

ὅλην

all / whole

Accusative

attributive adjective modifying νύκτα (the full extent of the night)

→ object specification

ὅλην: meaning 'all'; it serves as attributive adjective modifying νύκτα (the full extent of the night).

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (ὅλην τὴν νύκτα = 'all night long')

→ object specification

νύκτα: meaning 'night'; it serves as accusative of time (ὅλην τὴν νύκτα = 'all night long').

21 ἐξέτεινεν δὲ Μωυσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ὑπήγαγεν κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ.

And Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong south wind all night and made the sea dry, and the water was split.

Narrative: the miracle executed (fulfilment of v.16's command) δέ

Moses' action (ἐξέτεινεν) is immediately followed by the LORD's action (ὑπήγαγεν, ἐποίησεν, ἐσχίσθη) — the human gesture and divine power as cause and effect. The crucial LXX–MT divergence: ἐν ἀνέμῳ νότῳ ('by a south wind') translates where the MT has הַיָּם מִדְּבָרָא (‘a strong east wind’); the LXX consistently specifies νότος (south wind) in contexts where the MT has an east wind at sea (cf. the locust in 10:13 LXX). ἐσχίσθη τὸ ὕδωρ ('the water was split') fulfils ῥῆξον αὐτήν of v.16.

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (Moses' enacted sign-gesture, fulfilling v.16 ἐκτείνων)

→ constative aorist

ἐκτείνω: 'stretch out'; the same verb as the command in v.16 — Moses obeys exactly.

δὲ

and

postpositive conjunction (continuation of the night narrative)

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject of ἐξέτεινεν

→ participant prominence

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative direct object of ἐξέτεινεν

→ object specification

χεῖρα: meaning 'hand'; it serves as accusative direct object of ἐξέτεινεν.

ἐπὶ

over

preposition + accusative (direction of the gesture: over the sea)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (direction of the gesture: over the sea).

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of ἐπὶ

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative object of ἐπὶ.

καὶ

and

coordinate conjunction (linking Moses' act to the LORD's action)

→ discourse linkage or contrast

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

ὑπήγαγεν

drove back

Aor Act Indic 3 Sg · ὑπάγω

main verb (the LORD's action: driving the sea away)

→ constative aorist (the whole-night drive of the sea back)

ὑπάγω: 'lead under, drive away, withdraw'; here 'drove back / caused to withdraw'; renders Hebrew הָיָה, 'led away'; the LORD as agent uses the natural instrument of wind.

κύριος

the LORD

Nominative

subject of ὑπήγαγεν (the divine agent of the miracle)

→ participant prominence

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative direct object of ὑπήγαγεν

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative direct object of ὑπήγαγεν.

ἐν

by / with

preposition + dative (instrumental: 'by means of a wind')

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrumental: 'by means of a wind').

ἀνέμῳ

wind

Dative

dative of instrument (the natural means of the miracle)

→ sphere or reference

ἄνεμος: 'wind'; the LORD uses natural means — the wind — for a supernatural end; the miracle is not independent of nature but sovereign over it.

νότῳ

south

Dative

dative in apposition to ἀνέμῳ (specifying the wind direction)

→ sphere or reference

νότος: 'south wind'; a critical LXX-MT divergence: the MT reads הַיָּם הַיָּרֵב ('a strong east wind'); the LXX consistently renders with νότος ('south'), also at Exod 10:13 LXX for the locust wind; the cause of the divergence is debated — different Vorlage, different interpretation, or theological adjustment.

βιαίω

strong / violent

Dative

dative attributive adjective modifying ἀνέμω

→ sphere or reference

βίαιος: 'violent, forceful'; renders Hebrew כִּזְזַ ('strong, powerful'); the wind's intensity corresponds to the scale of the miracle.

ὅλην

all

Accusative

attributive adjective (the night as the full duration of the wind)

→ object specification

ὅλην: meaning 'all'; it serves as attributive adjective (the night as the full duration of the wind).

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (the whole night = duration of the wind driving the sea back)

→ object specification

νύκτα: meaning 'night'; it serves as accusative of time (the whole night = duration of the wind driving the sea back).

ξηράν

dry

Accusative

predicate adjective (the sea made dry: object complement of ἐποίησεν)

→ object specification

ξηρός: 'dry'; the miraculous result — the seabed dried out; connects to κατὰ τὸ ξηρόν (v.16, 22) and διὰ ξηρᾶς (v.29).

ἐσχίσθη

was split

Aor Pass Indic 3 Sg · σχίζω

main verb (divine passive: the water split by divine action)

→ constative aorist (the single event of division)

σχίζω: 'split, divide'; the divine passive — God is the implicit agent; cf. Ps 77:13 LXX ἐσχίσθη ἡ θάλασσα ('the sea was split') in hymnic retrospect; the word fulfils ῥῆξον αὐτήν (v.16).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὑδωρ

water

Nominative

subject of ἐσχίσθη

→ participant prominence

ὑδωρ: 'water'; the concrete physical reality of the miracle; the water that was an impassable barrier becomes the means of passage by its division.

22 καὶ εἰσῆλθον οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν· καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ ἐυωνύμων.

And the sons of Israel went into the midst of the sea on the dry ground; and the water was a wall to them on the right and a wall on the left.

Narrative: Israel enters; the walls of water described

καί

The entry εἰσῆλθον fulfils the command of v.16 (εἰσελθέτωσαν ... κατὰ τὸ ξηρόν). The iconic image of the chapter: τεῖχος ('wall') on right and left. τεῖχος renders Hebrew חֹמָה, a properly built wall — not a bank or cliff but a standing, constructed barrier; the LXX image emphasises the miraculous structural containment of the water. The verse is echoed in the sea-crossing hymn of Exod 15:8 and is the visual anchor of 1 Cor 10:1–2 (baptized in the sea).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

went in

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (Israel's act of faith: entering the divided sea)

→ constative aorist (the completed act of entry)

εἰσέρχομαι: 'enter'; fulfils the command εἰσελθέτωσαν (v.16); the act of entering the sea bed is the act of faith that Heb 11:29 describes ('by faith they crossed the Red Sea as on dry land').

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of εἰσῆλθον

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of εἰσῆλθον.

Ισραηλ

Israel

indeclinable proper noun

→ participant identification

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

εἰς

into

preposition + accusative (direction: into the sea's interior)

→ spatial or relational framing

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

μέσον

middle

Accusative

accusative object of εἰς (into the middle of the sea)

→ object specification

μέσος: 'middle'; εἰς μέσον τῆς θαλάσσης = 'into the midst of the sea' — not along the shore but through the centre of the divided waters.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive with μέσον

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive with μέσον.

