

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 9

ΕΞΟΔΟΣ Θ΄

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

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

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

Theme

The fifth through seventh of the ten plagues fill the chapter — the pestilence on livestock (vv.1–7), the plague of boils (vv.8–12), and the plague of hail (vv.13–35) — making it the theological and rhetorical climax of the plague cycle before the final three.

Translation & textual notes

The Greek text of Exodus 9 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 follows the LXX throughout; in Exodus 9 the LXX and MT chapter boundaries coincide exactly, running verses 1–35 in both traditions. The chapter contains the fifth through seventh of the ten plagues — the pestilence on livestock (vv.1–7), the plague of boils (vv.8–12), and the plague of hail (vv.13–35) — and is the theological and rhetorical climax of the plague cycle before the final three. The divine-name convention follows the standard LXX practice: יהוה is rendered

κύριος throughout. The divine messenger formula εἰσελθὼν δὲ Μωυσῆς καὶ Ααρων ... εἶπεν κύριος / λέγει κύριος marks each plague commission. Μωυσῆς is fully declinable; Ααρων and Φαραω are indeclinable proper nouns, as is Γοσομ (Goshen, the region of Israel's settlement). The crown of the chapter is verse 16. The LXX reads: καὶ ἔνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ — 'and for this very reason you were PRESERVED, that I might display in you my strength, and that my name might be proclaimed in all the earth.' The Hebrew MT at this point reads **וַיַּחַדְמֶנּוּ**, hiphil of **חָדַם**, 'I caused you to stand / I raised you up / I established you' — a verb of active divine causation applied to Pharaoh, suggesting God set him on the throne or sustained him in it for this purpose. The LXX chose a completely different semantic register: διετηρήθης (aorist passive of διατηρέω, 'preserve, keep safe') — 'you were preserved.' This shifts the nuance from God actively raising Pharaoh up to God preserving him alive through the plagues long enough to demonstrate divine power. Paul at Romans 9:17 quotes this verse, but his form is ἐξήγειρά σε ('I raised you up'), which is far closer to the MT hiphil of **חָדַם** and diverges significantly from the LXX διετηρήθης. This creates a notable LXX/MT/NT triangle: the LXX translator went one direction ('preserved'), Paul's citation went another ('raised up' — perhaps from a different Greek recension, from the Hebrew directly, or from a mixed text), and the MT underlies Paul's form more closely than the LXX does. The theological stakes are high: Paul's argument in Rom 9:17 is about God's sovereign freedom in hardening (v.18), and the verb ἐξήγειρά ('raised up for this purpose') is stronger divine initiative language than the LXX's 'preserved.' The Romans 9 intertext thus requires the reader to hold the LXX form and Paul's citation in productive tension — neither is simply 'wrong,' but they represent different Greek textual traditions of the same Hebrew Vorlage. A second major image is the hail pericope (vv.13–35). The LXX of 9:24 describes ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ — 'the hail and the fire blazing

within the hail' — a spectacular natural-supernatural image whose precise wording echoes in Revelation 8:7, where the first trumpet brings χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι ('hail and fire mixed with blood'). The Revelation author clearly draws on the Exodus plague vocabulary, repurposing it for eschatological judgment. Verses 19–20 contain the remarkable note that those among Pharaoh's servants who feared the word of the LORD (οἱ φοβηθέντες τὸν λόγον κυρίου) brought their servants and livestock inside to shelter from the coming hail — the first mention of Egyptians who believed and acted on the divine word. These are, in effect, the first Egyptian believers named in the Exodus narrative, an exegetical detail the church fathers noted with interest. Pharaoh's first confession at verse 27 — ἡμάρτηκα τὸ νῦν, ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἄσεβεῖς — 'I have sinned this time; the LORD is righteous, and I and my people are wicked' — is the most theologically significant speech Pharaoh makes in the entire plague narrative. The perfect ἡμάρτηκα ('I have sinned / stand guilty') signals acknowledgement; the predicate ὁ κύριος δίκαιος ('the LORD is righteous') is a remarkable doxological formula on a pagan king's lips. Its sincerity is immediately undercut by the hardening notice of vv.34–35. Verses 31–32 contain the agronomic note about the flax (λίνον) and barley (κριθή) being destroyed because they were in ear (ἐπὶ σπερματίσει / ἐν κάλαμι), while the wheat (πυρός) and spelt (ὄλυρα) were not damaged because they were late crops (ὄψιμα ἦν). This agricultural-calendar detail anchors the narrative chronologically and is a characteristic feature of the Exodus plague accounts' realism. The chapter closes (v.35) with the hardening formula: ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ἰσραὴλ, καθὰ ἐλάλησεν κύριος διὰ χειρὸς Μωυσῆ — 'and the heart of Pharaoh was hardened, and he did not send away the sons of Israel, as the LORD had spoken by the hand of Moses.' The phrase διὰ χειρὸς Μωυσῆ ('through the hand of Moses') is a Hebraism of הַיָּד מֹשֶׁה, the standard formula for mediated divine speech.

Discourse structure of the chapter

A · 9:1–7

The fifth plague: pestilence on the livestock of Egypt

κύριος commissions Moses to deliver the pestilence oracle to Pharaoh (v.1): 'send away my people that they may serve me' (v.1), with the threatened θάνατος μέγας on all livestock (v.3). The LORD sets a specific time-limit — 'tomorrow' (v.5) — a feature that underscores divine control of the plague's moment. When the plague strikes the next day all Egyptian livestock die, but not one of the Israelites' animals perishes (v.6). Pharaoh investigates and confirms the miracle of Israel's exemption, yet hardens his heart further (v.7). The unit's structure is commission → oracle → execution → investigation → hardening.

B · 9:8–12

The sixth plague: boils on man and beast from furnace soot

The plague of boils is unique in its ritual: Moses is commanded to take handfuls of furnace soot (αἷθαλος καμίνου) and scatter it toward heaven before Pharaoh (v.8); it becomes dust (κονιορτός) over all Egypt and produces φλυκτίδες (blisters/boils, a hapax register) on humans and animals (v.9). Moses and Aaron perform the act (v.10), and the boils afflict not just the Egyptians generally but specifically the magicians — who cannot stand before Moses because the boils are upon them (v.11). The detail of the magicians' incapacitation is a narrative climax: the sorcerous opposition to Moses is physically broken. κύριος hardens Pharaoh's heart and he does not hear them (v.12).

C · 9:13–21

Commission for the hail: warning, the verse 16 crux, and Egyptian believers

The hail commission (v.13) is the most extensively elaborated in the plague cycle. Moses is told to stand before Pharaoh early in the morning with the full oracle: all the plagues are about to strike Pharaoh's heart and his servants and his people so they will know there is none like the LORD in all the earth (v.14). The pivotal theological statement follows in vv.15–16: God could have stretched out his hand and destroyed Pharaoh already, but for this reason Pharaoh was preserved (διετηρήθης) — that God might display his strength and that his name be proclaimed in all the earth (v.16; cf. Rom 9:17). A general warning goes out that those who fear the LORD's word should shelter their servants and livestock (v.19); the first Egyptian believers obey (v.20), while those who do not heed leave their servants and animals exposed (v.21).

D · 9:22–26

The hail falls: fire within the hail, Egypt devastated, Goshen spared

Moses stretches out his staff toward heaven at the LORD's command and the LORD thunders and sends hail with fire blazing within it (ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ, v.24) — the heaviest hail in all Egypt since it became a nation (v.24). Everything in the open field — man, beast, vegetation, tree — is destroyed (v.25). The land of Goshen, where the Israelites are, is explicitly exempted (v.26), maintaining the pattern of distinction between Egypt and Israel that runs through the plague cycle.

Pharaoh's confession, Moses' intercession, and renewed hardening

Pharaoh summons Moses and Aaron and makes his first genuine confession: 'I have sinned this time; the LORD is righteous, and I and my people are wicked' (ἡμάρτηκα τὸ νῦν, ὁ κύριος δίκαιος, v.27). He begs Moses to pray for an end to the thunder and hail, promising to release Israel (v.28). Moses agrees to intercede, explaining that the storm will cease so Pharaoh will know the earth belongs to the LORD (vv.29–30). The agronomic note on flax and barley versus wheat and spelt follows (vv.31–32). Moses intercedes outside the city, the storm ceases (vv.33–34), and Pharaoh and his servants sin further — Pharaoh's heart is hardened once more and he does not send Israel away, as the LORD had spoken by the hand of Moses (vv.34–35).

1 Εἶπεν δὲ κύριος πρὸς Μωυσῆν· εἴσελθε πρὸς Φαραῶ καὶ ἐρεῖς αὐτῷ· τάδε λέγει κύριος ὁ θεὸς τῶν Ἑβραίων· ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν.

And the LORD said to Moses: Go in to Pharaoh and you shall say to him: Thus says the LORD God of the Hebrews: Send away my people, that they may serve me.

Sequence / new commission **δέ**

δέ marks the transition to a new plague commission. The verse follows the standard formula: divine address to Moses → command to Moses → embedded oracle introduced by τάδε λέγει κύριος. The divine title 'God of the Hebrews' (ὁ θεὸς τῶν Ἑβραίων) is the covenant-identity marker used when addressing Pharaoh throughout the plague cycle; it asserts YHWH's claim over Israel against Pharaoh's counter-claim.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative)

→ constative aorist (single speech act)

λέγω: standard narrative verb of speech; introduces the divine commission. The aorist is the default narrative tense in LXX historical books.

δὲ

and / now

postpositive particle (sequential / transitional)

→ discourse linkage or contrast

δέ: connective or particle rendered 'and / now' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: LXX rendering of יהוה (the divine name); used without article here as a proper name. The anarthrous nominative is standard when κύριος is the subject of a speech-verb in narrative.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

Μωσῆν

Moses

Accusative

accusative object of πρὸς (indirect addressee)

→ object specification

Μωσῆς: declinable LXX form of the name מֹשֶׁה; the accusative Μωσῆν is the standard form after πρὸς throughout Exodus.

εἰσελθε

go in

Aor Act Impv 2 Sg · εἰσέρχομαι

imperative (divine command to Moses)

→ ingressive aorist imperative (enter the presence of Pharaoh)

εἰσέρχομαι: 'enter, go in'; the idiom εἰσελθε πρὸς Φαραῶ ('go in to Pharaoh') reflects the Hebrew בָּרַךְ לִפְנֵי מֶלֶךְ; going before Pharaoh is a formal act requiring divine authorization.

πρὸς

to

preposition + accusative (goal of entry)

→ spatial or relational framing

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

Φαραῶ

Pharaoh

indeclinable proper noun, object of πρὸς

→ participant identification

Φαραῶ: transliteration of פַּרְעֹה; indeclinable in LXX Greek. The Pharaoh of the exodus is unnamed in the biblical text.

καὶ

and

coordinating conjunction (sequential command)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

future indicative (command with imperatival force)

→ futuristic (imperatival future: commissioned speech)

λέγω: the future ἐρεῖς after an aorist imperative is a common Hebraism for a subsequent commanded action — 'go in ... and you shall say'; renders אָמַרְתָּ.

αὐτῷ

to him

Dative

dative of indirect object (addressee of speech)

→ participant reference or interest

αὐτῷ: pronominal or article form rendered 'to him' here, functioning according to its local inflection and syntax.

τάδε

thus

demonstrative adverb (messenger formula opener)

→ clausal contribution

τάδε λέγει κύριος: the standard LXX rendering of כֹּה אָמַר יְהוָה, the prophetic messenger formula. τάδε is a neuter plural of ὅδε used adverbially; the formula introduces direct divine speech.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger formula (historic present)

→ historic present (vivid prophetic formula)

λέγω: the present tense in τάδε λέγει κύριος is a fixed formulaic present, not a narrative tense; it gives the oracle the quality of a timeless, authoritative word.

κύριος

the LORD

Nominative

subject of messenger formula

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

ὁ

the

Nominative

article (with θεός in apposition to κύριος)

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: in apposition to κύριος, expanding the divine title to 'the LORD, the God of the Hebrews.' This full form אֱלֹהֵי יְהוָה identifies YHWH as the national deity of the Israelites specifically — a claim made to Pharaoh.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

Ἑβραίων

Hebrews

Genitive

genitive of relation / possession (people-identity)

→ relational specification

Ἑβραῖος: 'Hebrew'; in the LXX Exodus it transliterates יְהוּדִי, the ethnic designation used (especially when addressing non-Israelites) to identify the Israelites; cf. 5:3; 7:16. The term may carry the sense of 'wanderers' or 'those from across' (יְהוּדִי).

ἐξαποστείλον

send away

Aor Act Impv 2 Sg · ἐξαποστέλλω

imperative (the plague-commission demand)

→ ingressive aorist imperative (decisive act of release)

ἐξαποστέλλω: compound of ἐξ + ἀπό + στέλλω, 'send out away from'; the compounding intensifies the idea of complete release — not merely 'let go' but 'dispatch, send out.' This is the recurring demand-verb throughout the plague cycle, rendering πᾶσι.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαόν

people

Accusative

direct object of ἐξαποστείλον

→ object specification

λαός: 'people / nation'; in LXX Exodus consistently renders אָמָּר when speaking of Israel as YHWH's covenant people; the possessive μου identifies them as God's own.

μου

my

Genitive

genitive of possession (divine ownership)

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἵνα

that / so that

subordinating conjunction (purpose clause)

→ discourse linkage or contrast

ἵνα + subjunctive: purpose clause; the purpose of the release is not flight but worship — λατρεύωσιν. The demand is theological, not merely political.

μοι

me

Dative

dative of advantage / indirect object of λατρεύωσιν

→ participant reference or interest

μοι: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

λατρεύωσιν

they may serve

Aor Act Subj 3 Pl · λατρεύω

aorist subjunctive in purpose clause (ἵνα + subj.)

→ constative aorist subjunctive (worship as the goal-event)

λατρεύω: 'serve, worship' — specifically cultic service; renders **לָבַד** in its religious sense. The word denotes the formal service due to a deity and is the opposite of the slave-service Israel renders to Pharaoh. This same tension (λατρεύω God vs. δουλεύω Pharaoh) structures the theological argument of the plague cycle.

2 εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου, ἀλλ' ἔτι κατέχεις αὐτούς,

If then you are not willing to send away my people, but still hold them back,

Conditional protasis ASYNDETON

Asyndeton within the oracle; this verse is the protasis of a conditional sentence whose apodosis follows in v.3. The particle μὲν with the following ἀλλά structures a concessive-adversative contrast: 'if on the one hand you are not willing ... but on the other hand you still hold them.' The conditional assumes Pharaoh's refusal as the expected outcome and presents the plague as its direct consequence.

εἰ

if

conditional particle (protasis)

→ discourse linkage or contrast

εἰ: introduces first-class conditional (assumed for argument); the plague threat is the apodosis of this conditional.

μὲν

indeed

particle (correlative: μὲν ... ἀλλά)

→ discourse linkage or contrast

μὲν: connective or particle rendered 'indeed' here, shaping the clause or discourse flow in context.

οὖν

therefore / then

inferential / transitional particle

→ discourse linkage or contrast

οὖν: draws the consequence from the repeated demands of the plague cycle; 'given all that has been said, if you still refuse...'

μὴ

not

negation (with βούλει in conditional)

→ clausal qualification or emphasis

μὴ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

βούλει

you are willing

Pres Mid Indic 2 Sg · βούλομαι

main verb of protasis (volitional)

→ progressive present (ongoing unwillingness)

βούλομαι: 'wish, will, be willing'; a stronger term of deliberate volition than θέλω; the use here underscores that Pharaoh's refusal is not mere incapacity but willful rejection.

ἐξαποστεῖλαι

to send away

Aor Act Inf · ἐξαποστέλλω

infinitive complementing βούλει (object infinitive)

→ constative aorist infinitive (the refused act viewed as a whole)

ἐξαποστέλλω: same compound as in v.1; the repetition of the demand-verb reinforces the legal consistency of the plague formula.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαόν

people

Accusative

direct object of ἐξαποστεῖλαι

→ object specification

λαόν: lexical item rendered 'people' here in the immediate context.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἀλλ

but

adversative conjunction (μέν ... ἀλλά contrast)

→ discourse linkage or contrast

ἀλλ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

ἔτι

still

adverb of time (continuative: 'still / yet')

→ clausal contribution

ἔτι: 'still, yet'; emphasises persistent refusal despite repeated plagues; a small but significant word that marks Pharaoh's intransigence as ongoing.

κατέχεις

hold back

Pres Act Indic 2 Sg · κατέχω

main verb of apodosis-within-protasis (circumstantial)

→ progressive present (continuous detaining)

κατέχω: 'hold fast, restrain, detain'; renders $\text{קָחַ$ or לָחַץ ; the compound κατά + ἔχω gives the sense of holding down by force — Pharaoh's grip on Israel as slaves.

αὐτούς

them

Accusative

direct object of κατέχεις

→ participant reference

αὐτούς: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

3 ἰδοὺ χεὶρ κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑποζυγίοις καὶ ταῖς καμήλοις καὶ ἐν τοῖς βουσὶν καὶ ἐν τοῖς προβάτοις θάνατος μέγας.

Behold, the hand of the LORD will be upon your livestock that are in the fields — upon the horses, and upon the pack-animals, and upon the camels, and upon the cattle, and upon the sheep — a great death.

Apodosis / threat announcement ἰδοὺ

ἰδοὺ introduces the apodosis of the conditional begun in v.2; the particle is a Hebraism of הִנֵּה, the attention-marker. The verse is a solemn plague announcement: the 'hand of the LORD' (χεὶρ κυρίου) is the standard OT expression for direct divine power in judgment (cf. 1 Sam 5:6, 9, 11). The list of five categories of livestock — horses, pack-animals, camels, cattle, sheep — is comprehensive, cataloguing the breadth of the disaster.

ἰδοὺ

behold

presentative particle (attention-marker, Hebraism of הִנֵּה)

→ discourse linkage or contrast

ἰδοὺ: fossilized imperative of ὁράω used as an interjection; calques הִנֵּה, the Hebrew attention-caller; in prophetic speech it signals an imminent divine act.

χεὶρ

hand

Nominative

subject (anarthrous — the idiomatic divine-hand formula)

→ participant prominence

χεῖρ: 'hand'; in the phrase χεὶρ κυρίου ('hand of the LORD') = divine power exercised directly; a Hebraism of הַיָּד הַזֹּאת, the standard expression for devastating divine intervention (cf. 1 Sam 5:6; Isa 59:1). Anarthrous here in the predicate-nominative position of the formula.

κυρίου

of the LORD

Genitive

genitive of source / agent (divine ownership)

→ relational specification

κυρίου: lexical item rendered 'of the LORD' here in the immediate context.

ἐπέσται

will be upon

Fut Mid Indic 3 Sg · ἔπειμι

main verb (future threat / apodosis)

→ predictive future (imminent divine action)

ἔπειμι: 'come upon, be upon'; a compound of ἐπί + εἰμί; the future middle ἐπέσται expresses the hand of the LORD 'coming to rest upon' or 'being set against' the livestock — a threatening presence.

ἐν

upon / among

preposition + dative (the affected group)

→ spatial or relational framing

ἐν: preposition rendered 'upon / among' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνεσιν

livestock

Dative

dative (the object of the divine plague)

→ sphere or reference

κτήνος: 'livestock, beast of burden'; the general term for domesticated animals, rendering הַמִּדְבָּר; the specific categories follow as an elaborating list.

σου

your

Genitive

genitive of possession (Pharaoh's livestock)

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

τοῖς

the

Dative

article (relative clause antecedent)

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (locative: location of livestock)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίοις

fields

Dative

dative of place (locative: 'in the open fields')

→ sphere or reference

πεδίων: 'plain, open field'; renders הַדְּשָׁן; the livestock in the open fields, as opposed to those brought inside for shelter (cf. v.19), are the target of the plague.

ἐν

upon

preposition + dative (resuming the list)

→ spatial or relational framing

ἐν: preposition rendered 'upon' here, functioning according to its local construction.

τε

both

enclitic conjunction (marks start of elaborating list)

→ discourse linkage or contrast

τε: enclitic conjunction correlating with the following καὶ clauses; ἐν τε ... καὶ ... καὶ ... structures the list of livestock categories.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἵπποις

horses

Dative

dative (item in list)

→ sphere or reference

ἵππος: 'horse'; horses were a mark of Egyptian military and economic power; their death is a strike against Pharaoh's might. The horse appears prominently in the victory song of Exod 15 ('horse and rider thrown into the sea').

καὶ
and

coordinating conjunction (list)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐν
upon

preposition + dative (list continuation)

→ spatial or relational framing

ἐν: preposition rendered 'upon' here, functioning according to its local construction.

