

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Exodus, Chapter 8

ΕΞΟΔΟΣ Η΄

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

Versification: the four frog-plague verses English assigns to 8:1–4 are numbered 7:26–29 in the LXX and have been authored separately; LXX 8:1 = English 8:5, and the offset of four is constant throughout — LXX 8:28 = English 8:32.

## Translation & textual notes

The Greek text of Exodus 8 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. Versification: the four frog-plague verses English assigns to 8:1–4 are numbered 7:26–29 in the LXX and have been authored separately; LXX 8:1 = English 8:5, and the offset of four is constant throughout — LXX 8:28 = English 8:32. The chapter covers three plague units: completion of the frog plague (vv.1–11), the gnat plague σκνῖπες (vv.12–15), and the dog-fly plague κυνόμυια (vv.16–28), together with two Pharaoh-bargaining scenes. At 8:5 τάξαι πρὸς με renders the unusual

Hebrew **הִתְפָּאֵר עָלַי** ('take the glory over me / appoint for me a time'); the nuance is debated and some witnesses read **δόξασαι**. The theological apex of the chapter is at 8:15 LXX: the Egyptian magicians, having failed to replicate the gnats, confess **δάκτυλος θεοῦ ἐστὶν τοῦτο** ('this is the finger of God'). This phrase is taken up verbatim at Luke 11:20, where Jesus interprets his exorcisms by the finger of God; Matthew's parallel (12:28) substitutes **πνεύματι θεοῦ**, making the Exodus phrase a Christological crux of first importance — what Exodus ascribes to the divine finger defeating Egypt's counter-magic, Luke ascribes to Jesus. At 8:18 **παραδοξάσω** marks the Goshen exemption: the Lord will 'do something marvellous / distinguish' the land where his people dwell, introducing the theological motif of divine discrimination between peoples. The fourth plague introduces **κυνόμυια** (8:17–27 LXX), the 'dog-fly' (**κύων** + **μυῖα**), the LXX's distinctive rendering of Hebrew **עֲרָב**; the precise species — gadfly, stable-fly, or biting gnat — is debated in antiquity and modernity. At 8:22 **τὰ βδελύγματα τῶν Αἰγυπτίων** ('the abominations of the Egyptians') alludes to the ritual incompatibility of Israelite animal-sacrifice with Egyptian sacred-animal veneration. The chapter closes at 8:28 with **ἐβάρυνεν** (**βαρύνω**, 'weigh down') as the hardening verb, contrasting with the 'stiffening' **ἐσκληρύνθη** at vv.11 and 15; the field of heaviness reflects Hebrew **כָּבֵד**.

## Discourse structure of the chapter

A · 8:1–3

### Aaron's rod brings up the frogs; the magicians replicate the sign

Moses conveys the divine command to Aaron (v.1); Aaron stretches the rod over all Egyptian waters and the frogs cover the land (v.2). The sorcerers replicate the sign with their **φάρμακοί** (v.3) — but this adds frogs rather than removing them — and sets up the contrast with their coming failure at the gnats (vv.14–15).

B · 8:4–11

**Pharaoh's first bargain: prayer for frog-removal; relief granted; heart hardened**

Under plague pressure Pharaoh calls Moses and Aaron and promises to release the people if they pray to remove the frogs (v.4). Moses invites Pharaoh to name the time, declaring the uniqueness of the Lord (vv.5–6) and announcing the terms of removal (v.7). Moses prays (v.8); the frogs die and are gathered in stinking heaps (vv.9–10). But at the first sign of relief (ἀναψυχή, v.11) Pharaoh's heart hardens — the first named hardening after a plague.

C · 8:12–15

**The third plague: gnats (σκνῖπες) and the magicians' capitulation**

God commands Aaron to strike the dust; gnats (σκνῖπες) infest humans and animals throughout Egypt (vv.12–13). The magicians attempt their enchantments and fail for the first time in the plague sequence (v.14). Their confession — δάκτυλος θεοῦ ἐστὶν τοῦτο (v.15) — is the theological climax of the chapter: human counter-magic reaches its absolute limit before divine power. Yet Pharaoh's heart is hardened.

D · 8:16–20

**The fourth plague: dog-fly (κυνόμυια) announced, Goshen exempted, executed**

God commands Moses to stand before Pharaoh and announce κυνόμυια (v.16). The announcement includes the Goshen exemption: the divine παραδοξάσω distinguishes the land where Israel dwells so that Pharaoh will know that the Lord is κύριος of the whole earth (vv.17–19). The dog-fly duly arrives and ruins the land (v.20).

E · 8:21–28

**Pharaoh's second bargain: compromise refused; κυνόμυια removed; heart weighted again**

Pharaoh offers a compromise: sacrifice within the land (v.21). Moses refuses — Israelite sacrifice would be τὰ βδελύγματα τῶν Αἰγυπτίων, provoking stoning (v.22); a three-day wilderness journey is required (v.23). Pharaoh concedes with conditions — not far; pray for me (v.24). Moses warns against further deceit (v.25), prays (v.26), and the Lord removes every κυνόμυια (v.27). Yet Pharaoh weights his heart (ἐβάρυνεν) this time also and does not send the people away (v.28).

1 εἶπεν δὲ κύριος πρὸς Μωυσῆν· εἰπὸν Ααρων ἔκτεινον τῇ χειρί σου τὴν ῥάβδον ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἔλη καὶ ἀνάγαγε τοὺς βατράχους ἐπὶ τὴν γῆν Αἰγύπτου.

And the Lord said to Moses: 'Say to Aaron, Stretch out your hand with the rod over the rivers and over the canals and over the marshes, and bring up the frogs over the land of Egypt.'

Divine command — plague initiation

εἶπεν δέ

Opens the second phase of the frog plague (LXX 8:1 = Eng 8:5). Moses receives and relays the command to Aaron — establishing the double-mediation structure (Lord → Moses → Aaron → rod) that characterises the plague series. The three-fold ἐπί (rivers, canals, marshes) covers all Egyptian freshwater domains comprehensively.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech formula)

→ constative aorist (inaugurates new divine speech unit)

λέγω: the standard LXX plague-introduction formula; the aorist marks the punctiliar onset of a new divine command.

δέ

and

postpositive connective (continuation)

→ discourse linkage or contrast

δέ: weak continuative; sequential, linking to the preceding plague-narrative context.

κύριος

the Lord

Nominative

subject

→ participant prominence

κύριος: renders יהוה; the standard LXX convention of representing the divine name with the title 'Lord.'

πρός

to

preposition + accusative (addressee of divine speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of divine command)

→ object specification

Μωσῆς: Hebrew מֹשֶׁה; the mediator of the divine will to Pharaoh and to Aaron.

εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

main verb of sub-command (Moses instructed to relay to Aaron)

→ ingressive aorist imperative (begin speaking)

λέγω: the double-mediation structure enacted here — Lord commands Moses, Moses commands Aaron; Moses is messenger, not actor.

Ααρών

Aaron

Accusative

accusative of address (quasi-vocative: named recipient of sub-command)

→ participant identification

Ααρών: Hebrew אֶהְרֹן; Moses' brother and rod-bearer, the immediate agent of the plague signs; indeclinable proper name, kind 'x'.

ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

main verb of Aaron's command

→ ingressive aorist imperative (single decisive gesture)

ἐκτείνω: 'stretch out'; the technical plague-initiation formula ἔκτεινον τὴν χεῖρα ἐπὶ recurs at 8:12 LXX (gnats); renders Hebrew כָּדָר הַזֶּה.

τῇ

the

Dative

article (with instrumental dative)

→ noun-phrase marking

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

χειρί

hand

Dative

dative of instrument ('with your hand')

→ sphere or reference

χείρ: 'hand'; the outstretched hand wielding the rod is the instrument of divine judgment; the motif culminates in 8:15 LXX with the magicians' δάκτυλος θεοῦ ('finger of God').

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.

τὴν

the

Accusative

article

→ noun-phrase marking

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

## ῥάβδον

rod

Accusative

*accusative direct object (instrument wielded)*

→ object specification

ῥάβδος: 'rod / staff'; renders Hebrew מִזְבֵּן; Aaron's rod is the material instrument of divine power in the plague series; introduced at 7:9–12 LXX.

## ἐπί

over

*preposition + accusative (spatial — first water-domain of three)*

→ spatial or relational framing

ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (spatial — first water-domain of three).

## τούς

the

Accusative

*article*

→ noun-phrase marking

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

## ποταμούς

rivers

Accusative

*accusative complement of ἐπί (first water-domain)*

→ object specification

ποταμός: 'river'; primarily the Nile and its branches; renders Hebrew נְהַרִּית.

## καί

and

*coordinate conjunction (expanding scope)*

→ discourse linkage or contrast

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

## ἐπί

over

*preposition + accusative (second water-domain)*

→ spatial or relational framing

ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (second water-domain).

## τάς

the

Accusative

*article*

→ noun-phrase marking

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

## διώρυγας

canals

Accusative

*accusative complement of ἐπί (second water-domain)*

→ object specification

διώρυξ: 'canal / channel dug for irrigation'; renders Hebrew מִאֲרָיִם (pl. of מֵאֵרָה, the Nile-canal system).

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἐπί

over

*preposition + accusative (third water-domain)*

→ spatial or relational framing

ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (third water-domain).

## τά

the

Accusative

*article*

→ noun-phrase marking

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

## ἔλη

marshes

Accusative

*accusative complement of ἐπί (third water-domain)*

→ object specification

ἔλος: 'marsh / swamp'; renders Hebrew מִגְמִיחַ ('their pools'); the triadic list — rivers, canals, marshes — comprehensively designates every Egyptian freshwater domain.

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| <p><b>καί</b><br/>and</p> <p><i>coordinate conjunction (adding the result-command)</i></p> <p>→ discourse linkage or contrast</p> <p>καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p>                                  | <p><b>ἀνάγαγε</b><br/>bring up</p> <p>Aor Act Impv 2 Sg · ἀνάγω</p> <p><i>second main verb of Aaron's command (the purpose of rod-extension)</i></p> <p>→ ingressive aorist imperative (begin the upward movement of frogs)</p> <p>ἀνάγω: 'lead up / bring up'; ἀνά- marks upward movement from water to land; the verb recurs in vv.2–3 as the compliance-word, binding command to execution.</p> | <p><b>τούς</b><br/>the</p> <p>Accusative</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τούς: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p><b>βατράχους</b><br/>frogs</p> <p>Accusative</p> <p><i>accusative direct object of ἀνάγαγε</i></p> <p>→ object specification</p> <p>βάτραχος: 'frog'; renders Hebrew צְפַרְדִּי; frogs are native to the Nile — the plague turns Egypt's own ecosystem against it.</p> |
| <p><b>ἐπί</b><br/>over</p> <p><i>preposition + accusative (destination of upward movement)</i></p> <p>→ spatial or relational framing</p> <p>ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (destination of upward movement).</p> | <p><b>τήν</b><br/>the</p> <p>Accusative</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τήν: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                                                                                                                                                                                                        | <p><b>γῆν</b><br/>land</p> <p>Accusative</p> <p><i>accusative complement of ἐπί (destination)</i></p> <p>→ object specification</p> <p>γῆ: 'land'; the whole land of Egypt to be overrun.</p> | <p><b>Αἰγύπτου</b><br/>of Egypt</p> <p>Genitive</p> <p><i>genitive of definition</i></p> <p>→ participant identification</p> <p>Αἴγυπτος: renders Hebrew מִצְרַיִם; indeclinable proper name, kind 'x'.</p>                                                               |

2 καὶ ἐξέτεινεν Ααρων τὴν χεῖρα ἐπὶ τὰ ὕδατα Αἰγύπτου, καὶ ἀνήγαγεν τοὺς βατράχους, καὶ ἀνέβησαν οἱ βάτραχοι καὶ ἐκάλυψαν τὴν γῆν Αἰγύπτου.

And Aaron stretched out his hand over the waters of Egypt and brought up the frogs; and the frogs came up and covered the land of Egypt.

Immediate compliance — plague execution **καί**

Aaron executes the command of v.1 without delay; the plague accounts emphasise obedience-without-interval. Three verbs cascade (ἐξέτεινεν → ἀνήγαγεν → ἀνέβησαν): the stretching brings the frogs up; the frogs themselves then ascend and cover the land. Causative ἀνάγω shifts to intransitive ἀναβαίνω, signalling autonomous spread beyond Aaron's act. ἐκάλυψαν is the standard inundation totality-verb.

καί

and

*narrative conjunction (Hebraizing καί-parataxis)*

→ discourse linkage or contrast

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

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

*main verb (act of compliance)*

→ constative aorist (single decisive act of obedience)

ἐκτείνω: Aaron enacts the command of v.1; the command-compliance pattern (impv. → indic.) is structurally characteristic of the LXX plague accounts.

Ααρών

Aaron

Nominative

*subject (indeclinable proper name)*

→ participant identification

Ααρών: the subject shifts from God (v.1) to Aaron, completing the chain of mediation.

τήν

the

Accusative

*article*

→ noun-phrase marking

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

χεῖρα

hand

Accusative

*accusative direct object of ἐξέτεινεν*

→ object specification

χείρ: the outstretched hand recurs from v.1; see δάκτυλος θεοῦ at v.15 for the theological culmination.

ἐπί

over

*preposition + accusative (spatial)*

→ spatial or relational framing

ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (spatial).

τά

the

Accusative

*article*

→ noun-phrase marking

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

ὑδατα

waters

Accusative

*accusative complement of ἐπί*

→ object specification

ὑδωρ: plural τὰ ὑδατα designates all Egyptian water-bodies collectively — broader than the triadic rivers/canals/marshes of v.1.

Αἰγύπτου

of Egypt

Genitive

*genitive attributive*

→ participant identification

Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.

καί

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

ἀνήγαγεν

brought up

Aor Act Indic 3 Sg · ἀνάγω

*main verb (causative plague-execution)*

→ constative aorist

ἀνάγω: picks up the command-verb ἀνάγαγε from v.1; Aaron brings up the frogs causatively through the rod's power.

τούς

the

Accusative

*article*

→ noun-phrase marking

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

## βατράχους

frogs

Accusative

*accusative direct object of ἀνήγαγεν*

→ object specification

βατράχους: meaning 'frogs'; it serves as accusative direct object of ἀνήγαγεν.

## καί

and

*resultative conjunction (frogs now spread autonomously)*

→ discourse linkage or contrast

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

## ἀνέβησαν

came up

Aor Act Indic 3 Pl · ἀναβαίνω

*main verb (spontaneous ascent of frogs)*

→ ingressive aorist (onset of autonomous ascending movement)

ἀναβαίνω: 'go up / ascend'; distinct from causative ἀνάγω — the frogs themselves ascend, signalling unstoppable spread beyond Aaron's direct act.

## οἱ

the

Nominative

*article*

→ noun-phrase marking

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

## βάτραχοι

frogs

Nominative

*subject of ἀνέβησαν*

→ participant prominence

βάτραχοι: meaning 'frogs'; it serves as subject of ἀνέβησαν.

## καί

and

*resultative conjunction (total inundation)*

→ discourse linkage or contrast

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

## ἐκάλυψαν

covered

Aor Act Indic 3 Pl · καλύπτω

*main verb (plague totality — covering the land)*

→ constative aorist (comprehensive, completed covering)

καλύπτω: 'cover / conceal'; the inundation totality-verb; compare the locust plague (10:5 LXX ἐκάλυψεν τὴν ὄψιν τῆς γῆς).

## τὴν

the

Accusative

*article*

→ noun-phrase marking

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

## γῆν

land

Accusative

*accusative direct object of ἐκάλυψαν*

→ object specification

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

## Αἰγύπτου

of Egypt

Genitive

*genitive attributive*

→ participant identification

Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.

### 3 ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἑπαιδοὶ τοῖς φαρμακοῖς αὐτῶν καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου.

And the sorcerers also did likewise with their enchantments and brought up the frogs over the land of Egypt.

**Foil: magicians replicate the plague** ἐποίησαν δέ

Third panel of the triad: command (v.1) → execution (v.2) → magicians' response (v.3). Their replication adds frogs rather than removing them, compounding Egypt's misery. φαρμακοῖς (dative of instrument) and ἑπαιδοί are the LXX's standard vocabulary for Egyptian priestly magic; the triad here sets up the contrast with the magicians' failure at the gnats (8:14–15 LXX).

**ἐποίησαν**

did

Aor Act Indic 3 Pl · ποιέω

main verb (act of mimicry)

→ constative aorist (single mirroring act)

ποιέω: 'do / make'; the magicians can only imitate, not innovate, and their imitation here worsens the plague.