κατὰ

on

preposition + accusative (manner/surface: walking on the dry ground)

→ spatial or relational framing

κατὰ: meaning 'on'; here it marks the relation signaled by preposition + accusative (manner/surface: walking on the dry ground).

τὸ

the

Accusative

article (substantivizing adjective ξηρόν)

→ noun-phrase marking

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

ξηρόν

dry ground

Accusative

substantival adjective (the dried sea bed as the path)

→ object specification

ξηρόν: 'dry'; κατὰ τὸ ξηρόν — the miraculous dryness is the signature of the crossing; repeated at v.29 as διὰ ξηρᾶς.

τὸ

the

Nominative

article (subject of the nominal predicate clause)

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of the nominal clause (the water stands as a wall)

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of the nominal clause (the water stands as a wall).

αὐτοῖς

to them

Dative

dative of advantage / reference (the wall existing for Israel's protection)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage / reference (the wall existing for Israel's protection).

τεῖχος

wall

Nominative

predicate nominative (the water as a wall — the chapter's iconic image)

→ participant prominence

τεῖχος: 'wall'; renders Hebrew הַמָּגֶן — a properly built, standing wall; not a bank or cliff but a miraculous architectural barrier. The word emphasises vertical containment, a wall of water held in place by divine power. Repeated at v.29.

ἐκ

on

preposition + genitive (directional: from the right side)

→ spatial or relational framing

ἐκ: meaning 'on'; here it marks the relation signaled by preposition + genitive (directional: from the right side).

δεξιῶν

right

Genitive

genitive object of ἐκ (the right side wall)

→ relational specification

δεξιός: 'right'; ἐκ δεξιῶν / ἐξ εὐωνύμων (right / left) marks the complete bilateral enclosure of the passage — water on both sides, dry ground beneath.

τεῖχος

wall

Nominative

predicate nominative (second wall, on the left)

→ participant prominence

τεῖχος: meaning 'wall'; it serves as predicate nominative (second wall, on the left).

ἐξ

on

preposition + genitive (left side)

→ spatial or relational framing

ἐξ: meaning 'on'; here it marks the relation signaled by preposition + genitive (left side).

εὐωνύμων

left

Genitive

genitive object of ἐξ (the left side wall)

→ relational specification

εὐώνυμος: lit. 'of good omen' (a euphemism for 'left'); cf. δεξιός; the euphemistic term for the left side is a Greek usage applied to a Hebrew description.

23 κατεδίωξαν δὲ οἱ Αἰγύπτιοι καὶ εἰσῆλθον ὀπίσω αὐτῶν, πᾶσα ἡ ἵππος Φαραω καὶ τὰ ἄρματα καὶ οἱ ἀναβάται, εἰς μέσον τῆς θαλάσσης.

And the Egyptians pursued and entered after them — all the cavalry of Pharaoh and the chariots and the riders — into the midst of the sea.

Narrative: Egypt enters the trap **δέ**

The Egyptians enter the same passage (εἰς μέσον τῆς θαλάσσης) that Israel just traversed — but in pursuit rather than escape. Their entry fulfils the divine prediction of v.17 (εἰσελεύσονται ὀπίσω αὐτῶν). The military inventory (ἵππος, ἄρματα, ἀναβάται) recurs for the third time, building the irony: all this power follows Israel into the very corridor that will become their tomb.

κατεδίωξαν

pursued

Aor Act Indic 3 Pl · καταδιώκω

main verb (the Egyptian army's entry into the sea-passage)

→ constative aorist

καταδιώκω: the verb recurs for the third time (vv.4, 8, 9); the relentless pursuit terminates here in the very place of their destruction.

δὲ

and

postpositive conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of κατεδίωξαν

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject of κατεδίωξαν.

καὶ

and

coordinate conjunction (linking the two actions: pursuit and entry)

→ discourse linkage or contrast

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

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (Egypt enters the divided sea — into the trap)

→ constative aorist

εἰσέρχομαι: the same verb used for Israel's commanded entry (v.16 εἰσελθέτωσαν) and Egypt's predicted entry (v.17 εἰσελεύσονται); the ironic parallel is deliberate.

ὀπίσω

after

adverb / improper preposition (direction: after Israel)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition (direction: after Israel).

αὐτῶν

them

Genitive

genitive object of ὀπίσω

→ relational specification

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

πᾶσα

all

Nominative

appositive attributive adjective (summarising the army in apposition to the subject)

→ participant prominence

πᾶσα: meaning 'all'; it serves as appositive attributive adjective (summarising the army in apposition to the subject).

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἵππος

cavalry

Nominative

appositive subject (all the cavalry: first element of the inventory)

→ participant prominence

ἵππος: collective singular; all of Pharaoh's horse-power now inside the death-corridor.

Φαραω

Pharaoh

indeclinable proper noun (genitive of possession: Pharaoh's cavalry)

→ participant identification

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἄρματα

chariots

Nominative

appositive subject coordinate (second element of inventory)

→ participant prominence

ἄρματα: meaning 'chariots'; it serves as appositive subject coordinate (second element of inventory).

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄναβάται

riders

Nominative

appositive subject coordinate (third element: the mounted soldiers)

→ participant prominence

ἄναβάτης: 'rider, mounted soldier'; renders Hebrew רִכְבָּן or related term; the new word in the military inventory alongside ἵππος and ἄρματα.

εἰς

into

preposition + accusative (the fatal direction: into the middle of the sea)

→ spatial or relational framing

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

μέσον

middle

Accusative

accusative object of εἰς (the interior of the sea)

→ object specification

μέσον: meaning 'middle'; it serves as accusative object of εἰς (the interior of the sea).

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive with μέσον

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive with μέσον.

24 ἐγένετο δὲ ἐν τῇ φυλακῇ τῇ ἑωθινῇ καὶ ἐπέβλεψεν κύριος ἐπὶ τὴν παρεμβολὴν τῶν Αἰγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης καὶ συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων.

And it came to pass in the morning watch that the LORD looked down on the camp of the Egyptians through the pillar of fire and cloud and threw the camp of the Egyptians into confusion.