τοῖς
the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὑποζυγίοις
pack-animals

Dative

dative (item in list)

→ sphere or reference

ὑποζύγιον: lit. 'under-yoke animal'; commonly the donkey (cf. Matt 21:5 LXX quote); renders רמל. Pack-animals were essential for transport and agriculture.

καὶ
and

coordinating conjunction (list)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ταῖς
the

Dative

article

→ noun-phrase marking

ταῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καμήλοις
camels

Dative

dative (item in list)

→ sphere or reference

κάμηλος: 'camel'; renders כמל; camels were beasts of trade and long-distance travel. Their inclusion here is notable; Egypt was not primarily camel country, but they appear in the Joseph narrative (Gen 37:25).

καὶ
and

coordinating conjunction (list)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐν
upon

preposition + dative (list continuation)

→ spatial or relational framing

ἐν: preposition rendered 'upon' here, functioning according to its local construction.

τοῖς
the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

βουσὶν
cattle / oxen

Dative

dative (item in list)

→ sphere or reference

βοῦς: 'ox, cow'; renders בקר; cattle were the primary agricultural and sacrificial animals; their loss is economically devastating.

καὶ
and

coordinating conjunction (list)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐν

upon

preposition + dative (list continuation)

→ spatial or relational framing

ἐν: preposition rendered 'upon' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

προβάτοις

sheep

Dative

dative (item in list)

→ sphere or reference

πρόβατον: 'sheep' (also used collectively for small livestock); renders יאצ; the loss of sheep would decimate wool production and sacrificial supply.

θάνατος

death

Nominative

subject (predicate nominative: the plague is named)

→ participant prominence

θάνατος: 'death, plague'; renders רָצָה ('pestilence, plague'); the LXX frequently uses θάνατος for רָצָה (cf. Jer 21:6, 7, 9), giving the term a double register — both 'death' the event and 'plague' the agent.

μέγας

great

Nominative

predicate adjective (modifying θάνατος)

→ participant prominence

μέγας: 'great, severe'; intensifies θάνατος — a great / severe plague/death. The combination θάνατος μέγας matches the Hebrew כָּבֵד רָצָה ('heavy/severe pestilence').

4 καὶ παραδοξάσω ἐγὼ ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γοσομ, ἐφ' ἧς ὁ λαός μου ἔστιν ἐπ' αὐτῆς, ὥστε μὴ τελευτῆσαι ἐκεῖ ἀπὸ τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐθέν· ἵνα εἰδῆτε ὅτι ἐγὼ εἰμι κύριος ὁ κύριος ἐν μέσῳ τῆς γῆς.

And I will deal wondrously with the land of Goshen, on which my people are, in that day, so that not one animal of the sons of Israel will die there — so that you may know that I, the LORD, am lord in the midst of the earth.

Contrast / divine differentiation καὶ

The καὶ introduces the contrasting divine act: while Egypt's livestock die, Goshen is set apart by a miracle of discrimination. The verb παραδοξάσω ('I will deal wondrously') is the key theological term — the land of Israel's settlement will be made an object of wonder/marvel. The purpose clause ἵνα εἰδῆτε ('so that you may know') articulates the epistemological goal of the plague: Pharaoh's knowledge of YHWH's sovereign lordship.

καὶ
and

coordinating conjunction (contrast / addition)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

παραδοξάσω

I will deal wondrously with

Fut Act Indic 1 Sg · παραδοξάζω

main verb (divine differentiation promise)

→ predictive future (the miracle of distinction as a future certainty)

παραδοξάζω: 'treat as paradoxical / distinguish wonderfully / set apart as marvelous'; from παρά + δοξάζω; the compound carries the sense of 'treat differently / make exceptional'. Renders הִפְלִיחַ (hiphil of פִּלַּח, 'to make distinct, to separate, to treat wonderfully'). The same root underlies the noun נִלְצָה ('wonder'). The LXX rendering is theologically rich: YHWH does not merely spare Goshen; he makes it a demonstration of wonder.

ἐγὼ

I

Nominative

subject (emphatic pronoun — divine self-assertion)

→ participant reference

ἐγώ: emphatic personal pronoun; the explicit subject alongside the first-person verb underscores divine agency — 'I myself will distinguish.' The emphatic ἐγώ here and in the closing formula marks the verse's theological center.

ἐν

in

preposition + dative (temporal: 'on / in that day')

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἡμέρα

day

Dative

dative of time (the appointed day of the plague)

→ sphere or reference

ἡμέρα: 'day'; the 'that day' (ἡμέρα ἐκείνη) is the day set in v.5 — 'tomorrow'; the definite article + demonstrative makes it the specific scheduled moment of judgment.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκείνη: lexical item rendered 'that' here in the immediate context.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆν

land

Accusative

direct object of παραδοξάσω

→ object specification

γῆ: 'land / ground'; the land of Goshen (γῆ Γοσομ) is the specific territory of Israel's settlement in Egypt, roughly the Wadi Tumilat region of the eastern Nile Delta.

Γοσομ

Goshen

indeclinable proper noun (qualifying γῆν)

→ participant identification

Γοσομ: LXX transliteration of גֹּשֶׁן (Goshen); the fertile eastern Delta region where the Israelites settled (Gen 45:10; 47:4, 6). In the plague cycle, Goshen's exemption from plagues is the sign of YHWH's distinction between his people and Egypt.

ἐφ'

upon / on

preposition + genitive (with relative clause: 'on which')

→ spatial or relational framing

ἐφ': preposition rendered 'upon / on' here, functioning according to its local construction.

ἣς

which

Genitive

genitive relative pronoun (antecedent: γῆν Γοσομ)

→ relational specification

ἣς: lexical item rendered 'which' here in the immediate context.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαός

people

Nominative

subject of relative clause (ἔστιν)

→ participant prominence

λαός: lexical item rendered 'people' here in the immediate context.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb in relative clause (existential / locative)

→ progressive present (continuous dwelling)

εἰμί: 'be, exist, dwell'; locative use here — 'my people is upon it / dwells on it.'

ἐπ̣

on

preposition + genitive (pleonastic resumption of ἐφ' ἧς — Hebraism)

→ spatial or relational framing

ἐπ̣ αὐτῆς: 'on it / upon it'; the pleonastic resumptive pronoun after a relative clause (ἐφ' ἧς ... ἐπ̣ αὐτῆς) is a Hebraism of the relative + resumptive pronoun construction common in Hebrew (... רַשָׁא קִיָּזַע / ׀ψ).

αὐτῆς

it

Genitive

genitive with ἐπ̣ (resumptive of ἧς — Hebraism)

→ relational specification

αὐτῆς: lexical item rendered 'it' here in the immediate context.

ὥστε

so that

subordinating conjunction (result clause)

→ discourse linkage or contrast

ὥστε + infinitive: result clause; the result of God's wondrous distinction is that no Israelite animal will die.

μὴ

not

negation in infinitive clause

→ clausal qualification or emphasis

μὴ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

τελευτῆσαι

to die

Aor Act Inf · τελευτάω

infinitive in result clause (ὥστε + inf.)

→ constative aorist infinitive (the single non-event: no death)

τελευτάω: 'come to an end, die'; a softer synonym for ἀποθνήσκω; used here of the animals. The result is stated with elegant understatement: 'so that not one would die.'

ἐκεῖ

there

adverb of place (in Goshen)

→ adverbial qualification

ἐκεῖ: indeclinable form rendered 'there' here, used according to its local clause function.

ἀπὸ

from / of

preposition + genitive (partitive: 'of the livestock')

→ spatial or relational framing

ἀπὸ: preposition rendered 'from / of' here, functioning according to its local construction.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτηνῶν

livestock

Genitive

partitive genitive (with ἀπό + οὐθέν)

→ relational specification

κτηνῶν: lexical item rendered 'livestock' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

υἱῶν

sons

Genitive

genitive of relation (ownership: Israel's livestock)

→ relational specification

υἱός: 'son'; in the phrase 'sons of Israel' (υἱοὶ Ἰσραήλ) = the Israelites collectively; a standard LXX rendering of לְבָנֵי יִשְׂרָאֵל.

Ἰσραήλ

Israel

indeclinable proper noun (genitive function by position)

→ participant identification

Ἰσραήλ: transliteration of יִשְׂרָאֵל; indeclinable; the national name given to Jacob (Gen 32:28) and by extension to the covenant people.

οὐθέν

nothing / not one

Nominative

subject of τελευτῆσαι (with μή: 'not a single one')

→ participant prominence

οὐθέν: stronger Hellenistic form of οὐδέν ('nothing / not one'); with the preceding μή in an infinitive clause, it produces emphatic negation — 'not even one will die!'

ἵνα

that / so that

subordinating conjunction (purpose clause: epistemological goal)

→ discourse linkage or contrast

ἵνα: connective or particle rendered 'that / so that' here, shaping the clause or discourse flow in context.

εἰδῆτε

you may know

Perf Act Subj 2 Pl · οἶδα

perfect subjunctive in purpose clause (ἵνα + subj.)

→ extensive perfect subjunctive (the knowledge-state arrived at by the event)

οἶδα: 'know'; the perfect subjunctive εἰδῆτε ('that you may have come to know / may know') reflects the stative nature of the οἶδα perfect: the purpose of the plague is the permanent acquisition of knowledge about YHWH's nature. The recurring plague-formula 'that you may know that I am the LORD' (ἵνα εἰδῆτε ὅτι ἐγώ εἰμι κύριος) is the hermeneutical key to the entire Exodus plague cycle.

ὅτι

that

conjunction (content clause introducing the knowledge-object)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

ἐγώ

I

Nominative

subject (emphatic: the divine self-identification formula)

→ participant reference

ἐγώ: lexical item rendered 'I' here in the immediate context.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb in divine self-identification formula

→ gnomic present (timeless divine self-description)

εἰμί: 'be'; in ἐγώ εἰμι κύριος = 'I am the LORD,' the standard divine self-identification formula of Exodus and Leviticus, rendering יהוה י'גדל. The formula is itself a mini-creed: YHWH's identity is being revealed through the plagues.

κύριος

the LORD

Nominative

predicate nominative

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

ὁ

the

Nominative

article (with second κύριος, emphatic)

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κύριος

lord / master

Nominative

predicate nominative (in apposition / elaboration: 'the lord over')

→ participant prominence

κύριος: the second κύριος with article (ὁ κύριος) here functions as a title — 'the lord/master' — distinguishing YHWH's sovereign dominion over the earth. The phrase ἐγώ εἰμι κύριος ὁ κύριος ἐν μέσῳ τῆς γῆς may render **אֲנִי יְהוָה בְּקִרְבִּי הָאֲדָמָה** ('I am YHWH in the midst of the earth'), emphasizing territorial sovereignty.

ἐν

in

preposition + dative (locative: domain of lordship)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

μέσῳ

midst

Dative

dative of place (ἐν μέσῳ = 'in the midst of')

→ sphere or reference

μέσος: 'middle, midst'; ἐν μέσῳ τῆς γῆς = 'in the midst of the earth' — YHWH's lordship is not merely over Israel but over the whole earth, including Egypt.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆς

earth / land

Genitive

genitive with ἐν μέσῳ (complement of locative phrase)

→ relational specification

γῆς: lexical item rendered 'earth / land' here in the immediate context.

5 καὶ ἔταξεν κύριος ὄρον λέγων· ἐν τῇ αὔριον ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.

And the LORD set a fixed time, saying: Tomorrow the LORD will do this thing upon the earth.

Sequence / divine time-setting

καὶ

The LORD specifies the exact timing of the plague — 'tomorrow' — an act of sovereign scheduling that heightens both the theological claim (YHWH controls the moment) and the dramatic tension. The word ὄρον ('boundary, fixed limit') is used in a temporal sense — God sets the boundary-point in time when the plague will fall.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔταξεν

set / appointed

Aor Act Indic 3 Sg · τάσσω

main verb (divine appointment of time)

→ constative aorist (single decisive act of scheduling)

τάσσω: 'arrange, appoint, fix'; here used of fixing a time; renders $\square\psi$ ('set, place'). The aorist records the definite divine act of scheduling the plague.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

ὅρον

a fixed limit / time

Accusative

direct object of ἔταξεν

→ object specification

ὄρος / ὅρον: 'boundary, limit, fixed point'; used temporally here — a fixed time boundary. Renders מועד ('appointed time') or the implied temporal הַיּוֹם הַזֶּה idiom. The word underscores divine precision over the plague's moment.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (attendant manner: introducing speech)

→ progressive participle (speech accompanying the act)

λέγω: the participle λέγων is the standard LXX introductory formula for direct speech following a verb of action; a Hebraism of אָמַר .

ἐν

on

preposition + dative (temporal: 'on the morrow')

→ spatial or relational framing

ἐν: preposition rendered 'on' here, functioning according to its local construction.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

αὔριον

tomorrow

temporal adverb (the appointed day)

→ clausal contribution

αὔριον: 'tomorrow'; here as a substantive with the article τῇ αὔριον ('on the morrow'); the LORD's pinpoint scheduling of the plague is a sign of sovereign control.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (predictive future: divine act)

→ predictive future (certain imminent divine action)

ποιέω: 'do, make'; the LORD himself is the agent of the plague — it is a direct divine act, not a secondary natural event.

κύριος

the LORD

Nominative

subject of ποιήσει

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ῥῆμα

word / thing

Accusative

direct object of ποιήσει

→ object specification

ῥῆμα: 'word, saying, thing'; a Hebraism of דָּבָר , which means both 'word' and 'thing/deed'. The LXX τὸ ῥῆμα τοῦτο thus means 'this word/deed' — the thing just announced; the oracle and its execution are identified.

τοῦτο this Accusative <i>demonstrative adjective (modifying ῥῆμα)</i> → participant reference τοῦτο: lexical item rendered 'this' here in the immediate context.	ἐπὶ upon <i>preposition + genitive (locative: 'upon the land')</i> → spatial or relational framing ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.	γῆς earth / land Genitive <i>genitive with ἐπὶ (the land upon which the plague falls)</i> → relational specification γῆς: lexical item rendered 'earth / land' here in the immediate context.
---	--	---	--

6 καὶ ἐποίησεν κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον, καὶ ἀπέθανεν πάντα τὰ κτήνη τῶν Αἰγυπτίων· ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐκ ἐτελεύτησεν οὐδέν.

And the LORD did this thing on the next day, and all the livestock of the Egyptians died; but from the livestock of the sons of Israel not one died.

Execution / contrast καὶ

The plague falls exactly as announced. The verse has the classic LXX plague-execution structure: divine act + general effect (all Egyptian livestock die) + the contrastive exception (Israel's livestock untouched). The δέ marks the adversative contrast. The exactness of execution confirms divine word-and-act correspondence.

καὶ and <i>narrative conjunction (execution follows commission)</i> → discourse linkage or contrast καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.	ἐποίησεν did Aor Act Indic 3 Sg· ποιέω <i>main verb (execution of the announced plague)</i> → constative aorist (single completed divine act) ποιέω: the same verb as in v.5 (ποιήσει); word-deed correspondence: what God announced he does. The repetition is the LXX's way of signalling fulfilment.	κύριος the LORD Nominative <i>subject</i> → participant prominence κύριος: lexical item rendered 'the LORD' here in the immediate context.	τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.
---	--	---	---

ῥῆμα

word / thing

Accusative

direct object of ἐποίησεν

→ object specification

ῥῆμα: lexical item rendered 'word / thing' here in the immediate context.

τοῦτο

this

Accusative

demonstrative adjective (the very thing announced in v.5)

→ participant reference

τοῦτο: lexical item rendered 'this' here in the immediate context.

τῇ

on the

Dative

article (dative of time)

→ noun-phrase marking

τῇ: lexical item rendered 'on the' here in the immediate context.

ἐπαύριον

next day

temporal adverb (the appointed time now arrived)

→ clausal contribution

ἐπαύριον: 'on the morrow, the next day'; fulfils the τῇ αὐριον of v.5 — the appointed time is kept exactly.

καὶ

and

coordinating conjunction (result follows)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the plague's effect: mass death)

→ constative aorist (comprehensive past event)

ἀποθνήσκω: 'die'; renders תָּהָיָה, the singular verb with collective subject (πάντα τὰ κτήνη) is standard LXX usage.

πάντα

all

Nominative

quantifier adjective (modifying τὰ κτήνη)

→ participant prominence

πᾶς: 'all, every'; emphasizes the totality of the plague on Egyptian livestock.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνη

livestock

Nominative

subject of ἀπέθανεν

→ participant prominence

κτήνη: lexical item rendered 'livestock' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

Αἰγυπτίων

Egyptians

Genitive

genitive of possession / relation (the Egyptian livestock)

→ relational specification

Αἰγύπιος: 'Egyptian'; in contrast to the Israelites below; the distinction between Egypt and Israel is the theological pivot of the plague cycle.

ἀπὸ

from / of

preposition + genitive (partitive: 'of the livestock of Israel')

→ spatial or relational framing

ἀπὸ: preposition rendered 'from / of' here, functioning according to its local construction.

δὲ

but

postpositive particle (adversative contrast: Egypt vs. Israel)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτηνῶν

livestock

Genitive

partitive genitive (with ἀπό + οὐδέν)

→ relational specification

κτηνῶν: lexical item rendered 'livestock' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

υἱῶν

sons

Genitive

genitive of relation

→ relational specification

υἱῶν: lexical item rendered 'sons' here in the immediate context.

Ἰσραήλ

Israel

indeclinable proper noun

→ participant identification

Ἰσραήλ: indeclinable form rendered 'Israel' here, used according to its local clause function.

οὐκ

not

negation (with ἐτελεύτησεν)

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐτελεύτησεν

died

Aor Act Indic 3 Sg: τελευτάω

main verb of contrast clause (negated: not one died)

→ constative aorist (the non-event: total survival)

τελευτάω: 'die' (softer than ἀποθνήσκω); the change from ἀπέθανεν to ἐτελεύτησεν for Israel's animals may be stylistic variation or a softer framing.

οὐδέν

nothing / not one

Nominative

subject of ἐτελεύτησεν (emphatic negation: zero loss)

→ participant prominence

οὐδέν: 'nothing, not one'; the emphatic negation οὐκ ... οὐδέν is rhetorically strong — 'not a single one died.'

7 Ἰδὼν δὲ Φαραῶ ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ἰσραὴλ οὐδέν, ἐβαρύνθη ἡ καρδία Φαραῶ, καὶ οὐκ ἐξάπέστειλεν τὸν λαόν.

But Pharaoh, having seen that not one of all the livestock of the sons of Israel had died, the heart of Pharaoh was weighed down, and he did not send away the people.

Result / hardening **δέ**

The verse is structurally ironic: Pharaoh investigates, confirms the miracle of Israel's exemption, and this very confirmation — far from moving him to repentance — results in hardening. The idiom ἐβαρύνθη ἡ καρδία ('the heart was weighed down / became heavy') is the LXX rendering of לִבִּי כָבֵד, the hardening formula. Here it is passive — the hardening is described as happening to Pharaoh without specifying the agent (contrast v.12 where κύριος is explicit agent).

Ἰδὼν

having seen

Aor Act Ptcp Nom Sg Masc · ὁράω

temporal/causal participle (antecedent action: Pharaoh's investigation)

→ constative aorist participle (completed act of seeing/investigating)

ὁράω: 'see, observe'; the aorist participle implies Pharaoh sent to look and verified the fact — an act of deliberate investigation, not incidental observation.

δὲ

but / and

postpositive particle (narrative transition)

→ discourse linkage or contrast

δέ: connective or particle rendered 'but / and' here, shaping the clause or discourse flow in context.

Φαραῶ

Pharaoh

indeclinable proper noun (subject of the participial phrase)

→ participant identification

Φαραῶ: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

ὅτι

that

conjunction (content clause: what Pharaoh saw)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐτελεύτησεν

died

Aor Act Indic 3 Sg · τελευτάω

main verb of content clause (the confirmed miracle)

→ constative aorist (confirmed past non-event)

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

ἀπὸ

of

preposition + genitive (partitive)

→ spatial or relational framing

ἀπὸ: preposition rendered 'of' here, functioning according to its local construction.

πάντων

all

Genitive

quantifier adjective (modifying κτηνῶν)

→ relational specification

πάντων: lexical item rendered 'all' here in the immediate context.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτηνῶν

livestock

Genitive

partitive genitive

→ relational specification

κτηνῶν: lexical item rendered 'livestock' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

υἱῶν

sons

Genitive

genitive of relation

→ relational specification

υἱῶν: lexical item rendered 'sons' here in the immediate context.

Ἰσραήλ

Israel

indeclinable proper noun

→ participant identification

Ἰσραήλ: indeclinable form rendered 'Israel' here, used according to its local clause function.

οὐδέν

not one

Nominative

subject of ἐτελεύτησεν (the confirmed fact)

→ participant prominence

οὐδέν: lexical item rendered 'not one' here in the immediate context.