**δέ**

and

postpositive connective (mild adversative foil)

→ discourse linkage or contrast

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

**ὡσαύτως**

likewise

adverb of manner

→ clausal contribution

ὡσαύτως: 'in the same way / likewise'; underscores exact mimicry; renders Hebrew וְכֵן.

**καί**

also

adjunctive ('also / even')

→ discourse linkage or contrast

καί: meaning 'also'; 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.

**ἑπαιδοί**

sorcerers

Nominative

subject

→ participant prominence

ἑπαιδός: 'enchanter / one who sings incantations over' (ἐπί + ᾠδή); renders Hebrew חַרְטֻמִּים (ḥarṭummîm), the Egyptian priestly-magical specialists; introduced at 7:11 LXX.

**τοῖς**

the

Dative

article (with instrumental dative)

→ noun-phrase marking

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

**φαρμακοῖς**

enchantments

Dative

dative of instrument ('with their enchantments')

→ sphere or reference

φαρμακόν: 'drug / potion / charm / spell'; covers material substances and recited formulae; renders Hebrew סִגְרֵיהֶם ('their secret arts'); Hebraizing dative of means.

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>αὐτῶν</b><br/>their</p> <p>Genitive</p> <p><i>genitive of possession</i></p> <p>→ relational specification</p> <p>αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.</p> | <p><b>καί</b><br/>and</p> <p><i>narrative conjunction (result)</i></p> <p>→ discourse linkage or contrast</p> <p>καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p>                | <p><b>ἀνήγαγον</b><br/>brought up</p> <p>Aor Act Indic 3 Pl · ἀνάγω</p> <p><i>main verb (plague-replication act)</i></p> <p>→ constative aorist</p> <p>ἀνάγω: same verb as in v.2; the magicians duplicate the frog-raising, adding to rather than relieving Egypt's burden.</p> | <p><b>τούς</b><br/>the</p> <p>Accusative</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τούς: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                                                |
| <p><b>βατράχους</b><br/>frogs</p> <p>Accusative</p> <p><i>accusative direct object of ἀνήγαγον</i></p> <p>→ object specification</p> <p>βατράχους: meaning 'frogs'; it serves as accusative direct object of ἀνήγαγον.</p>                                           | <p><b>ἐπί</b><br/>over</p> <p><i>preposition + accusative (destination)</i></p> <p>→ spatial or relational framing</p> <p>ἐπί: meaning 'over'; here it marks the relation signaled by preposition + accusative (destination).</p> | <p><b>γῆν</b><br/>land</p> <p>Accusative</p> <p><i>accusative complement (anarthrous: formulaic ellipsis)</i></p> <p>→ object specification</p> <p>γῆ: anarthrous here in contrast to v.1's articular τὴν γῆν.</p>                                                               | <p><b>Αἰγύπτου</b><br/>of Egypt</p> <p>Genitive</p> <p><i>genitive attributive</i></p> <p>→ participant identification</p> <p>Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.</p> |

4 ἐκάλεσεν δὲ Φαραω Μωσῆν καὶ Ααρων καὶ εἶπεν· εὐξασθε περὶ ἐμοῦ πρὸς κύριον, καὶ περιελέτω τοὺς βατράχους ἀπ' ἐμοῦ καὶ ἀπὸ τοῦ λαοῦ μου, καὶ ἐξαποστελῶ τὸν λαόν, καὶ θύσουσιν κυρίῳ.

And Pharaoh called Moses and Aaron and said: 'Pray on my behalf to the Lord and let him remove the frogs from me and from my people, and I will send the people away, and they shall sacrifice to the Lord.'

Pharaoh's first capitulation (conditional bargain) ἐκάλεσεν δέ

Pharaoh breaks under the plague and initiates the first bargaining scene (cf. 8:21, 8:24 LXX). His formula εὐξασθε περὶ ἐμοῦ uses Israelite religious vocabulary, implicitly acknowledging that κύριος controls the frogs. The conditional ἐξαποστελῶ ('I will send away') is the first promise to release Israel — a promise he will break at v.11. The verse establishes the chapter's dialectic: plague → capitulation → conditional promise → hardening.

## ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

*main verb (Pharaoh summons)*

→ constative aorist (single act of summoning)

καλέω: Pharaoh, who earlier resisted, now summons Moses and Aaron — a mark of his weakened position under the plague.

## δέ

and

*postpositive connective*

→ discourse linkage or contrast

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

## Φαραώ

Pharaoh

Nominative

*subject (indeclinable royal title)*

→ participant identification

Φαραώ: Hebrew פַּרְעֹה; the Egyptian royal title pr-ꜣ ('great house'); indeclinable throughout the LXX, kind 'x'.

## Μωσῆν

Moses

Accusative

*accusative direct object (first summoinee)*

→ object specification

Μωσῆν: meaning 'Moses'; it serves as accusative direct object (first summoinee).

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## Ααρών

Aaron

Accusative

*accusative direct object (second summoinee)*

→ participant identification

Ααρών: transliterated proper name rendered in Greek letters; here it functions as accusative direct object (second summoinee).

## καί

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (introducing Pharaoh's direct speech)*

→ constative aorist

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

## εὐξασθε

pray

Aor Mid Impv 2 Pl · εὐχομαι

*main verb of Pharaoh's petition*

→ ingressive aorist imperative (begin the prayer-act)

εὐχομαι: 'pray / vow'; middle voice (personal involvement: on my behalf); renders Hebrew יִתְפַּלֵּא; the formula εὐξασθε περί ἐμοῦ reappears at 8:24 LXX — Pharaoh's characteristic plea.

## περί

on behalf of

*preposition + genitive (benefactive)*

→ spatial or relational framing

περί: meaning 'on behalf of'; here it marks the relation signaled by preposition + genitive (benefactive).

## ἐμοῦ

me

Genitive

*genitive object of περί*

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of περί.

## πρός

to

*preposition + accusative (addressee of prayer)*

→ spatial or relational framing

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

κύριον

the Lord

Accusative

accusative object of *πρός* (the one prayed to)

→ object specification

κύριος: Pharaoh addresses YHWH by his cultic title — a remarkable implied acknowledgement that the Lord alone controls the plague.

καί

and

coordinate conjunction (linking the two petitions)

→ discourse linkage or contrast

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

περιέλτω

let him remove

Aor Act Impv 3 Sg · περιαιρέω

jussive imperative (Pharaoh petitions for divine action)

→ constative aorist (complete removal)

περιαιρέω: 'take away / remove all around'; the περί-compound suggests total removal from every side; renders Hebrew *סָרַח*.

τούς

the

Accusative

article

→ noun-phrase marking

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

βατράχους

frogs

Accusative

accusative direct object of *περιελέτω*

→ object specification

βατράχους: meaning 'frogs'; it serves as accusative direct object of *περιελέτω*.

ἀπ'

from

preposition + genitive (separation)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of *ἀπό*

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of *ἀπό*.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of *ἀπό*

→ relational specification

λαός: Pharaoh includes all his subjects — the frog plague afflicts all of Egypt, not only Israel.

μου

my

Genitive

genitive of possession

→ relational specification

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

καί

and

*coordinate conjunction (Pharaoh's conditional promise)*

→ discourse linkage or contrast

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

ἐξαποστελῶ

I will send away

Fut Act Indic 1 Sg · ἐξαποστέλλω

*main verb (conditional promise of release)*

→ predictive future (contingent on frog-removal)

ἐξαποστέλλω: 'send away / release fully'; ἐξ- intensifies ('send them out completely'); the key release-verb of the Exodus narrative — Pharaoh's promise that he will repeatedly break.

τόν

the

Accusative

*article*

→ noun-phrase marking

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

λαόν

people

Accusative

*accusative direct object of ἐξαποστελῶ*

→ object specification

λαός: the possessive shift from 'my people' (Pharaoh's subjects) to 'the people' is loaded — the Exodus narrative asserts they are God's people.

καί

and

*resultative conjunction (the purpose of release)*

→ discourse linkage or contrast

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

θύσουσιν

they will sacrifice

Fut Act Indic 3 Pl · θύω

*main verb (anticipated result: the Israelites' stated purpose)*

→ predictive future

θύω: 'sacrifice'; θύσουσιν κυρίῳ frames the Exodus journey as liturgical pilgrimage; the formula recurs at 8:23 and 8:27 LXX.

κυρίῳ

to the Lord

Dative

*dative of indirect object (beneficiary of sacrifice)*

→ sphere or reference

κύριος: dative κυρίῳ is the standard LXX formulation for sacrifice 'to the Lord.'

5 εἶπεν δὲ Μωυσῆς πρὸς Φαραῶ· τάξαι πρὸς με, πότε εὕξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὑμῶν, πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

And Moses said to Pharaoh: 'Appoint for me when I shall pray for you and for your servants and for your people, to remove the frogs from you and from your people and from your houses — only in the river shall they remain.'

Moses sets a test: Pharaoh names the time

εἶπεν δέ

Moses' counter-move is theologically pointed: he invites Pharaoh to set the time for prayer, so that when the frogs die at that exact moment there can be no doubt that the Lord controls nature. τάξαι πρὸς με renders the difficult Hebrew יִלַּךְ רַאֲבִדִּי ('take glory over me / appoint for me'); the crux is flagged in the text\_note. The clause πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται ('only in the river shall they remain') previews the partial victory — the Nile retains its frogs, Egypt's gods are not fully defeated.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introduces Moses' counter-response)

→ constative aorist

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

δέ

and

postpositive connective (continues dialogue)

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

## Φαραώ

Pharaoh

Accusative

accusative object of *πρός*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as accusative object of *πρός*.

## τάξαι

appoint

Aor Mid Impv 2 Sg · τάσσω

main verb of Moses' invitation (Pharaoh invited to designate a time)

→ ingressive aorist imperative (name the moment)

τάσσω: 'appoint / designate / assign'; τάξαι *πρός* *με* renders Hebrew *לְיָגֵד אֶת הַכְּבוֹד עָלַי* ('take the glory over me / boast over me'); the LXX chooses a time-designating sense ('appoint for me a time'). The theological point: if Pharaoh names the moment, the precise divine fulfillment cannot be coincidence. A major crux: see text\_note.

## πρός

for

preposition + accusative (benefactive: 'designate for me')

→ spatial or relational framing

*πρός*: meaning 'for'; here it marks the relation signaled by preposition + accusative (benefactive: 'designate for me').

## με

me

Accusative

accusative object of *πρός*

→ participant reference

*με*: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of *πρός*.

## πότε

when

interrogative adverb (introduces indirect question: the content of the appointment)

→ clausal contribution

*πότε*: 'when'; the indirect question specifies the content of *τάξαι* — designate the time when I shall pray.

## εὔξωμαι

I shall pray

Aor Mid Subj 1 Sg · εὔχομαι

verb of indirect question (deliberative subjunctive: 'when am I to pray?')

→ ingressive aorist subjunctive

*εὔχομαι*: the prayer-verb from v.4; Moses refers back to Pharaoh's request, turning it into a theologically diagnostic test.

## περί

for

preposition + genitive (benefactive — repeated three times)

→ spatial or relational framing

*περί*: meaning 'for'; here it marks the relation signaled by preposition + genitive (benefactive — repeated three times).

## σοῦ

you

Genitive

genitive object of *περί* (first beneficiary)

→ relational specification

*σοῦ*: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of *περί* (first beneficiary).

## ἀφανίσαι

to remove

Aor Act Inf · ἀφανίζω

infinitive of purpose (the goal of the prayer)

→ constative aorist infinitive (complete elimination)

*ἀφανίζω*: 'make invisible / destroy / eliminate'; a stronger word than mere 'removal' — the frogs will be made to disappear; renders Hebrew *לְהַכְרִית*.

## τούς

the

Accusative

article

→ noun-phrase marking

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

## βατράχους

frogs

Accusative

accusative direct object of *ἀφανίσαι*

→ object specification

*βατράχους*: meaning 'frogs'; it serves as accusative direct object of *ἀφανίσαι*.

## πλήν

only

adversative particle (exceptive: 'except / only')

→ discourse linkage or contrast

*πλήν*: 'except / only'; introduces the one exception — frogs in the river will remain; the Nile retains its own.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

τῷ

the

Dative

*article*

→ noun-phrase marking

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

ποταμῷ

river

Dative

*dative of place (locative: in the Nile)*

→ sphere or reference

ποταμός: 'river'; the Nile (ὁ ποταμός = the river par excellence in the Egyptian context); the frogs remain there — a partial exemption suggesting limits even to the plague's scope.

ὑπολειφθήσονται

they will remain

Fut Pass Indic 3 Pl · ὑπολείπω

*main verb (predictive promise of partial retention)*

→ predictive future (state that will obtain after the plague)

ὑπολείπω: 'leave behind / leave remaining'; passive 'they will be left behind'; the prefix ὑπο- suggests something left over beneath the general removal.

## 6 ὁ δὲ εἶπεν· εἰς αὐρίον. εἶπεν δέ· ὥς εἵρηκας, ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν κυρίου τοῦ θεοῦ ἡμῶν.

He said: 'Tomorrow.' And he said: 'As you have said — that you may know that there is none other than the Lord our God.'

**Exchange: Pharaoh names the time; Moses accepts and declares**

ὁ δέ / εἶπεν δέ

A compressed dialogue: Pharaoh names the time ('Tomorrow'), then Moses accepts it and appends the theological declaration — the knowledge formula ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν κυρίου τοῦ θεοῦ ἡμῶν. This formula ('that you may know that there is none like the Lord our God') is the epistemological refrain of the plague narrative (cf. 7:17; 8:18; 9:14, 29) — each plague is designed to produce recognition of YHWH's incomparability.

ὁ

he

Nominative

*demonstrative pronoun functioning as subject ('that one / he')*

→ participant reference

ὁ δέ: the standard LXX/classical Greek formula for shifting speakers in dialogue — 'and he [= Pharaoh] said.'

δέ

and

*postpositive (speaker-shift marker in dialogue)*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (Pharaoh's one-word answer)*

→ constative aorist

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

εἰς

on

*preposition + accusative (temporal: 'for / on tomorrow')*

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (temporal: 'for / on tomorrow').

αὔριον

tomorrow

Accusative

*accusative of time (adverbial: 'tomorrow')*

→ object specification

αὔριον: 'tomorrow'; Pharaoh's one-word answer; by naming a specific future date he makes the coming fulfillment undeniable.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (Moses' acceptance-with-declaration)*

→ constative aorist

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

δέ

and

*postpositive (speaker-shift; now Moses speaks)*

→ discourse linkage or contrast

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

ὥς

as

*comparative conjunction ('as / according to what')*

→ discourse linkage or contrast

ὥς: 'as / just as'; Moses accepts Pharaoh's timing — 'it shall be as you have said'; the acceptance seals the divine test.

εἶρηκας

you have said

Prf Act Indic 2 Sg · λέγω

*verb of comparison (perfect: the settled fact of Pharaoh's stated wish)*

→ intensive perfect (the word once spoken stands in full effect)

λέγω: perfect εἶρηκας — 'you have said [and it stands]'; the perfect records Pharaoh's choice as a fixed datum against which the fulfillment will be measured.

ἵνα

so that

*conjunction of purpose (the theological rationale for naming the time)*

→ discourse linkage or contrast

ἵνα: purpose conjunction; Moses appends the divine rationale — the whole exercise is designed for Pharaoh's recognition of the Lord.

εἶδῃς

you may know

Prf Act Subj 2 Sg · οἶδα

*verb of purpose clause (subjunctive after ἵνα)*

→ resultative perfect subjunctive (knowing as a achieved state)

οἶδα: 'know'; the knowledge-formula ἵνα εἶδῃς ὅτι is the epistemological leitmotif of the plague series: each plague aims to produce Pharaoh's acknowledgement of YHWH's incomparability.