Narrative: divine gaze and divine panic at dawn δέ

ἐν τῇ φυλακῇ τῇ ἑωθινῇ ('in the morning watch') is approximately 3–6 a.m. — the last watch of the night. ἐπέβλεψεν ('looked down upon') is the theophanic gaze of judgment — cf. Ps 13:2; 14:2 LXX where the LORD looks down (κατεβλέψεν) to see if any understand. ἐν στύλῳ πυρὸς καὶ νεφέλης combines the two aspects of the divine presence (cloud by day, fire by night) — here together, as a combined theophanic appearance. συνετάραξεν ('threw into confusion') renders the Hebrew מַחֲרִיץ, a word for divine panic-warfare.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal framing formula: 'it came about in the morning watch')

→ ingressive aorist (marking the new time-phase at dawn)

γίνομαι: the narrative formula ἐγένετο ἐν + time phrase calques the Hebrew יָרַח construction for time-staging.

δὲ

and

postpositive conjunction (scene transition: dawn arrives)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (temporal: in the morning watch)

→ spatial or relational framing

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

τῇ

the

Dative

article with dative noun (temporal)

→ noun-phrase marking

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

φυλακῇ

watch

Dative

dative of time (in the watch)

→ sphere or reference

φυλακή: 'guard-watch'; a division of the night; the ἑωθινή φυλακή ('morning watch') is approximately the last three hours before dawn, the time of darkness before light — the moment of transition chosen for the miracle.

τῇ

the

Dative

article with attributive adjective

→ noun-phrase marking

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

ἑωθινῇ

morning

Dative

attributive adjective modifying φυλακῇ (the morning watch)

→ sphere or reference

ἑωθινός: 'of the morning, early morning'; the dawn watch — the final watch before sunrise, when the miracle reaches its climax.

καὶ

and

coordinate conjunction (linking time-frame to divine action)

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked down upon

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (theophanic gaze of judgment)

→ constative aorist (the decisive act of divine inspection-in-judgment)

ἐπιβλέπω: 'look upon, gaze upon (with authority/judgment)'; renders Hebrew רָאָה ('he looked down'); the divine gaze is not merely observational but executive — it produces effect (v.24b–25).

κύριος

the LORD

Nominative

subject of ἐπέβλεψεν

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject of ἐπέβλεψεν.

ἐπὶ

upon

preposition + accusative (direction of the gaze: upon the Egyptian camp)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολὴν

camp

Accusative

accusative object of ἐπὶ (the Egyptian camp as the object of divine gaze)

→ object specification

παρεμβολήν: meaning 'camp'; it serves as accusative object of ἐπὶ (the Egyptian camp as the object of divine gaze).

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of possession (Egypt's camp as the target of judgment)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of possession (Egypt's camp as the target of judgment).

ἐν

through / in

preposition + dative (instrumental / modal: through the pillar)

→ spatial or relational framing

ἐν: meaning 'through'; here it marks the relation signaled by preposition + dative (instrumental / modal: through the pillar).

στύλω

pillar

Dative

dative of instrument (the medium of the divine theophanic gaze)

→ sphere or reference

στύλος: 'pillar'; ἐν στύλῳ πυρὸς καὶ νεφέλης combines the two modes of divine presence — fire and cloud — in a single combined theophany; the pillar is the instrument through which the LORD's gaze of judgment comes.

πυρὸς

of fire

Genitive

genitive of description (the fire-pillar aspect of the divine presence)

→ relational specification

πῦρ: 'fire'; the fire pillar (στύλος πυρός) guided Israel by night (13:21–22); here combined with the cloud in a single dawn theophany of judgment.

νεφέλης

of cloud

Genitive

genitive of description (the cloud-pillar aspect)

→ relational specification

νεφέλης: meaning 'of cloud'; it serves as genitive of description (the cloud-pillar aspect).

καὶ

and

coordinate conjunction (linking gaze to the effect)

→ discourse linkage or contrast

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

συνετάραξεν

threw into confusion

Aor Act Indic 3 Sg · συνταράσσω

main verb (the effect of the divine gaze: divine panic-warfare)

→ constative aorist (the single overwhelming act of confusion)

συνταράσσω: 'throw into utter confusion, completely disrupt'; renders Hebrew מַחֲרִיץ, the term for divinely induced panic in holy war (cf. Josh 10:10; Judg 4:15 LXX); the LORD himself sows chaos in the enemy's ranks.

τὴν

the

Accusative

article

→ noun-phrase marking

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

παρεμβολὴν

camp

Accusative

accusative direct object of συνετάραξεν

→ object specification

παρεμβολήν: meaning 'camp'; it serves as accusative direct object of συνετάραξεν.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of possession (Egypt's camp — object of the confusion)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive of possession (Egypt's camp — object of the confusion).

25 καὶ συνέδησεν τοὺς ἄξονας τῶν ἀρμάτων αὐτῶν καὶ ἤγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι·
Φύγωμεν ἀπὸ προσώπου Ἰσραὴλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αἰγυπτίους.

And he bound the axles of their chariots and drove them with difficulty. And the Egyptians said: 'Let us flee from before Israel! For the LORD is fighting for them against the Egyptians.'

Narrative: divine disabling of the chariots; Egypt's own confession

καί

This is the chapter's key LXX–MT crux: συνέδησεν ('he bound') renders Hebrew רָדַן, which most scholars translate as 'he removed / clogged'; the LXX's 'bound the axles' produces a different mechanical image — binding rather than clogging. The result is the same (chariots unable to advance), but the imagery differs. Egypt's own declaration — ὁ κύριος πολεμεῖ περὶ αὐτῶν ('the LORD fights for them') — echoes Moses' promise in v.14 exactly (πολεμήσει, same root), confirming the divine warrior's activity from the very mouths of the enemies.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέδησεν

bound

Aor Act Indic 3 Sg · συνδέω

main verb (divine action on the chariot wheels; the LXX–MT crux)

→ constative aorist (a single disabling act)

συνδέω: 'bind together, fasten'; this is the crux: the LXX reads 'he bound the axles' where the MT has וַיִּסְרֶם אֶת אֲפֻן מַרְכָּבָתָיו, 'he removed / caused to drag the wheels of their chariots'. The LXX's συνέδησεν produces a different image — locking the wheels in place rather than removing them — but both express divine disabling of the chariot force.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄξονας

axles

Accusative

accusative direct object of συνέδησεν

→ object specification

ἄξων: 'axle'; the axle connecting the wheels — binding it disables the chariot's mobility; the LXX reads 'axles' where the MT has 'wheels' (וְאֵלֶּיךָ); a minor internal variant.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀρμάτων

chariots

Genitive

genitive of possession (whose axles: the chariots')

→ relational specification

ἀρμάτων: meaning 'chariots'; it serves as genitive of possession (whose axles: the chariots').