ἐβαρύνθη

was weighed down / hardened

Aor Pass Indic 3 Sg · βαρύνω

main verb (the hardening of Pharaoh's heart)

→ ingressive aorist passive (the heart becomes/is weighed down)

βαρύνω: 'make heavy, weigh down'; passive ἐβαρύνθη renders טָבַח ('was heavy / became heavy'); this is one of three LXX hardening-formula verbs: βαρύνω (ἐβαρύνθη, v.7, passive — no agent named), σκληρύνω (active or passive, with κύριος as agent), and θωπεύω (rare). The passive here is deliberate: Pharaoh's hardening is described without assigning blame to the LORD (cf. v.12 where κύριος actively hardens — ἐσκληήρυνεν κύριος).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδία

heart

Nominative

subject of ἐβαρύνθη (the locus of hardening)

→ participant prominence

καρδία: 'heart'; in the LXX/Hebrew worldview, the heart (לב) is the seat of will, intellect, and decision, not merely of emotion. Pharaoh's heart = Pharaoh's will and judgment. The 'hardening of the heart' is thus a hardening of the will to refuse God.

Φαραω

Pharaoh

indeclinable proper noun (genitive function: 'of Pharaoh')

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

καὶ

and

coordinating conjunction (result of hardening)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (negated: the refused act of release)

→ constative aorist (the sustained refusal viewed as a unit)

ἐξαποστέλλω: the demand-verb of the plague cycle (vv.1, 2); its negation here is the hardening formula's conclusion — the demand issued, the miracle performed, the heart hardened, the release refused.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαόν

people

Accusative

direct object of ἐξαπέστειλεν

→ object specification

λαόν: lexical item rendered 'people' here in the immediate context.

- 8 Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων· λάβετε ὑμεῖς πλήρεις τὰς χειῖρας αἷθαλον καμίνου καὶ πασάτω Μωυσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ.

And the LORD said to Moses and Aaron: Take yourselves handfuls of furnace soot, and let Moses scatter it toward heaven before Pharaoh and before his servants.

New commission / transition to sixth plague **δέ**

δέ marks the transition from the fifth plague to the sixth (boils). The commission is addressed to both Moses and Aaron but the action is assigned to Moses alone (v.10 they both act; the text has a slight tension). The use of furnace-soot (αἷθαλον καμίνου) as the plague-trigger is unique in the plague cycle and may carry ironic resonance: Egypt's furnaces (a symbol of slave-labor, cf. Deut 4:20) become the instrument of Egypt's own affliction.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine commission speech)

→ constative aorist

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

δὲ

and

postpositive particle (narrative transition)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

πρὸς

to

preposition + accusative (addressees)

→ spatial or relational framing

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

Μωσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωσῆν: proper name rendered 'Moses' in this chapter's immediate context.

καὶ

and

coordinating conjunction (joining two addressees)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ααρων

Aaron

indeclinable proper noun (second addressee)

→ participant identification

Ααρων: transliteration of אַהֲרֹן; indeclinable in LXX Greek. Aaron is Moses' brother and spokesman (Exod 4:14–16); in this plague he is co-commissioned but Moses executes.

λάβετε

take

Aor Act Impv 2 Pl · λαμβάνω

imperative (command to both Moses and Aaron)

→ ingressive aorist imperative (take/grab the soot)

λαμβάνω: 'take, receive'; the plural imperative addresses both; the action of taking is a singular moment preceding the scattering.

ὕμεῖς

you

Nominative

emphatic subject pronoun (stressing both are commanded)

→ participant reference

ὕμεῖς: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

πλήρεις

full / handfuls

Accusative

object complement (quantifying the soot taken)

→ object specification

πλήρης: 'full'; in the phrase πλήρεις τὰς χεῖρας = 'with hands full of'; renders מְלֵאֵי כַּפַּיִם ('a full double-handful'). The fullness suggests a substantial, visible action, not a token gesture.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χεῖρας

hands

Accusative

direct object of λάβετε (in the idiom πλήρεις τὰς χεῖρας)

→ object specification

χεῖρ: 'hand'; here in the accusative of specification with πλήρεις — 'take [with] hands full of soot!' A Hebraism.

αἶθalon

soot

Accusative

direct object (the substance to be taken)

→ object specification

αἶθαλος: 'soot, smoke-residue'; renders אֵפֶר ('soot, ash'); the word occurs rarely in the LXX; the furnace soot becoming plague-agent is the ironic inversion: Egypt's industrial kilns (associated with slave labor) become the source of disease.

καμίνου

of a furnace

Genitive

genitive of source (soot from the furnace)

→ relational specification

κάμιнос: 'furnace, kiln'; renders כִּבְשָׁן ('kiln/furnace'); the same word used of Sodom's destruction in Gen 19:28 (smoke like a furnace) and of the smoking furnace of Abraham's covenant vision (Gen 15:17).

καὶ

and

coordinating conjunction (second command)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

πασάτω

let him scatter

Aor Act Impv 3 Sg · πάσσω

imperative 3rd person (command: Moses to scatter)

→ ingressive aorist imperative (the singular, decisive act of scattering)

πάσσω: 'scatter, sprinkle, strew'; renders קָרַף ('throw, scatter'); the act of scattering the soot toward heaven is a ritual gesture whose smoke-like dispersal becomes the plague-vector over all Egypt. The transition from plural λάβετε to singular πασάτω Μωσῆς focuses the primary agent on Moses.

Μωσῆς

Moses

Nominative

subject of πασάτω (named explicitly)

→ participant prominence

Μωσῆς: proper name rendered 'Moses' in this chapter's immediate context.

εἰς

toward

preposition + accusative (directional: upward into heaven)

→ spatial or relational framing

εἰς: preposition rendered 'toward' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

οὐρανὸν

heaven / sky

Accusative

accusative (directional goal of scattering)

→ object specification

οὐρανός: 'heaven, sky'; scattering toward heaven is the ritual gesture that makes the local act universal — the soot disperses from the sky over all Egypt.

ἐναντίον

before / in the presence of

preposition + genitive (witness/audience: before Pharaoh)

→ spatial or relational framing

ἐναντίον: 'before, in the sight of'; renders עֵנֶי ('before'); the public, witnessed nature of the act is important — Pharaoh and his court watch, yet the plague still falls.

Φαραω

Pharaoh

indeclinable proper noun (object of ἐναντίον)

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐναντίον

before

preposition + genitive (second audience: the servants)

→ spatial or relational framing

ἐναντίον: preposition rendered 'before' here, functioning according to its local construction.

τῶν the Genitive article → noun-phrase marking τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.	θεράποντων servants / attendants Genitive genitive object of ἐναντίον (Pharaoh's court) → relational specification θεράπων: 'servant, attendant, minister'; a more honorific term than δοῦλος; renders Τᾶν but with the nuance of a royal official. Pharaoh's θεράποντες are his court ministers.	αὐτοῦ his Genitive genitive of possession → relational specification αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.
--	--	--

9 καὶ ἔσται κονιορτὸς ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ ἔσονται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἔλκη φλυκτίδες ἀναζέουσαι ἔν τε τοῖς Αἰγυπτίοις καὶ ἐν πάσῃ γῇ Αἰγύπτου.

And it will be dust over all the land of Egypt, and there will be on men and on the four-footed animals sores — blisters bubbling up — among the Egyptians and in all the land of Egypt.

Consequence / plague description καὶ

The predicted transformation: the scattered soot becomes κονιορτός ('dust') spread over Egypt, then φλυκτίδες ('blisters') on humans and animals. The two-stage mechanism (soot → dust → blisters) makes this plague a wonder of visible causation. φλυκτίδες is a medical term for fluid-filled blisters; ἀναζέουσαι ('bubbling up, boiling') vividly describes their active eruption.

καὶ and narrative conjunction (result) → discourse linkage or contrast καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.	ἔσται it will be Fut Mid Indic 3 Sg · εἰμί main verb (existential future: the plague-effect) → predictive future (the guaranteed transformation) εἰμί: 'be, become'; the future ἔσται introduces what the scattered soot will become — dust covering all Egypt.	κονιορτὸς dust Nominative subject of ἔσται (what the soot becomes) → participant prominence κονιορτός: 'dust, fine powder'; renders קִנֹּיֹרֶת ('fine dust'); the soot scattered toward heaven disperses and falls as dust over the entire land — a supernatural amplification.	ἐπὶ over / upon preposition + accusative (extent: over all Egypt) → spatial or relational framing ἐπὶ: preposition rendered 'over / upon' here, functioning according to its local construction.
--	--	--	--

παῖσαν

all

Accusative

quantifier adjective (modifying γῆν)

→ object specification

παῖσαν: lexical item rendered 'all' here in the immediate context.

γῆν

land

Accusative

accusative object of ἐπί

→ object specification

γῆν: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification (the land in question)

→ relational specification

Αἴγυπτος: 'Egypt'; LXX rendering of מִצְרַיִם; indeclinable proper noun functioning here as a genitive.

καὶ

and

coordinating conjunction (second result: the blisters)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

existential future (blisters appearing on people and animals)

→ predictive future (the plague's physical effect)

ἔσονται: verbal form rendered 'there will be' here; its aspect and clause role are specified by the parse and syntax fields.

ἐπὶ

on / upon

preposition + accusative (those afflicted)

→ spatial or relational framing

ἐπὶ: preposition rendered 'on / upon' here, functioning according to its local construction.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀνθρώπους

men / people

Accusative

accusative with ἐπί (the human victims)

→ object specification

ἄνθρωπος: 'human being, man'; the sixth plague afflicts both humans and animals — unlike the fifth plague which targeted only livestock.

καὶ

and

coordinating conjunction (extending the victims: animals too)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπὶ

on

preposition + accusative (animals affected)

→ spatial or relational framing

ἐπὶ: preposition rendered 'on' here, functioning according to its local construction.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

τετράποδα

four-footed animals

Accusative

accusative with ἐπί (the animal victims)

→ object specification

τετράπους: 'four-footed'; renders בְּהֵמָה ('livestock/beast'); a more general term than κτῆνος, encompassing all quadrupeds.

ἔλκη

sores / ulcers

Nominative

subject of ἔσονται (in apposition with φλυκτίδες)

→ participant prominence

ἔλκος: 'sore, ulcer, wound'; the general medical term for an open sore; in combination with φλυκτίδες it gives a compound description: oozing ulcers that are specifically fluid-filled blisters. The two terms together render תַּגְבֻּלִּים וְחִפְשִׁי ('boils / festering blisters').

φλυκτίδες

blisters / pustules

Nominative

subject nominative (in apposition with ἔλκη: the specific plague-form)

→ participant prominence

φλυκτίς: 'blister, pustule, vesicle'; from φλύω ('bubble up'); a medical term for fluid-filled blisters — the specific dermatological form of the plague. This word occurs in the LXX here and at Deut 28:27 (among the covenant curses); its medical precision distinguishes it from the vaguer ἔλκος.

ἀναζέουσαι

bubbling up / boiling

Pres Act Ptcp Nom Pl Fem · ἀναζέω

attributive participle (modifying φλυκτίδες: their active character)

→ progressive participle (continuously erupting blisters)

ἀναζέω: 'boil up, bubble up'; from ἀνά + ζέω ('boil'); the compound suggests upward boiling, active eruption — the blisters are not static but are in active, angry eruption. A vivid and medically accurate term for pustular eruption.

ἐν

among

preposition + dative (locative: among the Egyptians)

→ spatial or relational framing

ἐν: preposition rendered 'among' here, functioning according to its local construction.

τε

both

enclitic conjunction (correlative: τε ... καί)

→ discourse linkage or contrast

τε: connective or particle rendered 'both' here, shaping the clause or discourse flow in context.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

Αἰγυπτίοις

Egyptians

Dative

dative with ἐν (among the Egyptian people)

→ sphere or reference

Αἰγυπτίοις: proper name rendered 'Egyptians' in this chapter's immediate context.

καί

and

coordinating conjunction (geographic extension)

→ discourse linkage or contrast

καί: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐν

in

preposition + dative (geographic: all the land of Egypt)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

πάση

all

Dative

quantifier adjective (modifying γῆ)

→ sphere or reference

πάση: lexical item rendered 'all' here in the immediate context.

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

10 καὶ ἔλαβεν τὸν αἶθαλον τῆς καμίνου ἐναντίον Φαραω, καὶ ἔπασεν αὐτὸν Μωυσῆς εἰς τὸν οὐρανόν· καὶ ἐγένετο ἔλκη φλυκτίδων ἀναζέοντων ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

And he took the soot from the furnace before Pharaoh, and Moses scattered it toward heaven; and there came blisters of boiling pustules on both the men and the four-footed animals.

Execution

καὶ

Execution exactly follows commission. The verse reports Moses scattering the soot (ἔπασεν) and the immediate outbreak of blisters, described now in a genitive construction (ἔλκη φλυκτίδων). The subject of ἔλαβεν is unspecified — presumably Moses (and/or Aaron), completing the action of the plural λάβετε in v.8.

καὶ

and

narrative conjunction (execution follows)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (first action: taking the soot)

→ constative aorist

λαμβάνω: executes the λάβετε command of v.8; the singular verb (unnamed subject) likely refers to Moses (or Moses-and-Aaron acting as a unit).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

αἶθαλον

soot

Accusative

direct object of ἔλαβεν

→ object specification

αἶθαλον: lexical item rendered 'soot' here in the immediate context.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

καμίνου

furnace

Genitive

genitive of source

→ relational specification

καμίνου: lexical item rendered 'furnace' here in the immediate context.

ἐναντίον

before

preposition + genitive (in the sight of Pharaoh)

→ spatial or relational framing

ἐναντίον: preposition rendered 'before' here, functioning according to its local construction.

Φαραω

Pharaoh

indeclinable proper noun

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

καὶ

and

coordinating conjunction (second action: scattering)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔπασεν

scattered

Aor Act Indic 3 Sg · πᾶσσω

main verb (the plague-initiating gesture)

→ constative aorist (single decisive act)

πᾶσσω: executes the command πασάτω of v.8; now the active aorist records the completion of the gesture.

αὐτόν

it

Accusative

direct object of ἔπασεν (the soot)

→ participant reference

αὐτόν: lexical item rendered 'it' here in the immediate context.

Μωσῆς

Moses

Nominative

subject of ἔπασεν (named explicitly as primary agent)

→ participant prominence

Μωσῆς: proper name rendered 'Moses' in this chapter's immediate context.

εἰς

toward

preposition + accusative (directional: toward heaven)

→ spatial or relational framing

εἰς: preposition rendered 'toward' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

οὐρανόν

heaven

Accusative

accusative (directional goal)

→ object specification

οὐρανόν: lexical item rendered 'heaven' here in the immediate context.

καὶ

and

coordinating conjunction (result follows immediately)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐγένετο

there came / there were

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: the plague breaks out)

→ ingressive aorist (the sudden onset of the boils)

γίνομαι: 'come to be, arise'; the ingressive aorist marks the sudden appearance of the blisters — they erupt immediately upon Moses' act.

ἔλκη

sores

Nominative

subject of ἐγένετο

→ participant prominence

ἔλκη: lexical item rendered 'sores' here in the immediate context.

φλυκτίδων

of blisters

Genitive

genitive of quality / apposition (sores characterized by blisters)

→ relational specification

φλυκτίς: now in the genitive, giving 'sores of/as blisters'; a genitive of quality or content.

ἀναζέοντων

bubbling up / boiling

Pres Act Ptcp Gen Pl · ἀναζέω

attributive participle (genitive, modifying φλυκτίδων)

→ progressive participle (actively erupting)

ἀναζέοντων: participial form rendered 'bubbling up / boiling' here; its local force is specified by the parse and syntax fields.

ἐν on / among <i>preposition + dative (those afflicted)</i> → spatial or relational framing ἐν: preposition rendered 'on / among' here, functioning according to its local construction.	τε both <i>enclitic conjunction (τε ... καὶ: correlative pair)</i> → discourse linkage or contrast τε: connective or particle rendered 'both' here, shaping the clause or discourse flow in context.	τοῖς the Dative <i>article</i> → noun-phrase marking τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.	ἀνθρώποις men Dative <i>dative with ἐν</i> → sphere or reference ἀνθρώποις: lexical item rendered 'men' here in the immediate context.
καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.	ἐν on <i>preposition + dative</i> → spatial or relational framing ἐν: preposition rendered 'on' here, functioning according to its local construction.	τοῖς the Dative <i>article</i> → noun-phrase marking τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.	τετράποσιν four-footed animals Dative <i>dative with ἐν</i> → sphere or reference τετράποσιν: lexical item rendered 'four-footed animals' here in the immediate context.

11 καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στήναι ἐναντίον Μωυσῆ διὰ τὰ ἔλκη· ἐγένετο γὰρ τὰ ἔλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου.

And the magicians were not able to stand before Moses because of the sores; for the sores came upon the magicians and upon all the land of Egypt.

Climactic consequence καὶ

The incapacitation of the magicians (φαρμακοί) is the narrative climax of the sixth plague and, implicitly, the climax of the entire contest between Moses and Pharaoh's sorcerous court. The magicians had previously attempted to replicate or counter the plagues (7:22; 8:3, 14–15 LXX); now they cannot even remain standing. Their defeat is complete. The explanatory γάρ clause explains why: the boils are on them too.

καὶ

and

coordinating conjunction (consequence of the plague)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἠδύναντο

were able

Impf Mid Indic 3 Pl · δύναμαι

main verb (the magicians' incapacity: imperfect = ongoing inability)

→ progressive imperfect (continuous inability to stand)

δύναμαι: 'be able'; the imperfect tense here is significant — it describes the magicians' ongoing, sustained inability to stand, not a single failed attempt. The plague had comprehensively disabled them.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

φαρμακοὶ

magicians / sorcerers

Nominative

subject of ἠδύναντο

→ participant prominence

φαρμακός: 'sorcerer, magician'; renders **חַרְטֻמְמִים** (*ḥarṭummîm*), the Egyptian priestly-magic specialists who had previously attempted to match Moses' signs. The LXX word **φαρμακός** (from **φάρμακον**, 'drug, charm, magic') is more negative in connotation than the Hebrew — it positions them as drug-using sorcerers. The same root underlies NT **φαρμακεία** (Gal 5:20; Rev 9:21), 'sorcery'.

στῆναι

to stand

Aor Act Inf · ἵστημι

complementary infinitive (with ἠδύναντο: what they were unable to do)

→ constative aorist infinitive (the act of standing; incapable)

ἵστημι: 'stand, stand firm'; to 'stand before' (**ἐναντίον**) someone in this context = to remain in one's position of opposition/contest before a superior. The magicians can no longer maintain their stance before Moses — physically broken by the very plague they could not prevent.

ἐναντίον

before

preposition + genitive (in the presence of / facing)

→ spatial or relational framing

ἐναντίον: preposition rendered 'before' here, functioning according to its local construction.

Μωσῆ

Moses

Genitive

genitive object of ἐναντίον

→ relational specification

Μωσῆ: proper name rendered 'Moses' in this chapter's immediate context.

διὰ

because of

preposition + accusative (cause/reason)

→ spatial or relational framing

διὰ: preposition rendered 'because of' here, functioning according to its local construction.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἕλκη

sores

Accusative

accusative with διὰ (the cause of incapacity)

→ object specification

ἕλκη: lexical item rendered 'sores' here in the immediate context.

ἐγένετο

came upon

Aor Mid Indic 3 Sg · γίνομαι

main verb of explanatory clause

→ constative aorist

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

γάρ

for

explanatory particle (γάρ: gives the reason for incapacity)

→ discourse linkage or contrast

γάρ: 'for, because'; explanatory — the reason the magicians could not stand is that the sores afflicted them personally. They were not exempt from the plague they had watched with contempt.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἕλκη

sores

Nominative

subject of ἐγένετο

→ participant prominence

ἕλκη: lexical item rendered 'sores' here in the immediate context.

ἐν

on / among

preposition + dative (those afflicted: the magicians themselves)

→ spatial or relational framing

ἐν: preposition rendered 'on / among' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

φαρμακοῖς

magicians

Dative

dative with ἐν (the plague's victims include the magicians)

→ sphere or reference

φαρμακοῖς: lexical item rendered 'magicians' here in the immediate context.

καὶ

and

coordinating conjunction (extending the plague's reach)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐν

in

preposition + dative (geographic: all Egypt)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

πάση

all

Dative

quantifier adjective

→ sphere or reference

πάση: lexical item rendered 'all' here in the immediate context.

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

12 ἐσκήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος τῷ Μωυσῇ.

But the LORD hardened the heart of Pharaoh, and he did not listen to them, just as the LORD had spoken to Moses.