ὅτι

that

*conjunction (recitative: introduces the content of knowledge)*

→ discourse linkage or contrast

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

|                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>οὐκ</p> <p>not</p> <p><i>negation</i></p> <p>→ clausal qualification or emphasis</p> <p>οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.</p>                                                                                   | <p>ἔστιν</p> <p>there is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>main verb (existential: 'there is none')</i></p> <p>→ gnomic present (timeless truth)</p> <p>εἰμί: the existential copula in the incomparability formula; the gnomic present expresses a universal, timeless claim about YHWH's uniqueness.</p> | <p>ἄλλος</p> <p>other</p> <p>Nominative</p> <p><i>predicate nominative (no other god / power exists like the Lord)</i></p> <p>→ participant prominence</p> <p>ἄλλος: 'another / other'; the incomparability declaration — there is no other like the Lord.</p> | <p>πλὴν</p> <p>except</p> <p><i>adversative particle (exceptive: sole exception to 'none other')</i></p> <p>→ discourse linkage or contrast</p> <p>πλὴν: here 'except / beside'; the formula 'there is none other except the Lord our God' renders Hebrew אֵין כִּי הוּא אֱלֹהֵינוּ — the central monotheistic claim of the Shema tradition.</p> |
| <p>κυρίου</p> <p>of the Lord</p> <p>Genitive</p> <p><i>genitive after πλὴν (the one who is truly Lord)</i></p> <p>→ relational specification</p> <p>κύριος: YHWH; the entire plague series culminates in this recognition — that κύριος alone is God.</p> | <p>τοῦ</p> <p>the</p> <p>Genitive</p> <p><i>article (attributive with θεοῦ)</i></p> <p>→ noun-phrase marking</p> <p>τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.</p>                                                                                                        | <p>θεοῦ</p> <p>God</p> <p>Genitive</p> <p><i>genitive in apposition to κυρίου ('the Lord — our God')</i></p> <p>→ relational specification</p> <p>θεός: 'God'; in apposition to κύριος — the Lord who is our God.</p>                                          | <p>ἡμῶν</p> <p>our</p> <p>Genitive</p> <p><i>genitive of possession</i></p> <p>→ relational specification</p> <p>ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.</p>                                                                                       |

7 καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν σου καὶ ἐκ τῶν αὐλῶν καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου· πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

And the frogs shall be removed from you and from your houses and from your courts and from your servants and from your people; only in the river shall they remain.

Moses announces the terms of the coming relief **καί**

Moses details where the frogs will depart — an ascending list from person (σοῦ) outward to houses, courts, servants, people — closing with the exception clause (ἐν τῷ ποταμῷ ὑπολειφθήσονται) that previews v.5's limitation. The four-fold ἀπὸ (from you / from houses / from servants / from people) mirrors the comprehensiveness of v.1's ἐπὶ list, marking the reversal structurally.

καί

and

narrative conjunction

→ discourse linkage or contrast

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

περιαιρεθήσονται

shall be removed

Fut Pass Indic 3 Pl · περιαιρέω

main verb (predictive: the coming removal of frogs)

→ predictive future (divine promise of complete removal)

περιαιρέω: 'take away all around / remove completely'; passive voice — the divine actor (God through Moses' prayer) removes them; the same verb as Pharaoh's petition at v.4, now promised in Moses' prophetic voice.

οἱ

the

Nominative

article

→ noun-phrase marking

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

βάτραχοι

frogs

Nominative

subject of περιαιρεθήσονται (passive: the frogs being removed)

→ participant prominence

βάτραχοι: meaning 'frogs'; it serves as subject of περιαιρεθήσονται (passive: the frogs being removed).

ἀπό

from

preposition + genitive (separation — first of four)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of ἀπό (Pharaoh: first domain of removal)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (Pharaoh: first domain of removal).

ἐκ

from

preposition + genitive (separation — second domain)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

οἰκιῶν

houses

Genitive

genitive object of ἐκ (second domain)

→ relational specification

οἰκία: 'house / dwelling'; the frogs had invaded even bedchambers and kneading-troughs (7:28 LXX); the comprehensive removal now mirrors the comprehensive invasion.

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.

ἐκ

from

preposition + genitive (third domain)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

## αὐλῶν

courts

Genitive

*genitive object of ἐκ (third domain)*

→ relational specification

αὐλή: 'courtyard / open court'; renders Hebrew חֲצֵצְתַיִם; the forecourts attached to Egyptian houses.

## ἀπό

from

*preposition + genitive (fourth domain: servants)*

→ spatial or relational framing

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

## τῶν

the

Genitive

*article*

→ noun-phrase marking

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

## θεραπόντων

servants

Genitive

*genitive object of ἀπό (fourth domain)*

→ relational specification

θεράπων: 'servant / attendant'; renders Hebrew שִׁפְחָה.

## 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.

## ἀπό

from

*preposition + genitive (fifth domain: people)*

→ spatial or relational framing

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

## τοῦ

the

Genitive

*article*

→ noun-phrase marking

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

## λαοῦ

people

Genitive

*genitive object of ἀπό (fifth domain)*

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive object of ἀπό (fifth domain).

## 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.

## πλὴν

only

*adversative particle (exceptive: the sole retention)*

→ discourse linkage or contrast

πλὴν: 'except / only'; the exception-clause recurs from v.5; the Nile retains its frogs.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## τῷ

the

Dative

*article*

→ noun-phrase marking

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

## ποταμῷ

river

Dative

*dative of place*

→ sphere or reference

ποταμός: the Nile; frogs remain in it even after the plague — the Nile is never fully reclaimed from the plague series.

## ὑπολειφθήσονται

they will remain

Fut Pass Indic 3 Pl · ὑπολείπω

*main verb (predictive: the residual frogs in the Nile)*

→ predictive future

ὑπολείπω: 'leave remaining'; same word as v.5; forms an inclusio with v.5's exception clause.

## 8 ἐξήλθεν δὲ Μωσῆς καὶ Ααρων ἀπὸ Φαραω καὶ ἔβοησεν Μωσῆς πρὸς κύριον περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὥς ἔταξεν Φαραω.

And Moses and Aaron went out from Pharaoh, and Moses cried to the Lord concerning the appointed time of the frogs, as Pharaoh had set.

Moses exits and prays: the test now runs

ἐξήλθεν δέ

The narrative bridge: Moses and Aaron leave Pharaoh and Moses immediately prays, invoking the exact term ὁρισμός ('boundary / appointed time / determination') — the same root as τάξει from v.5, tying prayer to the agreed appointment. ὥς ἔταξεν Φαραω ('as Pharaoh had set') is the narrative's confirmation that Moses holds Pharaoh to the test. The prayer is not reported in direct speech — the narrator moves straight to the result (v.9).

## ἐξήλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (departure from Pharaoh's presence)*

→ constative aorist (single departure act)

ἐξέρχομαι: 'go out / depart'; Moses and Aaron leave Pharaoh's court — the exit formula marks the end of the dialogue unit and the beginning of the divine action.

## δὲ

and

*postpositive connective (narrative continuation)*

→ discourse linkage or contrast

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

## Μωσῆς

Moses

Nominative

*subject (first of compound subject)*

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (first of compound subject).

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## Ααρών

Aaron

Nominative

*subject (second of compound subject; indeclinable)*

→ participant identification

Ααρών: transliterated proper name rendered in Greek letters; here it functions as subject (second of compound subject; indeclinable).

## ἀπό

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

## Φαραώ

Pharaoh

Genitive

*genitive object of ἀπό*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἀπό.

## καί

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## ἔβοησεν

cried out

Aor Act Indic 3 Sg · βοάω

*main verb (Moses' urgent prayer)*

→ ingressive aorist (onset of urgent prayer-cry)

βοάω: 'cry out / shout'; a word of urgent vocal appeal; renders Hebrew בָּעָץ (from בָּעָץ, to cry out in distress or urgent petition); the word signals the urgency and earnestness of Moses' intercession.

## Μωσῆς

Moses

Nominative

*subject (Moses now acts alone as intercessor)*

→ participant prominence

Μωσῆς: meaning 'Moses'; it serves as subject (Moses now acts alone as intercessor).

## πρός

to

*preposition + accusative (addressee of prayer)*

→ spatial or relational framing

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

## κύριον

the Lord

Accusative

*accusative object of πρὸς*

→ object specification

κύριον: meaning 'the Lord'; it serves as accusative object of πρὸς.

περί

concerning

*preposition + genitive (subject matter of prayer)*

→ spatial or relational framing

περί: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (subject matter of prayer).

τοῦ

the

Genitive

*article*

→ noun-phrase marking

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

ὁρισμοῦ

appointed time

Genitive

*genitive object of περί (the content of prayer: the agreed appointment)*

→ relational specification

ὁρισμός: 'boundary / definition / appointed time / determination'; from ὀρίζω ('set a boundary / appoint'); the word recalls τάξει ('appoint') of v.5 — Moses prays for the Lord to act at the time Pharaoh himself designated. NT echo: ὀρίζω is used in Acts 17:31 of the day God has 'appointed' for judgment.

τῶν

of the

Genitive

*article*

→ noun-phrase marking

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

βατράχων

frogs

Genitive

*genitive of reference (the frogs that are the subject of the appointed time)*

→ relational specification

βατράχων: meaning 'frogs'; it serves as genitive of reference (the frogs that are the subject of the appointed time).

ὥς

as

*comparative conjunction (conformity to Pharaoh's appointment)*

→ discourse linkage or contrast

ὥς: 'as / just as'; Moses acts in precise conformity with the appointment — ὥς ἔταξεν Φαραώ ('as Pharaoh had set').

ἔταξεν

had set

Aor Act Indic 3 Sg · τάσσω

*verb of comparison (Pharaoh's prior appointment)*

→ constative aorist (the fixing of tomorrow as the appointed time)

τάσσω: the same root as τάξει (v.5); the verbal inclusio binds Moses' prayer to Pharaoh's appointment, confirming the test is being run on Pharaoh's own terms.

Φαραώ

Pharaoh

Nominative

*subject of ἔταξεν*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as subject of ἔταξεν.

## 9 ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωυσῆς· καὶ ἀπέθανον οἱ βάτραχοι ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν.

And the Lord did just as Moses had said; and the frogs died out of the houses and out of the courtyards and out of the fields.

Divine fulfillment — God acts at the appointed time **ἐποίησεν δέ**

The plague is reversed on schedule: καθάπερ εἶπεν Μωυσῆς ('just as Moses said') is the standard fulfillment formula, confirming that Moses' prophetic word was reliable. The frogs die ἐκ (from within) three domains — houses, courtyards, fields — mirroring the five domains of v.7 but collapsing them into three, perhaps for rhythmic brevity. ἐπαύλεων ('enclosed courtyards / farm enclosures') is a slightly different word from ἀγρῶν (v.7), adding specificity.

### ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (divine fulfillment of prophetic word)

→ constative aorist (single act of divine faithfulness)

ποιέω: the fulfillment-verb par excellence in the plague accounts; God 'does / makes' what Moses announced.

### δέ

and

postpositive connective (continuing narrative)

→ 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.

### καθάπερ

just as

comparative conjunction (precise conformity to Moses' word)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; a stronger form than ὥς — emphasises exact correspondence between prophecy and event.

### εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of comparison (Moses' prior prophetic word)

→ constative aorist

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

### Μωυσῆς

Moses

Nominative

subject of εἶπεν (Moses as prophet whose word the Lord fulfills)

→ participant prominence

Μωυσῆς: meaning 'Moses'; it serves as subject of εἶπεν (Moses as prophet whose word the Lord fulfills).

### καί

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

### ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb (the death of the frogs)

→ ingressive aorist (onset and completion of mass death)

ἀποθνήσκω: 'die / perish'; the frogs die in situ — in the houses, courts, fields where they had invaded; the ἀπό-prefix marks completion (died away/off).

οἱ

the

Nominative

article

→ noun-phrase marking

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

βάτραχοι

frogs

Nominative

subject of ἀπέθανον

→ participant prominence

βάτραχοι: meaning 'frogs'; it serves as subject of ἀπέθανον.

ἐκ

out of

preposition + genitive (provenance: from within the houses)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

οἰκιῶν

houses

Genitive

genitive object of ἐκ (first domain of death)

→ relational specification

οἰκιῶν: meaning 'houses'; it serves as genitive object of ἐκ (first domain of death).

ἐκ

out of

preposition + genitive (second domain)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐπαύλεων

courtyards

Genitive

genitive object of ἐκ (second domain)

→ relational specification

ἐπαυλις: 'enclosed courtyard / farmstead / outbuilding'; slightly more specific than αὐλή (v.7); renders Hebrew חֲצֵרֶיךָ.

ἐκ

out of

preposition + genitive (third domain)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀγρῶν

fields

Genitive

genitive object of ἐκ (third domain: the outdoor spaces)

→ relational specification

ἀγρός: 'field / open country'; renders Hebrew חֲצֵרֶיךָ; the triad houses → courtyards → fields moves from domestic interior to open countryside.

## 10 καὶ συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς, καὶ ὤζεσεν ἡ γῆ.

And they gathered them in heaps upon heaps, and the land stank.

**Result: mass death produces stench** **καί**

A vivid sensory closeup: the Egyptians collect the dead frogs into piles (the reduplication θιμωνιάς θιμωνιάς = 'heaps and heaps' is a Hebraism for superlative quantity), and the rotting mass makes the land stink. ὤζεσεν (from ὀζω, 'reek / smell') underscores the totality of the defeat — Egypt's promised 'relief' is not relief at all but a new dimension of misery.

**καί**  
and

*narrative conjunction*

→ discourse linkage or contrast

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

**συνήγαγον**  
gathered

Aor Act Indic 3 Pl · συνάγω

*main verb (Egyptians collect dead frogs)*

→ constative aorist (comprehensive gathering)

συνάγω: 'gather / collect together'; the Egyptians must clear up the plague's aftermath themselves; the irony is marked — those who oppressed Israel now gather frog-corpses.

**αὐτοὺς**  
them

Accusative

*accusative direct object (the dead frogs)*

→ participant reference

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

**θιμωνιάς**  
heaps

Accusative

*accusative of manner / adverbial accusative (reduplication: 'heap upon heap')*

→ object specification

θιμωνιά: 'heap / pile / mound'; the LXX hapax-style reduplication θιμωνιάς θιμωνιάς renders Hebrew מְרֹמֶם מְרֹמֶם ('heaps upon heaps'); Hebraism — distributive/intensive reduplication.

**θιμωνιάς**  
heaps

Accusative

*accusative (second element of reduplicated Hebraism — distributive intensification)*

→ object specification

θιμωνιά: repeated for the distributive/intensive sense: 'heaps and heaps / pile after pile'; a Hebraism calquing the Hebrew distributive repetition.

**καί**  
and

*resultative conjunction*

→ discourse linkage or contrast

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

**ὤζεσεν**  
stank

Aor Act Indic 3 Sg · ὀζω

*main verb (sensory result of rotting frog-heaps)*

→ ingressive aorist (onset of stench)

ὀζω: 'reek / stink / smell'; renders Hebrew שָׁחַדְתִּי; the same verb-root underlies the stench of the Nile after the blood plague (7:18 LXX); Egypt's plague-cycle is marked by successive ecological defilement.

**ἡ**  
the

Nominative

*article*

→ noun-phrase marking

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

γῆ

land

Nominative

*subject of ὥρξεν*

→ participant prominence

γῆ: 'the land'; the whole land of Egypt  
stinks from the rotting heaps — the  
ecological reversal is complete.

## 11 ἰδὼν δὲ Φαραῶ ὅτι γέγονεν ἀναψυχή, ἐβαρύνθη ἡ καρδία αὐτοῦ καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος.

But Pharaoh, seeing that there had come a respite, hardened his heart and did not listen to them, just as the Lord had said.

Pharaoh's hardening — the first named hardening after a plague ἰδὼν δέ

The structural pivot of section B: the moment relief arrives (ἀναψυχή = 'breathing-space / respite', a word for relief from oppressive heat or burden) Pharaoh hardens. ἐβαρύνθη ἡ καρδία αὐτοῦ is the passive form — 'his heart was/became heavy' — in contrast to the active ἐβάρυνεν Φαραῶ τὴν καρδίαν αὐτοῦ at 8:28 LXX. The καθάπερ ἐλάλησεν κύριος ('just as the Lord had spoken') fulfillment-tag frames Pharaoh's hardening as itself part of the divine plan — an observation the reader must hold in tension with Pharaoh's moral agency.

## ἰδών

seeing

Aor Act Ptcp Nom Sg Masc · ὁράω

*adverbial participle (temporal/causal: 'when / because he saw')*

→ **constative aorist participle (the seeing precedes the hardening)**

ὁράω: 'see'; the aorist participle is temporal — 'having seen, he hardened'; Pharaoh's perception of relief (ἀναψυχή) is the occasion of his hardening, not repentance.

## δέ

but

*postpositive connective (mild adversative: expected repentance gives way to hardening)*

→ discourse linkage or contrast

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

## Φαραώ

Pharaoh

Nominative

*subject (also subject of participle ἰδών)*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as subject (also subject of participle ἰδών).

## ὅτι

that

*conjunction (recitative: content of his seeing)*

→ discourse linkage or contrast

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

## γέγονεν

there had come

Prf Act Indic 3 Sg · γίνομαι

*verb of perception-clause (perfect: the relief has settled into a state)*

→ **resultative perfect (the respite as an achieved, experienced state)**

γίνομαι: 'come to be / happen'; the perfect indicates Pharaoh perceives the ἀναψυχή as a settled present reality — relief has arrived and is in effect.