αὐτῶν

their

Genitive

genitive of possession (Egypt's chariots)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἤγαγεν

drove

Aor Act Indic 3 Sg · ἄγω

main verb (driving them with difficulty through the disabled chariots)

→ constative aorist

ἄγω: 'lead, drive'; ἤγαγεν αὐτοὺς μετὰ βίας = 'drove them with force / difficulty'; the seabed, now returning, makes progress laborious.

αὐτοὺς

them

Accusative

accusative direct object of ἤγαγεν (the Egyptians / their chariots)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἤγαγεν (the Egyptians / their chariots).

μετὰ

with

preposition + genitive (manner: 'with force/difficulty')

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (manner: 'with force/difficulty').

βίας

force / difficulty

Genitive

genitive object of μετὰ (the manner of the driving: with great effort)

→ relational specification

βία: 'force, violence, difficulty'; μετὰ βίας = 'with force / with difficulty'; the phrase describes the laborious, impossible movement of the crippled chariots in the sea-bed.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (Egypt's speech of recognition and panic)

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of εἶπαν

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject of εἶπαν.

Φύγωμεν

let us flee

Aor Act Subj 1 Pl · φεύγω

main verb of quoted speech (hortatory subjunctive: 'let us flee')

→ ingressive aorist subjunctive (immediate, desperate flight)

φεύγω: 'flee'; the same root as πέφευγεν (v.5 — Israel 'had fled'); now Egypt flees the same God Israel feared; the ironic reversal is complete.

ἀπὸ

from

preposition + genitive (flight from the face of Israel)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (flight from the face of Israel).

προσώπου

face

Genitive

genitive object of ἀπό (Hebraism: ἀπὸ προσώπου = 'from before')

→ relational specification

πρόσωπον: 'face, front'; ἀπὸ προσώπου is a Hebraism (יָנִיחַ) = 'from before / away from the presence of'; the Egyptians flee from the face of the people they were hunting.

Ισραηλ

Israel

indeclinable proper noun (genitive of ἀπό: from before Israel)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive of ἀπό: from before Israel).

ὁ

the

Nominative

article (beginning Egypt's confession)

→ noun-phrase marking

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

γάρ

for

explanatory conjunction (Egypt gives its reason for fleeing)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject of πολεμεῖ (Egypt's recognition of the divine warrior)

→ participant prominence

κύριος: Egypt's forced recognition of the divine name — they name the LORD as the agent of their defeat, fulfilling the recognition formula of vv.4, 18.

πολεμεῖ

is fighting

Pres Act Indic 3 Sg · πολεμέω

main verb (Egypt's own confession of the divine warrior)

→ progressive present (the LORD actively fighting as they speak)

πολεμέω: echoes Moses' promise κύριος πολεμήσει περὶ ὑμῶν (v.14) — now confirmed in the present tense by Egypt's own lips; the divine-warrior promise is fulfilled in real time.

περὶ

for

preposition + genitive (advantage: on behalf of them)

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (advantage: on behalf of them).

αὐτῶν

them

Genitive

genitive object of περὶ (Israel, for whom the LORD fights)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περὶ (Israel, for whom the LORD fights).

τοὺς

the

Accusative

article (accusative of the Egyptians as the direct object of warfare)

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Accusative

accusative direct object of πολεμεῖ (the enemy the LORD fights against)

→ object specification

Αἰγύπτιος: Egypt confesses its own status as the LORD's enemy; the recognition formula is ironically self-applied.

26 εἶπεν δὲ κύριος πρὸς Μωυσῆν· Ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν, καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπὶ τε τὰ ἄρματα καὶ τοὺς ἀναβάτας.

And the LORD said to Moses: 'Stretch out your hand over the sea, and let the water return and cover the Egyptians — the chariots and the riders.'

Divine command: the return of the sea

δέ

The command ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν exactly mirrors v.16 and v.21, forming a structural bracket: Moses stretches his hand to open the sea (v.21) and now to close it. The two purpose-verbs ἀποκαταστήτω ('let it return') and ἐπικαλυψάτω ('let it cover') are aorist imperatives — decisive, irrevocable commands for the sea's return over the enemy.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine 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 conjunction

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject of εἶπεν.

Ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

main verb of command (mirror of v.16: Moses' closing gesture)

→ ingressive aorist imperative

ἐκτείνω: the same verb as in v.16 and v.21; the structural bracket is intentional — Moses' stretched hand opens and closes the sea.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

accusative direct object of Ἔκτεινον

→ object specification

χεῖρά: meaning 'hand'; it serves as accusative direct object of Ἔκτεινον.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

over

preposition + accusative (direction of gesture)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of ἐπί

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative object of ἐπί.

καὶ

and

coordinate conjunction (linking command to its purpose)

→ discourse linkage or contrast

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

ἀποκαταστήτω

let it return

Aor Act Impv 3 Sg · ἀποκαθίστημι

third-person imperative (the water commanded to return to its place)

→ ingressive aorist imperative (the single decisive act of return)

ἀποκαθίστημι: 'restore, return to original state'; the sea returns to its natural place — ἐπὶ χώρας ('to its place') at v.27; the verb carries a sense of cosmic restoration after the miraculous interruption.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ἀποκαταστήτω and ἐπικαλυψάτω

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ἀποκαταστήτω and ἐπικαλυψάτω.

καὶ

and

coordinate conjunction (linking the two commands to the water)

→ discourse linkage or contrast

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

ἐπικαλυψάτω

let it cover

Aor Act Impv 3 Sg · ἐπικαλύπτω

third-person imperative (the water covers the enemy: the drowning command)

→ ingressive aorist imperative (the act of covering = drowning)

ἐπικαλύπτω: 'cover over, overwhelm'; the water covering the Egyptians is the climax of the miracle; renders Hebrew יִסְכֹּף.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Accusative

accusative direct object of ἐπικαλυψάτω (the Egyptians to be covered)

→ object specification

Αἰγυπτίους: meaning 'Egyptians'; it serves as accusative direct object of ἐπικαλυψάτω (the Egyptians to be covered).

τὰ

the

Accusative

article (in appositive elaboration: the specific components to be covered)

→ noun-phrase marking

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

ἄρματα

chariots

Accusative

accusative in appositive elaboration of τοὺς Αἰγυπτίους

→ object specification

ἄρματα: meaning 'chariots'; it serves as accusative in appositive elaboration of τοὺς Αἰγυπτίους.

ἀναβάτας

riders

Accusative

accusative coordinate (riders, to be covered with the chariots)

→ object specification

ἀναβάτας: meaning 'riders'; it serves as accusative coordinate (riders, to be covered with the chariots).

27 ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας· οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ· καὶ ἐξετίναξεν κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.