Divine hardening / fulfillment δέ

The hardening formula now explicitly names κύριος as the agent: ἐσκήρυνεν κύριος ('the LORD hardened') — contrast v.7 where the passive ἐβαρύνθη left the agent unstated. The verb σκληρύνω ('make hard/stiff') renders רָחַץ (hiphil of רָחַץ, 'make strong/firm') in many occurrences or רָחַץ. The clause καθάπερ ἐλάλησεν κύριος τῷ Μωυσῇ ('just as the LORD had spoken to Moses') anchors the hardening in prior divine prediction, underscoring that Pharaoh's obstinacy fulfils a divine word.

ἐσκήρυνεν

hardened

Aor Act Indic 3 Sg · σκληρύνω

main verb (divine hardening: active, agent named)

→ **constative aorist** (the decisive divine act of hardening)

σκληρύνω: 'make hard, harden'; from σκληρός ('hard, stiff, harsh'); renders קָרַח or קָשַׁח in the hiphil. The active voice with κύριος as subject is theologically significant: here the LORD is explicitly the agent of hardening, not merely Pharaoh's self-hardening. This is the form that underlies Paul's use at Rom 9:18 (σκληρύνει, 'he hardens whom he will').

δὲ

but / and

postpositive particle (transition / mild contrast with the plague)

→ **discourse linkage or contrast**

δὲ: connective or particle rendered 'but / and' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject (explicitly named agent of hardening)

→ **participant prominence**

κύριος: lexical item rendered 'the LORD' here in the immediate context.

τὴν

the

Accusative

article

→ **noun-phrase marking**

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδίαν

heart

Accusative

direct object of ἐσκήρυνεν

→ **object specification**

καρδία: 'heart' = the seat of will and judgment in Hebrew-LXX anthropology; the LORD hardens the heart of Pharaoh = the LORD stiffens Pharaoh's will against releasing Israel.

Φαραώ

Pharaoh

indeclinable proper noun (genitive function: 'of Pharaoh')

→ **participant identification**

Φαραώ: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

καὶ

and

coordinating conjunction (result of hardening)

→ **discourse linkage or contrast**

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ **clausal qualification or emphasis**

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

εἰσήκουσεν

listened to / heeded

Aor Act Indic 3 Sg · εἰσακούω

main verb (Pharaoh's non-response: he did not obey)

→ constative aorist (the sustained refusal summarized)

εἰσακούω: 'hear, heed, obey'; compound of εἰς + ἀκούω — to hear in the direction of = to respond obediently. Renders ὧψ ('hear/obey'); the negation οὐκ εἰσήκουσεν = 'he did not heed/obey' is the formula for royal refusal.

αὐτῶν

them

Genitive

genitive object of εἰσήκουσεν (Moses and Aaron)

→ relational specification

αὐτῶν: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

καθάπερ

just as

comparative conjunction (fulfilment formula)

→ discourse linkage or contrast

καθάπερ: 'just as, even as'; introduces the fulfilment notice — what happens is exactly as the LORD had previously said. The word appears here in a closing formula anchoring the hardening in divine foreknowledge and purpose.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of comparison clause (prior divine speech)

→ constative aorist (the completed prior word of the LORD)

λαλέω: 'speak'; here the fulfilment verb — the LORD's word, spoken earlier (Exod 4:21; 7:3), is being realized. The word-deed correspondence is the theological backbone of the plague cycle.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

τῷ

to

Dative

article (dative with proper name)

→ noun-phrase marking

τῷ: lexical item rendered 'to' here in the immediate context.

Μωυσῆ

Moses

Dative

dative of indirect object (the recipient of the prior divine word)

→ sphere or reference

Μωυσῆ: proper name rendered 'Moses' in this chapter's immediate context.

13 Εἶπεν δὲ κύριος πρὸς Μωυσῆν· ὄρθρισον τὸ πρωὶ καὶ στήθι ἐναντίον Φαραῶ· λέγε δὲ αὐτῷ· τάδε λέγει κύριος ὁ θεὸς τῶν Ἑβραίων· ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι.

And the LORD said to Moses: Rise early in the morning and stand before Pharaoh; and say to him:
Thus says the LORD God of the Hebrews: Send away my people, that they may serve me.

New commission / hail plague introduction **δέ**

The commission formula for the seventh plague (hail) is the most elaborated in the cycle. The command ὄρθρισον τὸ πρωί ('rise at dawn / rise early in the morning') renders בָּרִקְרָא מִבֹּקֶר, the early-rising formula that signals urgency. The standard plague-demand formula follows (τάδε λέγει κύριος / ἐξαπόστειλον τὸν λαόν μου / ἵνα λατρεύσωσίν μοι), unchanged from earlier plagues, emphasizing the consistency of the divine demand.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (plague commission speech)

→ constative aorist

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

δέ

and

postpositive particle (transitional)

→ discourse linkage or contrast

δέ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger formula

→ historic present (formulaic)

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

κύριος

the LORD

Nominative

subject of messenger formula

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: lexical item rendered 'God' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

Ἑβραίων

Hebrews

Genitive

genitive of relation (divine title: God of the Hebrews)

→ relational specification

Ἑβραίων: proper name rendered 'Hebrews' in this chapter's immediate context.

ἐξαποστείλον

send away

Aor Act Impv 2 Sg · ἐξαποστέλλω

imperative (the plague-cycle demand, here repeated for the seventh time)

→ ingressive aorist imperative

ἐξαποστέλλω: the demand-verb of the plague cycle; its repetition across every plague commission makes it the leitmotif of the whole Exodus liberation.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαόν

people

Accusative

direct object

→ object specification

λαόν: lexical item rendered 'people' here in the immediate context.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἵνα

that

subordinating conjunction (purpose clause)

→ discourse linkage or contrast

ἵνα: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

λατρεύσωσιν

they may serve

Aor Act Subj 3 Pl · λατρεύω

aorist subjunctive in purpose clause

→ constative aorist subjunctive

λατρεύσωσιν: verbal form rendered 'they may serve' here; its aspect and clause role are specified by the parse and syntax fields.

μοι

me

Dative

dative of advantage

→ participant reference or interest

μοι: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

14 ἐν γὰρ τῷ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ ἐπιτηδεύματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ ἐν πάσῃ τῇ γῇ.

For at this present time I am sending all my plagues against your heart and against your servants and your people, so that you may know that there is none other besides me in all the earth.

Ground / theological rationale

γάρ

γάρ introduces the theological rationale for the hail plague: the comprehensive plague (πάντα τὰ ἐπιτηδεύματά μου — 'all my plagues/practices') is directed not merely against Egypt's economy but against Pharaoh's heart (εἰς τὴν καρδίαν σου). The purpose clause ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ ('so that you may know that there is none other besides me') is the most explicit monotheistic claim in the plague cycle — YHWH's incomparability in all the earth.

ἐν

at / in

preposition + dative (temporal: at this time)

→ spatial or relational framing

ἐν: preposition rendered 'at / in' here, functioning according to its local construction.

γάρ

for

explanatory particle (grounds the command in theology)

→ discourse linkage or contrast

γάρ: connective or particle rendered 'for' here, shaping the clause or discourse flow in context.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

νῦν

now / present

temporal adverb (modifying καιρῷ: 'this present time')

→ adverbial qualification

νῦν: 'now'; together with καιρῷ ('the now time') — emphasizes the urgency and significance of this specific historical moment in the plague cycle.

καιρῷ

time / moment

Dative

dative of time (ἐν τῷ νῦν καιρῷ = 'at this present moment')

→ sphere or reference

καιρός: 'opportune time, season, moment'; not merely chronological time (χρόνος) but the decisive appointed moment — the culmination of the plague sequence.

ἐγὼ

I

Nominative

emphatic subject pronoun (divine first-person emphasis)

→ participant reference

ἐγὼ: lexical item rendered 'I' here in the immediate context.

ἐξαποστέλλω

am sending

Pres Act Indic 1 Sg · ἐξαποστέλλω

main verb (present: the ongoing divine action)

→ futuristic present (the divine action imminent but certain)

ἐξαποστέλλω: the same verb used in the plague demand (ἐξαπόστειλον), now used of God sending his plagues — an ironic echo: Pharaoh will not send Israel, so God sends all his plagues against Pharaoh.

πάντα

all

Accusative

quantifier adjective (modifying ἐπιτηδεύματά)

→ object specification

πάντα: lexical item rendered 'all' here in the immediate context.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐπιτηδεύματά

plagues / practices / acts

Accusative

direct object of ἐξαποστέλλω

→ object specification

ἐπιτήδευμα: 'practice, pursuit, device, act'; an unusual word here — it literally means 'things pursued / deeds' and renders Hebrew יְהִיָּדָה ('my plagues / my blows'). The LXX's ἐπιτηδεύματα is deliberately broader — 'all my acts/measures' — making the divine action more comprehensive than a narrowly plague-specific term.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

εἰς

against / into

preposition + accusative (directional: aimed at the heart)

→ spatial or relational framing

εἰς: preposition rendered 'against / into' here, functioning according to its local construction.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδίαν

heart

Accusative

accusative with εἰς (the target of the plagues: Pharaoh's will)

→ object specification

καρδία: the plagues are not merely physical disasters; they are sent against the heart — Pharaoh's will and understanding — with the aim of producing knowledge and submission.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (extending the target: servants and people too)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεραπόντων

servants

Genitive

genitive (parallel target: the court)

→ relational specification

θεραπόντων: lexical item rendered 'servants' here in the immediate context.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαοῦ

people

Genitive

genitive (parallel target: the population at large)

→ relational specification

λαοῦ: lexical item rendered 'people' here in the immediate context.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

ἵνα

so that

subordinating conjunction (purpose clause: the epistemological goal)

→ discourse linkage or contrast

ἵνα: connective or particle rendered 'so that' here, shaping the clause or discourse flow in context.

εἶδῃς

you may know

Perf Act Subj 2 Sg · οἶδα

perfect subjunctive in purpose clause

→ extensive perfect subjunctive (knowledge to be acquired and held)

οἶδα: 'know'; the goal of all the plagues directed at Pharaoh is his personal knowledge — ἵνα εἶδῃς — of YHWH's incomparability.

ὅτι

that

conjunction (content of the knowledge)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb (the incomparability claim)

→ gnomic present (timeless truth about divine incomparability)

εἰμί: existential — 'there is no other'; the formula οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ ('there is no other besides me') is the Exodus statement of monotheistic exclusivity (cf. Deut 4:39; Isa 45:6).

ἄλλος

another / other

Nominative

subject of ἔστιν (the negated other: no rival deity or power)

→ participant prominence

ἄλλος: 'another, different one'; in context, another god or power equal to YHWH. The claim is that YHWH alone is sovereign in all the earth.

πλὴν

except / besides

exclusive particle (besides me: the sole exception is God himself)

→ discourse linkage or contrast

πλὴν: 'except, besides'; with the genitive ἐμοῦ — 'except me / besides me'; renders 'יַחַד' ('apart from me'). The exclusive particle makes the claim total: no exception outside God himself.

ἐμοῦ

me

Genitive

genitive with πλὴν (the one exception: YHWH alone)

→ relational specification

ἐμοῦ: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (domain of YHWH's incomparability)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

πάσῃ

all

Dative

quantifier adjective

→ sphere or reference

πάσῃ: lexical item rendered 'all' here in the immediate context.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῇ

earth

Dative

dative of place (universal: all the earth, not just Egypt)

→ sphere or reference

γῇ: lexical item rendered 'earth' here in the immediate context.

15 νῦν γὰρ ἀποστείλας τὴν χεῖρά μου πατάξω σε καὶ τὸν λαόν σου θανάτῳ, καὶ ἐκτριβήσῃ ἀπὸ τῆς γῆς.

For now, having stretched out my hand, I could strike you and your people with death, and you would be blotted out from the earth.

Counterfactual / divine restraint

γάρ

This verse is the counterfactual premise: God could already have destroyed Pharaoh entirely ('having stretched out my hand, I could strike you with death'). The aorist participle ἀποστείλας + future πατάξω forms a conditional-counterfactual: 'had I stretched out my hand, I would have struck.' The statement sets up v.16: the reason Pharaoh still exists is not because God lacked power to destroy him but because God had a different purpose (preservation for display).

νῦν

now

temporal adverb (at this point in the plague sequence)

→ adverbial qualification

νῦν: indeclinable form rendered 'now' here, used according to its local clause function.

γάρ

for

explanatory particle (reasons for what preceded)

→ discourse linkage or contrast

γάρ: connective or particle rendered 'for' here, shaping the clause or discourse flow in context.

ἀποστείλας

having sent / stretched out

Aor Act Ptcp Nom Sg Masc · ἀποστέλλω

conditional/temporal participle (antecedent to πατάξω: 'having stretched out [my hand]')

→ constative aorist participle (the hypothetical prior act)

ἀποστέλλω: 'send, stretch out'; the phrase ἀποστείλας τὴν χεῖρά μου renders Ἰηλψ ἱτῖ τλ ('I stretched out my hand'); divine power expressed as a reaching/striking hand.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χεῖρά

hand

Accusative

direct object of ἀποστείλας

→ object specification

χεῖρά: lexical item rendered 'hand' here in the immediate context.

μου

my

Genitive

genitive of possession (the divine hand)

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

πατάξω

I would strike

Fut Act Indic 1 Sg · πατάσσω

main verb (hypothetical future / apodosis of implicit conditional)

→ predictive future (with counterfactual force: 'I could/would strike')

πατάσσω: 'strike, smite'; the classic verb for divine smiting in the plague cycle and in the OT broadly (cf. 'the LORD struck Egypt'). The counterfactual frame means: 'I could already have struck you dead.'

σε

you

Accusative

direct object of πατάξω (Pharaoh personally)

→ participant reference

σε: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (extending the strike to the people)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαόν

people

Accusative

direct object (parallel with σε: Pharaoh and his people)

→ object specification

λαόν: lexical item rendered 'people' here in the immediate context.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

θανάτῳ

with death

Dative

dative of means / instrument

→ sphere or reference

θάνατος: 'death'; as an instrument of divine smiting — 'strike with death' = kill. The dative of instrument θανάτῳ reinforces the total destruction Pharaoh would have suffered.

καὶ

and

coordinating conjunction (second consequence)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐκτριβήσῃ

you will be blotted out / wiped out

Fut Pass Indic 2 Sg · ἐκτρίβω

future passive (the result of divine destruction)

→ predictive future passive (the consequence: total elimination)

ἐκτρίβω: 'rub out, wipe out, destroy utterly'; from ἐκ + τρίβω ('rub, crush'); renders תִּבְחֵל (hiphil of תִּבַּח, 'destroy completely, blot out'). A strong term for total eradication — Pharaoh would have been completely eliminated from history.

ἀπὸ

from

preposition + genitive (separation: removed from the earth)

→ spatial or relational framing

ἀπὸ: preposition rendered 'from' here, functioning according to its local construction.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆς

earth

Genitive

genitive with ἀπό (the realm from which Pharaoh would be blotted)

→ relational specification

γῆς: lexical item rendered 'earth' here in the immediate context.

16 καὶ ἔνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

And for this very reason you were preserved, that I might display in you my strength, and that my name might be proclaimed in all the earth.

Ground / divine purpose statement — the theological crown of the chapter καὶ

This is the theological crown of the chapter and one of the most significant verses in the entire plague cycle. The divine rationale for Pharaoh's survival through the plagues is stated: not weakness on God's part, but deliberate preservation for display. LXX διετηρήθης ('you were preserved') diverges markedly from both the MT and Paul's citation. See word-level notes and the text_note for the full LXX/MT/NT triangle. The two purpose clauses (ἵνα ἐνδείξωμαι ... καὶ ὅπως διαγγελῇ) state the double divine goal: demonstration of strength in Pharaoh, and proclamation of the divine name in all the earth — a universalistic missionary purpose.

καὶ

and

coordinating conjunction (introduces the divine purpose behind v.15)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἕνεκεν

for the sake of / on account of

preposition + genitive (causal: 'for this reason')

→ spatial or relational framing

ἕνεκεν: 'for the sake of, on account of, because of'; with the genitive τούτου = 'for this very reason.' Renders זַאת בְּעִבּוּר זֶה ('for this reason/for this purpose'). The preposition is slightly stronger than διά — it specifies the purpose more precisely.

τούτου

this

Genitive

genitive with ἕνεκεν (referent: the divine purpose about to be stated)

→ relational specification

τούτου: lexical item rendered 'this' here in the immediate context.

διετηρήθης

you were preserved

Aor Pass Indic 2 Sg · διατηρέω

main verb (the LXX crux: divine preservation of Pharaoh)

→ constative aorist passive (the completed divine act of preservation through the plagues)

διατηρέω: 'preserve, keep, maintain, protect'; from διά + τηρέω ('keep/guard'); the compound suggests preservation through a period of danger — 'kept safe through.' The aorist passive διετηρήθης = 'you were preserved [by God, implied agent].' THIS IS THE CENTRAL LXX/MT/NT CRUX OF THE CHAPTER. The Hebrew MT has קָמַחְתָּךְ, hiphil of קָמַח ('cause to stand, establish, set up, raise up') — a verb of divine active causation: 'I caused you to stand / I raised you up.' The MT idea is that God positioned/established Pharaoh (perhaps on the throne, or sustained him in existence) for this purpose. The LXX translator chose an entirely different semantic field: not 'raised up' or 'established' but 'preserved, kept safe.' This may reflect a Hebrew Vorlage reading the root שָׁמַר ('keep/preserve') — perhaps שָׁמַרְתָּךְ — or it may be the translator's interpretive paraphrase of the standing/preservation idea. Now compare Paul at Romans 9:17: εἰς αὐτὸ τοῦτο ἐξήγειρά σε ('for this very purpose I raised you up'). Paul's verb ἐξήγειρα is the aorist of ἐξεγείρω ('raise up, rouse, wake up') — a completely different verb from either the LXX διετηρήθης or the MT קָמַח, though semantically closer to the MT hipil of קָמַח than to the LXX. Paul's quotation does not follow the LXX here; it either renders the MT independently, uses a different Greek recension (perhaps a proto-Aquilan or proto-Theodotion text), or draws on a

conflated tradition. The theological triangle is: (1) MT: God actively raised Pharaoh up / caused him to stand — strong divine causation language; (2) LXX: Pharaoh was preserved — milder, passive, focusing on survival through the plagues rather than on God's initiative in establishing him; (3) Paul (Rom 9:17): I raised you up — closest to the MT active causation, supporting the broader Pauline argument about divine sovereignty in election and hardening (Rom 9:18). The reading of v.16 thus illuminates Rom 9's broader argument: Paul's version grounds God's sovereignty more strongly in active divine raising-up (closer to the MT) than the LXX's more passive 'preserving.' A reader of both texts must hold all three forms.

ὅτι

that / so that

subordinating conjunction (first purpose clause: demonstration)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that / so that' here, shaping the clause or discourse flow in context.

ἐνδείξωμαι

I might display / show

Aor Mid Subj 1 Sg: ἐνδείκνυμι

aorist middle subjunctive in purpose clause

→ constative aorist subjunctive (the display as a single complete act)

ἐνδείκνυμι: 'display, demonstrate, show forth'; middle voice emphasizes that God is displaying for his own purposes / displaying in a self-serving way (vindicating his own character). The display is of God's *ισχύς* ('strength/power') — not in Pharaoh but in/through Pharaoh (ἐν σοί). Renders *וְהָאֵלֹהִים* ('to show you') or a related causative form; the LXX's ἐν σοί is key — Pharaoh is the medium of display, not its recipient.

ἐν

in / through

preposition + dative (medium of display: Pharaoh as the showcase)

→ spatial or relational framing

ἐν σοί: 'in you / through you'; Pharaoh is the medium through whom divine power is made visible — his obstinacy, the plagues upon him, and his ultimate defeat all serve as the arena of divine demonstration.

σοί

you

Dative

dative with ἐν (Pharaoh as medium)

→ participant reference or interest

σοί: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἰσχύν

strength / power

Accusative

direct object of ἐνδείξωμαι (what is displayed: divine power)

→ object specification

ἰσχός: 'strength, power, might'; renders יְהוָה ('my power/might'); the display of divine power through the plagues is the driving purpose — not punishment per se but demonstration. The word is used of God's incomparable might (Isa 40:26; LXX).

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (second purpose clause: proclamation)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ὥτως

that / so that

subordinating conjunction (second purpose clause: name-proclamation)

→ discourse linkage or contrast

ὥτως: 'so that, in order that'; synonymous with ἵνα in purpose clauses; the variety of conjunction (ἵνα ... ὥτως) is stylistic. The second goal is the universal proclamation of the divine name.