## ἀναψυχή

respite

Nominative

*subject of γέγονεν*

→ participant prominence

ἀναψυχή: 'breathing-space / respite / refreshment'; from ἀναψύχω ('cool / refresh'); renders Hebrew רַחֲוֹה ('relief / breathing-room'); a powerful word for the cessation of oppressive burden; NT: ἀνάψυξις in Acts 3:20 ('times of refreshing from the presence of the Lord').

## ἐβάρυνθη

was hardened

Aor Pass Indic 3 Sg · βαρύνω

*main verb (Pharaoh's heart is weighed down — passive hardening)*

→ **ingressive aorist (onset of the hardened state)**

βαρύνω: 'weigh down / make heavy'; passive ἐβάρυνθη = 'was made heavy / was weighed down'; here passive, contrasting with the active ἐβάρυνεν Φαραώ at v.28 — the shift from passive to active across the chapter marks increasing moral agency. Hebrew טָבַח.

## 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 ἐβαρύνθη (metonymy: the seat of will and decision)*

→ participant prominence

καρδιά: 'heart'; renders Hebrew בֶּלֶם; in biblical anthropology the heart is the organ of decision, intention, and will — Pharaoh's whole volitional self is 'weighed down' against release.

## 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.

## καί

and

*coordinate conjunction (result of hardening)*

→ discourse linkage or contrast

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

## οὐκ

not

*negation*

→ clausal qualification or emphasis

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

## εἰσήκουσεν

listen

Aor Act Indic 3 Sg · εἰσακούω

*main verb (Pharaoh's refusal to hear)*

→ constative aorist (categorical non-listening)

εἰσακούω: 'hear / heed / obey'; with εἰς ('hear into' = heed fully); οὐκ εἰσήκουσεν = he refused to heed Moses and Aaron — the standard formula for Pharaoh's disobedience in the LXX plague accounts.

## αὐτῶν

them

Genitive

*genitive object of εἰσήκουσεν (Moses and Aaron)*

→ relational specification

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

## καθάπερ

just as

*comparative conjunction (the fulfillment-tag)*

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; the fulfillment-formula applied to the hardening itself — Pharaoh's stubbornness was announced by God in advance.

## ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

*verb of comparison (the Lord's prior prophetic announcement)*

→ constative aorist

λαλέω: 'speak'; the fulfillment-tag καθάπερ ἐλάλησεν κύριος frames Pharaoh's hardening as itself fulfilling the divine word — a theological statement that does not remove Pharaoh's moral responsibility but contextualises it within the divine purpose.

## κύριος

the Lord

Nominative

*subject of ἐλάλησεν*

→ participant prominence

κύριος: meaning 'the Lord'; it serves as subject of ἐλάλησεν.

12 εἶπεν δὲ κύριος πρὸς Μωυσῆν· εἰπὸν Ααρων· ἔκτεινον τῇ ῥάβδῳ τὴν χεῖρά σου καὶ πάταξον τὸ χῶμα τῆς γῆς καὶ ἔσονται σκνῖπες ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου.

And the Lord said to Moses: 'Say to Aaron: Stretch out your hand with the rod and strike the dust of the earth, and there shall be gnats on both humans and four-footed animals and in all the land of Egypt.'

New divine command — the third plague (gnats) announced

εἶπεν δέ

The command structure of v.1 is reprised (εἶπεν δὲ κύριος πρὸς Μωυσῆν· εἰπὸν Ααρων — the double-mediation formula). The new element is the target: not water but dust of the earth (τὸ χῶμα τῆς γῆς), and the new instrument is striking rather than extending. σκνῖπες ('gnats / lice / sand-fleas') renders Hebrew  $\text{דְּבָרִים}$ ; the LXX's specific insect-term is unique in Greek literature for this plague. The scope ἐν τε ἀνθρώποις καὶ ἐν τοῖς τετράποσιν ('on both humans and four-footed animals') marks this as a plague affecting all living things on land.

εἶπεν

said

Aor Act Indic 3 Sg· λέγω

main verb (divine speech formula — third plague initiated)

→ constative aorist

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

δέ

and

postpositive connective

→ 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.

πρός

to

preposition + accusative (addressee)

→ spatial or relational framing

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

## Μωσῆν

Moses

Accusative

*accusative object of πρὸς*

→ object specification

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

## εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

*main verb of sub-command (double-mediation formula)*

→ ingressive aorist imperative

λέγω (aor. impv. εἰπὼν): 'speak / say'; the irregular aorist imperative εἰπὼν (= εἰπέ) opens the quoted divine saying; the LXX renders an obscure Hebrew clause, construing it as a command to speak/declare concerning the human ruler.

## Ααρὼν

Aaron

Accusative

*accusative of address (quasi-vocative)*

→ participant identification

Ααρὼν: transliterated proper name rendered in Greek letters; here it functions as accusative of address (quasi-vocative).

## ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

*main verb of Aaron's command (plague-initiation formula, as in v.1)*

→ ingressive aorist imperative

ἐκτείνω: the plague-initiation formula recurs from v.1; the rod's extension is the constant gesture.

## τῇ

the

Dative

*article (with instrumental dative)*

→ noun-phrase marking

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

## ῥάβδω

rod

Dative

*dative of instrument ('with the rod')*

→ sphere or reference

ῥάβδος: the rod again as the instrument; note here the order is τῇ ῥάβδω τὴν χεῖρά (rod first), inverted from v.1's τῇ χειρὶ ... τὴν ῥάβδον (hand first).

## 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.

## καί

and

*coordinate conjunction (second action commanded)*

→ discourse linkage or contrast

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

## πάταξον

strike

Aor Act Impv 2 Sg · πατάσσω

*second main verb of Aaron's command*

→ ingressive aorist imperative (a single decisive blow)

πατάσσω: 'strike / smite'; the violence-verb of the plague accounts; renders Hebrew ַךְ; the dust is struck, not the water — a new medium, signalling a new plague-category.

## τό

the

Accusative

*article*

→ noun-phrase marking

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

χῶμα

dust

Accusative

accusative direct object of πάταξον

→ object specification

χῶμα: 'heap of earth / mound / dust'; renders Hebrew עֶפְרָה ('dust of the earth'); the strike transforms the dust of the land itself into gnats — a metamorphosis that the magicians cannot replicate (v.14).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of source/material ('the dust that is of the earth')

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of source/material ('the dust that is of the earth').

καί

and

resultative conjunction (the plague result)

→ discourse linkage or contrast

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

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

main verb (predictive: the gnats as result of the strike)

→ predictive future (prophetic announcement)

εἰμί: existential future — 'there will be gnats'; the announcement-form that the LXX uses throughout the plague predictions.

σκνῖπες

gnats

Nominative

subject of ἔσονται

→ participant prominence

σκνίψ: 'gnat / louse / sand-flea'; renders Hebrew דִּבְרֵי; the LXX's specific entomological identification (σκνῖπες) is otherwise rare in extant Greek and marks the translators' effort to name the pest precisely. The magicians cannot replicate this plague (v.14) — the only plague in the series they fail to duplicate.

ἐν

on

preposition + dative (locative on / among)

→ spatial or relational framing

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

τε

both

coordinating particle (correlative with καί: 'both ... and')

→ discourse linkage or contrast

τε ... καί: the correlative pair ('both ... and') extends the scope to all animate beings on land; rare in LXX narrative but here used for precision.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἀνθρώποις

humans

Dative

dative complement of ἐν (first category)

→ sphere or reference

ἄνθρωπος: 'human being'; renders Hebrew אָדָם — gnats afflict people directly on their skin, not merely their environment.

καί

and

coordinate conjunction (with τε above)

→ discourse linkage or contrast

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

ἐν

on

preposition + dative (second category)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

τετράποσιν

four-footed animals

Dative

dative complement of ἐν (second category: all livestock and animals)

→ sphere or reference

τετράπους: 'four-footed / quadruped'; renders Hebrew מְרֻבְּבִים; a comprehensive term for all domesticated and wild animals.

καί

and

coordinate conjunction (extending scope geographically)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (geographical scope)

→ spatial or relational framing

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

πάσῃ

all

Dative

adjective attributive (total scope: the whole land)

→ sphere or reference

πάσῃ: meaning 'all'; it serves as adjective attributive (total scope: the whole land).

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

Αἰγύπτου

of Egypt

Genitive

genitive attributive

→ participant identification

Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.

13 καὶ ἐξέτεινεν Ααρων τῇ χειρὶ τὴν ράβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνῖπες ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν· πᾶν τὸ χῶμα τῆς γῆς ἐγένετο σκνῖπες ἐν πάσῃ γῇ Αἰγύπτου.

And Aaron stretched out his hand with the rod and struck the dust of the earth; and the gnats came on both humans and four-footed animals — all the dust of the earth became gnats in all the land of Egypt.

Immediate compliance — gnat plague executed καί

Aaron's execution follows the command of v.12 exactly (ἐξέτεινεν... ἐπάταξεν mirrors ἐκτεινον... πάταξον). The closing summary sentence — πᾶν τὸ χῶμα τῆς γῆς ἐγένετο σκνῖπες ἐν πάσῃ γῇ Αἰγύπτου — is striking: the totality formula identifies the dust itself with the gnats. Every particle of Egypt's earth has become an insect; the land itself attacks its own inhabitants.

καί

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

*main verb (compliance with v.12 command)*

→ constative aorist

ἐκτείνω: the plague-initiation gesture; compliance echoes v.2.

Ααρών

Aaron

Nominative

*subject*

→ participant identification

Ααρών: transliterated proper name rendered in Greek letters; here it functions as subject.

τῇ

the

Dative

*article*

→ noun-phrase marking

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

χειρί

hand

Dative

*dative of instrument*

→ sphere or reference

χειρί: meaning 'hand'; it serves as dative of instrument.

τήν

the

Accusative

*article*

→ noun-phrase marking

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

ῥάβδον

rod

Accusative

*accusative direct object of ἐξέτεινεν*

→ object specification

ῥάβδον: meaning 'rod'; it serves as accusative direct object of ἐξέτεινεν.

καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

*main verb (the blow that produces the gnats)*

→ constative aorist (single decisive blow)

πατάσσω: 'strike / smite'; compliance with the πάταξον command of v.12.

τό

the

Accusative

*article*

→ noun-phrase marking

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

χῶμα

dust

Accusative

*accusative direct object of ἐπάταξεν*

→ object specification

χῶμα: the dust/earth that becomes gnats; picks up the χῶμα of v.12.

τῆς

of the

Genitive

*article*

→ noun-phrase marking

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

γῆς

earth

Genitive

*genitive of material*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of material.

καί

and

*resultative conjunction (plague erupts)*

→ discourse linkage or contrast

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

ἐγένοντο

came

Aor Mid Indic 3 Pl · γίνομαι

*main verb (onset of the plague)*

→ ingressive aorist (the gnats suddenly come into being)

γίνομαι: 'come to be / arise'; the gnats come into being spontaneously upon the strike.

οἱ

the

Nominative

*article*

→ noun-phrase marking

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

σκνῖπες

gnats

Nominative

*subject of ἐγένοντο*

→ participant prominence

σκνῖπες: meaning 'gnats'; it serves as subject of ἐγένοντο.

πᾶν

all

Nominative

*subject (nominative totality adjective: the totality-formula)*

→ participant prominence

πᾶς: 'all / every'; the totality formula πᾶν τὸ χῶμα τῆς γῆς ἐγένετο σκνῖπες is hyperbolic for total infestation — every particle of dust is transformed into a gnat.

τό

the

Nominative

*article*

→ noun-phrase marking

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

χῶμα

dust

Nominative

*subject of ἐγένετο (predicate: dust → gnats)*

→ participant prominence

χῶμα: the dust is identified with the gnats — an identification that baffles the magicians who cannot reverse it.

τῆς

of the

Genitive

*article*

→ noun-phrase marking

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

γῆς

earth

Genitive

*genitive of material*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of material.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

*main verb of totality-clause (predicate: transformation of dust into gnats)*

→ constative aorist

γίνομαι: the dust 'became' gnats — a metamorphosis the magicians cannot reverse.

σκνῖπες

gnats

Nominative

*predicate nominative (what the dust became)*

→ participant prominence

σκνῖπες: meaning 'gnats'; it serves as predicate nominative (what the dust became).

|                                                                                                                                                                                                                     |                                                                                                                                                                                                   |                                                                                                                                                         |                                                                                                                                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ἐν</p> <p>in</p> <p><i>preposition + dative (spatial scope)</i></p> <p>→ spatial or relational framing</p> <p>ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (spatial scope).</p> | <p>πάση</p> <p>all</p> <p>Dative</p> <p><i>adjective attributive (total scope)</i></p> <p>→ sphere or reference</p> <p>πάση: meaning 'all'; it serves as adjective attributive (total scope).</p> | <p>γῇ</p> <p>land</p> <p>Dative</p> <p><i>dative of place</i></p> <p>→ sphere or reference</p> <p>γῇ: meaning 'land'; it serves as dative of place.</p> | <p>Αἰγύπτου</p> <p>of Egypt</p> <p>Genitive</p> <p><i>genitive attributive</i></p> <p>→ participant identification</p> <p>Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

14 ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἑπαιδοὶ τοῖς φαρμακοῖς αὐτῶν ἐξαγαγεῖν τὸν σκνῖπα καὶ οὐκ ἠδύναντο· καὶ ἦσαν οἱ σκνῖπες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

And the sorcerers also tried likewise with their enchantments to bring out the gnats, but they could not; and the gnats were on both the humans and the four-footed animals.

Foil: magicians attempt and fail for the first time ἐποίησαν δέ

This verse marks the structural hinge of the entire plague series: for the first time (cf. 7:11, 7:22, 8:3 where they succeeded) the magicians οὐκ ἠδύναντο ('could not'). Their attempt is noted with the same ἐποίησαν δὲ ὡσαύτως formula as v.3, but now the result is failure. The infinitive ἐξαγαγεῖν ('to bring out') implies they attempt to produce gnats on their own — and the verb shifts from ἀνάγω ('bring up from water') to ἐξάγω ('bring out from earth'), matching the new element. Their failure publicly announces the limit of Egyptian counter-magic, preparing the confession of v.15.

## ἐποίησαν

tried

Aor Act Indic 3 Pl · ποιέω

*main verb (attempted mimicry — this time unsuccessful)*

→ **constative aorist** (the attempt as a single failed action)

ποιέω: the same mimicry-verb as in v.3; now the same act yields a different result — failure rather than success.

## δέ

and

*postpositive connective*

→ discourse linkage or contrast

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

## ὡσαύτως

likewise

*adverb of manner (attempted mimicry)*

→ clausal contribution

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

## καί

also

*adjunctive*

→ discourse linkage or contrast

καί: meaning 'also'; 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.

## ἐπαοιδοί

sorcerers

Nominative

*subject*

→ participant prominence

ἐπαοιδός: the Egyptian magicians who successfully replicated the first two plagues (7:22, 8:3) now fail for the first time.

## τοῖς

the

Dative

*article (with instrumental dative)*

→ noun-phrase marking

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

## φαρμακοῖς

enchantments

Dative

*dative of instrument*

→ sphere or reference

φαρμακοῖς: meaning 'enchantments'; it serves as dative of instrument.

## αὐτῶν

their

Genitive

*genitive of possession*

→ relational specification

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

## ἐξαγαγεῖν

to bring out

Aor Act Inf · ἐξάγω

*infinitive of purpose (the failed goal of their attempt)*

→ **constative aorist infinitive**

ἐξάγω: 'lead out / bring out'; matches the new earth-medium — the magicians try to 'bring out' gnats from the dust as Aaron had done; the ἐξ- matches the earth-context.

## τόν

the

Accusative

*article*

→ noun-phrase marking

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

## σκνῖπα

gnat

Accusative

*accusative direct object of ἐξαγαγεῖν (collective singular)*

→ object specification

σκνίψ: collective singular τὸν σκνῖπα ('the gnat' = the plague of gnats); the singular marks the plague as a category, not individual insects.

καί

and

*adversative conjunction (expected success gives way to failure)*

→ discourse linkage or contrast

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

οὐκ

not

*negation*

→ clausal qualification or emphasis

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

ἠδύναντο

they were able

Impf Mid Indic 3 Pl · δύναι

*main verb (imperfect of inability — sustained failure)*

→ conative imperfect (ongoing attempt that kept failing)

δύναι: 'be able'; the imperfect ἠδύναντο marks sustained, repeated inability — they kept trying and kept failing; contrasts with the aorist of successful past attempts. This is the structural climax of the magicians' subplot.