And Moses stretched out his hand over the sea, and at daybreak the water returned to its place; but the Egyptians were fleeing under the water, and the LORD shook the Egyptians into the midst of the sea.

Narrative: Moses obeys; the sea returns; Egypt's end

δέ

The structural bracket closes: ἐξέτεινεν Μωϋσῆς (cf. vv.16, 21). The sea returns ἐπὶ χώρας ('to its place') — a phrase rendered in English as 'to its place/position'; χώρα = 'position, region, place'. The detail πρὸς ἡμέραν ('at daybreak') marks the transition from the night of miracle to the morning of deliverance. ἔφυγον ὑπὸ τὸ ὕδωρ ('fled under the water') is a vivid image: the Egyptians are still in flight even as the sea covers them. ἐξετίναξεν ('shook out') renders Hebrew גַּזַּז — a vigorous verb of shaking off.

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (Moses' third and final hand-gesture: closing the sea)

→ constative aorist (fulfilment of the command at v.26)

ἐκτείνω: the third occurrence of the gesture (vv.16, 21, 27); the three-time repetition brackets the miracle.

δέ

and

postpositive conjunction

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

subject of ἐξέτεινεν

→ participant prominence

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative direct object of ἐξέτεινεν

→ object specification

χεῖρα: meaning 'hand'; it serves as accusative direct object of ἐξέτεινεν.

ἐπὶ

over

preposition + accusative

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of ἐπὶ

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative object of ἐπὶ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπεκατέστη

returned

Aor Act Indic 3 Sg · ἀποκαθίστημι

main verb (the sea's return to its natural state)

→ constative aorist (the completed act of return)

ἀποκαθίστημι: 'restore, return'; fulfils the command ἀποκαταστήτω of v.26; the sea returns to its original state — the miracle is complete.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ἀπεκατέστη

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ἀπεκατέστη.

πρὸς

at / toward

preposition + accusative (temporal: toward daybreak)

→ spatial or relational framing

πρὸς: meaning 'at'; here it marks the relation signaled by preposition + accusative (temporal: toward daybreak).

ἡμέραν

daybreak

Accusative

accusative object of πρὸς (temporal: at / toward the dawn)

→ object specification

ἡμέρα: 'day / daybreak'; πρὸς ἡμέραν = 'at dawn, toward morning'; the miracle completes at the very transition from darkness to light — theologically fitting.

ἐπὶ

to

preposition + genitive (positional: to its place)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + genitive (positional: to its place).

χώρας

its place

Genitive

genitive object of ἐπὶ (the sea's natural position)

→ relational specification

χώρα: 'place, position, region'; ἐπὶ χώρας = 'to its place / into its position'; the sea returns to its God-given natural station — the miracle is reversible, unlike the destruction it causes.

οἱ

the

Nominative

article (beginning of contrastive clause)

→ noun-phrase marking

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

δὲ

but

postpositive adversative (contrastive: sea returns / Egyptians still fleeing)

→ discourse linkage or contrast

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

Αἰγύπτιοι

Egyptians

Nominative

subject of ἔφυγον

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject of ἔφυγον.

ἔφυγον

were fleeing

Aor Act Indic 3 Pl · φεύγω

main verb (Egypt's flight: futile, under water)

→ constative aorist (the futile act of flight now overtaken by the sea)

φεύγω: 'flee'; their flight (begun in v.25) continues even as the sea covers them — a vivid image of hopeless, overtaken panic.

ὑπὸ

under

preposition + accusative (spatial: the Egyptians submerged under the water)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (spatial: the Egyptians submerged under the water).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὕδωρ

water

Accusative

accusative object of ὑπὸ (they flee under the returning water)

→ object specification

ὕδωρ: meaning 'water'; it serves as accusative object of ὑπὸ (they flee under the returning water).

ἐξετίναξεν

shook out

Aor Act Indic 3 Sg · ἐκτινάσσω

main verb (the LORD's violent disposal of the Egyptian army)

→ constative aorist (the single vigorous act of overthrow)

ἐκτινάσσω: 'shake out, shake off vigorously'; renders Hebrew רָגַעַן ('he shook/tossed'); the image is of God shaking Egypt into the sea as one shakes refuse off a garment — a verb of contemptuous finality.

κύριος

the LORD

Nominative

subject (the divine warrior acts directly)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject (the divine warrior acts directly).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Accusative

accusative direct object of ἐξετίναξεν

→ object specification

Αἰγυπτίους: meaning 'Egyptians'; it serves as accusative direct object of ἐξετίναξεν.

μέσον

into the midst

Accusative

accusative (direction: into the middle of the sea)

→ object specification

μέσον: 'middle'; the LORD shakes the Egyptians into the midst of the sea — the same corridor that Israel traversed safely becomes Egypt's grave.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive with μέσον

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive with μέσον.

28 καὶ ἐπαναστραφέν τὸ ὕδωρ ἐκάλυψεν τὰ ἄρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραω τοὺς εἰσεληλυθότας ὀπίσω αὐτῶν εἰς τὴν θάλασσαν· καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.

And the water, having turned back, covered the chariots and the riders and all the force of Pharaoh who had entered after them into the sea; and not one of them was left.

Narrative: total destruction — not one left

καί

ἐπαναστραφέν ('having turned back') is a participle describing the water's movement as it closed over the army. The itemised list (ἄρματα, ἀναβάτας, πᾶσαν τὴν δύναμιν) exhaustively covers the military force catalogued in vv.6–9, 17, 23 — but now their inventory is a death-toll. The final clause οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς ('not even one of them was left') is a formula of total annihilation — the strongest possible negation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπαναστραφέν

having turned back

Aor Pass Part Nom Sg Neut · ἐπαναστρέφω

nominative participle of attendant circumstance (the water's return as it covers the army)

→ constative aorist (the completed turning back of the water)

ἐπαναστρέφω: 'turn back upon, return upon'; the prefix ἐπ- adds the nuance of return upon the Egyptians — the water actively turns back to overwhelm them.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ἐκάλυπεν

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ἐκάλυπεν.

ἐκάλυπεν

covered

Aor Act Indic 3 Sg · καλύπτω

main verb (the covering; fulfilment of v.26 ἐπικαλυψάτω)

→ constative aorist (the single act of covering = drowning)

καλύπτω: 'cover, overwhelm'; fulfils the command ἐπικαλυψάτω at v.26; the Sea covers (drowns) the entire force — Exod 15:5 LXX hymns this as 'the deep covered them.'