διαγγελῇ

might be proclaimed / announced throughout

Aor Pass Subj 3 Sg · διαγγέλλω

aorist passive subjunctive in purpose clause

→ constative aorist subjunctive (the proclamation viewed as a complete missionary event)

διαγγέλλω: 'proclaim throughout, announce far and wide'; διά + ἀγγέλλω — the compound's διά suggests propagation in all directions. Renders רָצַד ('recount, tell, declare'); the LXX's διαγγέλλω amplifies the missionary universalism: not just 'tell' but 'proclaim throughout all the earth.'

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὄνομα

name

Nominative

subject of διαγγελῇ (the divine name as the content of proclamation)

→ participant prominence

ὄνομα: 'name'; in the ancient Near East, the 'name' of a god = the god's reputation, character, and power. The proclamation of the divine name throughout all the earth is a missionary-universalist statement: the purpose of the Exodus is not just Israel's liberation but the worldwide knowledge of YHWH.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (domain of proclamation: all the earth)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

πάση

all

Dative

quantifier adjective

→ sphere or reference

πάση: lexical item rendered 'all' here in the immediate context.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῇ

earth

Dative

dative of place (the universal scope of the proclamation)

→ sphere or reference

γῇ: 'earth'; ἐν πάσῃ τῇ γῇ = 'in all the earth' — the proclamation is not merely to Egypt or Israel but universally. This universalistic note explains Rahab's confession (Josh 2:10–11), Jethro's (Exod 18:11), and Naaman's (2 Kgs 5:15), all of which cite God's deeds in Egypt.

17 ἔτι οὖν σὺ ἐμποιῇ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς;

Do you still then set yourself against my people, refusing to send them away?

Rhetorical question / accusation ASYNDETON

Asyndeton; a sharp rhetorical question addressed to Pharaoh. After the theological declaration of vv.14–16, the oracle turns to direct accusation: 'Still yet you act proudly / set yourself against my people?' The verb ἐμποιῇ carries the sense of 'act proudly, exalt yourself, set yourself in the way' — Pharaoh's obstinacy is cast as arrogance in the face of the revealed divine purpose.

ἔτι

still / yet

temporal adverb (persistent continuation of refusal)

→ clausal contribution

ἔτι: indeclinable form rendered 'still / yet' here, used according to its local clause function.

οὖν

then / therefore

inferential particle (drawing the question from vv.14–16)

→ discourse linkage or contrast

οὖν: connective or particle rendered 'then / therefore' here, shaping the clause or discourse flow in context.

σύ

you

Nominative

emphatic subject pronoun (accusatory: you, Pharaoh, of all people)

→ participant reference

σύ: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

ἐμποιῶ

set yourself against / act proudly

Pres Mid Indic 2 Sg · ἐμποιέω

main verb (rhetorical question: the accusation)

→ progressive present (ongoing arrogant obstruction)

ἐμποιέω: 'set oneself against, make oneself an obstacle, exalt oneself'; middle voice is key — Pharaoh is making himself an impediment. Renders נַשְׁבִּיחַ (hitpa'el of נָשַׁב, 'exalt oneself, act arrogantly against'). The LXX ἐμποιῶ captures the reflexive arrogance of Pharaoh's stance.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

λαοῦ

people

Genitive

genitive object (the people against whom Pharaoh sets himself)

→ relational specification

λαοῦ: lexical item rendered 'people' here in the immediate context.

μου

my

Genitive

genitive of possession (YHWH's people)

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

τοῦ

of

Genitive

article with genitive infinitive (complementary purpose/result: 'refusing to send them away')

→ noun-phrase marking

τοῦ: lexical item rendered 'of' here in the immediate context.

μή

not

negation (with the genitive infinitive)

→ clausal qualification or emphasis

μή: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐξαποστεῖλαι

to send away

Aor Act Inf · ἐξαποστέλλω

genitive articular infinitive (content of the arrogant opposition: the refusal to release)

→ constative aorist infinitive (the refused act)

ἐξαποστέλλω: the demand-verb of the cycle; its appearance in the infinitive here within the accusation completes the verbal loop — Pharaoh was asked to ἐξαποστεῖλαι (vv.1, 13) and still refuses.

αὐτούς

them

Accusative

direct object of ἐξαποστεῖλαι

→ participant reference

αὐτούς: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

18 ἰδοὺ ἐγὼ ὕω ταύτην τὴν ὥραν αὐριον χάλαζαν πολλὴν σφόδρα, ἣτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ’ ἧς ἡμέρας ἔκτισται ἕως τῆς νῦν.

Behold, I am raining at this very hour tomorrow a very great hail, such as has never been in Egypt from the day it was founded until now.

Announcement / plague declaration ἰδοὺ

ἰδοὺ introduces the plague announcement with dramatic immediacy. The present ὕω ('I am raining') renders the divine act as already in motion — prophetic present. The superlative characterization — 'such as has never been from Egypt's founding until now' — uses the perfect ἔκτισται ('has been founded') to root the unprecedented nature of the hail in all of Egypt's history.

ἰδοὺ

behold

presentative particle (attention-marker; the plague announced)

→ discourse linkage or contrast

ἰδοὺ: connective or particle rendered 'behold' here, shaping the clause or discourse flow in context.

ἐγὼ

I

Nominative

emphatic subject pronoun (divine first-person: I myself am doing this)

→ participant reference

ἐγὼ: lexical item rendered 'I' here in the immediate context.

ὕω

am raining / will rain

Pres Act Indic 1 Sg · ὕω

main verb (prophetic/futuristic present: the imminent divine act)

→ futuristic present (the announcement as already-in-motion)

ὕω: 'rain (transitively), cause to rain'; renders *רַחַם* (hiphil participle of *רָחַם*, 'cause rain to fall'). The divine raining of hail — YHWH as the storm-sender — is a claim over the weather and therefore over Egyptian deities associated with the sky and storms.

ταύτην

this

Accusative

demonstrative adjective (modifying ὥραν: 'this very hour')

→ participant reference

ταύτην: lexical item rendered 'this' here in the immediate context.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ῥαν

hour / time

Accusative

accusative of time (at this very hour / time)

→ object specification

ῥα: 'hour, time, season'; ταύτην τὴν ῥαν αὔριον = 'at this very hour tomorrow' — specific divine scheduling of the hail event.

αὔριον

tomorrow

temporal adverb (the day of the plague)

→ clausal contribution

αὔριον: indeclinable form rendered 'tomorrow' here, used according to its local clause function.

χάλαζαν

hail

Accusative

direct object of ὕω (what God rains: hail)

→ object specification

χάλαζα: 'hail, hailstone'; renders Τῆς; the word that will recur throughout the hail narrative (vv.19, 22, 23, 24, 25, 26, 28, 29, 33, 34). The same word appears in Rev 8:7 (χάλαζα καὶ πῦρ), linking the seventh plague to the first trumpet of Revelation.

πολλήν

great / much

Accusative

attributive adjective (modifying χάλαζαν: quantity of hail)

→ object specification

πολλήν: lexical item rendered 'great / much' here in the immediate context.

σφόδρα

very / exceedingly

adverb (intensifier: very great hail)

→ clausal contribution

σφόδρα: 'exceedingly, very much'; a Hebraism of Τῆς ('very, exceedingly'); the LXX frequently uses σφόδρα to render Τῆς, giving superlative intensity — χάλαζαν πολλήν σφόδρα = 'a very great and severe hail.'

ἣτις

such as / the kind which

Nominative

relative pronoun (introducing a qualitative relative: characterizing the hail)

→ participant reference

ἣτις: qualitative relative pronoun ('of which kind / such as'); used to introduce the unprecedented nature of the hail.

τοιαύτη

such / of this kind

Nominative

predicate adjective (correlative with ἣτις: 'such has never been')

→ participant prominence

τοιοῦτος: 'of such a kind'; τοιαύτη οὐ γέγονεν = 'such has not come to be' — the unprecedented severity formula.

οὐ

not

negation

→ participant reference

οὐ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

γέγονεν

has been / occurred

Perf Act Indic 3 Sg · γίνομαι

main verb of relative clause (perfect: states an enduring absence)

→ extensive perfect (no such thing has ever occurred — the record is clear up to now)

γίνομαι: 'come to be, occur'; the perfect γέγονεν states that no such hail has ever existed in Egypt's history — a permanent record of absence that this plague will now overturn.

ἐν

in

preposition + dative (locative: in Egypt)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

Αἰγύπτῳ

Egypt

Dative

dative of place

→ sphere or reference

Αἰγύπτῳ: proper name rendered 'Egypt' in this chapter's immediate context.

ἀφ’

from

preposition + genitive (temporal: from the day of founding)

→ spatial or relational framing

ἀφ’: preposition rendered 'from' here, functioning according to its local construction.

ἧς

which

Genitive

genitive relative pronoun (antecedent: ἡμέρας — 'from the day which')

→ relational specification

ἧς: lexical item rendered 'which' here in the immediate context.

ἡμέρας

day

Genitive

genitive of time (ἀφ’ ἧς ἡμέρας = 'from the day that')

→ relational specification

ἡμέρας: lexical item rendered 'day' here in the immediate context.

ἔκτισται

it was founded / created

Perf Pass Indic 3 Sg · κτίζω

main verb of temporal clause (perfect: the founding as a permanent fact)

→ extensive perfect passive (Egypt was founded and continues as a nation — that whole time has been hail-free)

κτίζω: 'found, create, establish'; renders ΤΥΪ ('found, establish'). The perfect ἔκτισται frames Egypt's founding as a completed act from which time is reckoned: 'from the day Egypt was established.' The use of κτίζω ('create/found') implies a kind of founding-act, giving Egypt's history a narrative beginning before which the comparison cannot go further.

ἕως

until

preposition + genitive (temporal limit: up to the present moment)

→ spatial or relational framing

ἕως: preposition rendered 'until' here, functioning according to its local construction.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

νῦν

now

temporal adverb (substantival with article: 'the present [moment]')

→ adverbial qualification

νῦν: 'now'; ἕως τῆς νῦν = 'until the present'; the phrase spans all of Egypt's history to the moment of the announcement.

19 νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοί ἐστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη, ὅσα ἂν εὑρεθῇ ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πεσεῖται δὲ ἐπ' αὐτὰ ἡ χάλαζα, καὶ τελευτήσει.

Now therefore make haste to gather your livestock and whatever you have in the field; for all the men and the livestock, as many as are found in the field and do not go into a house — the hail will fall upon them and they will die.

Exhortation / warning

νῦν οὖν

νῦν οὖν ('now therefore') draws the practical implication from the plague announcement. The merciful warning — shelter your animals and servants — is itself remarkable: YHWH gives Pharaoh's household advance notice before the plague falls. Those who heed the warning are the first Egyptian believers (v.20).

νῦν

now

temporal adverb (urgency: act now)

→ adverbial qualification

νῦν: indeclinable form rendered 'now' here, used according to its local clause function.

οὖν

therefore

inferential particle (draws the practical consequence)

→ discourse linkage or contrast

οὖν: connective or particle rendered 'therefore' here, shaping the clause or discourse flow in context.

κατάσπευσον

make haste / hurry

Aor Act Impv 2 Sg · κατασπεύδω

imperative (urgent command: shelter livestock immediately)

→ ingressive aorist imperative (get moving at once)

κατασπεύδω: 'hasten, hurry'; renders כָּלֵךְ ('send') or הָרַץ ('hasten'); the compound κατά + σπεύδω ('hurry forward') conveys urgency. The warning is genuine — God gives Pharaoh's household time to act before the plague.

συναγαγεῖν

to gather

Aor Act Inf · συνάγω

complementary infinitive (what to hasten to do: gather the livestock)

→ constative aorist infinitive (the action to be completed: full gathering)

συνάγω: 'gather together, collect, bring in'; renders הָבֵא ('gather, bring in'); the livestock must be gathered into shelter before the hail falls.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνη

livestock

Accusative

direct object of συναγαγεῖν

→ object specification

κτήνη: lexical item rendered 'livestock' here in the immediate context.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (extending the command to all possessions)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ὅσα

whatever / as many as

Nominative

relative pronoun (all that is in the field)

→ participant reference

ὅσος: 'as many as, all that'; inclusive relative — everything in the open field must be brought in.

σοί

you

Dative

dative of possession (whatever belongs to you)

→ participant reference or interest

σοί: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (existential: 'is in your possession in the field')

→ gnomic present

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

ἐν

in

preposition + dative (locative: in the open field)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίῳ

field / plain

Dative

dative of place (the exposed location)

→ sphere or reference

πεδίον: 'plain, field'; the open field is the danger zone for the hail — anything exposed outside will die.

πάντες

all

Nominative

subject (the people and animals in the field)

→ participant prominence

πάντες: lexical item rendered 'all' here in the immediate context.

γάρ

for

explanatory particle (explains the urgency: the reason for sheltering)

→ discourse linkage or contrast

γάρ: connective or particle rendered 'for' here, shaping the clause or discourse flow in context.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἄνθρωποι

men / people

Nominative

subject (those at risk in the field)

→ participant prominence

ἄνθρωποι: lexical item rendered 'men / people' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτῆνη

livestock

Nominative

subject (parallel: animals also at risk)

→ participant prominence

κτῆνη: lexical item rendered 'livestock' here in the immediate context.

ὅσα

as many as

Nominative

relative pronoun (restrictive: those found in the field)

→ participant reference

ὅσα: lexical item rendered 'as many as' here in the immediate context.

ἄν

would

modal particle (indefinite / generalizing with ἄν + subjunctive)

→ discourse linkage or contrast

ἄν: the modal particle with the subjunctive (εὕρεθῃ / εἰσέλθῃ) makes the relative clause general/indefinite — 'whatever is found.' It signals a general condition rather than a specific individual.

εὕρεθῃ

are found

Aor Pass Subj 3 Sg · εὕρισκω

aorist passive subjunctive in general condition (ὅσα ἄν + subj.)

→ constative aorist subjunctive (the condition: being caught in the open)

εὕρισκω: 'find'; passive 'are found' = are still there when the hail falls. The passive is impersonal — 'whatever turns up / is discovered' in the field.

ἐν

in

preposition + dative (the location of danger)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίῳ

field

Dative

dative of place

→ sphere or reference

πεδίῳ: lexical item rendered 'field' here in the immediate context.

καὶ

and

coordinating conjunction (second condition: failure to take shelter)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

μή

not

negation (with εἰσέλθῃ)

→ clausal qualification or emphasis

μή: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

εἰσέλθῃ

enters / goes in

Aor Act Subj 3 Sg · εἰσέρχομαι

aorist subjunctive in general condition (parallel with εὐρεθῇ)

→ constative aorist subjunctive

εἰσέρχομαι: 'enter, go in'; the one who does not go inside a house is the one at risk. The choice — shelter or exposure — is the moral/practical decision the warning creates.

εἰς

into

preposition + accusative (the shelter)

→ spatial or relational framing

εἰς: preposition rendered 'into' here, functioning according to its local construction.

οἰκίαν

a house

Accusative

accusative object of εἰς (the place of safety)

→ object specification

οἰκία: 'house, dwelling'; the house is the shelter that protects from the hail — a detail that echoes the Passover's house-protection motif.

πεσεῖται

will fall

Fut Mid Indic 3 Sg · πίπτω

main verb of apodosis (the hail falls on the exposed)

→ predictive future (the certain result of exposure)

πίπτω: 'fall'; the future πεσεῖται ('will fall upon them') names the danger: the hail strikes everything in the open.

δὲ

and

postpositive particle (mild transition in apodosis)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπὶ

upon

preposition + accusative (the hail descends onto them)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.

αὐτὰ

them

Accusative

accusative with ἐπὶ (those caught in the field)

→ participant reference

αὐτὰ: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject of πεσεῖται

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction (result: they die)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τελευτήσει

will die

Fut Act Indic 3 Sg · τελευτάω

future indicative (the lethal outcome)

→ predictive future (the certain death of the exposed)

τελευτάω: 'die'; the singular τελευτήσει with the collective ὅσα subject is grammatically the subject shifted to singular for dramatic focus.

20 ὁ φοβούμενος τὸ ῥῆμα κυρίου τῶν θεραπόντων Φαραω συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους

Those among Pharaoh's servants who feared the word of the LORD gathered their livestock into the houses,

Response — the first Egyptian believers

ASYNDETON

Asyndeton; the verse is a quiet but theologically charged observation. Within Pharaoh's own court, some servants feared the word of the LORD (οἱ φοβούμενοι τὸ ῥῆμα κυρίου) and obeyed the warning. These are the first Egyptians in the Exodus narrative described as responding in faith to the divine word. The participle φοβούμενος ('fearing') recalls the 'fear of the LORD' language of wisdom tradition and the implicit conversion of Gentiles (cf. Jethro, Rahab, Ruth). The contrast with v.21 (those who did not fear) makes this a narrative bifurcation: believer/unbeliever within Pharaoh's own household.

ὁ

the one who

Nominative

article (substantivizing the participle φοβούμενος)

→ noun-phrase marking

ὁ: lexical item rendered 'the one who' here in the immediate context.

φοβούμενος

fearing

Pres Mid Ptcp Nom Sg Masc · φοβέομαι

substantival participle (the one fearing = those who feared)

→ progressive participle (the ongoing disposition of reverence)

φοβέομαι: 'fear, reverence, be afraid of'; in the wisdom tradition, fear of YHWH (φόβος κυρίου) is the beginning of wisdom (Prov 1:7 LXX). Here, φοβούμενος τὸ ῥῆμα κυρίου describes Pharaoh's servants who treated the divine word with reverence and acted on it. This is the closest to an explicit 'conversion' formula applied to Egyptians in Exodus. The church fathers (Origen, Chrysostom) noted these unnamed believers as types of Gentile faith.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ῥῆμα

word

Accusative

direct object of φοβούμενος (what they feared: the divine word)

→ object specification

ῥῆμα: 'word'; here the divine warning-word just spoken; fearing it = treating it as authoritative and acting accordingly. The word-and-deed pattern: God speaks (ῥῆμα), some fear and act.

κυρίου

of the LORD

Genitive

genitive of source / author (the word belongs to the LORD)

→ relational specification

κυρίου: lexical item rendered 'of the LORD' here in the immediate context.

τῶν

of the

Genitive

article (partitive genitive: some of the servants)

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

θεραπόντων

servants / attendants

Genitive

partitive genitive (those who feared = a subset of Pharaoh's court)

→ relational specification

θεραπόντων: lexical item rendered 'servants / attendants' here in the immediate context.

Φαραω

Pharaoh

indeclinable proper noun (genitive function)

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

συνήγαγεν

gathered

Aor Act Indic 3 Sg · συνάγω

main verb (the faith-response: gathering livestock to safety)

→ constative aorist (the completed act of sheltering)

συνάγω: 'gather together, bring in'; the same verb as συναγαγεῖν in v.19 (the command) — those who feared executed exactly the commanded action. Faith here is expressed in practical obedience.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνη

livestock

Accusative

direct object of συνήγαγεν

→ object specification

κτήνη: lexical item rendered 'livestock' here in the immediate context.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

εἰς

into

preposition + accusative (the place of safety: into the houses)

→ spatial or relational framing

εἰς: preposition rendered 'into' here, functioning according to its local construction.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

οἴκους

houses

Accusative

accusative with εἰς (the shelter from the plague)

→ object specification

οἶκος: 'house, household, building'; the same semantic space as οἰκία in v.19; going inside is the act of obedience and salvation.

21 ὁ δὲ μὴ προσέσχεν τῇ διανοίᾳ τὸ ῥῆμα κυρίου, ἀφῆκεν τὰ κτήνη αὐτοῦ ἐν τοῖς πεδίοις.

But he who did not take the word of the LORD to heart left his livestock in the fields.

Contrast — unbelieving/disobedient response **δέ**

The contrast with v.20 is sharply drawn by δέ. ὁ μὴ προσέσχεν τῇ διανοίᾳ ('he who did not pay heed in understanding / did not take to heart') describes those who heard the word but did not internalize it.

The phrase τῇ διανοίᾳ ('in understanding/mind') renders לב ('his heart') — the cognitive-volitional organ. Indifference to the divine word here leads to the loss of livestock.

ὁ

the one who

Nominative

article (substantivizing the negated verb: 'the one who did not heed')

→ noun-phrase marking

ὁ: lexical item rendered 'the one who' here in the immediate context.

δὲ

but

postpositive particle (adversative: contrast with v.20)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

μὴ

not

negation (with the substantival aorist participle / aorist verb)

→ clausal qualification or emphasis

μὴ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

προσέσχεν

heeded / paid attention

Aor Act Indic 3 Sg · προσέχω

main verb (negated: did not attend to the word)

→ constative aorist (the completed failure to attend)

προσέχω: 'pay attention, heed, apply the mind'; renders לב י ('set the heart / take to heart'). The verb + τῇ διανοίᾳ is a double-dative of sphere — 'did not attend with the understanding.' Inattention to the divine word is the root of disobedience here.