καί

and

*narrative conjunction (closing summary: gnats persist)*

→ discourse linkage or contrast

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

ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

*main verb (imperfect: the gnats continue to be present despite the attempt)*

→ progressive imperfect (the gnats remain throughout)

εἶμι: the progressive imperfect ἦσαν marks the gnats as an ongoing, persistent presence — the magicians' failure changes nothing about the reality of the plague.

οἱ

the

Nominative

*article*

→ noun-phrase marking

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

σκνῖπες

gnats

Nominative

*subject of ἦσαν*

→ participant prominence

σκνῖπες: meaning 'gnats'; it serves as subject of ἦσαν.

# 15 εἶπον δὲ οἱ ἑπαυδοὶ τῷ Φαρωῶ· δάκτυλος θεοῦ ἐστὶν τοῦτο. ἐσκληρύνθη δὲ ἡ καρδία Φαρωῶ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος.

And the sorcerers said to Pharaoh: 'This is the finger of God.' But the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord had said.

Theological climax: magicians' confession and Pharaoh's hardening εἶπον δέ

The theological apex of the chapter and of the plague cycle to this point. Egypt's own magical specialists — the agents of the counter-divine — confess that the gnat plague exceeds any human or demonic power: δάκτυλος θεοῦ ἐστὶν τοῦτο ('This is the finger of God'). The anarthrous δάκτυλος (no article) may be emphatic or simply Hebraizing; θεοῦ is genitive of the one to whom the 'finger' belongs. The phrase enters NT tradition verbatim at Luke 11:20, where Jesus declares that his exorcisms are ἐν δακτύλῳ θεοῦ ('by the finger of God') and that this proves the kingdom of God has arrived. Matthew's parallel (12:28) has πνεύματι θεοῦ ('by the Spirit of God'), creating a major Christological-pneumatological crux — what the LXX calls the divine finger, Luke applies to Jesus' ministry, and Matthew identifies with the Spirit. The magicians' confession ends their role in the plague narrative; Pharaoh's hardening (ἐσκληρύνθη, 'was hardened / stiffened' — from σκληρύνω, 'make hard/stiff'; a different verb from βαρύνω, 'weigh down', used at vv.11 and 28) nonetheless nullifies the confession's potential impact.

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (the magicians' formal report to Pharaoh)

→ constative aorist

λέγω: the magicians address Pharaoh in their official capacity — the report is institutional, not a private opinion.

δέ

and

postpositive connective

→ discourse linkage or contrast

δέ: 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.

ἐπαυδοί

sorcerers

Nominative

subject

→ participant prominence

ἐπαυδοί: the magicians who now make their famous confession; their official identity makes the concession all the more significant.

τῷ

to

Dative

article (dative of indirect address)

→ noun-phrase marking

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

Φαραώ

Pharaoh

Dative

dative indirect object (the addressee of the report)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (the addressee of the report).

δάκτυλος

finger

Nominative

predicate nominative (anarthrous: emphatic or Hebraizing — 'it is a finger-of-God thing')

→ participant prominence

δάκτυλος: 'finger'; the anarthrous form may be emphatic ('a real finger of God') or reflect Hebraizing omission of the article; in the context of the plague series, 'finger' (the smallest, most precise divine instrument) signifies that even the least divine effort surpasses all human power. CENTRAL NT ECHO: Luke 11:20 takes up ἐν δακτύλῳ θεοῦ verbatim; Matthew 12:28 has πνεύματι θεοῦ — one of the most theologically rich Synoptic parallels, equating the Spirit and the finger as the instrument of divine power operative in both the Exodus plagues and in Jesus' exorcisms. The phrase originates here.

θεοῦ

of God

Genitive

genitive of possession ('the finger that belongs to God')

→ relational specification

θεός: 'God'; the magicians do not specify which god — in context they acknowledge a deity of a different order from their own resources.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicate: 'this is [the finger of God]')

→ gnomic present (statement of fact)

εἰμί: the present-tense copula makes the confession a direct, unqualified statement of present reality.

τοῦτο

this

Nominative

subject (demonstrative pronoun: 'this [plague / thing]')

→ participant reference

τοῦτο: 'this'; the near demonstrative points to the gnat plague directly present; it is this specific act of divine power that exceeds their art.

ἐσκληρύνθη

was hardened

Aor Pass Indic 3 Sg · σκληρύνω

main verb (Pharaoh's hardening — passive: heart was stiffened)

→ ingressive aorist (onset of the hardened state)

σκληρύνω: 'make hard / stiffen'; from σκληρός ('hard / stiff / harsh'); a different metaphor from βαρύνω ('weigh down') used at vv.11 and 28. ἐσκληρύνθη is the passive: his heart was stiffened (by what agency the LXX leaves unstated — the divine sovereignty question). The confession of the magicians paradoxically precedes and is nullified by this hardening.

δέ

but

postpositive connective (adversative: confession given, but Pharaoh hardens)

→ discourse linkage or contrast

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

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 ἐσκληρύνθη (the seat of will)

→ participant prominence

καρδιά: the volitional centre; the heart of Pharaoh is stiffened, as if calcified against the evidence.

Φαραώ

of Pharaoh

Genitive

genitive of possession (Pharaoh's heart)

→ participant identification

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

καί

and

coordinate conjunction (result of hardening)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

εἰσήκουσεν

listen

Aor Act Indic 3 Sg · εἰσακούω

main verb (Pharaoh's categorical refusal to heed)

→ constative aorist (total refusal)

εἰσακούω: 'heed / obey'; the standard non-compliance formula of the plague accounts.

αὐτῶν

them

Genitive

genitive object of εἰσήκουσεν

→ relational specification

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

καθάπερ

just as

comparative conjunction (fulfillment-tag)

→ discourse linkage or contrast

καθάπερ: meaning 'just as'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

verb of comparison (the Lord's prior word, now fulfilled in hardening)

→ constative aorist

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

κύριος

the Lord

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: meaning 'the Lord'; it serves as subject of ἐλάλησεν.

16 εἶπεν δὲ κύριος πρὸς Μωυσήν· ὀρθρισον τὸ πρωὶ καὶ στήθι ἐναντίον Φαραῶ· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ· καὶ ἐρεῖς πρὸς αὐτόν· τάδε λέγει κύριος· ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι.

And the Lord said to Moses: 'Rise early in the morning and stand before Pharaoh — and behold, he will come out to the water — and say to him: Thus says the Lord: Send my people away, that they may serve me.

New divine command — fourth plague (dog-fly) announced εἶπεν δέ

The herald commission formula for the dog-fly plague: Moses is to intercept Pharaoh at the Nile bank (Pharaoh's morning visit to the water is a recurring narrative detail — cf. 7:15 LXX). The messenger formula τάδε λέγει κύριος ('Thus says the Lord') is the standard prophetic introductory formula (Hebrew כֹּה אָמַר יְהוָה), framing Moses as the divine herald. ἐξαπόστειλον τὸν λαόν μου ('Send my people away') is the Exodus-demand formula that runs through every plague announcement; ἵνα λατρεύσωσίν μοι ('that they may serve / worship me') makes the whole Exodus a liturgical act.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (new divine speech unit)

→ constative aorist

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

δέ

and

postpositive connective

→ 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.

πρός

to

preposition + accusative (addressee)

→ spatial or relational framing

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

## Μωσῆν

Moses

Accusative

*accusative object of πρὸς*

→ object specification

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

## ὄρθρισον

rise early

Aor Act Impv 2 Sg · ὀρθρίζω

*main verb of command (Moses instructed to intercept Pharaoh at dawn)*

→ ingressive aorist imperative (get up at dawn)

ὀρθρίζω: 'rise at dawn / go early in the morning'; from ὄρθρος ('dawn'); renders Hebrew קָם בַּבֹּקֶר ('rise early in the morning'); the dawn-meeting at the river is a recurring confrontation motif in the plague narratives.

## τό

the

Accusative

*article (temporal accusative with πρωί)*

→ noun-phrase marking

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

## πρωί

morning

Accusative

*accusative of time ('in the early morning')*

→ object specification

πρωί: 'early morning'; adverbial accusative; reinforces ὄρθρισον — a double temporal marking of the dawn hour.

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## στῆθι

stand

Aor Act Impv 2 Sg · ἵστημι

*second main verb of command (positional instruction: take your stand)*

→ ingressive aorist imperative (take up position)

ἵστημι: 'stand / take a stand'; the posture of formal confrontation; Moses takes an authoritative position before Pharaoh.

## ἐναντίον

before

*preposition + genitive (positional: 'in front of / facing')*

→ spatial or relational framing

ἐναντίον: 'opposite / before / in front of'; renders Hebrew לִפְנֵי ('before the face of'); the posture of the prophet before the king.

## Φαραώ

Pharaoh

Genitive

*genitive object of ἐναντίον*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἐναντίον.

## καί

and

*narrative conjunction (descriptive aside)*

→ discourse linkage or contrast

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

## ἰδού

behold

*attention-particle (draws focus to what follows)*

→ discourse linkage or contrast

ἰδού: 'behold / look'; renders Hebrew הִנֵּה; the presentative particle that focuses attention on the following disclosure — Pharaoh will be at the water.

## αὐτός

he himself

Nominative

*subject (emphatic pronoun: Pharaoh himself)*

→ participant reference

αὐτός: intensive use ('he himself'); the pronoun singles out Pharaoh's personal appearance at the water.

## ἐξελεύσεται

will come out

Fut Mid Indic 3 Sg · ἐξέρχομαι

*main verb (predictive: Pharaoh's anticipated morning routine)*

→ predictive future

ἐξέρχομαι: 'go out / come out'; Pharaoh's morning visit to the Nile — a recurring narrative detail (cf. 7:15 LXX) — is foreknown by the Lord.

ἐπί

to

*preposition + accusative (directional: to the water)*

→ spatial or relational framing

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

τό

the

Accusative

*article*

→ noun-phrase marking

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

ὕδωρ

water

Accusative

*accusative object of ἐπί (the Nile bank)*

→ object specification

ὕδωρ: the Nile; Pharaoh's dawn walk to the river may be a royal ritual — inspection, bathing, or worship.

καί

and

*narrative conjunction (continuing the commission)*

→ discourse linkage or contrast

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

ἔρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

*main verb (Moses commissioned to deliver the herald formula)*

→ predictive future (instructional: what Moses is to do)

λέγω: the future is instructional ('you will say') — Moses is instructed to use the messenger formula.

πρός

to

*preposition + accusative (addressee of the message)*

→ spatial or relational framing

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

αὐτόν

him

Accusative

*accusative object of πρὸς (Pharaoh)*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Pharaoh).

τάδε

thus

Accusative

*demonstrative pronoun (accusative: 'these things' = the following message)*

→ participant reference

ὅδε: 'this / the following'; τάδε λέγει κύριος is the standard Hebrew prophetic messenger formula כֹּה אָמַר יְהוָה ('Thus says the LORD'); the LXX calque becomes the standard form in the prophetic books.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb of messenger formula (herald formula: divine present)*

→ historical present (immediate divine speech)

λέγω: the present tense in the messenger formula gives the divine word immediacy and authority — the Lord speaks now.

κύριος

the Lord

Nominative

*subject of λέγει*

→ participant prominence

κύριος: meaning 'the Lord'; it serves as subject of λέγει.

ἐξαπóstειλον

send away

Aor Act Impv 2 Sg · ἐξαποστέλλω

*main verb of the divine demand (the Exodus formula)*

→ ingressive aorist imperative (begin the act of release)

ἐξαποστέλλω: 'send away / release fully'; the recurrent Exodus-demand verb; Pharaoh has promised this repeatedly (v.4) and broken it; the demand recurs with each new plague.

τόν

the

Accusative

*article*

→ noun-phrase marking

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

## λαόν

people

Accusative

*accusative direct object of ἐξαπόστειλον*

→ object specification

λαός: 'my people' (μου below) — the possessive asserts Israel's belonging to God, not to Pharaoh.

## μου

my

Genitive

*genitive of possession (divine possessive: 'my people')*

→ relational specification

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

## ἵνα

so that

*conjunction of purpose (the goal of the release)*

→ discourse linkage or contrast

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

## λατρεύωσιν

they may serve

Aor Act Subj 3 Pl · λατρεύω

*verb of purpose clause (the Exodus's liturgical goal)*

→ constative aorist subjunctive (the act of worship as the whole purpose)

λατρεύω: 'serve / worship / render religious service'; renders Hebrew לָבַד; the word is specifically cultic — service to a deity, not general servitude. The Exodus is fundamentally a transfer of λατρεία from Pharaoh to YHWH.

## μοι

me

Dative

*dative of indirect object (beneficiary of worship: the Lord)*

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (beneficiary of worship: the Lord).

17 ἔὰν δὲ μὴ βούλῃ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σέ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν· καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίας καὶ εἰς τὴν γῆν, ἐφ' ἣς εἰσιν ἐπ' αὐτῆς.

But if you will not send my people away, behold, I am about to send against you and against your servants and against your people and against your houses the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, and also the land upon which they stand.

Conditional threat — the dog-fly plague announced **ἔὰν δέ**

The conditional structure ἔὰν... μὴ ('if you will not') introduces the dog-fly threat as contingent on Pharaoh's refusal; the sequence 'if not obedient → plague' is the standard plague-announcement pattern. κυνόμυια ('dog-fly'; κύων + μυῖα) is the LXX's distinctive rendering of Hebrew **בַּרְבַּד**. The four-fold scope ἐπὶ σέ / θεράποντάς / λαόν / οἴκους mirrors the comprehensiveness of the frog-removal of v.7 but in reverse — now affliction spreads where before removal was promised.

**ἔὰν**

if

conditional conjunction (third-class condition: open to fulfilment or not)

→ discourse linkage or contrast

ἔὰν: 'if' (+ subjunctive); the conditional threat: if Pharaoh refuses, the dog-fly comes.

**δέ**

but

postpositive adversative (contrasting with the release-demand of v.16)

→ discourse linkage or contrast

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

**μὴ**

not

negation (with subjunctive in conditional)

→ clausal qualification or emphasis

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

**βούλη**

you are willing

Pres Mid Subj 2 Sg · βούλομαι

verb of conditional protasis (willingness/volition)

→ progressive present subjunctive (ongoing refusal of will)

βούλομαι: 'wish / be willing'; the verb of deliberate will — Pharaoh's refusal to release Israel is a matter of will, not ignorance.

## ἐξαποστεῖλαι

to send away

Aor Act Inf · ἐξαποστέλλω

*infinitive of object (complementary: 'willing to send away')*

→ **constative aorist infinitive**

ἐξαποστέλλω: the release-verb of vv.4, 16; its repetition here marks the repeated refusal.

## τόν

the

Accusative

*article*

→ **noun-phrase marking**

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

## λαόν

people

Accusative

*accusative direct object of ἐξαποστεῖλαι*

→ **object specification**

λαόν: meaning 'people'; it serves as accusative direct object of ἐξαποστεῖλαι.

## μου

my

Genitive

*genitive of possession (divine: 'my people')*

→ **relational specification**

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

## ἰδού

behold

*attention-particle (draws focus to the divine response)*

→ **discourse linkage or contrast**

ἰδού: renders Hebrew יִגָּדַל ('behold me / here I am!'); the presentative marks the imminence of the divine action.

## ἐγώ

I

Nominative

*subject (emphatic first person: 'I myself')*

→ **participant reference**

ἐγώ: emphatic pronoun — it is God who directly sends the κυνόμνια.

## ἐπαποστέλλω

am about to send

Pres Act Indic 1 Sg · ἐπαποστέλλω

*main verb (futuristic present: imminent divine action)*

→ **futuristic present (imminence: the sending is as good as done)**

ἐπαποστέλλω: 'send upon'; the double-prepositional compound (ἐπι- + ἀπο-) intensifies the directional force — the dog-fly is sent directly upon / against its targets.

## ἐπί

against

*preposition + accusative (hostile direction — first target)*

→ **spatial or relational framing**

ἐπί: meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile direction — first target).

σέ

you

Accusative

accusative object of ἐπί (Pharaoh personally: first target)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (Pharaoh personally: first target).

κυνόμυιαν

dog-fly

Accusative

accusative direct object of ἐπαποστέλλω (the plague agent)

→ object specification

κυνόμυια: 'dog-fly' (κύων 'dog' + μυῖα 'fly'); the LXX's specific compound renders Hebrew דָּבָר ('swarm / mixture'); ancient commentators debated whether the species is a gadfly, stable-fly, dog-fly, or even scarab beetle. The specificity of the LXX's entomological identification (not paralleled in the MT) is itself an interpretive act. FIRST OCCURRENCE of a term that dominates vv.17–27.