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἅρματα

chariots

Accusative

accusative direct object of ἐκάλυπεν (first item covered)

→ object specification

ἅρματα: meaning 'chariots'; it serves as accusative direct object of ἐκάλυπεν (first item covered).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄναβάτας

riders

Accusative

accusative coordinate (second item covered)

→ object specification

ἄναβάτας: meaning 'riders'; it serves as accusative coordinate (second item covered).

πᾶσαν

all

Accusative

attributive adjective (totality of force)

→ object specification

πᾶσαν: meaning 'all'; it serves as attributive adjective (totality of force).

τὴν

the

Accusative

article

→ noun-phrase marking

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

δύναμιν

force

Accusative

accusative coordinate (third item: the whole army)

→ object specification

δύναμις: 'force, power, army'; πᾶσαν τὴν δύναμιν = 'all the military force'; the comprehensive term after the itemised list signals that nothing escaped.

Φαραω

Pharaoh

indeclinable proper noun (genitive of possession: Pharaoh's whole force)

→ participant identification

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

τούς

those

Accusative

article with attributive participle (identifying which of Pharaoh's force)

→ noun-phrase marking

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

εἰσεληλυθότας

having entered

Perf Act Part Acc Pl Masc · εἰσέρχομαι

attributive participle (identifying the army as those who entered the sea: the perfect stress)

→ intensive perfect (the completed, irreversible act of having entered)

εἰσέρχομαι: the perfect participle marks a completed prior action (they had already entered) with present consequence (they are now inside it); their entry becomes their irreversible fate.

ὀπίσω

after

adverb / improper preposition (direction: after Israel)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by adverb / improper preposition (direction: after Israel).

αὐτῶν

them

Genitive

genitive object of ὀπίσω

→ relational specification

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

εἰς

into

preposition + accusative (the location entered: the sea)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θάλασσαν

sea

Accusative

accusative object of εἰς (the sea as the place of entry and death)

→ object specification

θάλασσαν: meaning 'sea'; it serves as accusative object of εἰς (the sea as the place of entry and death).

καὶ

and

coordinate conjunction (appending the annihilation formula)

→ discourse linkage or contrast

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

οὐ

not

negation (reinforced by οὐδέ εἷς: total negation)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (reinforced by οὐδέ εἷς: total negation).

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (annihilation formula: divine passive — God left none)

→ constative aorist (the completed total destruction)

καταλείπω: 'leave behind, leave remaining'; the passive divine action — God left not one; renders Hebrew לֹא נִשְׁאַר בְּהֶם אֶחָד.
תְּהִי.

ἐξ

of

preposition + genitive (partitive: of them — none was left)

→ spatial or relational framing

ἐξ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: of them — none was left).

αὐτῶν

them

Genitive

partitive genitive (of the Egyptians: not one remained)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (of the Egyptians: not one remained).

οὐδὲ

not even

intensified negation (reinforcing οὐ: 'not even one')

→ clausal contribution

οὐδὲ: meaning 'not even'; it shapes the local clause or phrase relation in this passage.

εἷς

one

Nominative

subject of κατελείφθη (the individual survivor who does not exist)

→ measure or count

εἷς: 'one'; οὐ ... οὐδὲ εἷς = 'not even one'; the emphatic formula of total annihilation is the strongest possible negation — absolute zero survivors.

29 οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ ἐωνύμων.

But the sons of Israel walked through dry land in the midst of the sea, and the water was a wall to them on the right and a wall on the left.

Contrastive summary (Israel's passage recapitulated against Egypt's destruction)

δέ

The verse deliberately reprises v.22 (almost word for word) in the aftermath of Egypt's destruction: Israel's crossing, set in contrast (δέ) to the annihilation of v.28. The shift from εἰσῆλθον (entered, v.22) to ἐπορεύθησαν (walked) and from κατὰ τὸ ξηρόν (on dry ground) to διὰ ξηρᾶς (through dry land) adds the sense of passage completed. The two-τεῖχος image (wall on right / wall on left) is repeated verbatim — here as a victorious recollection rather than a description in progress. This verse is the basis of Heb 11:29 ('by faith they crossed the Red Sea as on dry land').

οἱ

the

Nominative

article (subject of contrastive clause)

→ noun-phrase marking

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

δὲ

but

postpositive adversative (Israel contrasted with the destroyed Egyptians)

→ discourse linkage or contrast

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

υἱοὶ

sons

Nominative

subject of ἐπορεύθησαν

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of ἐπορεύθησαν.

Ἰσραηλ

Israel

indeclinable proper noun

→ participant identification

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

ἐπορεύθησαν

walked

Aor Pass Indic 3 Pl · πορεύομαι

main verb (Israel's completed crossing; the passage reviewed)

→ constative aorist (the whole crossing viewed as a completed event)

πορεύομαι: 'go, walk, journey'; the aorist marks the crossing as a completed event; the verb is stronger than the mere entry of v.22 (εἰσῆλθον) — they walked through. Heb 11:29 summarises this as διαβαίνω ('pass through').

διὰ

through

preposition + genitive (manner of passage: through the dry land)

→ spatial or relational framing

διὰ: 'through'; διὰ ξηρᾶς ('through dry land') shifts from v.22's κατὰ τὸ ξηρόν — the preposition emphasises passage through a medium, not merely walking on a surface.

ξηρᾶς

dry land

Genitive

genitive object of διὰ (the dry land as the medium of passage)

→ relational specification

ξηρός: 'dry'; the genitive substantival adjective ξηρᾶς = 'dry [land/ground]'; the dryness is the miracle's signature — an impassable sea made dry ground for covenant passage.

ἐν

in

preposition + dative (locative: in the midst of the sea)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of location (in the middle of the sea)

→ sphere or reference

μέσῳ: meaning 'midst'; it serves as dative of location (in the middle of the sea).

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive with μέσῳ

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive with μέσῳ.

τὸ

the

Nominative

article (subject of the nominal predicate clause, repeated from v.22)

→ noun-phrase marking

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

δὲ

and

postpositive conjunction (adding the wall-description)

→ discourse linkage or contrast

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

ὕδωρ

water

Nominative

subject of the nominal clause

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of the nominal clause.

αὐτοῖς

to them

Dative

dative of advantage (the walls for Israel's benefit)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the walls for Israel's benefit).

τεῖχος

wall

Nominative

predicate nominative (the water as wall — iconic image repeated from v.22)

→ participant prominence

τεῖχος: 'wall'; repeated verbatim from v.22; the repetition functions as a liturgical summary — what was narrated in v.22 is now recalled as a memorial of completed salvation.

ἐκ

on

preposition + genitive (right side)

→ spatial or relational framing

ἐκ: meaning 'on'; here it marks the relation signaled by preposition + genitive (right side).