τῇ

the

Dative

article (dative of sphere: 'with the understanding')

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

διανοία

understanding / mind

Dative

dative of sphere (the cognitive faculty: did not heed in his mind)

→ sphere or reference

διάνοια: 'understanding, intellect, mind, thought'; renders בֶּלֶל ('heart') in its cognitive sense. The LXX uses διάνοια for the inner cognitive-volitional faculty; not heeding with the διάνοια = failing to process the divine word seriously.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ῥῆμα

word

Accusative

direct object of προσέσχεν (the divine word not heeded)

→ object specification

ῥῆμα: lexical item rendered 'word' here in the immediate context.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κυρίου: lexical item rendered 'of the LORD' here in the immediate context.

ἀφῆκεν

left / abandoned

Aor Act Indic 3 Sg · ἀφίημι

main verb (the consequence of not heeding: leaving livestock exposed)

→ constative aorist (the completed act of leaving animals in the field)

ἀφίημι: 'leave, abandon, let go, forsake'; the irony: the servant who would not heed the divine word to bring in his livestock, left (ἀφῆκεν) them in the field — the same leaving that led to their destruction.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνη

livestock

Accusative

direct object of ἀφῆκεν

→ object specification

κτήνη: lexical item rendered 'livestock' here in the immediate context.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (locative: the danger zone)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίοις

fields

Dative

dative of place (the open field where the hail will fall)

→ sphere or reference

πεδίοις: lexical item rendered 'fields' here in the immediate context.

22 εἶπεν δὲ κύριος πρὸς Μωυσῆν· ἔκτεινον τὴν χειρὰ σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπὶ τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς.

And the LORD said to Moses: Stretch out your hand toward heaven, and there will be hail over all the land of Egypt — over both the men and the livestock and over all the vegetation that is upon the earth.

Commission / command to release the plague **δέ**

The command to stretch out the hand (ἔκτεινον τὴν χειρὰ σου εἰς τὸν οὐρανόν) is the standard plague-activation gesture. The hail is described in advance as falling on people, animals, and all vegetation (βοτάνη) — the comprehensive scope of the seventh plague.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'.

δὲ

and

postpositive particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

Μωυσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωυσῆν: proper name rendered 'Moses' in this chapter's immediate context.

ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

imperative (the plague-activation gesture)

→ ingressive aorist imperative (the decisive act of raising the hand)

ἐκτείνω: 'stretch out, extend'; renders הַשְׁטֵחַ ('stretch out, extend'); the outstretched hand of Moses (ἐκτείνω τὴν χειρὰ) is the signature gesture of the plague cycle, channeling divine power through the human agent.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χειρὰ

hand

Accusative

direct object of ἔκτεινον

→ object specification

χειρὰ: lexical item rendered 'hand' here in the immediate context.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

εἰς

toward

preposition + accusative (direction: heavenward)

→ spatial or relational framing

εἰς: preposition rendered 'toward' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

οὐρανόν

heaven / sky

Accusative

accusative with εἰς (the gesture goes heavenward)

→ object specification

οὐρανόν: lexical item rendered 'heaven / sky' here in the immediate context.

καὶ

and

coordinating conjunction (result of the gesture)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

future existential (the plague will come into being)

→ predictive future

ἔσται: verbal form rendered 'there will be' here; its aspect and clause role are specified by the parse and syntax fields.

χάλαζα

hail

Nominative

subject of ἔσται

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

ἐπὶ

over / upon

preposition + accusative (scope of hail)

→ spatial or relational framing

ἐπὶ: preposition rendered 'over / upon' here, functioning according to its local construction.

πᾶσαν

all

Accusative

quantifier adjective

→ object specification

πᾶσαν: lexical item rendered 'all' here in the immediate context.

γῆν

land

Accusative

accusative with ἐπὶ

→ object specification

γῆν: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

ἐπὶ

over / upon

preposition + accusative (listing the victims)

→ spatial or relational framing

ἐπὶ: preposition rendered 'over / upon' here, functioning according to its local construction.

τε
both

enclitic conjunction (τε ... καὶ: correlative pair)

→ discourse linkage or contrast

τε: connective or particle rendered 'both' here, shaping the clause or discourse flow in context.

τοὺς
the

Accusative

article

→ noun-phrase marking

τοὺς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀνθρώπους
men

Accusative

accusative with ἐπί (the human victims)

→ object specification

ἀνθρώπους: lexical item rendered 'men' here in the immediate context.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ
the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνη
livestock

Accusative

accusative (the animal victims)

→ object specification

κτήνη: lexical item rendered 'livestock' here in the immediate context.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπὶ
upon

preposition + accusative (third victim category: vegetation)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.

πᾶσαν
all

Accusative

quantifier adjective

→ object specification

πᾶσαν: lexical item rendered 'all' here in the immediate context.

βοτάνην
vegetation / plant

Accusative

accusative with ἐπί (the agricultural victims)

→ object specification

βοτάνη: 'grass, vegetation, plant, herb'; renders ὄψω ('herbage, vegetation'). The destruction of vegetation by hail completes the agricultural devastation — crops, trees, and grasses are all stripped. This agricultural destruction is the context for the barley/flax note in vv.31–32.

τὴν
the

Accusative

article (with participle: attributive)

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐπὶ
upon / on

preposition + genitive (locative: growing on the earth)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon / on' here, functioning according to its local construction.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆς

earth

Genitive

genitive with ἐπὶ (the earth on which the vegetation grows)

→ relational specification

γῆς: lexical item rendered 'earth' here in the immediate context.

23 ἐξέτεινεν δὲ Μωσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρεχεν πῦρ ἐπὶ τῆς γῆς· καὶ ἔβρεξεν κύριος χάλαζαν ἐπὶ τὴν γῆν Αἰγύπτου.

And Moses stretched out his hand toward heaven, and the LORD sent forth thunder and hail, and fire ran along the ground; and the LORD rained hail upon the land of Egypt.

Execution / plague falls δέ

The plague falls in three simultaneous manifestations: thunder (φωναί — literally 'voices' = thunder), hail (χάλαζα), and fire running on the ground (πῦρ διατρέχον ἐπὶ τῆς γῆς). The three elements combine into a terrifying storm of supernatural violence. The divine subject appears twice (κύριος ἔδωκεν ... κύριος ἔβρεξεν), emphasizing YHWH as direct agent of the storm.

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (Moses executes the command of v.22)

→ constative aorist (the completed plague-activation gesture)

ἐκτείνω: the execution of the command ἐκτεινον; word-deed correspondence.

δὲ

and

postpositive particle (transitional)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: proper name rendered 'Moses' in this chapter's immediate context.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χεῖρα

hand

Accusative

direct object

→ object specification

χεῖρα: lexical item rendered 'hand' here in the immediate context.

εἰς

toward

preposition + accusative (direction)

→ spatial or relational framing

εἰς: preposition rendered 'toward' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

οὐρανόν

heaven

Accusative

accusative with εἰς

→ object specification

οὐρανόν: lexical item rendered 'heaven' here in the immediate context.

καὶ

and

coordinating conjunction (divine response to Moses' gesture)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

κύριος

the LORD

Nominative

subject (the LORD acts in response)

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

ἔδωκεν

gave / sent forth

Aor Act Indic 3 Sg · δίδωμι

main verb (the divine sending of thunder and hail)

→ constative aorist

δίδωμι: 'give'; ἔδωκεν φωνάς = 'gave sounds / sent forth thunder'; a Hebraism of תָּלוּק וַיִּתֵּן ('gave voices = produced thunderclaps'). The LXX φωναί (voices) for thunder is a Hebraism of תָּלוּק (voices/thunderclaps), the standard OT term.

φωνάς

voices / thunderclaps

Accusative

direct object of ἔδωκεν (thunder = the 'voices' of God)

→ object specification

φωνή: 'voice, sound'; plural φωναί in the context of a storm = thunderclaps; a Hebraism of תָּלוּק; YHWH's 'voice' thundering is the classic theophany language (Ps 29 LXX).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

χάλαζαν

hail

Accusative

direct object of ἔδωκεν (parallel with φωνάς)

→ object specification

χάλαζαν: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction (third element: the fire)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

διέτρεχεν

ran along / spread through

Impf Act Indic 3 Sg · διατρέχω

imperfect (the fire's continuous running: sustained action)

→ progressive imperfect (fire continuously moving across the ground)

διατρέχω: 'run through, run along'; from διά + τρέχω ('run'). The imperfect tense vividly captures the continuous, sweeping nature of the fire racing across the ground — not a single burst but a sustained flow of fire running through the hail. This is the LXX's rendering of הָאֵשׁ הָלְכָה עַל הָאֲרֶצֶת ('fire walked/went on the earth') — the compound verb διατρέχω intensifies the image.

πῦρ

fire

Nominative

subject of διέτρεχεν

→ participant prominence

πῦρ: 'fire'; the fire running within the hail is the verse 24 image (πῦρ φλογίζον ἐν τῇ χαλάζῃ); fire and ice combined is the supernatural character of the plague, echoed in Rev 8:7.

ἐπὶ

upon / along

preposition + genitive (the surface on which fire moves)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon / along' here, functioning according to its local construction.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆς

earth / ground

Genitive

genitive with ἐπὶ (the earth as the fire's surface)

→ relational specification

γῆς: lexical item rendered 'earth / ground' here in the immediate context.

καὶ

and

coordinating conjunction (summarizing action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔβρεξεν

rained

Aor Act Indic 3 Sg · βρέχω

main verb (the completed act of hailing upon Egypt)

→ constative aorist

βρέχω: 'rain, cause rain to fall'; renders וַיִּבְרֹחַ ('and he caused to rain'); YHWH is the explicit rain-sender — the plague is a direct divine act of weather control.

κύριος

the LORD

Nominative

subject (repeated for emphasis: the LORD himself rains the hail)

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

χάλαζαν

hail

Accusative

direct object of ἔβρεξεν

→ object specification

χάλαζαν: lexical item rendered 'hail' here in the immediate context.

ἐπὶ

upon

preposition + accusative (the land targeted)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆν

land

Accusative

accusative with ἐπὶ

→ object specification

γῆν: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

24 ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα, ἥτις οὐ γεγένηται ἐν ὅλῃ γῇ Αἰγύπτου, ἀφ' οὗ γεγένηται ἐπ' αὐτῆς ἄνθρωπος.

And the hail was, and the fire blazing within the hail; and the hail was very great, such as had not been in all the land of Egypt since man had come to be upon it.

Description / the unprecedented storm δέ

The verse is the narrative description of the plague in action. The spectacular image — τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ ('fire blazing within the hail') — describes the simultaneous presence of fire and hail, a combination defying natural law. This image is the one that echoes in Rev 8:7 ('hail and fire mixed with blood'). The superlative formula ἥτις οὐ γεγένηται ἐν ὅλῃ γῇ Αἰγύπτου ἀφ' οὗ γεγένηται ἐπ' αὐτῆς ἄνθρωπος — 'such as had not been since man came upon it' — extends the precedent back before Egypt's founding to the advent of human habitation.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative/existential verb (describing the storm in progress)

→ progressive imperfect (the ongoing storm: the hail continued)

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

δὲ

and

postpositive particle (transitional/descriptive)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject of ἦν

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction (the co-presence of fire with hail)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πῦρ

fire

Nominative

subject (co-subject with ἡ χάλαζα: both were present simultaneously)

→ participant prominence

πῦρ: lexical item rendered 'fire' here in the immediate context.

φλογίζον

blazing / flaming

Pres Act Ptcp Nom Sg Neut · φλογίζω

attributive participle (modifying τὸ πῦρ: the fire that blazes)

→ progressive participle (the fire continuously blazing)

φλογίζω: 'set ablaze, cause to flame'; from φλόξ ('flame'); the active attributive participle φλογίζον describes fire actively blazing. The combination τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ — 'the fire blazing within the hail' — is the image that Rev 8:7 draws upon: χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι ('hail and fire mixed with blood'). The Revelation author clearly takes this plague as the template for the first eschatological trumpet, repurposing the hail-and-fire image as an end-time judgment. James 3:6 uses φλογίζω of the tongue set on fire by Gehenna.

ἐν

within / in

preposition + dative (the location of the fire: within the hail)

→ spatial or relational framing

ἐν τῇ χαλάζῃ: 'within the hail' — the fire was not separate from but embedded in the hail itself. This is the paradox of the plague: opposing elements (fire and ice) exist simultaneously, a mark of the supernatural.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χαλάζῃ

hail

Dative

dative with ἐν (the medium containing the fire)

→ sphere or reference

χαλάζῃ: lexical item rendered 'hail' here in the immediate context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δὲ

and

postpositive particle (resuming the description)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

χάλαζα

hail

Nominative

subject (the hail resumed as subject: its severity)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

πολλή

great / severe

Nominative

predicate adjective (modifying ἡ χάλαζα)

→ participant prominence

πολλή: lexical item rendered 'great / severe' here in the immediate context.

σφόδρα

exceedingly

adverb (intensifier: very great)

→ clausal contribution

σφόδρα: indeclinable form rendered 'exceedingly' here, used according to its local clause function.

ἥτις

such as

Nominative

qualitative relative pronoun (introducing the unprecedented-severity formula)

→ participant reference

ἥτις: lexical item rendered 'such as' here in the immediate context.

οὐ

not

negation

→ participant reference

οὐ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

γεγένηται

has been / occurred

Perf Mid Indic 3 Sg · γίνομαι

perfect in relative clause (no such hail has ever occurred — enduring absence)

→ extensive perfect (the whole of Egypt's history has been hail-free at this level)

γίνομαι (perf. γεγένηται): 'come about / happen / be done'; the perfect indicates a settled, accomplished fact — 'this abomination has [actually] been committed among you'; the perfect stresses the abiding defilement that warrants the ban.

ἐν

in

preposition + dative (locative: in all the land of Egypt)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

ὅλη

all / whole

Dative

quantifier adjective (stronger than πᾶσαν: the whole totality)

→ sphere or reference

ὅλος: 'whole, entire'; slightly stronger in scope than πᾶς ('all'); ἐν ὅλη γῇ Αἰγύπτου = 'throughout the entire land of Egypt.'

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

ἀφ'

from / since

preposition + genitive (temporal: from the time of human habitation)

→ spatial or relational framing

ἀφ': preposition rendered 'from / since' here, functioning according to its local construction.

οὗ

which

Genitive

genitive relative pronoun (temporal: ἀφ' οὗ = 'from the time when')

→ relational specification

ἀφ' οὗ: temporal relative construction — 'from the [time] when'; extends the comparison back to the origin of human civilization in Egypt.

γεγένηται

came to be

Perf Mid Indic 3 Sg · γίνομαι

perfect in temporal clause ('since man came upon it')

→ extensive perfect (man's presence on the land as an enduring state)

γίνομαι (perf. γεγένηται): 'come about / happen / be done'; the perfect indicates a settled, accomplished fact — 'this abomination has [actually] been committed among you'; the perfect stresses the abiding defilement that warrants the ban.

ἐπ'

upon

preposition + genitive (locative: upon the land)

→ spatial or relational framing

ἐπ': preposition rendered 'upon' here, functioning according to its local construction.

αὐτῆς

it

Genitive

genitive with ἐπ' (the land: Egypt)

→ relational specification

αὐτῆς: lexical item rendered 'it' here in the immediate context.

ἄνθρωπος

man / humanity

Nominative

subject of γεγένηται (man's first presence on the land)

→ participant prominence

ἄνθρωπος: 'human being'; the phrase ἀφ' οὗ γεγένηται ἐπ' αὐτῆς ἄνθρωπος = 'since man came upon it' = since the first human settlement of Egypt — pushing the unprecedented character of the hail back to the dawn of Egyptian civilization.

25 ἐπάταξεν δὲ ἡ χάλαζα ἐν πάσῃ γῇ Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους· καὶ πᾶσαν βοτάνην τὴν ἐν τῷ πεδίῳ ἐπάταξεν ἡ χάλαζα, καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριψεν ἡ χάλαζα.

And the hail struck throughout all the land of Egypt, from man to animal; and all the vegetation in the field the hail struck, and all the trees in the fields the hail shattered.

Effect / comprehensive destruction **δέ**

The verse catalogues the hail's comprehensive devastation: people, animals, vegetation, trees. The threefold subject ἡ χάλαζα ('the hail') repeated as agent of each clause gives a relentless, hammer-blow rhythm. ἐπάταξεν ... ἐπάταξεν ... συνέτριψεν — struck ... struck ... shattered — escalates the destruction.

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the plague's destructive act)

→ constative aorist (the comprehensive striking of the hail)

πατάσσω: 'strike, smite'; the plague verb of the Exodus cycle; here with the hail as subject — personified divine instrument of destruction.

δὲ

and

postpositive particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject of ἐπάταξεν

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

ἐν

throughout

preposition + dative (geographic scope: all Egypt)

→ spatial or relational framing

ἐν: preposition rendered 'throughout' here, functioning according to its local construction.

πάσῃ

all

Dative

quantifier adjective

→ sphere or reference

πάσῃ: lexical item rendered 'all' here in the immediate context.

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: lexical item rendered 'land' here in the immediate context.

Αἰγύπτου

of Egypt

Genitive

genitive of specification

→ relational specification

Αἰγύπτου: proper name rendered 'of Egypt' in this chapter's immediate context.

ἀπὸ

from

preposition + genitive (merism: 'from ... to ...' = the whole range)

→ spatial or relational framing

ἀπὸ: preposition rendered 'from' here, functioning according to its local construction.

ἀνθρώπου

man

Genitive

genitive with ἀπό (beginning of the merism: humans)

→ relational specification

ἄνθρωπος: 'man'; ἀπὸ ἀνθρώπου ἕως κτήνους ('from man to beast') is a merism encompassing all living creatures — the totality of organic life in the open field.

ἕως

to / until

preposition + genitive (limit of the merism)

→ spatial or relational framing

ἕως: preposition rendered 'to / until' here, functioning according to its local construction.

κτῆνους

animal

Genitive

genitive with ἕως (end of the merism: animals)

→ relational specification

κτῆνους: lexical item rendered 'animal' here in the immediate context.

καὶ

and

coordinating conjunction (second category of destruction: vegetation)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

πᾶσαν

all

Accusative

quantifier adjective

→ object specification

πᾶσαν: lexical item rendered 'all' here in the immediate context.

βοτάνην

vegetation

Accusative

direct object (fronted: emphatic position before the verb)

→ object specification

βοτάνην: lexical item rendered 'vegetation' here in the immediate context.

τὴν

the

Accusative

article (with relative clause: vegetation in the field)

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (locative: in the field)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίῳ

field

Dative

dative of place

→ sphere or reference

πεδίῳ: lexical item rendered 'field' here in the immediate context.

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (repeated: the hail strikes vegetation)

→ constative aorist

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

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject (repeated for rhythmic emphasis)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction (third category: trees)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

πάντα

all

Accusative

quantifier adjective (modifying τὰ ξύλα)

→ object specification

πάντα: lexical item rendered 'all' here in the immediate context.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ξύλα

trees / wood

Accusative

direct object of συνέτριψεν (fronted: emphatic)

→ object specification

ξύλον: 'tree, wood, timber'; renders γγ ('tree, wood'). The trees of the field were shattered — συνέτριψεν implies violent fragmentation.

τὰ

the

Accusative

article (with locative phrase)

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (locative: trees in the open fields)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πεδίοις

fields

Dative

dative of place

→ sphere or reference

πεδίοις: lexical item rendered 'fields' here in the immediate context.

συνέτριψεν

shattered / broke in pieces

Aor Act Indic 3 Sg · συντρίβω

main verb (the climactic destructive act: trees broken apart)

→ constative aorist (the completed violent shattering of the trees)

συντρίβω: 'crush together, shatter, break into pieces'; the compound συν + τρίβω ('rub, grind') with συν-intensifying gives the sense of complete, violent fracturing. The hail did not merely damage the trees — it shattered them. This word is used of bones broken (John 19:36) and of satanic defeat (Rom 16:20 LXX resonance).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject (repeated a third time: the relentless agent)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

26 μόνον δὲ ἐν γῇ Γοσομ, οὗ ἦσαν οἱ υἱοὶ Ἰσραήλ, οὐκ ἐγένετο ἡ χάλαζα.

Only in the land of Goshen, where the sons of Israel were, the hail did not come.

Contrast / exemption of Israel

δέ

The exemption notice (μόνον ἐν γῇ Γοσομ οὐκ ἐγένετο) is the counterpoint to the comprehensive destruction of v.25. The adverb μόνον ('only') sharpens the distinction: hail fell everywhere in Egypt, but only Goshen was exempt. The relative clause οὗ ἦσαν οἱ υἱοὶ Ἰσραήλ identifies the reason for exemption — the covenant people of God live there. This is the sixth time in the plague cycle that Goshen's exemption is noted or implied.