καί

and

resultative conjunction (the plague's effect)

→ discourse linkage or contrast

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

πλησθήσονται

shall be filled

Fut Pass Indic 3 Pl · πλήθω

main verb (predictive: houses filled with κυνόμυια)

→ predictive future

πλήθω: 'fill'; the passive 'shall be filled' has the dog-fly as implicit agent; the houses of Egypt will be swarming-full.

αἱ

the

Nominative

article

→ noun-phrase marking

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

οἰκίαι

houses

Nominative

subject of πλησθήσονται

→ participant prominence

οἰκίαι: meaning 'houses'; it serves as subject of πλησθήσονται.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of possession

→ relational specification

Αἰγύπτιος: 'Egyptian'; the plague targets specifically Egyptian houses — a narrative detail that will be contrasted with the Goshen exemption of v.18.

τῆς

with the

Genitive

article (genitive of content: filled with the dog-fly)

→ noun-phrase marking

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

κυνομύιας

dog-fly

Genitive

genitive of content (filled with κυνόμυια)

→ relational specification

κυνόμυια: here genitive singular after πλησθήσονται; the sing. is collective.

18 καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γεσεμ, ἐφ’ ἧς ὁ λαός μου ἔστιν ἐπ’ αὐτῆς, ἐφ’ ἧς οὐκ ἔσται ἐκεῖ κυνόμυια· ἵνα εἰδῇς ὅτι ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς.

And I will do something marvellous in that day with the land of Goshen, upon which my people stand — there shall be no dog-fly there — that you may know that I am the Lord, the Lord of all the earth.

The Goshen exemption: divine discrimination introduced

καί

The theological novelty of the fourth plague: a spatial distinction between Egypt and Goshen. παραδοξάσω ('I will do something marvellous / I will distinguish') is a LXX hapax formation — παρά + δοξάζω — meaning 'act in a way that overturns expectation / distinguish gloriously'; renders Hebrew וַיַּבְדֵּל ('and I will set apart / make wonderful'). The exemption introduces the principle that divine judgment is selective — a principle that intensifies through the remaining plagues (darkness, death of firstborn) and reaches its climax at Passover. The knowledge formula ἵνα εἰδῇς ὅτι ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς ('that you may know that I am the Lord, Lord of all the earth') asserts universal sovereignty.

καί

and

*narrative conjunction*

→ discourse linkage or contrast

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

παραδοξάσω

I will do something marvellous

Fut Act Indic 1 Sg · παραδοξάζω

*main verb (the divine discrimination: the Goshen exemption)*

→ predictive future (divine commitment to distinguish)

παραδοξάζω: 'do something marvellous / act paradoxically / distinguish gloriously'; a LXX coinage or hapax formation from παρά ('beside / beyond') + δοξάζω ('glorify'); renders Hebrew יתִּיָּדָהּ ('set apart / make wonderful / distinguish'); the παρά-prefix implies that the act overturns ordinary expectation — God will do something unprecedented in setting apart Goshen. Theological crux: the exemption is not arbitrary but demonstrates divine sovereignty over geography and nature.

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*

→ noun-phrase marking

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

ἡμέρα

day

*Dative*

*dative of time (the appointed day of the plague)*

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (the appointed day of the plague).

ἐκείνη

that

*Dative*

*attributive demonstrative (the promised day of plague)*

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as attributive demonstrative (the promised day of plague).

τήν

the

*Accusative*

*article*

→ noun-phrase marking

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

γῆν

land

*Accusative*

*accusative direct object of παραδοξάσω*

→ object specification

γῆ: the land of Goshem; the object of divine distinguishing — the land itself is set apart, not merely its people.

## Γεσσημ

Goshen

Genitive

*genitive of apposition (specifying which land)*

→ participant identification

Γεσσημ: the LXX rendering of Hebrew גֹּשֶׁן (Goshen); the region in the eastern Nile delta where the Israelites settled (Gen 45:10, 46:28); indeclinable, kind 'x'.

## ἐφ'

upon

*preposition + genitive (relative: 'upon which')*

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + genitive (relative: 'upon which').

## ἣς

which

Genitive

*genitive relative pronoun (referring to γῆν Γεσσημ)*

→ relational specification

ἣς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (referring to γῆν Γεσσημ).

## 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 ἔστιν*

→ participant prominence

λαός: 'my people' — Israel's presence in Goshen is the ground of Goshen's exemption; the land is protected because God's people dwell there.

## μου

my

Genitive

*genitive of possession*

→ relational specification

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

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential: my people exist/dwell there)*

→ gnomic present (the settled fact of Israel's dwelling in Goshen)

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have.'

## ἵνα

so that

*conjunction of purpose (the theological goal of the Goshen exemption)*

→ discourse linkage or contrast

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

## εἰδῆς

you may know

Prf Act Subj 2 Sg · οἶδα

*verb of purpose clause (the knowledge-formula: epistemic goal)*

→ resultative perfect subjunctive

οἶδα: the knowledge-formula ἵνα εἰδῆς ὅτι recurs from v.6; the Goshen exemption, like the plague, is designed to produce Pharaoh's acknowledgement of YHWH's lordship.

## ὅτι

that

*conjunction (recitative: the content of knowledge)*

→ discourse linkage or contrast

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

## ἐγώ

I

Nominative

*subject (emphatic: the divine self-disclosure formula)*

→ participant reference

ἐγώ: the emphatic 'I' of divine self-disclosure; ἐγώ εἰμι κύριος is the LXX form of the divine self-identification formula יְהוָה.

## εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*copula (divine self-disclosure: 'I am the Lord')*

→ gnomic present (eternal, constant identity)

εἰμί: the ἐγώ εἰμι formula is the LXX rendering of the divine self-identification; it will become a theologically charged formula in the Fourth Gospel (John 8:58 etc.).

## κύριος

the Lord

Nominative

*predicate nominative (divine title: 'I am [the] Lord')*

→ participant prominence

κύριος: meaning 'the Lord'; it serves as predicate nominative (divine title: 'I am [the] Lord').

## ὁ

the

Nominative

*article (with second κύριος: 'the Lord [over] all the earth')*

→ noun-phrase marking

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

## κύριος

Lord

Nominative

*predicate in apposition (ὁ κύριος πάσης τῆς γῆς = 'the Lord of all the earth')*

→ participant prominence

κύριος: repeated — 'I am Lord, the Lord of all the earth'; the genitival phrase asserts universal sovereignty as the ground of the Goshen exemption.

## πάσης

of all

Genitive

*genitive of extent (scope of lordship: all the earth)*

→ relational specification

πάσης: meaning 'of all'; it serves as genitive of extent (scope of lordship: all the earth).

## τῆς

the

Genitive

*article*

→ noun-phrase marking

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

## γῆς

earth

Genitive

*genitive object of κύριος (the Lord is Lord of the whole earth)*

→ relational specification

γῆ: 'earth'; the declaration that YHWH is Lord of the whole earth — not just Israel's land — is the theological climax of the verse and the ground for his authority to distinguish between Goshen and Egypt.

19 καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ λαοῦ μου καὶ ἀνὰ μέσον τοῦ λαοῦ σου· ἐν δὲ τῇ αὐρίον ἔσται τὸ σημεῖον τοῦτο ἐπὶ τῆς γῆς.

And I will put a distinction between my people and your people; and tomorrow this sign shall come upon the land.

The distinction formalised — sign announced for tomorrow **καί**

Two additions beyond the Goshen exemption of v.18: (1) the theological vocabulary of separation — διαστολή ('distinction / interval / gap') — renders Hebrew **תָּדַף** ('redemption / separation'; a term unique in the Pentateuch), making the Goshen exemption simultaneously a sign of Israel's redemption; (2) the appointment of 'tomorrow' as the time of the sign (τὸ σημεῖον τοῦτο ἐπὶ τῆς γῆς), repeating the diagnostic test-pattern of vv.5–6. The verse closes the threat-oracle; v.20 records its fulfilment.

**καί**  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

**δώσω**

I will put

Fut Act Indic 1 Sg · δίδωμι

*main verb (God establishes the distinction)*

→ predictive future

δίδωμι: 'give / put / establish'; δώσω διαστολήν ('I will put a distinction') renders Hebrew **תָּדַף יַתְּמִשָּׁל** ('and I will put a ransom/separation'); the Hebrew **תָּדַף** can also mean 'redemption' — the distinction between peoples is simultaneously an act of redemption.

**διαστολήν**

distinction

Accusative

*accusative direct object of δώσω*

→ object specification

διαστολή: 'distinction / separation / interval'; from διαστέλλω ('separate / distinguish'); renders Hebrew **תָּדַף** which can also mean 'ransom / redemption'; the LXX makes this a word of categorical separation rather than specifically of redemption, though the redemptive nuance is present in the Hebrew.

**ἀνά**

between

*preposition + genitive (distributive: 'in the midst of / between')*

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition + genitive (distributive: 'in the midst of / between').

μέσον

midst

Accusative

accusative complement of ἀνά (the space between the two peoples)

→ object specification

μέσον: 'middle / between'; ἀνά μέσον = 'between / in the midst'; the idiom renders Hebrew וְיָבִין ... יָבִין.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of reference (the first group: Israel)

→ relational specification

λαός: 'my people' = Israel; the divine possessive 'my' makes Israel's belonging to God the theological basis of the distinction.

μου

my

Genitive

genitive of possession

→ relational specification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of reference (the second group: Egypt)

→ relational specification

λαός: 'your people' = Egypt; the contrast my people / your people is the Exodus narrative's fundamental anthropological distinction.

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.

δέ

and

postpositive connective

→ discourse linkage or contrast

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

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: the sign at the appointed time)

→ predictive future

εἰμί: the sign shall come into being at the appointed time.

τό

the

Nominative

article

→ noun-phrase marking

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

σημεῖον

sign

Nominative

subject of ἔσται

→ participant prominence

σημεῖον: 'sign'; renders Hebrew תִּנָּח; the dog-fly plague is explicitly called a sign — pointing beyond itself to the identity of YHWH and to the covenant distinction between Israel and Egypt.

τοῦτο

this

Nominative

demonstrative adjective (attributive: 'this sign')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (attributive: 'this sign').

ἐπί

upon

*preposition + genitive (spatial: the sign on / over the land)*

→ spatial or relational framing

ἐπί: meaning 'upon'; here it marks the relation signaled by preposition + genitive (spatial: the sign on / over the land).

τῆς

the

Genitive

*article*

→ noun-phrase marking

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

γῆς

earth

Genitive

*genitive object of ἐπί*

→ relational specification

γῆ: the land of Egypt; the sign is visible across the whole land, confirming divine authority over all the earth (cf. v.18 κύριος πάσης τῆς γῆς).

20 ἐποίησεν δὲ κύριος οὕτως· καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραω καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν γῆν Αἰγύπτου· καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίας.

And the Lord did so; and the dog-fly came in great swarms into the houses of Pharaoh and into the houses of his servants and into all the land of Egypt; and the land was ruined by the dog-fly.

**Fulfillment — the dog-fly plague executed** ἐποίησεν δέ

The fulfilment formula ἐποίησεν δὲ κύριος οὕτως ('and the Lord did so') matches the flat compliance-report of v.9 (καθάπερ εἶπεν Μωσῆς), confirming exact divine correspondence with the prophecy of vv.17–19. The plague's magnitude is stated in πλῆθος ('a great mass / swarm') and in the land-ruin formula ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίας ('the land was utterly destroyed by the dog-fly'). ἐξωλεθρεύω ('destroy utterly / make desolate') is the strong ruin-verb, escalating the ecological devastation beyond the frog-stench (v.10).

## ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

*main verb (divine fulfilment of the announcement)*

→ constative aorist

ποιέω: the fulfillment-verb as in v.9.

## δέ

and

*postpositive connective*

→ 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.

## οὕτως

so

*adverb of manner (exact correspondence: 'in this way / just so')*

→ adverbial qualification

οὕτως: 'so / in this way'; the brief formula ἐποίησεν δὲ κύριος οὕτως ('the Lord did so') is a classic fulfillment-report, signalling total correspondence between divine word and event.

## καί

and

*narrative conjunction (beginning the description of the event)*

→ discourse linkage or contrast

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

## παρεγένετο

came

Aor Mid Indic 3 Sg · παραγίνομαι

*main verb (arrival of the plague)*

→ ingressive aorist (onset of the plague's arrival)

παραγίνομαι: 'come / arrive / appear'; renders Hebrew נָבֵא ('and it came'); the dog-fly arrives en masse.

## ἡ

the

Nominative

*article*

→ noun-phrase marking

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

## κυνόμυια

dog-fly

Nominative

*subject of παρεγένετο (collective singular: the swarm)*

→ participant prominence

κυνόμυια: now the collective singular subject — the dog-fly swarm arrives as a single plague-force.

## πλήθος

in great quantity

Accusative

*accusative of extent (adverbial: 'in a great mass / swarm')*

→ object specification

πλήθος: 'multitude / great mass'; adverbial accusative describing the scale of the κυνόμυια arrival.

## εἰς

into

*preposition + accusative (directional: into the houses)*

→ spatial or relational framing

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

## τούς

the

Accusative

*article*

→ noun-phrase marking

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

## οἴκους

houses

Accusative

*accusative object of εἰς (first target)*

→ object specification

οἴκους: meaning 'houses'; it serves as accusative object of εἰς (first target).

## Φαραώ

of Pharaoh

Genitive

*genitive of possession*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession.

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## εἰς

into

*preposition + accusative (second target)*

→ spatial or relational framing

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

## τούς

the

Accusative

*article*

→ noun-phrase marking

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

## οἴκους

houses

Accusative

*accusative object of εἰς*

→ object specification

οἴκους: meaning 'houses'; it serves as accusative object of εἰς.

## τῶν

the

Genitive

*article*

→ noun-phrase marking

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

## θεραπόντων

servants

Genitive

*genitive of possession (the servants' houses: second target)*

→ relational specification

θεραπόντων: meaning 'servants'; it serves as genitive of possession (the servants' houses: second target).

## 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.

## καί

and

*coordinate conjunction (expanding scope)*

→ discourse linkage or contrast

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

## εἰς

into

*preposition + accusative (total scope: all the land)*

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (total scope: all the land).

## πᾶσαν

all

Accusative

*adjective attributive*

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective attributive.

## γῆν

land

Accusative

*accusative object of εἰς*

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς.

## Αἰγύπτου

of Egypt

Genitive

*genitive attributive*

→ participant identification

Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive attributive.

καί

and

*resultative conjunction (the land ruined)*

→ discourse linkage or contrast

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

## ἐξωλεθρεύθη

was ruined

Aor Pass Indic 3 Sg · ἐξολεθρεύω

*main verb (the total devastation of the land)*

→ constative aorist (complete devastation)

ἐξολεθρεύω: 'destroy utterly / devastate / exterminate'; the ἐξ-prefix intensifies: 'the land was utterly destroyed'; renders Hebrew תַּחֲשֹׁךְ ('and it was corrupted / ruined'); the ecological ruin-word escalates beyond the frog-stench of v.10.

ἡ

the

Nominative

*article*

→ noun-phrase marking

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

γῆ

land

Nominative

*subject of ἐξωλεθρεύθη*

→ participant prominence

γῆ: meaning 'land'; it serves as subject of ἐξωλεθρεύθη.

ἀπό

by

*preposition + genitive (agent / cause: 'on account of / by means of')*

→ spatial or relational framing

ἀπό: here causal/agentive ('ruined by / on account of'); the dog-fly is the instrument of the land's ruin.

τῆς

the

Genitive

*article*

→ noun-phrase marking

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

## κυνομυίας

dog-fly

Genitive

*genitive object of ἀπό (the agent of ruin)*

→ relational specification

κυνόμυια: the genitive closes the plague description; the land ruined 'by the dog-fly' frames the whole plague as ecological catastrophe.

## 21 ἐκάλεσεν δὲ Φαραω Μωυσῆν καὶ Ααρων λέγων· πορευθέντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ.

And Pharaoh called Moses and Aaron saying: 'Go and sacrifice to your God in the land.'

**Pharaoh's second capitulation — compromise offer (within the land)** ἐκάλεσεν δέ

Pharaoh summons Moses and Aaron for the second bargaining scene (cf. v.4). His offer — θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ ('sacrifice to your God in the land') — is a strategic compromise: let Israel worship, but without leaving Egyptian territory. Moses will refuse this on two grounds: ritual incompatibility (v.22) and the divine requirement of a three-day journey (v.23). The λέγων participial formula introduces Pharaoh's direct speech in a characteristically LXX narrative transition.

## ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

*main verb (Pharaoh summons)*

→ constative aorist

καλέω: Pharaoh summons again (cf. v.4) — the second bargaining scene in the chapter.