δεξιῶν

right

Genitive

genitive object of ἐκ (right-side wall)

→ relational specification

δεξιῶν: meaning 'right'; it serves as genitive object of ἐκ (right-side wall).

τεῖχος

wall

Nominative

predicate nominative (second wall, on the left)

→ participant prominence

τεῖχος: meaning 'wall'; it serves as predicate nominative (second wall, on the left).

ἐξ

on

preposition + genitive (left side)

→ spatial or relational framing

ἐξ: meaning 'on'; here it marks the relation signaled by preposition + genitive (left side).

εὐωνύμων

left

Genitive

genitive object of ἐξ (left-side wall)

→ relational specification

εὐωνύμων: meaning 'left'; it serves as genitive object of ἐξ (left-side wall).

30 καὶ ἔρρύσατο κύριος τὸν Ἰσραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν Αἰγυπτίων· καὶ εἶδεν Ἰσραηλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης.

And the LORD delivered Israel on that day from the hand of the Egyptians; and Israel saw the Egyptians dead by the shore of the sea.

Narrative conclusion: deliverance stated; the sight of the dead **καὶ**

ἔρρύσατο ('delivered') is the covenantal rescue verb (λύτρον / ῥύομαι cluster), rendering Hebrew נָשָׁא ('he saved'); the LXX's ῥύομαι emphasises 'rescue from an enemy's grip' — ἐκ χειρὸς τῶν Αἰγυπτίων ('from the hand of the Egyptians') is the specific deliverance formula. ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') is a formula marking a decisive historical moment. The final sight — Israel seeing the Egyptians dead (τεθνηκότας, perfect: permanently dead) by the shore — is both the empirical confirmation of deliverance and the visual basis of the faith-response in v.31.

καὶ

and

narrative conjunction (closing the destruction narrative)

→ discourse linkage or contrast

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

ἔρρύσατο

delivered

Aor Mid Indic 3 Sg · ῥύομαι

main verb (the covenantal rescue formula)

→ constative aorist (the completed act of deliverance)

ῥύομαι: 'rescue, deliver, snatch from danger'; the middle voice emphasises God acting in his own interest as covenant Lord; renders Hebrew נָשָׁא (Hif. of נָשָׂא, 'save'). The ῥύομαι root in the LXX denotes active, forceful rescue from an enemy's grip — stronger than mere σῶζω.

κύριος

the LORD

Nominative

subject of ἔρρύσατο (the rescuer)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject of ἔρρύσατο (the rescuer).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ισραηλ

Israel

indeclinable proper noun (accusative object of ἐρρύσατο: the rescued party)

→ participant identification

Ισραηλ: now accusative by context (governed by τόν); the whole nation as the object of divine rescue.

ἐν

on

preposition + dative (temporal: on that day)

→ spatial or relational framing

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

τῇ

the

Dative

article with dative temporal noun

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (the day of rescue)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') is a Hebrew formula marking a decisive historical moment; it frames the crossing as the day Israel became a delivered nation.

ἐκείνη

that

Dative

demonstrative adjective modifying ἡμέρα (the particular day in view)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as demonstrative adjective modifying ἡμέρα (the particular day in view).

ἐκ

from

preposition + genitive (source of the danger escaped: 'out of the hand of')

→ spatial or relational framing

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

χειρός

hand

Genitive

genitive object of ἐκ (ἐκ χειρός = 'from the grip/power of')

→ relational specification

χείρ: 'hand'; ἐκ χειρός is a Hebraism (טַחַן) for being 'in the power of / under the control of'; here: Israel freed from Egypt's military grip.

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 χειρός (the enemy from whose hand Israel is rescued)

→ relational specification

Αἰγυπτίων: meaning 'Egyptians'; it serves as genitive object of χειρός (the enemy from whose hand Israel is rescued).

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Israel's visual confirmation of deliverance)

→ constative aorist

ὁράω: 'see'; the same verb as at v.10 (Israel saw the Egyptian army approaching in terror) and v.13 (Moses' 'see the salvation') — now fulfilled: Israel sees not the enemy advancing but the enemy dead.

Ισραηλ

Israel

indeclinable proper noun (subject of εἶδεν)

→ participant identification

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

τοὺς

the

Accusative

article with accusative noun + participle

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Accusative

accusative direct object of εἶδεν (the Egyptians seen as dead)

→ object specification

Αἰγυπτίους: meaning 'Egyptians'; it serves as accusative direct object of εἶδεν (the Egyptians seen as dead).

τεθνηκότας

dead

Perf Act Part Acc Pl Masc · θνήσκω

accusative participle in indirect discourse (object complement: 'saw them [as] dead')

→ intensive perfect (they are irrevocably, permanently dead)

θνήσκω: 'die'; the perfect participle τεθνηκότας = 'dead (and permanently remaining so)'; the perfect tense underlines the irreversible state — not 'dying' but 'dead.' Israel sees with its own eyes the total reality of Egypt's destruction.

παρά

by

preposition + accusative (spatial: beside the shore)

→ spatial or relational framing

παρά: meaning 'by'; here it marks the relation signaled by preposition + accusative (spatial: beside the shore).

τὸ

the

Accusative

article

→ noun-phrase marking

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

χεῖλος

shore

Accusative

accusative object of παρά (the shore where the bodies lie)

→ object specification

χεῖλος: 'lip, edge, shore'; renders Hebrew שֵׁף הַיָּם ('the shore of the sea'); the bodies thrown up by the sea are visible on the shore — the empirical, undeniable proof of deliverance.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive with χεῖλος (the shore of the sea)

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive with χεῖλος (the shore of the sea).

31 εἶδεν δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ.

And Israel saw the great hand that the LORD had wielded against the Egyptians; and the people feared the LORD and believed in God and in Moses his servant.

Theological climax and faith-summary (the chapter's conclusio) δέ

The chapter ends with a threefold response: seeing (εἶδεν), fearing (ἐφοβήθη), and believing (ἐπίστευσαν). τὴν χεῖρα τὴν μεγάλην ('the great hand') is the chapter's culminating image: the divine warrior's hand — contrasting with the many hands mentioned earlier (Moses' stretched hand, Egypt's grip, Israel's 'high hand') — is now revealed as the controlling reality. ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ ('they believed in God and in Moses his servant') is the chapter's faith-summary, standing behind Paul's 'baptized into Moses in the cloud and in the sea' (1 Cor 10:1–2) and Heb 11:29 ('by faith they passed through the Red Sea'). θεράπων ('servant') — the LXX's chosen word for Moses — is a royal term (distinguished from δοῦλος) denoting Moses' unique status as intimate confidant of the divine king (cf. Num 12:7–8 LXX).