μόνον

only

adverb (restrictive: the sole exception to universal destruction)

→ clausal contribution

μόνον: 'only, alone'; the adverb sharply restricts the exemption to Goshen alone — no other region of Egypt was spared.

δὲ

but

postpositive particle (adversative: contrast with vv.24–25)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

ἐν

in

preposition + dative (locative: in the land of Goshen)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: lexical item rendered 'land' here in the immediate context.

Γοσομ

Goshen

indeclinable proper noun (qualifying γῆ)

→ participant identification

Γοσομ: indeclinable form rendered 'Goshen' here, used according to its local clause function.

οὔ

where

genitive relative adverb (locative relative: 'where')

→ participant reference

οὔ: lexical item rendered 'where' here in the immediate context.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

imperfect (Israel's continuous dwelling in Goshen)

→ progressive imperfect (the ongoing presence of the Israelites there)

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

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

υἱοὶ

sons

Nominative

subject of ἦσαν

→ participant prominence

υἱοὶ: lexical item rendered 'sons' here in the immediate context.

Ἰσραήλ

Israel

indeclinable proper noun (genitive function: 'of Israel')

→ participant identification

Ἰσραήλ: indeclinable form rendered 'Israel' here, used according to its local clause function.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐγένετο

came / occurred

Aor Mid Indic 3 Sg · γίνομαι

main verb (the hail did not come = the miracle of exemption)

→ constative aorist (the non-event in Goshen)

ἐγένετο: verbal form rendered 'came / occurred' here; its aspect and clause role are specified by the parse and syntax fields.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject of ἐγένετο (the hail that did not come to Goshen)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

27 ἀποστείλας δὲ Φαραω ἐκάλεσεν Μωυσῆν καὶ Ααρων καὶ εἶπεν αὐτοῖς· ἡμάρτηκα τὸ νῦν· ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἄσεβεῖς.

And Pharaoh sent and called Moses and Aaron and said to them: I have sinned this time; the LORD is righteous, and I and my people are wicked.

Response — Pharaoh's confession **δέ**

This is the theological climax of the chapter's human response: Pharaoh's first genuine, articulated confession of sin. Three short clauses structure the confession: (1) ἡμάρτηκα τὸ νῦν — 'I have sinned this time'; (2) ὁ κύριος δίκαιος — 'the LORD is righteous'; (3) ἐγὼ δὲ καὶ ὁ λαός μου ἄσεβεῖς — 'I and my people are wicked.' The perfect ἡμάρτηκα ('I have sinned / stand as one who has sinned') marks a completed-but-still-relevant act; the predicate ὁ κύριος δίκαιος is a doxological formula — a pagan king's acknowledgement of YHWH's justice. The contrast ἐγὼ δέ ('but I') after the LORD-is-righteous clause heightens the personal confession. The subsequent hardening (v.34) reveals the confession as ultimately superficial.

ἀποστείλας

having sent

Aor Act Ptcp Nom Sg Masc · ἀποστέλλω

temporal/attendant participle (Pharaoh sent messengers, then called Moses)

→ **constative aorist participle (completed prior act of sending)**

ἀποστέλλω: 'send'; the participle indicates Pharaoh dispatched messengers to summon Moses and Aaron — a royal summons.

δὲ

and

postpositive particle

→ **discourse linkage or contrast**

δέ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Φαραω

Pharaoh

indeclinable proper noun (subject of ἐκάλεσεν)

→ **participant identification**

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (royal summons)

→ **constative aorist**

καλέω: 'call, summon'; the royal summons — Pharaoh sends for Moses during the plague rather than waiting for Moses to come to him. The reversal of initiative signals Pharaoh's desperation.

Μωυσῆν

Moses

Accusative

direct object of ἐκάλεσεν

→ object specification

Μωυσῆν: proper name rendered 'Moses' in this chapter's immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ααρων

Aaron

indeclinable proper noun (second object of ἐκάλεσεν)

→ participant identification

Ααρων: indeclinable form rendered 'Aaron' here, used according to its local clause function.

καὶ

and

coordinating conjunction (introduces the speech)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

λέγω: standard LXX verb of speech; the aorist regularly introduces direct discourse.

αὐτοῖς

to them

Dative

dative of indirect object

→ participant reference or interest

αὐτοῖς: lexical item rendered 'to them' here in the immediate context.

ἡμάρτηκα

I have sinned

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb of confession (perfect: completed sin with ongoing relevance)

→ intensive perfect (I stand as one who has sinned: the present state of guilt)

ἁμαρτάνω: 'miss the mark, sin'; the perfect ἡμάρτηκα ('I have sinned / I am guilty') is the intensive or resultative perfect — Pharaoh does not merely say 'I sinned' (aorist ἥμαρτον) but 'I stand as one who has sinned' — acknowledging his current state of guilt before God. This is the standard form for confessional acknowledgement. The same perfect appears in Luke 15:18, 21 (the prodigal son's confession: 'I have sinned against heaven and before you'). Pharaoh's confession here is the OT's most extensive pagan-king acknowledgement of sin before YHWH — yet the subsequent hardening (vv.34–35) shows it was only situationally motivated, not a true conversion.

τὸ

the

Accusative

article (accusative of respect / time: 'this time')

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

νῦν

now / this time

temporal adverb (accusative of time: 'this time / at this moment')

→ adverbial qualification

νῦν: 'now, this time'; τὸ νῦν = 'this time' — Pharaoh's qualification 'I have sinned this time' (τὸ νῦν) may ironically imply that he recognizes he had not sinned in this way before, or it limits his confession to the present occasion.

ὁ

the

Nominative

article (with κύριος as predicate subject: definiteness)

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κύριος

the LORD

Nominative

subject of verbless predicate (ὁ κύριος δίκαιος)

→ participant prominence

κύριος: Pharaoh uses the divine name κύριος — a remarkable acknowledgement of YHWH's identity by a pagan king. That Pharaoh names YHWH as 'the LORD' who is 'righteous' (δίκαιος) is the theological climax of his confession.

δίκαιος

righteous / just

Nominative

predicate adjective in verbless clause (ὁ κύριος δίκαιος = 'the LORD is righteous')

→ participant prominence

δίκαιος: 'righteous, just, upright'; the predicate ὁ κύριος δίκαιος ('the LORD is righteous') is a doxological formula (cf. Ps 11:7 LXX; Deut 32:4). Pharaoh acknowledges that the plagues are a just judgment — YHWH is in the right. The absence of a verb (verbless clause) gives the statement the quality of a creed or confession. Renders יְהוָה צַדִּיק (YHWH is righteous').

ἐγώ

I

Nominative

emphatic subject pronoun (the contrastive: I vs. the LORD)

→ participant reference

ἐγώ: lexical item rendered 'I' here in the immediate context.

δὲ

but

postpositive particle (adversative: the LORD is righteous / but I am wicked)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

καὶ

and

coordinating conjunction (extending confession to Pharaoh's people)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαός

people

Nominative

subject co-subject with ἐγώ in verbless clause

→ participant prominence

λαός: lexical item rendered 'people' here in the immediate context.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἀσεβεῖς

wicked / impious

Nominative

predicate adjective (verbless clause: 'I and my people are impious')

→ participant prominence

ἀσεβής: 'impious, ungodly, wicked'; from ἀ (privative) + σέβω ('revere, worship') — 'the one who does not revere [God]'; renders ⲁⲓⲛⲓⲣⲓ ('wicked ones'). The contrast δίκαιος (the LORD) vs. ἀσεβεῖς (we) is rhetorically sharp: Pharaoh acknowledges the ontological moral inversion — divine righteousness vs. human wickedness. This is the closest the Exodus narrative comes to a genuine theology of sin in Pharaoh's mouth.

28 εὐξασθε οὖν πρὸς κύριον, καὶ παυσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ καὶ χάλαζαν καὶ πῦρ, καὶ ἐξαποστελῶ ὑμᾶς, καὶ οὐκέτι προσθήσεσθε μένειν.

Pray therefore to the LORD, and let there cease to be the thunder of God and the hail and the fire, and I will send you away, and you shall remain no longer.

Request / negotiation after confession

οὖν

The confession of v.27 is immediately followed by a request for intercession — the two are bound by οὖν ('therefore'). Pharaoh asks Moses to pray (εὐξασθε) for the cessation of the storm. He promises to release Israel (ἐξαποστελῶ ὑμᾶς). The phrase φωνὰς θεοῦ ('voices of God' = thunder of God) applies the divine title to the theophanic storm. The request to cease μένειν ('remaining') echoes the plague-demand in reverse.

εὐξασθε

pray

Aor Mid Impv 2 Pl · εὐχόμεαι

imperative (the request for intercession: addressed to Moses and Aaron)

→ **ingressive aorist imperative (begin to pray)**

εὐχόμεαι: 'pray, vow, wish'; renders עֲתִירָה ('entreat, pray'); the aorist imperative requests a specific act of intercession. Pharaoh is now asking the very people he enslaved to intercede for him before their God.

οὕν

therefore

inferential particle (draws the practical request from the confession of v.27)

→ **discourse linkage or contrast**

οὕν: connective or particle rendered 'therefore' here, shaping the clause or discourse flow in context.

πρὸς

to

preposition + accusative (the addressee of prayer)

→ **spatial or relational framing**

πρὸς: preposition rendered 'to' here, functioning according to its local construction.

κύριον

the LORD

Accusative

accusative object of πρὸς (the one to be prayed to)

→ **object specification**

κύριον: lexical item rendered 'the LORD' here in the immediate context.

καὶ

and

coordinating conjunction (what Pharaoh hopes will result from the prayer)

→ **discourse linkage or contrast**

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

παυσάσθω

let it cease

Aor Mid Impv 3 Sg · παύω

jussive imperative (the desired result: cessation of the storm)

→ **ingressive aorist imperative (the storm should stop)**

παύω: 'stop, cease'; middle/passive imperative = 'let it cease' (3rd person jussive). Pharaoh asks for the thunder, hail, and fire to stop — the reverse of what Moses commanded to begin.

τοῦ

of

Genitive

article with genitive infinitive (complementary to παυσάσθω)

→ **noun-phrase marking**

τοῦ: lexical item rendered 'of' here in the immediate context.

γενηθῆναι

to be / to occur

Aor Pass Inf · γίνομαι

genitive articular infinitive (complementary with παυσάσθω: 'cease from occurring')

→ **constative aorist infinitive (the ceased occurrences viewed as a complete stop)**

γίνομαι: 'come to be, occur'; παυσάσθω τοῦ γενηθῆναι = 'let it cease from occurring' — an idiom for 'let there be no more [of this]!'

φωνάς

thunder / voices

Accusative

direct object of γενηθῆναι (what should cease: the thunder)

→ object specification

φωνάς: lexical item rendered 'thunder / voices' here in the immediate context.

θεοῦ

of God

Genitive

genitive of source (thunder of God — theophanic storm)

→ relational specification

θεός: φωνάς θεοῦ = 'the voices/thunder of God'; Pharaoh uses the title θεός (God) rather than κύριος — perhaps a more generic divine reference, or the LXX's rendering of יְהוָה. The 'voices of God' = the thunderclaps of a divine storm.

καὶ

and

coordinating conjunction (second element to cease: hail)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

χάλαζαν

hail

Accusative

direct object (parallel with φωνάς: hail should also cease)

→ object specification

χάλαζαν: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction (third element: fire)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

πῦρ

fire

Accusative

direct object (the third element of the storm to cease)

→ object specification

πῦρ: lexical item rendered 'fire' here in the immediate context.

καὶ

and

coordinating conjunction (Pharaoh's promise follows)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐξαποστελῶ

I will send away

Fut Act Indic 1 Sg · ἐξαποστέλλω

future indicative (Pharaoh's promised response: release of Israel)

→ predictive future (the promised act of release)

ἐξαποστέλλω: the demand-verb of the entire plague cycle, now spoken by Pharaoh himself as a promise — 'I will send you away.' The irony is complete: the word God commanded Pharaoh to do, Pharaoh now promises to do — under duress.

ὕμᾱς

you

Accusative

direct object of ἐξαποστελῶ

→ participant reference

ὕμᾱς: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (the further promise: they shall stay no longer)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

οὐκέτι

no longer

temporal adverb (negated continuation: they will remain no longer)

→ clausal contribution

οὐκέτι: 'no longer, no more'; the temporal negation frames Pharaoh's promise as permanent — Israel will 'remain no longer' in Egypt.

προσθήσεσθε

will continue / will add to

Fut Mid Indic 2 Pl · προστίθμι

main verb of final clause (Hebraism: 'add to staying' = continue to stay)

→ predictive future

προστίθμι: 'add, add to'; in the LXX idiom προσθήσεσθε + infinitive renders the Hebrew וַיֹּסֶף + infinitive, 'continue to do [something]'. This is a characteristic LXX Hebraism: οὐκέτι προσθήσεσθε μένειν = 'you will add no more to remaining' = 'you will remain no longer.' The same construction appears across LXX narratives.

μένειν

to remain / to stay

Pres Act Inf · μένω

complementary infinitive (with προσθήσεσθε in the Hebraism)

→ progressive infinitive (the ongoing staying that will cease)

μένω: 'remain, stay, abide'; renders וַיֵּשְׁב ('staying, dwelling'); Israel's long remaining (dwelling as slaves in Egypt) will end with Pharaoh's promised release.

29 εἶπεν δὲ αὐτῷ Μωυσῆς· ὥς ἂν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖράς μου πρὸς κύριον, καὶ αἱ φωναὶ παύσονται καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκέτι ἔσται, ἵνα γνῶς ὅτι τοῦ κυρίου ἡ γῆ.

And Moses said to him: As soon as I go out of the city, I will spread out my hands to the LORD, and the thunder will cease and the hail and the rain will be no more, so that you may know that the earth belongs to the LORD.

Moses' response / promise of intercession

δέ

Moses agrees to intercede but frames the cessation as a demonstration of divine ownership: ἵνα γνῶς ὅτι τοῦ κυρίου ἡ γῆ ('so that you may know that the earth belongs to the LORD'). The intercession is not merely a favor to Pharaoh but a further revelatory act. The gesture of spreading the hands (ἐκπετάσω τὰς χεῖράς μου) is the priestly prayer-posture.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'.

δὲ

and

postpositive particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αὐτῷ

to him

Dative

dative of indirect object (addressee: Pharaoh)

→ participant reference or interest

αὐτῷ: pronominal or article form rendered 'to him' here, functioning according to its local inflection and syntax.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: proper name rendered 'Moses' in this chapter's immediate context.

ὥς

as / when

temporal conjunction (temporal clause: 'as soon as I go out')

→ discourse linkage or contrast

ὥς: connective or particle rendered 'as / when' here, shaping the clause or discourse flow in context.

ἂν

would

modal particle (with ἂν + subjunctive: indefinite temporal clause)

→ discourse linkage or contrast

ἂν: the modal particle with the subjunctive (ὥς ἂν ἐξέλθω) creates an indefinite temporal clause — 'as soon as / whenever I go out.'

ἐξέλθω

I go out

Aor Act Subj 1 Sg · ἐξέρχομαι

aorist subjunctive in temporal clause

→ constative aorist subjunctive (the moment of exiting the city)

ἐξέρχομαι: 'go out, exit'; Moses will exit the city before spreading his hands — he does not intercede before Pharaoh but goes outside.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πόλιν

city

Accusative

accusative of extent (direction of exit: 'out of the city')

→ object specification

πόλις: 'city'; refers to Memphis or another city where Pharaoh's court is; the intercession will take place outside the city, in the open, before the LORD.

ἐκπετάσω

I will spread out

Fut Act Indic 1 Sg · ἐκπετάννυμι

main verb of apodosis (the promised act of intercession)

→ predictive future (the certain act of prayer)

ἐκπετάννυμι: 'spread out, extend'; ἐκπετάσω τὰς χεῖράς μου = 'I will spread out my hands'; the orante prayer posture (hands spread wide and upward) is the standard LXX gesture for prayer (cf. 1 Kgs 8:22, 38, 54; Isa 1:15). Renders כְּפִי שֶׁתִּפְּרֹץ ('I spread out my palms').

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χεῖράς

hands

Accusative

direct object of ἐκπετάσω (the orante prayer gesture)

→ object specification

χεῖράς: lexical item rendered 'hands' here in the immediate context.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

πρός

to / toward

preposition + accusative (directed toward the LORD in prayer)

→ spatial or relational framing

πρός: preposition rendered 'to / toward' here, functioning according to its local construction.

κύριον

the LORD

Accusative

accusative with πρὸς (the recipient of the prayer)

→ object specification

κύριον: lexical item rendered 'the LORD' here in the immediate context.

καὶ

and

coordinating conjunction (the result of the prayer)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

φωναὶ

thunder / voices

Nominative

subject of παύσονται

→ participant prominence

φωναὶ: lexical item rendered 'thunder / voices' here in the immediate context.

παύσονται

will cease

Fut Mid Indic 3 Pl · παύω

future middle (the thunder will stop: the cessation promised)

→ predictive future (the intercession's guaranteed result)

παύω: 'cause to stop, stop'; middle future παύσονται = 'they will stop themselves / will cease.'

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject (the hail will also cease)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὕετός

rain

Nominative

subject (the rain will also cease)

→ participant prominence

ὕετός: 'rain'; the hail storm also brought torrential rain; Moses names it alongside the hail and thunder as what will cease.

οὐκέτι

no longer

temporal adverb (negated continuation: 'will be no more')

→ clausal contribution

οὐκέτι: indeclinable form rendered 'no longer' here, used according to its local clause function.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

future existential (negative: the storm will no longer exist)

→ predictive future

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

ἵνα

so that

subordinating conjunction (purpose clause: epistemological goal)

→ discourse linkage or contrast

ἵνα: connective or particle rendered 'so that' here, shaping the clause or discourse flow in context.

γινῶς

you may know

Aor Act Subj 2 Sg · γινώσκω

aoist subjunctive in purpose clause

→ ingressive aorist subjunctive (come to know: the knowledge Pharaoh should acquire)

γινώσκω: 'know, come to know'; contrast with οἶδα (stative knowledge) — γινώσκω here is the ingressive knowing of coming to recognize a truth. The intercession's purpose is not mere relief but Pharaoh's acquisition of knowledge about YHWH.

ὅτι

that

conjunction (content of knowledge)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

τοῦ

of the

Genitive

article (genitive of possession in verbless predicate: 'the LORD's is the earth')

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

κυρίου

LORD

Genitive

genitive of possession (predicate: 'the earth belongs to the LORD')

→ relational specification

κύριος: the possessive genitive τοῦ κυρίου ἢ γῆ ('the earth is the LORD's') renders **לַיהוָה הָאֲרֶץ** (Ps 24:1 LXX = Ps 23:1; 1 Cor 10:26). The statement of divine territorial sovereignty — 'the earth belongs to the LORD' — is Moses' theological purpose for the intercession: not merely to stop the storm but to declare YHWH's ownership of all creation, including Egypt.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆ

earth

Nominative

subject of verbless predicate (the earth is the LORD's)

→ participant prominence

γῆ: lexical item rendered 'earth' here in the immediate context.

30 οἶδα δὲ ὅτι οὐδέπω πεφόβησθε τὸν κύριον.

But I know that you do not yet fear the LORD.

Counter-qualification / pastoral honesty δέ

Moses qualifies his promise of intercession with a frank assessment of Pharaoh's spiritual condition. The perfect πεφόβησθε ('you have not yet come to fear / you do not yet truly fear') is intensively perfect — Pharaoh's confession (v.27) was situational, not genuine fear of the LORD. Moses' statement anticipates the subsequent hardening (v.34). This verse is an extraordinary window into Moses' prophetic discernment of Pharaoh's heart.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (prophetic knowledge: Moses sees through Pharaoh's confession)

→ intensive perfect (Moses stands in the state of knowing; certain knowledge)

οἶδα: 'know'; the perfect form is inherently stative — Moses does not arrive at this knowledge in the moment but stands in its possession. The contrast with γινῶς in v.29 is deliberate: Moses prays so that Pharaoh may γινῶς (come to know), while Moses himself already οἶδα (knows). The prophetic clarity of Moses' self-certainty here underscores his authority.

δὲ

but

postpositive particle (mild adversative: the qualification on the promised intercession)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

ὅτι

that

conjunction (content of Moses' knowledge)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

οὐδέπω

not yet

temporal adverb (negated: 'not yet' — leaves open the possibility of future fear)

→ clausal contribution

οὐδέπω: 'not yet'; a stronger and more specific negation than οὐ alone — it allows for the possibility that Pharaoh might eventually fear the LORD, while making clear he does not yet. This 'not yet' frames the plague narrative as pedagogical (the plagues are still teaching).