## δέ

and

*postpositive connective*

→ discourse linkage or contrast

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

## Φαραώ

Pharaoh

Nominative

*subject*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as subject.

## Μωσῆν

Moses

Accusative

*accusative direct object (first summoinee)*

→ object specification

Μωσῆν: meaning 'Moses'; it serves as accusative direct object (first summoinee).

## καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## Ααρών

Aaron

Accusative

*accusative direct object (second summoinee)*

→ participant identification

Ααρών: transliterated proper name rendered in Greek letters; here it functions as accusative direct object (second summoinee).

## λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

*adverbial participle (modal: introduces the direct speech)*

→ progressive present participle (accompanying action: 'calling ... saying')

λέγω: the participial introduction of direct speech (λέγων) is a Hebraism — calquing the Hebrew participle רמל ('saying') that regularly follows verbs of speaking.

## πορευθέντες

going

Aor Pass Ptcp Nom Pl Masc · πορεύομαι

*adverbial participle (modal/attendant circumstance: 'go and [then] sacrifice')*

→ ingressive aorist participle (the going precedes/accompanies the sacrificing)

πορεύομαι: 'go / travel'; the participle is a Hebraizing idiom — 'going, sacrifice' where the going accompanies the main command. The deponent passive form is standard.

## θύσατε

sacrifice

Aor Act Impv 2 Pl · θύω

*main verb of Pharaoh's command (his compromise: sacrifice in the land)*

→ ingressive aorist imperative

θύω: 'sacrifice'; Pharaoh grants the request to sacrifice, but confines it ἐν τῇ γῇ ('in the land') — the strategic limitation Moses will refuse.

## τῷ

to the

Dative

*article (with θεῷ: dative of indirect object)*

→ noun-phrase marking

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

## θεῷ

God

Dative

*dative of indirect object (beneficiary of sacrifice)*

→ sphere or reference

θεός: Pharaoh says 'your God' — he acknowledges YHWH but distances himself ('your God', not 'the Lord').

## ύμῶν

your

Genitive

*genitive of possession ('your God' = YHWH as Israel's God)*

→ relational specification

ύμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('your God' = YHWH as Israel's God).

ἐν

in

*preposition + dative (locative: the strategic limitation)*

→ spatial or relational framing

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

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 ('in the land' = within Egypt)*

→ sphere or reference

γῇ: 'in the land' = within Egypt; Pharaoh's concession is half-hearted — he will not release Israel into the wilderness. Moses' counter-argument in vv.22–23 meets this limitation point by point.

22 εἶπεν δὲ Μωϋσῆς οὐ δυνατὸν γενέσθαι οὕτως τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν κυρίῳ τῷ θεῷ ἡμῶν· ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθήσόμεθα.

And Moses said: 'It is not possible to do so, for we will be sacrificing the abominations of the Egyptians to the Lord our God; for if we sacrifice the abominations of the Egyptians before them, they will stone us.'

Moses refuses the compromise: the abomination argument

εἶπεν δέ

Moses' refusal introduces the key term τὰ βδελύγματα τῶν Αἰγυπτίων ('the abominations of the Egyptians') — the ritually offensive character of Israelite animal sacrifice in Egyptian eyes. βδέλυγμα ('abomination / detestable thing') renders Hebrew **בְּגִיזָה**, the standard OT term for cultic or moral violation; its use here refers to the sacred status of animals (cattle, sheep) in Egyptian religion, whose public slaughter as sacrifice would provoke violent Egyptian reaction (λιθοβοληθήσόμεθα, 'we will be stoned'). The term βδέλυγμα is central to Deuteronomy's covenant theology and to Revelation's vision of Babylon.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (Moses' refusal)*

→ constative aorist

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

δέ

but

*postpositive adversative*

→ discourse linkage or contrast

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

Μωσῆς

Moses

Nominative

*subject*

→ participant prominence

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

οὐ

not

*negation (strong denial)*

→ participant reference

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

δυνατόν

possible

Nominative

*predicate adjective (impersonal: 'it is not possible')*

→ participant prominence

δυνατός: 'possible / able'; the impersonal οὐ δυνατόν γενέσθαι = 'it is not able to come about'; Moses states an impossibility, not merely an unwillingness.

γενέσθαι

to happen

Aor Mid Inf · γίνομαι

*infinitive (subject of impersonal δυνατόν: 'for this to come about')*

→ constative aorist infinitive

γίνομαι: 'become / happen / come to be'; complementary infinitive in the 'do-again' idiom.

οὕτως

thus

*adverb of manner (referring to Pharaoh's proposal in v.21)*

→ adverbial qualification

οὕτως: 'in this way / so'; referring back to Pharaoh's proposal of sacrifice within the land.

τά

the

Accusative

*article*

→ noun-phrase marking

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

γάρ

for

*postpositive causal conjunction (gives the reason for impossibility)*

→ discourse linkage or contrast

γάρ: 'for / because'; introduces Moses' first argument: what we sacrifice is what Egyptians consider abominable.

βδελύγματα

abominations

Accusative

*accusative direct object of θύσομεν*

→ object specification

βδελύγμα: 'abomination / detestable thing'; renders Hebrew תועבות; the sacred animals of Egypt (cattle, rams) are the very animals Israel would sacrifice to YHWH. This is a term of cultic incompatibility; it also figures prominently in Deuteronomy's covenant laws and in Revelation's 'abomination of desolation.'

τῶν

of the

Genitive

*article*

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

*genitive of perspective ('what the Egyptians consider abominable')*

→ relational specification

Αἰγύπτιος: the abomination is defined by Egyptian religious sensibility — what is sacred to Egypt is sacrificial to Israel.

## θύσομεν

we will sacrifice

Fut Act Indic 1 Pl · θύω

*main verb (Israel's sacrifice described as 'abomination' from Egyptian view)*

→ predictive future

θύω: 'sacrifice'; the future describes what would inevitably happen if Israel sacrificed publicly in Egypt — the action is presented as a fait accompli given YHWH's commands.

## κυρίῳ

to the Lord

Dative

*dative of indirect object (the recipient of sacrifice)*

→ sphere or reference

κυρίῳ: meaning 'to the Lord'; it serves as dative of indirect object (the recipient of sacrifice).

## τῷ

the

Dative

*article*

→ noun-phrase marking

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

## θεῷ

God

Dative

*dative in apposition to κυρίῳ*

→ sphere or reference

θεῷ: meaning 'God'; it serves as dative in apposition to κυρίῳ.

## ἡμῶν

our

Genitive

*genitive of possession (Moses claims YHWH as Israel's God)*

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Moses claims YHWH as Israel's God).

## ἐναντίον

before

*preposition + genitive (spatial: in the presence of, in front of)*

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the public character of the sacrifice before Egyptians makes it provocative.

## αὐτῶν

them

Genitive

*genitive object of ἐναντίον (the Egyptians watching)*

→ relational specification

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

## λιθοβοληθώμεθα

we will be stoned

Fut Pass Indic 1 Pl · λιθοβολέω

*main verb (predicted violent consequence of public sacrifice in Egypt)*

→ predictive future (the inevitable result of the ritual clash)

λιθοβολέω: 'stone / throw stones at'; the punishment of death by stoning for desecrating sacred animals — Moses' argument is pragmatic: public sacrifice of sacred animals in Egypt would incite a riot. Stoning is also the biblical punishment for blasphemy and apostasy (Lev 24:14), so the word resonates across both legal traditions.

## 23 ὁδὸν τριῶν ἡμερῶν πορευσόμεθα εἰς τὴν ἔρημον καὶ θύσομεν κυρίῳ τῷ θεῷ ἡμῶν, καθὰ ἐρεῖ ἡμῖν.

A journey of three days we will travel into the wilderness and sacrifice to the Lord our God, as he will command us.

Moses states the divine requirement: three days and the wilderness ὁδόν (fronted)

The fronting of ὁδὸν τριῶν ἡμερῶν ('a three-days' journey') is emphatic — the geographical and temporal distance is non-negotiable. The three-day journey into the wilderness is the demand Moses has made since 3:18 LXX; its repetition here underscores that Pharaoh's 'in-the-land' compromise is simply incompatible with the divine command. The qualification καθὰ ἐρεῖ ἡμῖν ('as he will tell us / as he will command') shows that even the specifics of the sacrifice depend on ongoing divine direction — Israel is not autonomous but responsive to YHWH's commands at the worship site.

### ὁδόν

a journey

Accusative

accusative of extent (fronted for emphasis: 'a three-days' journey we will travel')

→ object specification

ὁδός: 'way / road / journey'; the accusative of extent ('a journey of three days') is fronted for rhetorical emphasis — the distance is the non-negotiable element.

### τριῶν

three

Genitive

genitive of measure (three days' worth)

→ relational specification

τρεις: 'three'; the three-day journey into the wilderness is the divine requirement stated from the beginning (3:18 LXX); Pharaoh's compromise offer of staying in the land is incompatible with this.

### ἡμερῶν

days

Genitive

genitive of measure (of how many days' journey)

→ relational specification

ἡμερῶν: meaning 'days'; it serves as genitive of measure (of how many days' journey).

### πορευσόμεθα

we will travel

Fut Mid Indic 1 Pl · πορεύομαι

main verb (Israel's stated intention: three-day journey is required)

→ predictive future (Israel's firm commitment)

πορεύομαι: 'go / travel'; the inclusive 'we' (Moses and the people) travel together — the journey is corporate and liturgical.

εἰς

into

*preposition + accusative (directional: into the wilderness)*

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

ἔρημον

wilderness

Accusative

*accusative object of εἰς (destination of worship-journey)*

→ object specification

ἔρημος: 'wilderness / desert / uninhabited region'; renders Hebrew **רָמָה**; the wilderness is both the geographical destination and the theological space of the covenant encounter between Israel and YHWH.

καί

and

*coordinate conjunction (the purpose of the journey)*

→ discourse linkage or contrast

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

θύσομεν

we will sacrifice

Fut Act Indic 1 Pl · θύω

*main verb (the goal of the journey: sacrifice)*

→ predictive future

θύω: the sacrificial goal of the Exodus journey recurs from v.4.

κυρίῳ

to the Lord

Dative

*dative indirect object*

→ sphere or reference

κυρίῳ: meaning 'to the Lord'; it serves as dative indirect object.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

*dative in apposition to κυρίῳ*

→ sphere or reference

θεῷ: meaning 'God'; it serves as dative in apposition to κυρίῳ.

ἡμῶν

our

Genitive

*genitive of possession*

→ relational specification

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

καθά

as

*comparative conjunction (conformity to divine direction)*

→ discourse linkage or contrast

καθά: 'as / just as' (contracted from καθὸ ἃν or καθ' ἃ); the qualification 'as he will command us' signals Israel's ongoing dependence on divine instruction even in worship.

ἐρεῖ

he will say

Fut Act Indic 3 Sg · λέγω

*main verb (the Lord's future command: worship subject to ongoing divine direction)*

→ predictive future

λέγω: 'say / command'; Moses reserves the details of the sacrifice to divine direction — even the manner of Israelite worship is not self-determined but responsive to YHWH's ongoing speech.

ἡμῖν

us

Dative

*dative indirect object (Israel as recipient of divine instruction)*

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Israel as recipient of divine instruction).

24 εἶπεν δὲ Φαραώ· ἐγὼ ἀποστέλλω ὑμᾶς, καὶ θύσατε κυρίῳ τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ· ἀλλὰ μὴ μακρὰν ἀποτρέχητε· εὗξασθε δὲ περὶ ἐμοῦ πρὸς κύριον.

And Pharaoh said: 'I am sending you away; sacrifice to the Lord your God in the wilderness — but do not go far away; pray for me to the Lord.'

Pharaoh partially capitulates with conditions εἶπεν δέ

Pharaoh accepts the wilderness requirement but attaches two conditions: (1) μὴ μακρὰν ἀποτρέχητε ('do not go far away') — an attempt to keep Israel within reach; (2) εὗξασθε δὲ περὶ ἐμοῦ πρὸς κύριον ('pray for me to the Lord') — the same formula as v.4, Pharaoh's recurring plea for intercession. Both conditions reveal his partial submission: he accepts the divine demand in principle but tries to impose limits. Moses' response in v.25 implicitly accepts the concession while warning against the bad faith that undid the earlier agreement.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Pharaoh's conditional concession)

→ constative aorist

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

δέ

and

postpositive connective

→ discourse linkage or contrast

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

Φαραώ

Pharaoh

Nominative

subject

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as subject.

ἐγώ

I

Nominative

subject (emphatic: Pharaoh's personal grant)

→ participant reference

ἐγώ: emphatic — 'I myself am sending you'; Pharaoh positions the grant as his personal royal concession.

## ἀποστέλλω

am sending

Pres Act Indic 1 Sg · ἀποστέλλω

*main verb (futuristic present: Pharaoh's decision)*

→ futuristic present (commitment as though already in effect)

ἀποστέλλω: 'send away / dispatch'; the futuristic present ἀποστέλλω (without the ἐξ- prefix of the divine demand ἐξαποστέλλω) may subtly weaken Pharaoh's concession — he sends them but not fully out.

## ὕμᾱς

you

Accusative

*accusative direct object (Israel)*

→ participant reference

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

## καί

and

*coordinate conjunction (the content of the concession)*

→ discourse linkage or contrast

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

## θύσατε

sacrifice

Aor Act Impv 2 Pl · θύω

*main verb of Pharaoh's permission (he grants the sacrifice)*

→ ingressive aorist imperative

θύω: Pharaoh now grants the sacrifice in the wilderness — the demand has been won, but his conditions follow.

## κυρίῳ

to the Lord

Dative

*dative indirect object*

→ sphere or reference

κυρίῳ: meaning 'to the Lord'; it serves as dative indirect object.

## τῷ

the

Dative

*article*

→ noun-phrase marking

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

## θεῷ

God

Dative

*dative in apposition to κυρίῳ*

→ sphere or reference

θεῷ: meaning 'God'; it serves as dative in apposition to κυρίῳ.

## ὕμῶν

your

Genitive

*genitive of possession ('your God')*

→ relational specification

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

## 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.

## ἐρήμῳ

wilderness

Dative

*dative of place (Pharaoh now accepts the wilderness requirement)*

→ sphere or reference

ἐρημος: Pharaoh accepts the wilderness — a step beyond his offer of v.21 (in the land). He concedes the geographical requirement.

## ἀλλά

but

*strong adversative conjunction (Pharaoh's condition begins)*

→ discourse linkage or contrast

ἀλλά: strong adversative; the concession is qualified by the condition that follows.

μή

not

*negation (with subjunctive in prohibition)*

→ clausal qualification or emphasis

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

μακράν

far

Accusative

*adverb of distance (predicative: 'do not go far')*

→ object specification

μακράν: 'far away'; Pharaoh tries to keep Israel within reach — the condition is impossible to guarantee and Moses' response ignores it, accepting the concession and warning against deceit.

ἀποτρέχῃτε

you go away

Pres Act Subj 2 Pl · ἀποτρέχω

*verb of prohibition (present subjunctive with μή: ongoing departure)*

→ conative present subjunctive (don't keep running away)

ἀποτρέχω: 'run away / depart'; the compound ἀπο- adds the nuance of 'running off / escaping'; Pharaoh fears Israel will not return.

εὐξασθε

pray

Aor Mid Impv 2 Pl · εὐχομαι

*main verb of Pharaoh's second condition (his intercession request)*

→ ingressive aorist imperative

εὐχομαι: 'pray'; the formula εὐξασθε περὶ ἐμοῦ πρὸς κύριον reappears verbatim from v.4 — Pharaoh's characteristic plea; his appeal for intercession reveals that he acknowledges YHWH's power but refuses personal submission.

δέ

and

*postpositive connective (second condition added)*

→ discourse linkage or contrast

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

περί

for

*preposition + genitive (benefactive)*

→ spatial or relational framing

περί: meaning 'for'; here it marks the relation signaled by preposition + genitive (benefactive).

ἐμοῦ

me

Genitive

*genitive object of περί*

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of περί.

πρός

to

*preposition + accusative (addressee of prayer)*

→ spatial or relational framing

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

κύριον

the Lord

Accusative

*accusative object of πρὸς*

→ object specification

κύριος: Pharaoh again acknowledges YHWH by title while continuing to resist full obedience.