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Israel's concluding vision: the great hand)

→ constative aorist

ὁράω: the third key occurrence of 'seeing' in the chapter (v.10 terror; v.13 Moses' command to see salvation; v.30 the dead Egyptians; now v.31 the great hand) — the narrative is structured around the education of Israel's vision.

δὲ

and

postpositive conjunction (continuation: from the sight of the dead to the sight of the great hand)

→ discourse linkage or contrast

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

Ἰσραὴλ

Israel

indeclinable proper noun (subject of εἶδεν)

→ participant identification

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

τὴν

the

Accusative

article with accusative direct object

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative direct object of εἶδεν (the divine hand as the object seen)

→ object specification

χείρ: 'hand'; τὴν χεῖρα τὴν μεγάλην ('the great hand') is the chapter's culminating image — the divine warrior's hand set over against Moses' stretched hand (vv.16, 21, 26) and Egypt's 'hand' from which Israel was rescued (v.30); renders Hebrew יָדָאֵל הַיְדָאֵל.

τὴν

the [one]

Accusative

repeated article (attributive position: 'the hand — specifically, the great one')

→ noun-phrase marking

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

μεγάλην

great

Accusative

attributive adjective modifying χεῖρα (the magnificent, overpowering hand)

→ object specification

μέγας: 'great, large, mighty'; the adjective placed after a repeated article (attributive emphasis) underlines the overwhelming power of the divine action that Israel now recognises.

ἃ

what

Accusative

relative pronoun (neuter plural accusative: 'the things the LORD did')

→ participant reference

ἃς (neut. pl.): the neuter plural relative ἃ ('what / the things which') refers to the deeds performed by the great hand — the totality of the miracle.

ἐποίησεν

he had done

Aor Act Indic 3 Sg · ποιέω

main verb of relative clause (the deeds of the great hand against Egypt)

→ constative aorist

ποιέω: 'do, accomplish'; τὴν χεῖρα ... ἃ ἐποίησεν κύριος = 'the great hand, namely what the LORD did' — the deeds are the content of the hand's action.

κύριος

the LORD

Nominative

subject of ἐποίησεν (the divine agent of the great hand)

→ participant prominence

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

τοῖς

the

Dative

article with dative noun

→ noun-phrase marking

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

Αἰγυπτίοις

Egyptians

Dative

dative of disadvantage (against the Egyptians: the victims of the great hand)

→ sphere or reference

Αἰγύπτιος: the Egyptians as the recipients of divine judgment; the dative of disadvantage marks them as those harmed by the LORD's action.

ἐφοβήθη

feared

Aor Pass Indic 3 Sg · φοβέω

main verb (Israel's first response: reverential fear of the LORD)

→ ingressive aorist (onset of the new, holy fear)

φοβέω (pass.): 'fear'; the same verb as ἐφοβήθησαν σφόδρα at v.10 — but the referent has changed entirely: there, panic before Pharaoh; here, reverent awe before the LORD. The ingressive aorist marks a decisive new disposition of the people.

δὲ

and

postpositive conjunction (continuation: from seeing to fearing)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐφοβήθη and ἐπίστευσαν

→ participant prominence

λαός: 'people'; the same word as Pharaoh's 'his people' earlier — but here the LORD's people, now constituted as a worshipping community through their passage through the sea.

τὸν

the

Accusative

article with accusative direct object of ἐφοβήθη

→ noun-phrase marking

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

κύριον

the LORD

Accusative

accusative direct object of ἐφοβήθη (the object of reverent fear)

→ object specification

κύριος: the LORD as the object of Israel's fear; the phrase ἐφοβήθη ... τὸν κύριον is the standard expression of covenant reverence (cf. Deut 6:13 LXX).

καὶ

and

coordinate conjunction (linking fear to belief)

→ discourse linkage or contrast

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

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb (Israel's covenant-founding act of faith)

→ ingressive aorist (the onset of believing-trust as a new reality)

πιστεύω: 'believe, trust, have faith'; ἐπίστευσαν τῷ θεῷ — dative of the one trusted — is the OT formula for faith (Gen 15:6 LXX: Abram ἐπίστευσεν τῷ θεῷ); this is the founding faith-act of the Exodus community. Paul builds 1 Cor 10:1–2 on this event — 'baptized into Moses in the cloud and in the sea'; Heb 11:29 names it as the paradigm of faith; and the formula ἐπίστευσαν τῷ θεῷ here answers to the recognition formula (vv.4, 18) on Israel's side: Egypt is forced to know; Israel chooses to believe.

τῷ

in

Dative

article with dative object of ἐπίστευσαν

→ noun-phrase marking

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

θεῷ

God

Dative

dative of the one trusted (ἐπίστεύω + dative: to put one's faith in)

→ sphere or reference

θεός: 'God'; the dative θεῷ marks the personal commitment of faith; the formula ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ pairs God and Moses as joint objects of Israel's trust — Moses as the mediator through whom the divine saving act was enacted.

καὶ

and

coordinate conjunction (adding Moses as joint object of faith)

→ discourse linkage or contrast

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

Μωυσῇ

Moses

Dative

dative of the one trusted (coordinate with θεῷ: faith in Moses as mediator)

→ sphere or reference

Μωυσῆς: dative Μωυσῇ; Moses is the joint object of faith alongside God — not as co-equal but as the authorised mediator through whom God acted; cf. John 5:46 ('had you believed Moses, you would believe me'); the pairing is the basis of Paul's 'baptized into Moses' in 1 Cor 10:2.

τῷ

the

Dative

article with dative noun (identifying which Moses: the θεράπων)

→ noun-phrase marking

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

θεράποντι

servant

Dative

dative appositive (Moses identified by his role as the LORD's servant)

→ sphere or reference

θεράπων: 'attendant, servant (of high status)'; distinct from δοῦλος in the LXX — θεράπων denotes an intimate personal attendant of the king; used of Moses specifically at Num 12:7–8 LXX: 'my servant Moses ... I speak with him mouth to mouth.' The choice of θεράπων rather than δοῦλος marks Moses' unique mediatorial intimacy with God. Earlier in v.5, the Egyptians' own θεράποντες had turned against Israel — now Moses, the LORD's θεράπων, is the object of Israel's faith.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's servant: Moses belongs to the LORD)

→ relational specification

αὐτοῦ: 'his'; the pronoun affirms Moses' status as belonging to the LORD — the servant possesses by virtue of the master who owns him in covenant loyalty.

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.