πεφόβησθε

you have feared / you fear

Perf Mid Indic 2 Pl · φοβέομαι

perfect middle (the state of fearing: not yet arrived at)

→ intensive perfect (the enduring disposition of true fear not yet present in Pharaoh and his court)

φοβέομαι: 'fear, revere'; the perfect middle πεφόβησθε describes the state of reverence — not a single act of being afraid but the stable disposition of 'the fear of the LORD.' Moses diagnoses that this stable reverence is not yet present in Pharaoh. The contrast with the servants who φοβούμενος (v.20) makes the point sharp.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κύριον

LORD

Accusative

direct object of πεφόβησθε (the one not yet feared by Pharaoh)

→ object specification

κύριον: lexical item rendered 'LORD' here in the immediate context.

31 τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη· ἡ γὰρ κριθὴ παρεστηκυῖα καὶ τὸ λίνον σπερματίζον.

Now the flax and the barley were struck; for the barley was in ear and the flax was in seed.

Agricultural note / chronological anchor δέ

An agricultural-calendar note explaining which crops were destroyed. The narrator inserts the explanation using γάρ: the barley was παρεστηκυῖα ('standing [in ear]') and the flax was σπερματίζον ('seeding / forming seed'). These were the early spring crops, harvested in late March to April in Egypt. The chronological precision anchors the narrative in the real agricultural calendar and explains why the barley and flax suffer but the wheat and spelt (v.32) do not.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δὲ

and / now

postpositive particle (transitional / introducing the agricultural note)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and / now' here, shaping the clause or discourse flow in context.

λίνον

flax / linen

Nominative

subject of ἐπλήγη

→ participant prominence

λίνον: 'flax' (the plant), 'linen' (the product); renders $\lambda\iota\eta\psi\alpha$; flax was a major Egyptian crop, used for linen production. Its destruction would devastate the linen-weaving industry, a key Egyptian economic activity.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κριθὴ

barley

Nominative

subject (parallel with λίνον)

→ participant prominence

κριθὴ: 'barley'; renders $\kappa\iota\tau\eta$; barley was the earlier grain crop, harvested in late March/early April in Egypt; its being 'in ear' (παρεστηκυῖα) made it vulnerable to the hail.

ἐπλήγη

was struck

Aor Pass Indic 3 Sg: πλήσσω

main verb (the agricultural destruction: both crops struck)

→ constative aorist passive (completed act of destruction)

πλήσσω: 'strike, smite'; passive ἐπλήγη ('was struck') — by the hail, obviously.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γὰρ

for

explanatory particle (explains why barley and flax were destroyed)

→ discourse linkage or contrast

γὰρ: connective or particle rendered 'for' here, shaping the clause or discourse flow in context.

κριθὴ

barley

Nominative

subject of implicit ἦν (the barley's state: in ear)

→ participant prominence

κριθὴ: lexical item rendered 'barley' here in the immediate context.

παρεστηκυῖα

standing / in ear

Perf Act Ptcp Nom Sg Fem · παρίστημι

predicative participle (the state of the barley: standing, i.e. in ear)

→ extensive perfect participle (barley stood in an established state of ripeness)

παρίστημι: 'stand beside, present'; the perfect participle παρεστηκυῖα here means 'standing, at the standing stage' — the barley was in its upright, ear-bearing stage of growth. Renders אַבִּיב (abīb, 'in the ear/green ear'), the name of the month (Abib = March/April) when barley ripens in Egypt.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λίνον

flax

Nominative

subject of implicit ἦν (the flax's state)

→ participant prominence

λίνον: lexical item rendered 'flax' here in the immediate context.

σπερματίζον

seeding / forming seed

Pres Act Ptcp Nom Sg Neut · σπερματίζω

predicative participle (the state of the flax: in seed-formation)

→ progressive participle (the flax was in the ongoing process of forming seed)

σπερματίζω: 'form seed, go to seed, produce grain'; a rare verb; the flax was in its seeding/bolling stage — at this stage the boll contains the seed and the plant is vulnerable. Renders לִבְגָּל ('bud/bolled'), referring to the boll-forming stage of the flax plant.

32 ὁ δὲ πυρὸς καὶ ἡ ὄλυρα οὐκ ἐπλήγησαν· ὄψιμα γὰρ ἦν.

But the wheat and the spelt were not struck; for they were late crops.

Contrast / agricultural exemption δέ

The contrast with v.31 is concise and precise: wheat (πυρός) and spelt (ὄλυρα) survived because they were late crops (ὄψιμα). This agricultural realism is one of several details in Exodus that has been used to argue for historical anchoring; flax and barley ripen in early spring, wheat and spelt later. The verse also implies that Egypt's agricultural catastrophe was not total — there would still be some harvest, but depleted.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δὲ

but

postpositive particle (adversative: contrast with v.31)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

πυρὸς

wheat

Nominative

subject of ἐπλήγησαν (negated)

→ participant prominence

πυρός: 'wheat'; renders ΠΥΠ; the primary grain crop, ripening later in the Egyptian agricultural calendar (April/May). The wheat survived the hail because it had not yet grown tall.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὄλυρα

spelt / emmer wheat

Nominative

subject (parallel with πυρός)

→ participant prominence

ὄλυρα: 'spelt, emmer wheat'; renders ΤΗΘΡΑ (kussemeth), a variety of wheat (emmer or spelt) that was a standard Egyptian crop. The LXX ὄλυρα is a specific botanical term for a variety of wheat cultivated in Egypt and known to Greek agricultural writers.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐπλήγησαν

were struck

Aor Pass Indic 3 Pl · πλήσσω

main verb (negated: wheat and spelt were not hit)

→ constative aorist passive (the non-event: they escaped)

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

ὄψιμα

late / later-ripening

Nominative

predicate nominative (verbless clause with implied ἦν: 'they were late crops')

→ participant prominence

ὄψιμος: 'late, late-season'; the neuter plural ὄψιμα refers to late-ripening crops; renders תְּלַחֲמִי ('late ones, dark ones' — the later-ripening grain). The sparseness of this explanation (three words: ὄψιμα γὰρ ἦν = 'for they were late') is characteristic of the text's realism.

γὰρ

for

explanatory particle

→ discourse linkage or contrast

γὰρ: connective or particle rendered 'for' here, shaping the clause or discourse flow in context.

ἦν

were / was

Impf Act Indic 3 Sg · εἰμί

copulative verb (imperfect: their ongoing state as late crops)

→ progressive imperfect

ἦν: verbal form rendered 'were / was' here; its aspect and clause role are specified by the parse and syntax fields.

33 ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραῶ ἐκ τῆς πόλεως καὶ ἐξεπέτασεν τὰς χεῖρας πρὸς κύριον, καὶ αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσταξεν ἔτι ἐπὶ τὴν γῆν.

And Moses went out from Pharaoh out of the city and spread out his hands to the LORD, and the thunder ceased and the hail and the rain dripped no more upon the earth.

Execution / intercession fulfilled

δέ

Moses fulfils his promise of v.29 exactly: he exits the city (ἐξῆλθεν ἐκ τῆς πόλεως), spreads his hands (ἐξεπέτασεν τὰς χεῖρας), and the storm ceases (αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα). The word-deed correspondence is perfect. The specific detail 'the rain dripped no more' (ὁ ὑετὸς οὐκ ἔσταξεν ἔτι) uses a more delicate verb (στάζω = drip) for the cessation of rain.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Moses exits: executes v.29 promise)

→ constative aorist

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

δὲ

and

postpositive particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: proper name rendered 'Moses' in this chapter's immediate context.

ἀπὸ

from

preposition + genitive (separation: from Pharaoh's presence)

→ spatial or relational framing

ἀπὸ: preposition rendered 'from' here, functioning according to its local construction.

Φαραω

Pharaoh

indeclinable proper noun (genitive function: Moses leaves Pharaoh)

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

ἐκ

out of

preposition + genitive (directional: out of the city)

→ spatial or relational framing

ἐκ: preposition rendered 'out of' here, functioning according to its local construction.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πόλεως

city

Genitive

genitive with ἐκ (Moses goes outside the city for his intercession)

→ relational specification

πόλεως: lexical item rendered 'city' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐξεπέτασεν

spread out

Aor Act Indic 3 Sg · ἐκπετάννυμι

main verb (the prayer gesture: spreading hands as promised in v.29)

→ constative aorist

ἐκπετάννυμι: executes the promise ἐκπετάσω of v.29; the word-deed fulfilment.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χεῖρας

hands

Accusative

direct object of ἐξεπέτασεν

→ object specification

χεῖρας: lexical item rendered 'hands' here in the immediate context.

πρὸς

to / toward

preposition + accusative (directed to the LORD in prayer)

→ spatial or relational framing

πρὸς: preposition rendered 'to / toward' here, functioning according to its local construction.

κύριον

the LORD

Accusative

accusative with πρὸς

→ object specification

κύριον: lexical item rendered 'the LORD' here in the immediate context.

καὶ

and

coordinating conjunction (the result: the storm stops)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

φωναὶ

thunder

Nominative

subject of ἐπαύσαντο

→ participant prominence

φωναὶ: lexical item rendered 'thunder' here in the immediate context.

ἐπαύσαντο

ceased

Aor Mid Indic 3 Pl · παύω

main verb (the thunder stops: fulfilment of v.29 promise)

→ constative aorist middle (the thunder stopped itself / was caused to stop)

παύω: middle ἐπαύσαντο = 'they stopped'; the word used in v.28 (παυσάσθω) as Pharaoh's request is now fulfilled.

καὶ

and

coordinating conjunction (the hail also ceased — implied)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

subject (parallel co-cessation: hail also ceased — implied verb from context)

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὕετος

rain

Nominative

subject of ἔσταξεν (negated: the rain dripped no more)

→ participant prominence

ὕετος: lexical item rendered 'rain' here in the immediate context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἔσταξεν

dripped

Aor Act Indic 3 Sg · στάζω

main verb (the rain ceased to drip)

→ constative aorist (the completed cessation of rain)

στάζω: 'drip, trickle, drop'; a delicate word for rain — emphasizing the utter end of even the smallest drops. After the massive hailstorm, even a drip has stopped. The verb renders no longer falling.

ἔτι

more / longer

temporal adverb (negated: no more / no longer)

→ clausal contribution

ἔτι: indeclinable form rendered 'more / longer' here, used according to its local clause function.

ἐπὶ

upon

preposition + accusative (the rain fell no more upon the earth)

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆν

earth

Accusative

accusative with ἐπὶ

→ object specification

γῆν: lexical item rendered 'earth' here in the immediate context.

34 ἰδὼν δὲ Φαραῶ ὅτι πέπαυται ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναί, καὶ προσέθετο τοῦ ἁμαρτάνειν· καὶ ἐβαρύνθη ἡ καρδία αὐτοῦ καὶ ἡ καρδία τῶν θεραπόντων αὐτοῦ.

And Pharaoh, seeing that the rain and the hail and the thunder had ceased, sinned again; and his heart was weighed down, and the heart of his servants.

Reversal / renewed hardening **δέ**

The structural irony is complete: when the storm stops, Pharaoh sins again (προσέθετο τοῦ ἁμαρτάνειν — the Hebraism 'added to sinning' = sinned again/further). The seeing (ἰδὼν) that triggers hardening is the same action as in v.7 — Pharaoh observes, confirms, and then hardens. The passive ἐβαρύνθη (the heart was weighed down) again leaves the agent unstated (contrast v.12 where the LORD actively hardened). The servants' hearts are now included in the hardening — the court shared Pharaoh's re-hardening.

ἰδὼν

seeing / having seen

Aor Act Ptcp Nom Sg Masc · ὁράω

temporal/causal participle (antecedent: Pharaoh saw the storm was over)

→ constative aorist participle (the completed act of observation)

ὁράω: echoes v.7 (ἰδὼν δὲ Φαραῶ); the same observational trigger produces the same hardening. The narrative pattern is deliberate.

δὲ

and / but

postpositive particle (transitional, slight adversative)

→ discourse linkage or contrast

δέ: connective or particle rendered 'and / but' here, shaping the clause or discourse flow in context.

Φαραῶ

Pharaoh

indeclinable proper noun (subject of the participial phrase and main clause)

→ participant identification

Φαραῶ: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

ὅτι

that

conjunction (content of Pharaoh's observation)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

πέπαιται

has ceased

Perf Mid Indic 3 Sg · παύω

perfect middle (the storm's cessation as a completed, present state)

→ intensive perfect (the storm stands as fully ceased: complete relief)

παύω: the perfect middle πέπαιται frames the storm's cessation as a present state of completion — 'it has stopped and stays stopped.' This is what Pharaoh observes.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὕετος

rain

Nominative

subject of πέπαιται

→ participant prominence

ὕετος: lexical item rendered 'rain' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χάλαζα

hail

Nominative

co-subject of πέπαιται

→ participant prominence

χάλαζα: lexical item rendered 'hail' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

φωναί

thunder

Nominative

co-subject of πέπαιται (the three elements of the storm all ceased)

→ participant prominence

φωναί: lexical item rendered 'thunder' here in the immediate context.

καὶ

and

coordinating conjunction (result of the observation: the renewed sin)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσέθετο

added / continued

Aor Mid Indic 3 Sg · προστίθημι

main verb (Hebraism: 'added to sinning' = sinned again/further)

→ constative aorist (the renewed act of sin viewed as a whole)

προστίθημι: 'add'; the idiom προσέθετο τοῦ ἁμαρτάνειν (= 'added to sinning') renders נָסַח לְעֹשֶׂי, the Hebrew idiom עָשָׂה + infinitive = 'to continue doing / to do again.' The LXX replicates this Hebraism: ἐπροσθήσασθε in v.28 (positive) and here (negative — Pharaoh 'added to' his sinning).

τοῦ

of

Genitive

article with genitive articular infinitive

→ noun-phrase marking

τοῦ: lexical item rendered 'of' here in the immediate context.

ἁμαρτάνειν

sinning

Pres Act Inf · ἁμαρτάνω

genitive articular infinitive (complementary with προσέθετο: 'added to sinning')

→ progressive infinitive (the ongoing sin)

ἁμαρτάνω: 'sin, miss the mark'; the present infinitive ἁμαρτάνειν frames sin as an ongoing action — Pharaoh returned to a pattern of sinning. The verbal echo of ἡμάρτηκα (v.27, his confession) is sharp: he confessed ἡμάρτηκα and then προσέθετο τοῦ ἁμαρτάνειν — adding sin upon acknowledged sin.

καὶ

and

coordinating conjunction (the hardening that follows renewed sin)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐβαρύνθη

was weighed down

Aor Pass Indic 3 Sg · βαρύνω

main verb (the hardening: same passive as in v.7)

→ ingressive aorist passive (the renewed onset of hardening)

βαρύνω: passive ἐβαρύνθη — as in v.7, the passive leaves the agent unstated. The alternation between passive βαρύνω (agent unstated: vv.7, 34) and active σκληρύνω with κύριος as agent (v.12) is theologically significant: the text uses both forms, preserving the mystery of hardening while asserting both Pharaoh's own responsibility and the LORD's sovereign agency.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδία

heart

Nominative

subject of ἐβαρύνθη

→ participant prominence

καρδία: lexical item rendered 'heart' here in the immediate context.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's heart)

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (the servants' hearts are also hardened)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδία

heart

Nominative

co-subject of ἐβαρύνθη (the servants' hearts likewise hardened)

→ participant prominence

καρδία: lexical item rendered 'heart' here in the immediate context.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'of the' here, functioning according to its local inflection and syntax.

θεραπόντων

servants

Genitive

genitive of possession

→ relational specification

θεραπόντων: lexical item rendered 'servants' here in the immediate context.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's servants)

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

35 καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξάπέστειλεν τοὺς υἱοὺς Ἰσραήλ, καθὰ ἐλάλησεν κύριος διὰ χειρὸς Μωυσῆ.

And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, as the LORD had spoken by the hand of Moses.

Closing hardening formula / chapter conclusion καὶ

The chapter closes with the standard hardening-conclusion formula, now using ἐσκληρύνθη (aorist passive of σκληρύνω — a different hardening verb from ἐβαρύνθη in v.34, and different voice), which in LXX usage can be either self-hardening (middle) or divinely-caused (passive). The non-release formula οὐκ ἐξάπέστειλεν τοὺς υἱοὺς Ἰσραήλ reprises the demand of v.1. The closing phrase καθὰ ἐλάλησεν κύριος διὰ χειρὸς Μωυσῆ — 'as the LORD had spoken by the hand of Moses' — anchors the outcome in prior divine word: everything happened according to what the LORD had prophesied. The phrase διὰ χειρὸς Μωυσῆ ('by the hand of Moses') is a Hebraism of בְּיַד מֹשֶׁה , the mediated-prophet formula.

καὶ

and

coordinating conjunction (conclusion to the chapter)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐσκληρύνθη

was hardened

Aor Pass Indic 3 Sg · σκληρύνω

main verb (the closing hardening formula)

→ constative aorist passive (the hardening as a completed event)

σκληρύνω: 'harden, make hard'; the passive ἐσκληρύνθη ('was hardened') without an explicit agent here — contrast v.12 (active ἐσκήρυνεν κύριος, with the LORD as agent). The passive is the standard form of the closing formula in this chapter (cf. Exod 8:19, 32). The closing use of σκληρύνω after the preceding ἐβαρύνθη (v.34) — two different hardening-vocabulary terms — reflects the range of the LXX's hardening language: σκληρύνω (σκληρός, 'hard, stiff'), βαρύνω (βαρύς, 'heavy'), and the occasional πωρώ in later usage. Paul draws on ἐσκήρυνεν at Rom 9:18.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

καρδία

heart

Nominative

subject of ἐσκληρύνθη

→ participant prominence

καρδία: lexical item rendered 'heart' here in the immediate context.

Φαραω

Pharaoh

indeclinable proper noun (genitive function: 'of Pharaoh')

→ participant identification

Φαραω: indeclinable form rendered 'Pharaoh' here, used according to its local clause function.

καὶ

and

coordinating conjunction (the consequence: refusal to release Israel)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: connective or particle rendered 'not' here, shaping the clause or discourse flow in context.

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (negated: the plague-cycle demand refused one final time in this chapter)

→ constative aorist (the completed refusal)

ἐξαποστέλλω: the demand-verb of the plague cycle, now negated in the closing formula — he did NOT send away. The full circle: commanded to ἐξαπόστειλον (v.1, v.13), Pharaoh promised ἐξαποστελῶ (v.28), but ultimately οὐκ ἐξαπέστειλεν.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

υἱοὺς

sons

Accusative

direct object of ἐξαπέστειλεν (those not sent away: Israel)

→ object specification

υἱοὺς: lexical item rendered 'sons' here in the immediate context.

Ἰσραήλ

Israel

indeclinable proper noun (genitive function: 'of Israel')

→ participant identification

Ἰσραήλ: indeclinable form rendered 'Israel' here, used according to its local clause function.

καθὰ

just as

comparative conjunction (fulfilment formula: as the LORD had spoken)

→ discourse linkage or contrast

καθὰ: contracted form of καθ' ἃ ('according to what / just as'); introduces the fulfilment notice: the hardening and non-release occurred exactly as the LORD had spoken. The word καθὰ (vs. the earlier καθάπερ in v.12) is a stylistic variant of the same formula.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of comparison clause (the prior divine word now fulfilled)

→ constative aorist (the completed prior word)

λαλέω: 'speak'; the closing fulfilment formula — the LORD's word has been fulfilled in the hardening and refusal. Every plague chapter closes with this formula.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: lexical item rendered 'the LORD' here in the immediate context.

διὰ

through / by

preposition + genitive (instrumental: through the hand of Moses)

→ spatial or relational framing

διὰ: 'through, by means of'; with genitive χειρὸς — 'by the hand of'; the phrase διὰ χειρὸς Μωϋσῆ = 'through/by the hand of Moses' is the standard LXX formula for mediated prophetic speech, rendering מִיַּד ('by the hand of'). The 'hand' idiom (cf. מִיַּד הַנְּבִיאִים, 'by the hand of the prophets') frames Moses as the LORD's prophetic agent.

χειρὸς

hand

Genitive

genitive with διὰ (instrumental: by Moses' hand = through Moses)

→ relational specification

χείρ: 'hand'; in the idiom διὰ χειρὸς, 'hand' is metonymic for the person as agent — 'by the hand of Moses' = 'through Moses' mediating agency.'

Μωυσῆ

Moses

Genitive

genitive (the prophetic mediator: 'by the hand of Moses')

→ relational specification

Μωυσῆς: the dative/genitive form Μωυσῆ;
Moses as the divinely appointed channel
through whom the LORD's word came to
Pharaoh — and through whom, in
fulfilment, the hardening-formula is
anchored in prior divine speech.

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.