25 εἶπεν δὲ Μωυσῆς· ἐγὼ δὲ ἐξελθὼν ἀπὸ σοῦ εὔξομαι πρὸς τὸν θεόν, καὶ ἀπελεύσεται ἡ κυνόμυια ἀπὸ Φαραῶ καὶ ἀπὸ τῶν θεραπόντων αὐτοῦ καὶ ἀπὸ τοῦ λαοῦ αὐτοῦ αὔριον· μὴ δὲ προσθῇς, Φαραῶ, ἐξαπατῆσαι ἔτι τοῦ μὴ ἐξαποστεῖλαι τὸν λαὸν θῦσαι κυρίῳ.

And Moses said: 'I myself, going out from you, will pray to God, and the dog-fly will depart from Pharaoh and from his servants and from his people tomorrow — but do not deal deceitfully again, Pharaoh, by not sending the people to sacrifice to the Lord.'

Moses accepts Pharaoh's concession and warns against deceit εἶπεν δέ

Moses accepts Pharaoh's partial concession without debating the 'not far' condition — his focus is on the prayer and its result (κυνόμυια gone by tomorrow). The closing warning μὴ προσθῇς Φαραῶ ἐξαπατῆσαι ἔτι is remarkably direct: 'do not add again to deceiving' — the verb ἐξαπατάω ('deceive completely / defraud') is the harshest word yet used about Pharaoh's conduct, recalling the broken promise after the frogs (v.11). τοῦ μὴ ἐξαποστεῖλαι is an articular infinitive of result/purpose ('by not sending away') specifying the content of the deceit.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

postpositive connective

→ discourse linkage or contrast

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

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

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

ἐγώ

I

Nominative

subject (emphatic pronoun: personal commitment)

→ participant reference

ἐγώ: emphatic — Moses personally commits to the prayer-act.

δέ

and

*postpositive connective (mild contrast: in response to Pharaoh's words)*

→ discourse linkage or contrast

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

ἐξελθών

going out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

*adverbial participle (temporal: 'upon leaving you')*

→ constative aorist participle (the exit precedes the prayer)

ἐξέρχομαι: 'go out'; the exit-formula recurs from v.8 (ἐξῆλθεν); Moses' departure is the prerequisite of the prayer.

ἀπό

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

σοῦ

you

Genitive

*genitive object of ἀπό (leaving Pharaoh's presence)*

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (leaving Pharaoh's presence).

εὔξομαι

I will pray

Fut Mid Indic 1 Sg · εὔχομαι

*main verb (Moses' commitment to intercede)*

→ predictive future (firm promise)

εὔχομαι: 'pray'; Moses honours Pharaoh's request for intercession (v.24) — he will pray, but the prayer is to God, not to Pharaoh.

πρός

to

*preposition + accusative (addressee of prayer)*

→ spatial or relational framing

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

τόν

the

Accusative

*article*

→ noun-phrase marking

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

θεόν

God

Accusative

*accusative object of πρὸς*

→ object specification

θεός: Moses prays to 'God' (τὸν θεόν) rather than to 'the Lord' (κύριον) as in v.8; both refer to YHWH.

καί

and

*resultative conjunction (the predicted result of the prayer)*

→ discourse linkage or contrast

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

ἀπελεύσεται

will depart

Fut Mid Indic 3 Sg · ἀπέρχομαι

*main verb (predictive: the κυνόμυια will leave)*

→ predictive future (prophetic certainty)

ἀπέρχομαι: 'depart / go away'; the dog-fly will depart just as the frogs departed; the prediction is a test on the same model as vv.5–6.

ἡ

the

Nominative

*article*

→ noun-phrase marking

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

κυνόμυια

dog-fly

Nominative

*subject of ἀπελεύσεται (the collective plague-swarm)*

→ participant prominence

κυνόμυια: meaning 'dog-fly'; it serves as subject of ἀπελεύσεται (the collective plague-swarm).

## αὔριον

tomorrow

Accusative

*adverb of time (the specific tomorrow — the appointed time)*

→ object specification

αὔριον: 'tomorrow'; the time-appointment mirrors the frog-plague's testing pattern (v.6); tomorrow the dog-fly will be gone.

## μή

not

*negation (with subjunctive in prohibition)*

→ clausal qualification or emphasis

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

## δέ

but

*postpositive adversative (strong shift: warning follows concession)*

→ discourse linkage or contrast

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

## προσθῆς

you add

Aor Act Subj 2 Sg · προστίθῃμι

*verb of prohibition (μή + aor. subj.: do not add to what you did before)*

→ ingressive aorist subjunctive

προστίθῃμι: 'add / do again'; the construction μή προσθῆς + inf. is a Hebraism for 'do not again' (Hebrew אַל הִנּוּ + inf.); it accuses Pharaoh of past deceit and warns against repetition.

## Φαραώ

Pharaoh

Vocative

*vocative address (Moses addresses Pharaoh directly by name — remarkable directness)*

→ participant identification

Φαραώ: the rare vocative address by name underscores the directness of Moses' warning.

## ἐξαπατῆσαι

to deceive

Aor Act Inf · ἐξαπατάω

*infinitive complementing προσθῆς (the content of the prohibition)*

→ constative aorist infinitive

ἐξαπατάω: 'deceive completely / defraud'; the ἐξ- prefix intensifies ('thoroughly / completely deceive'); the harshest word yet used of Pharaoh's conduct; renders Hebrew לַחֲזֹק ('to mock / delude'); Moses calls Pharaoh's previous behaviour deception.

## ἔτι

again

*adverb (temporal: 'again / any more')*

→ clausal contribution

ἔτι: 'still / again'; the adverb acknowledges prior deceit — Pharaoh has already deceived once (the frog episode, v.11).

## τοῦ

to

Genitive

*article (with articular infinitive of negated purpose/result)*

→ noun-phrase marking

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

## μή

not

*negation (within the articular infinitive)*

→ clausal qualification or emphasis

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

## ἐξαποστεῖλαι

to send away

Aor Act Inf · ἐξαποστέλλω

*articular infinitive (the content of the deceit: not sending the people)*

→ constative aorist infinitive

ἐξαποστέλλω: the release-verb recurs; τοῦ μή ἐξαποστεῖλαι = 'by not sending away fully' — the articular infinitive specifies the manner of Pharaoh's deceit.

## τόν

the

Accusative

article

→ noun-phrase marking

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

## λαόν

people

Accusative

*accusative direct object of ἐξαποστεῖλαι*

→ object specification

λαόν: meaning 'people'; it serves as accusative direct object of ἐξαποστεῖλαι.

## θῦσαι

to sacrifice

Aor Act Inf · θύω

*infinitive of purpose (the goal of the sending: to sacrifice)*

→ constative aorist infinitive

θύω: 'sacrifice'; the ultimate purpose of the release echoes the refrain from v.4 onwards.

## κυρίῳ

to the Lord

Dative

*dative indirect object*

→ sphere or reference

κυρίῳ: meaning 'to the Lord'; it serves as dative indirect object.

## 26 ἐξῆλθεν δὲ Μωυσῆς ἀπὸ Φαραῶ καὶ ἠΐξατο πρὸς τὸν θεόν.

And Moses went out from Pharaoh and prayed to God.

Moses acts: exit and prayer (brief narrative bridge) ἐξῆλθεν δέ

The shortest verse in the chapter — a crisp narrative bridge: exit (ἐξῆλθεν ἀπὸ Φαραῶ, picking up the identical formula from v.8) and immediate prayer (ἠΐξατο πρὸς τὸν θεόν). The prayer is again not reported in direct speech; the narrator moves directly from prayer to result (v.27). The brevity is itself expressive: Moses' intercession is unhesitating and unelaborated.

## ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (Moses departs Pharaoh's court)*

→ constative aorist

ἐξέρχομαι: the exit-formula recurs from v.8; Moses departs as he said he would.

## δέ

and

*postpositive connective*

→ discourse linkage or contrast

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

## Μωυσῆς

Moses

Nominative

*subject*

→ participant prominence

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

## ἀπὸ

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

## Φαραώ

Pharaoh

Genitive

*genitive object of από*

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of από.

## καί

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## ηὔξατο

prayed

Aor Mid Indic 3 Sg · εὔχομαι

*main verb (Moses' intercessory prayer)*

→ constative aorist (single act of prayer)

εὔχομαι: 'pray'; the aorist middle (deponent) ηὔξατο marks prayer as a completed act; Moses' prayer is immediate and unhesitating. The middle voice here suggests personal engagement in the prayer-act.

## πρός

to

*preposition + accusative (addressee of prayer)*

→ spatial or relational framing

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

## τόν

the

Accusative

*article*

→ noun-phrase marking

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

## θεόν

God

Accusative

*accusative object of προς*

→ object specification

θεός: 'God'; as in v.25, Moses prays to 'God' (τόν θεόν) — the same YHWH who is κύριος throughout the chapter.

## 27 ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωυσῆς· καὶ περιεῖλεν τὴν κυνόμυϊαν ἀπὸ Φαραῶ καὶ ἀπὸ τῶν θεραπόντων αὐτοῦ καὶ ἀπὸ τοῦ λαοῦ αὐτοῦ· οὐ κατελείφθη οὐδεμία.

And the Lord did just as Moses had said; and he removed the dog-fly from Pharaoh and from his servants and from his people — not one was left behind.

**Divine fulfillment** — κυνόμυϊα completely removed **ἐποίησεν δέ**

The fulfillment formula ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωυσῆς recurs from v.9 with identical wording, forming a structural parallel: the frogs-removed (v.9) / κυνόμυϊα-removed (v.27) are structurally identical, reinforcing the pattern of divine faithfulness to Moses' word. The closing clause οὐ κατελείφθη οὐδεμία ('not one was left behind') is the totality formula for complete removal — a deliberate echo of the Goshen exemption's not-one-there; the removal is as total as the infestation. The stage is now set for Pharaoh's hardening (v.28).

### ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

*main verb (divine fulfillment)*

→ constative aorist

ποιέω: fulfillment-verb recurs; God does exactly what Moses predicted.

### δέ

and

*postpositive connective*

→ 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.

### καθάπερ

just as

*comparative conjunction (exact fulfillment)*

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; recurs from vv.9 and 11 — the fulfillment-formula.

### εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*verb of comparison (Moses' prophecy)*

→ constative aorist

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

### Μωυσῆς

Moses

Nominative

*subject of εἶπεν*

→ participant prominence

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

### καί

and

*narrative conjunction (describing the fulfilled act)*

→ discourse linkage or contrast

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

### περιεῖλεν

removed

Aor Act Indic 3 Sg · περιαιρέω

*main verb (the total removal of the dog-fly)*

→ constative aorist (complete removal)

περιαιρέω: 'take away all around / remove completely'; the same verb Pharaoh petitioned for in v.4 (περιελέτω) is now enacted by God; the verbal inclusio is deliberate.

τήν

the

Accusative

article

→ noun-phrase marking

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

κυνόμυιαν

dog-fly

Accusative

accusative direct object of περιεῖλεν

→ object specification

κυνόμυιαν: meaning 'dog-fly'; it serves as accusative direct object of περιεῖλεν.

ἀπό

from

preposition + genitive (separation — three-fold)

→ spatial or relational framing

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

Φαραώ

Pharaoh

Genitive

genitive object of ἀπό

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἀπό.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπό

from

preposition + genitive

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θεραπόντων

servants

Genitive

genitive object of ἀπό

→ relational specification

θεραπόντων: meaning 'servants'; it serves as genitive object of ἀπό.

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.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπό

from

preposition + genitive (third target of removal)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (third target of removal).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

## λαοῦ

people

Genitive

*genitive object of ἀπό*

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive object of ἀπό.

## 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.

## οὐ

not

*negation (strong; not one)*

→ participant reference

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

## κατελείφθη

was left behind

Aor Pass Indic 3 Sg · καταλείπω

*main verb (the totality of removal: not one remained)*

→ constative aorist (total elimination)

καταλείπω: 'leave behind'; passive  
κατελείφθη = 'was left behind'; the totality-  
formula οὐ κατελείφθη οὐδεμία ('not one  
was left behind') is the maximum removal-  
formula: total, without remainder.

## οὐδεμία

not one

Nominative

*subject (negative indefinite: 'not even one [dog-fly]')*

→ participant prominence

οὐδεμία: 'not even one / none at all'  
(feminine: modifying κυνόμυια implied);  
the emphatic double negation οὐ ...  
οὐδεμία is the LXX's strongest totality  
formula for absence — the removal is  
complete.

## 28 καὶ ἐβάρυνεν Φαραῶ τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου καὶ οὐκ ἐξαπέστειλεν τὸν λαόν.

And Pharaoh weighted his heart at this time also, and did not send the people away.

### Chapter-closing hardening: Pharaoh's active self-weighing καί

The chapter's final verse is its theological statement. ἐβάρυνεν Φαραῶ τὴν καρδίαν αὐτοῦ ('Pharaoh weighted his heart') is the active form of the hardening verb: Pharaoh is the grammatical and moral subject, and the heart is his direct object. This contrasts with the passive ἐβαρύνθη ἡ καρδία αὐτοῦ at v.11 and the passive ἐσκληρύνθη at v.15; the shift from passive to active across the chapter marks the progression from a state imposed upon Pharaoh to a deliberate self-hardening. βαρύνω ('weigh down / make heavy') renders Hebrew **בָּרַב** — the heaviness metaphor as moral weight, obstinacy. καὶ ἐπὶ τοῦ καιροῦ τούτου ('also at this time / even now') adds the temporal note — this time too; the pattern repeats. οὐκ ἐξαπέστειλεν τὸν λαόν ('and he did not send the people away') closes the chapter with the Exodus-demand denied — the word Pharaoh promised (v.4, v.24) he now refuses to keep.

καί

and

*narrative conjunction (the final event)*

→ discourse linkage or contrast

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

ἐβάρυνεν

weighted

Aor Act Indic 3 Sg · βαρύνω

*main verb (Pharaoh's active, deliberate hardening of his own heart)*

→ constative aorist (the completed act of self-hardening)

βαρύνω: 'weigh down / make heavy'; the ACTIVE form here (contrast passive ἐβαρύνθη at v.11 and ἐσκληρύνθη at v.15) marks Pharaoh as the subject and agent of his own hardening — a deliberate, culpable act. The semantic field of 'heaviness' (Hebrew **בָּרַב**) denotes not merely stubbornness but a morally weighted conscience pressing down against the divine demand. This is the theological and narrative climax of the chapter.

Φαραῶ

Pharaoh

Nominative

*subject (Pharaoh as active agent of his own hardening)*

→ participant identification

Φαραῶ: for the first time in the chapter's hardening-statements, Pharaoh is the explicit grammatical subject of the hardening verb in active form — the culmination of the chapter's theological progression.

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 ἐβάρυνεν (Pharaoh weighs down his own heart)

→ object specification

καρδία: 'heart'; the seat of will and decision; in the active construction Pharaoh deliberately weighs down his own heart against the divine demand — a reflexive act of self-determination against God.

## αὐτοῦ

his

Genitive

genitive of possession (reflexive: his own heart)

→ relational specification

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

## καί

also

adjunctive ('also / even at this time')

→ discourse linkage or contrast

καί: adjunctive here — 'even at this time also'; the καί before ἐπὶ τοῦ καιροῦ τούτου marks the recurrence of the pattern.

## ἐπί

at

preposition + genitive (temporal: 'at the time of / on the occasion of')

→ spatial or relational framing

ἐπί: meaning 'at'; here it marks the relation signaled by preposition + genitive (temporal: 'at the time of / on the occasion of').

## τοῦ

the

Genitive

article

→ noun-phrase marking

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

## καιροῦ

time

Genitive

genitive object of ἐπὶ (the occasion / appointed time)

→ relational specification

καιρός: 'appointed time / opportune moment'; renders Hebrew תָּנִיחַ עִם (‘at this time / this occasion’); the word recalls the ὁρισμός ('appointed time') of v.8 — Pharaoh had the opportunity to know the Lord, yet hardens.

## τούτου

this

Genitive

genitive demonstrative (attributive: 'this time / even this occasion')

→ relational specification

τούτο: 'this'; the demonstrative underscores recurrence — even this time, after the dog-fly signs and the complete removal, Pharaoh still hardens.

## καί

and

narrative conjunction (result: the refusal)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (Pharaoh's final refusal: he did not send the people away)

→ constative aorist (categorical, completed act of non-release)

ἐξαποστέλλω: 'send away / release fully'; the ἐξ-compound is the full release-verb of the Exodus demand; οὐκ ἐξαπέστειλεν = he did not release fully. The chapter ends on this word — the Exodus demand denied, the chapter's dialectic unresolved, and the plague cycle continuing.

τόν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative direct object of ἐξαπέστειλεν (the people God called his own)

→ object specification

λαός: 'the people' — the Exodus narrative's central contested possession; the chapter closes with them still held in Egypt, the demand of v.16 unmet, and the next plague cycle about to begin.

**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.